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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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TAÄP BAÛY (Q-T) VOLUME SEVEN (Q-T)

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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 soán g 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 nhöõn g 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 ñôø i. Vôùi tinh thaàn quaûng baù phaùp thí, ñaïo höõu Thieän Phuùc hy voïng raèng oâng ñaõ trình baøy moät caùch roõ raøng nhöõng yù nghóa cuûa Thieàn vaø ñaày ñuû lòch söû cuõng nhö tieåu söû nhaèm ñöa ra moät böùc tranh khaù roõ raøng veà söï phaùt trieån cuûa Thieàn taïi caùc xöù Trung Hoa, Nhaät Baûn vaø Vieät Nam. Sau khi tham khaûo xong taùc phaåm, toâi thaønh thaät caûm ôn ñaïo höõu Thieän Phuùc ñaõ boû ra raát nhieàu thì giôø vaø coâng söùc trong ñôøi soáng beà boän ôû Hoa Kyø ñeå soaïn thaûo vaø vieát boä "Töø Ñieån Thieàn & Thuaät Ngöõ Phaät Giaùo" ñeå coáng hieán cho caùc ñoïc giaû höõu duyeân vôùi Phaät Phaùp seõ ñöôïc nieàm haïnh phuùc vaø an laïc voâ bieân. Ñaây laø moät coâng ñöùc phaùp thí khoù nghó baøn. Toâi raát hoan hyû taùn thaùn coâ ng 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 chaú ng 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 ñaà u 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 ngaø i 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 quyeá t 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 ñaà u 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 tuù y. Vaø cuõng ñoàng yù chæ coù nhöõng ngöôøi ñaõ coù kinh nghieäm töï thaân môùi coù theå baøn luaän veà chuû ñeà naøy moät caùch maät thieát vaø ñaùng tin caäy ñöôïc. Bôûi vì Thieàn, töï baûn tính cuûa noù khoâng phaûi laø moät trieát hoïc, maø laø moät kinh nghieäm tröïc tieáp maø ngöôøi ta phaûi thaâm nhaäp baèng caû con ngöôøi mình, nghóa laø baèng taát caû thaân vaø taâm mình. Trong Phaät giaùo moät ngöôøi phaûi traûi qua vieäc tu taäp coù nghóa laø moät ngöôøi 'höõu hoïc'. Haønh giaû tu thieàn neân luoân nhôù raèng phaøm phu, neáu khoâng hoïc thì khoâng bieát ñaâu laø ñuùng ñaâu laø sai ñeå tu taäp. Vì theá, neáu khoâng hoïc theo lôøi chæ daãn cuûa caùc Thieàn sö ñaõ ñaït ñaïo, khoâng suy nghieäm veà nhöõng kinh nghieäm veà cuoäc ñôøi tu haønh cuûa hoï vôùi ñaày nhöõng töôøng thuaät veà kinh nghieäm maø hoï thöïc söï ñaït ñöôïc trong suoát nhöõng cuoäc tranh ñaáu trong Thieàn cuûa hoï, quaû thaät laø khoâng theå naøo tu taäp Thieàn ñuùng caùch ñöôïc. Caùc phaùp ngöõ vaø töï

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

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

Anaheim, California Thieän Phuùc

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

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

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

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

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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.

Quaù Ñöôøng: See Thöôïng Ñöôøng. Quaù Haï: Caùch goïi khaùc cuûa an cö kieát haï—To QU pass the summer, or the summer retreat—See An Cö Kieát Haï. Qua: Caùi Giaùo (maùc hay thöông): A spear—Döa: Quaù Haûi Hoøa Thöôïng (687-763): Ganjin (jap)— Gourd (melon). Chien-Chen—See Giaùm Chaân. Qua Bích: Theo Phaät Quoác Kyù cuûa Ngaøi Phaùp Quaù Hieän Vò: Quaù khöù, hieän taïi vaø vò lai—Past, Hieån veà nhöõng quoác gia theo ñaïo Phaät, Qua Bích present, future. laø teân moät sa maïc ôû Moâng Coå (treân ñöôøng ngaøi ñi Quaù Hieän Vò Nghieäp Baùo: Nghieäp baùo cuûa quaù ñeán AÁn Ñoä)—According to Fa-Hsien’s record of khöù, hieän taïi vaø vò lai—Karmas and retributions of Buddhist countries, Gobi is the name of a desert in the past, present, and future. Mongol (on his way to India). Quaù Khöù: Atita addhana (p)—Atito addha (p)— Quaù: 1) Loãi: Ka (jap)—Error (transgression); 2) Past—Passed. Quaù khöù: Past (passed); 3) Vöôït qua: To pass; 4) Quaù Khöù Baát Khaû Ñaéc: The past is ungraspable. Giao (ñöa cho): To delivery. Quaù Khöù Chö Haønh: Nhöõng hieän töôïng coøn bò Quaù AÙc: Dausthulya (skt)—Cuøng hung cöïc aùc, duyeân chi phoái trong quaù khöù—Conditioned khuynh höôùng xaáu, hay söï sai laàm—Surpassing phenomena of the past. evil; extremely evil, evil tendency, or error. Quaù Khöù Hieän Taïi Töông Lai: The past, the Quaù Cöûu: Faults and errors—Sô suaát vaø loãi laàm. present and the future—Haønh giaû tu Thieàn neân Quaù Daï Taïi Cö Só Gia: Sleep overnight in a luoân nhôù raèng taát caû moïi söï moïi vaät ñeàu luoân bieán layperson’s house—Nguû qua ñeâm trong nhaø cö só. ñoåi, raèng moãi giaây sinh meänh cuûa con ngöôøi bieán 1) Vò Tyø Kheo naøo nguû qua ñeâm taïi nhaø cö só maø ñoåi haèng trieäu laàn. Chæ trong moät giaây thoâi, yù thöùc khoâng coù ít nhaát moät Tyø Kheo khaùc ñoàng haønh, duø cuûa chuùng ta coøn khoâng theo kòp söï bieán ñoåi nhanh laø laøm vieäc cho giaùo hoäi, tröø tröôøng hôïp baát khaû nhö vaäy, noùi chi laø caû cuoäc ñôøi. Nhöng chuùng ta khaùng maø coù pheùp cuûa giaùo hoäi, neáu khoâng laø vaãn phaûi soáng cuoäc ñôøi naøy. Chuùng ta phaûi soáng phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái—A nhö theá naøo? Chuùng ta ñaõ tieâu hao thôøi gian ñeå Bhiksu who sleeps overnight in a layperson’s suy nghó veà caùi gì? Quaù khöù ñaõ qua roài nhöng house, without at least the accompanying of chuùng ta vaãn cöù baùm víu laáy noù. Töông lai thì chöa another Bhiksu, even for Sangha services, except ñeán nhöng chuùng ta vaãn coá truï trong ñoù. Ngay caû in special circumstances with the permission of the khi chuùng ta noùi veà "baây giôø", cuõng khoâng coù caùi Sangha, commits an Expression of Regret nhö vaäy. Khi chuùng ñang noùi ñaây thì caùi "baây giôø" Offence. maø chuùng ta ñang noùi ñaõ trôû thaønh quaù khöù. Haønh 2) Vò Tyø Kheo Ni naøo nguû qua ñeâm taïi nhaø cö só giaû tu

Thieàn phaûi luoân luoân caån troïng veà tam thôøi maø khoâng coù ít nhaát moät Tyø Kheo Ni khaùc naøy—Zen practitioners should always remember ñoàng haønh, duø laø laøm vieäc cho giaùo hoäi, tröø that everything is in constant change, that in just tröôøng hôïp baát khaû khaùng maø coù pheùp cuûa one second life is changing thousands and giaùo hoäi, neáu khoâng laø phaïm giôùi Ba Daät Ñeà, thousands of times. Not talking about the whole phaûi phaùt loà saùm hoái—A Bhiksuni who sleeps life, in only one second, our consciousness overnight in a layperson's house, without at awareness simply cannot follow such rapid least the accompanying of another Bhiksuni, change. And yet we are living this life. How are even for Sangha services, except in special we living it? What kind of things do we spend our circumstances with the permission of the time thinking about? The past is already gone, yet Sangha, commits an Expression of Regret we cling to it. The future is not yet here, but we Offence. still try to dwell on it. Even when we talk about Quaù Dieät Tònh Ñòa: Sudha-vidarsana-bhumi "now", there is no such thing. Even as we talk, the (skt)—See Caøn Hueä Ñòa. "now" we are talking about is already gone. Zen Quaù Ñoä: Khoâng ñieàu ñoä: Immoderate—Vöôït ra practitioners should be always very careful on khoûi caûnh sanh töû: To pass from mortal life. these three times.

Quaù Khöù Nghieäp: Haønh ñoäng ñaõ taïo thaønh nghieäp (superiority over equals and equality with trong quaù khöù—Past activity. superiors)—See Thaát Maïn. Quaù Khöù Taïng: Atita kosa (skt)—Past treasury. Quaù Moäc Kieàu: To cross over the single log Quaù Khöù Thaùnh Linh: Thaàn thöùc cuûa ngöôøi quaù bridge, i.e. only one string to the bow—Vöôït qua vaõng—The spirit of the departed. ñoäc moäc kieàu (thaàn thöùc cuûa ngöôøi quaù vaõng phaûi Quaù Khöù Thaát Phaät: The seven past Buddhas— vöôït qua ñeå taùi sanh). Coâng aùn noùi veà cô duyeân See Thaát Phaät. vaán ñaùp giöõa Thieàn sö Thaàn Sôn Maät vaø Ñoäng Sôn Quaù Khöù Theá: Kieáp quaù khöù: The past age, or Löông Giôùi. Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån world—Thôøi quaù khöù: The past (the past time). V, vaø Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XV, Quaù Khöù Theá Voâ Ngaïi Trí: Trí tueä quaù khöù theá moät hoâm, Thaàn Sôn Maät vaø Ñoäng Sôn saép söûa ñi voâ ngaïi, moät trong thaäp baùt baát coäng—Perfect ngang qua moät caây caàu ñoäc moäc. Ngaøi Ñoäng Sôn knowledge of the past, one of the eighteen qua tröôùc xong laïi ruùt caàu leân vaø keâu ngaøi Thaàn different characteristics of a Buddha as compared Sôn Maät ñi qua. Ngaøi Thaàn Sôn Maät beøn goïi: with Bodhisattvas. "Giôùi Xaø Leâ!" Ngaøi Ñoäng Sôn lieàn buoâng caây caàu Quaù Khöù Trang Nghieâm Kieáp: See Trang xuoáng—The koan about the potentiality and Nghieâm Kieáp. conditions of questions and answers between Zen Quaù Khöù Voâ Löôïng Boà Ñeà Taâm: Infinite mind of Masters Sheân-shan Mi and Tung-shan. According enlightenment in the past. to Wudeng Huiyuan, volume V, and the Records Quaù Khöù Voâ Löôïng Chí Nguyeän Thanh Tònh of the Transmission of the Lamp (Ch'uan-Teng- Thuø Thaéng: Infinite supreme aspiration of the Lu), Volume XV, one day, Sheân-shan Mi and past. Tung-shan were about to cross over a single log Quaù Khöù Voâ Löôïng Cuùng Döôøng Chö Phaät bridge. After crossing the bridge, Tung-shan took back the single log and asked Sheân-shan Mi to Giaùo Hoùa Chuùng

Sanh: Infinite service of cross. Sheân-shan Mi called: "Acarya!" Tung-shan Buddhas and education of sentient beings in the put the single log back. past. Quaù Thaát: Sai laàm—Error—Fault—Mistake. Quaù Khöù Voâ Löôïng Ñaïi Töø Ñaïi Bi: Infinite great benevolence and compassion in the past. Quaù Thuû: Chìa tay ra—To show one's hand. Quaù Khöù Voâ Löôïng Haïnh Nguyeän Töông Tuïc : Quaù Thuûy Ngoä Ñaïo: T'ung-Shan's enlightenment Infinite continuous commitments of the past. when wading a river and glimpsed his reflection in the water—See Kieán AÛnh Trung Thuûy. Quaù Khöù Voâ Löôïng Thanh Tònh Coâng Ñöùc Quaù Tinh Teá: Exceedingly subtle. Taïng: Infinite pure treasury of virtues of the past. Quaù Trieâu Tòch: Soáng: To live—Soáng coøn hay Quaù Khöù Voâ Löôïng Thoâng Ñaït Phaùp Nghóa: sinh toàn: To survive. Infinite comprehensions of principles and meanings in the past. Quaù Vò Voâ Theå: Phaùp quaù khöù vaø vò lai ñeàu khoâng coù thaät theå—Dharmas of the past and future are Quaù Khöù Voâ Löôïng Trang Nghieâm Ñaïo Trí: bodiless. Infinite ways of adornment in the past. Quaû: Phala (skt). Quaù Khöù Voâ Löôïng Trí Hueä Phöông Tieän 1) Traùi caây: Fruit. Thanh Tònh Ñaïo: Infinite pure paths of wisdom 2) Haäu quaû: Effect—Consequence. and means in the past. 3) Quaû baùo: Fruit of karma—Reward— Quaù Khöù Voâ Löôïng Tu Phöôùc Trí Taâm: Infinite Retribution—See Quaû Baùo. cultivation of virtues and knowledge in the past. 4) Töø "Quaû" ñoái laïi vôùi "Nhaân": The term Quaù Maïn: Atimana (skt)—Khôûi taâm kieâu maïn "consequence" or "effect" contrasts with cho raèng mình hôn nhöõng ngöôøi baèng mình, vaø cho "cause," or "Fruit" contrasts with "seed." raèng mình baèng hay coi thöôøng nhöõng ngöôøi hôn 5) Heát thaûy caùc phaùp höõu vi laø tröôùc sau noái tieáp, mình—The pride which among equals regards self cho neân ñoái vôùi nguyeân nhaân tröôùc maø noùi thì as superior and among superiors as equal caùc phaùp sinh ra veà sau laø quaû: The effect by

causing a further effect becomes also a Quaû Baùo Töù Töôùng: Quaû baùo tieàn kieáp trong töù cause—See Nguõ Quaû. töôùng sanh truï dò dieät (sanh, giaø, bònh, cheát)—Quaû Baùo: Karmic retribution—Retribution— Consequences of one's previous life in four forms Result of an action—Nhöõng heä quaû cuûa tieàn kieáp. of the present life: birth, old age, sickness, and Nhöõng vui söôùng hay ñau khoå trong kieáp naày laø death. aûnh höôûng hay quaû baùo cuûa tieàn kieáp. Theá cho neân Quaû Chöùng: Fruition. coå ñöùc coù noùi: "Duïc tri tieàn theá nhaân, kim sanh thoï Quaû Cöïc: Quaû maõn cöïc thaønh—Fruition perfect. giaû thò. Duïc tri lai theá quaû, kim sanh taùc giaû thò." Quaû Cöïc Phaùp Thaân: Coù nghóa laø muoán bieát nhaân kieáp tröôùc cuûa ta nhö 1) Phaùp thaân quaû maõn cöïc thaønh—The theá naøo, thì haõy nhìn xem quaû baùo maø chuùng ta dharmakaya of complete enlightenment—See ñang thoï laõnh trong kieáp naày. Muoán bieát quaû baùo Phaùp Tính Phaùp Thaân. keá tieáp cuûa ta ra sao, thì haõy nhìn vaøo nhöõng nhaân 2) Phaùp tính phaùp thaân—Essential nature maø chuùng ta ñaõ vaø ñang gaây taïo ra trong kieáp hieän dharma-body (dharmakaya). taïi. Moät khi hieåu roõ ñöôïc nguyeân lyù naày roài, thì Quaû Danh: Quaû Hieäu—Danh hieäu cuûa moãi vò trong cuoäc soáng haèng ngaøy cuûa ngöôøi con Phaät Phaät chæ söï giaùc ngoä cuûa vò Phaät aáy—Attainment- chôn

thuaàn, chuùng ta seõ luoân coù khaû naêng traùnh name, or reward-name or title, i.e. of every caùc ñieàu döõ, laøm caùc ñieàu laønh—Consequences Buddha, indicating his enlightenment. (requitals) of one's previous life—The pain or Quaû Duy Thöùc: Trí tueä ñaït ñöôïc do tö duy vaø pleasure resulting in this life from the practices or quaùn saùt caùi lyù cuûa duy thöùc (taàm vaø töù), bao goàm causes and retributions of a previous life. boán thöùc ñaàu trong baùt thöùc. Ñaây noùi veà dieäu caûnh Therefore, ancient virtues said: "If we wish to giôùi cuûa Phaät quaû—The wisdom attained from know what our lives were like in the past, just investigating and thinking about philosophy, or look at the retributions we are experiencing Buddha-truth, i.e. of the sutras and Abhidharmas; currently in this life. If we wish to know what this includes the first four kinds of "only- retributions will happen to us in the future, just consciousness." The fruit or wisdom of only- look and examine the actions we have created or consciousness or insight in the fruits or results of are creating in this life." If we understand clearly Buddhahood, one of the five kinds of wisdom or this theory, then in our daily activities, sincere insight or idealistic representation in the sutras Buddhists are able to avoid unwholesome deeds and sastras (the first four are objective and the and practice wholesome deeds. fifth is subjective)—See Nguõ Chuûng Duy Thöùc. Quaû Baùo Ba Ñôøi: Tam Quaû Töù Nhaân. Quaû Duyeân: Vipakapaccayo (p)—Result Quaû Baùo Chöôùng: Obstacles of retribution—Quaû condition. baùo chöôùng laø thöôûng phaït cuûa nghieäp hay nhöõng Quaû Ñaàu: Reward of bodhi—See Quaû Thöôïng. chöôùng gaây neân bôûi nhöõng quaû baùo, moät trong Quaû Ñaàu Phaät: Baäc ñaõ ñaït ñöôïc quaû vò Phaät, moät nhöõng trôû ngaïi cho baát cöù ngöôøi tu Phaät naøo— thuaät ngöõ cuûa toâng Thieân Thai—He who has Hinderers are caused by the retributions, one of attained the Buddha-condition, a T'ien-T'ai term. the types of obstacles for any Buddhist cultivators. Quaû Ñòa: Quaû vò Phaät, ñoái laïi vôùi nhaân ñòa hay Quaû Baùo Ñoä: Teân khaùc cuûa Thöïc Baùo Voâ Chöôùng nhaân tu haønh—Resulting Buddhahood, in contrast Ngaïi Ñoä, moät trong Töù Ñoä trong toâng Thieân with the causal ground or fundamental cause, the Thai—The realm of reward, where bodhisattvas state of practicing the Buddha-religion—The stage attain the full reward of their deeds, one of the of attainment of the goal of any disciplinary four realms according to the T'ien-T'ai Sect. course. Quaû Baùo Thanh Tònh: Purity of rewards—Vôùi Quaû Ñoaùn: Decided—Determined. quaû baùo thanh tònh, haønh giaû dieät töø taát caû nhöõng Quaû Ñoaïn: Döùt boû hoaëc nghieäp. Baäc A La Haùn ôû nghieäp chöôùng—With purity of rewards, Höõu Dö Nieát Baøn, tuy ñaõ döùt boû ñöôïc nhaân ñau practitioners have removed all obstructions caused khoå (töû phöôïc), nhöng chöa döùt boû ñöôïc quaû by past actions. phöôïc—To cut off the fruit or results of former karma. The Arhat who has a "remnant of karma,"

though he has cut off the seed of misery, has not Quaû Naêng Bieán: Phalaparinama (skt)—Fruiting— yet cut off its fruits. Sanh quaû—Troå quaû. Quaû Ñöùc: Quaû ñöùc cuûa Nieát baøn hay coâng ñöùc cuûa Quaû Nghòch Löu: See Tu Ñaø Huôøn. baäc quaû thöôïng laø Thöôøng, Laïc, Ngaõ, Tònh—The Quaû Nhaân: Nhöõng baäc tu haønh

ñaõ chöùng ñaéc quaû merits of nirvana (Thöôøng: Eternal, Laïc: Blissful, thöôïng, thoaùt khoûi voøng luaân hoài sanh töû, goàm coù Ngaõ: Personal or Autonomous, Tònh: Pure). ba baäc: Phaät, Bích Chi Phaät vaø A La Haùn—Those Quaû Giôùi Vieân Hieän: Trong Phaät Giôùi, hay giôùi who have obtained the fruit, i.e. escaped the chain cuûa caùc baäc Chaùnh Ñaúng Chaùnh Giaùc, moïi vieäc of transmigration: Buddha, Pratyeka-buddha, and ñeàu hieän leân moät caùch vieân dung—In the Buddha- Arhat. realm, i.e. of complete bodhi-enlightenment, all Quaû Nhaäp Löu: Sotapatti (p)—Srotapanna (skt)— things are perfectly manifest. Stream-enterer—Stream-entry—See Tu Ñaø Huôøn. Quaû Haûi: Bieån Boà Ñeà hay giaùc ngoä—The ocean Quaû Phaùp: Fruits or rewards. of bodhi or enlightenment. Quaû Phaän: Phaùp thaân laø quaû an vui baát taän cuûa Quaû Kieáp Nhaân Duyeân: Karma-cause— nieát baøn—The reward, e.g. of ineffable nirvana, or Karmatic cause—Nghieäp nhaân hay nguyeân nhaân dharmakaya. sanh ra haäu quaû trong kieáp lai sanh. Caùc haønh Quaû Phaät Taùnh: See Quaû Phaät Toaøn Giaùc. ñoäng thieän aùc ñaõ laøm xong ñeàu trôû thaønh nghieäp Quaû Phaät Toaøn Giaùc: Quaû Phaät Taùnh—Fruition nhaân daãn ñeán luaân hoài (thieän nghieäp laø nhaân cuûa of the Buddha-enlightenment or the perfection of laïc quaû, aùc nghieäp laø nhaân cuûa khoå quaû) —A cause the Buddha-enlightenment—See Nguõ Phaät Taùnh which produces an effect in a future life. The deed (Tính). as cause; the cause of good or bad karma leads to Quaû Phöôïc: Retribution bond—Khoå quaû sinh töû the next form of existence. troùi buoäc khoâng cho chuùng ta giaûi thoaùt. Nghieäp Quaû Löïc: Löïc duïng cuûa quaû vò Phaät: Thaäp löïc, Töù nhaân daãn ñeán khoå quaû ñaõ troùi buoäc ta, laø töû voâ uùy, Thaäp baùt baát coäng, vaân vaân—Powers and phöôïc—The bitter fruit of transmigration binds the functions of the Buddhahood: The ten great individual so that he cannot attain release. This powers of a Buddha or the ten powers of the fruit produces further seeds of bondage. Tathagata, four fearlessnesses, and eighteen Quaû Phöôïc Ñoaïn: Caét boû moïi troùi buoäc töùc laø distinctive characteristics of Buddhas, etc—See nhaäp vaøo Nieát Baøn—Cutting off the ties of Thaäp Löïc Nhö Lai, Töù Voâ UÙy, and Thaäp Baùt Baát retribution, entering nirvana, entering salvation. Coäng Phaùp. Quaû Quaû: The fruit of fruit—Nieát Baøn—Quaû Ly: Cut off the fruit—Vò A La Haùn coøn Nirvana—Boà Ñeà laø quaû, maø cuõng laø keát quaû cuûa nghieäp dö laïi, maëc duø ñaõ caét ñöùt nhaân ñau khoå, vieäc tu haønh neân goïi laø quaû quaû—The fruition of vaãn chöa caét ñöùt heát keát quaû cuûa noù (heát nhaân ñau bodhi. Bodhi itself is a fruit; however, it is also the khoå, nhöng quaû ñau khoå vaãn coøn)—Cut off the fruit of a life-long cultivation. fruit or results, of former karma. The arhat who Quaû Quaû Phaät Taùnh: Fruit of the fruit of has remnants of karma though he has cut off the Buddhahood. The fruition of that fruition, or the seed of misery, has not yet cut off its fruits. revelation of parinirvana. Quaû Maõn: Coâng ñöùc troøn ñaày cuûa baäc quaû thöôïng Quaû Thaùnh: The fruit of saintliness. hay nhaân troøn ñaày thaønh baäc chaùnh giaùc —The full Quaû Thaàn: Moâi cuûa Phaät ñoû nhö traùi cuûa caây or complete fruition of merit—Perfect reward. Bimba—Fruit lips, Buddha’s were “red like the Quaû Maõn Cöïc Thaønh: Quaû

cöïc—Fruition fruit of the Bimba tree.” perfect—The perfect virtue or merit of Buddha Quaû Thieån Tyø Kheo: Vò Tyø Kheo ít khi ñoïc tuïng enlightenment. kinh ñieån, nhöng doàn heát noã löïc tu taäp trong cuoäc Quaû Maïn Ñaø La: Kim Cang Maïn Ñaø La, ñoái laïi soáng—Monks who read and repeat few sutras, but vôùi Thai Taïng Giôùi Maïn Ñaø La—Vajradhatu are devoted to cultivate in their lives. mandala, in contrast with Garbhadhatu mandala (nhaân maïn ñaø la).

Quaû Thuïc Nhaân: The rewarding cause or fruit- Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát ripening cause—Baùo nhaân—Pleasure or pain veà Thieàn sö Quaùch Am Sö Vieãn; tuy nhieân, ngöôøi caused by good or evil deeds. ta qui cho ngaøi laø taùc giaû cuûa caùc böùc tranh "Chaên Quaû Thuïc Thöùc: The Alaya-vijnana (skt)—A Laïi Traâu" (Thaäp Muïc Ngöu Ñoà) vaø lôøi bình ñi keøm. Da Thöùc hay Taøng Thöùc —The storehouse or Thaät ra, Thieàn sö Quaùch Am khoâng phaûi laø ngöôøi source of consciousness, from which both subject ñaàu tieân minh hoïa caùc giai ñoaïn phaùt trieån cuûa söï and object are derived. tu chöùng baèng tranh. Tröôùc thôøi cuûa ngaøi, coù nhieàu Quaû Thöôïng: Reward of bodhi—Quaû Ñaàu—Tu baûn xuaát hieän vôùi naêm hoaëc taùm böùc hoïa, trong ñoù nhaân ñöôïc quaû, ñaëc bieät laø quaû vò Giaùc Ngoä Boà con traâu daàn daàn trôû neân traéng hôn, vaø böùc cuoái Ñeà. Nhôø coâng ñöùc tu haønh maø chöùng ñaéc ñöôïc quaû cuøng laø moät voøng troøn. Ñieàu naày aùm chæ raèng söï ñòa (quaû ñòa naày ôû treân nhaân vò trong luùc ñang tu) nhaän ra caùi "Moät", töùc laø söï xoùa saïch moïi tö nieäm goïi laø quaû thöôïng—The condition of retribution, veà ta vaø ngöôøi, laø muïc ñích toái haäu cuûa Thieàn. especially the reward of enlightenment. In the Nhöng Thieàn sö Quaùch Am Sö Vieãn caûm thaáy nhö stage when the individual receives the vaäy vaãn chöa ñuû neân oâng theâm vaøo hai böùc nöõa consequences of deeds done. sau böùc veõ voøng troøn, laøm cho noù roõ raøng hôn raèng Quaû Tieåu Thöøa: Hai quaû vò Thanh vaên vaø Duyeân Thieàn giaû coù söï phaùt trieån taâm linh cao nhaát, soáng giaùc—Fruit of the two vehicles of Sravakayana hoøa ñoàng vôùi phaøm nhaân trong theá giôùi traàn tuïc and Pratyeka-buddha. cuûa hình töôùng vaø ña daïng moät caùch heát söùc voâ Quaû Tính: Result nature. ngaïi vaø töï taïi. Hôn theá nöõa, trong theá giôùi aáy, Quaû Truïc: Quaû ñi theo (quaû ñi theo nhaân nhö hình Thieàn giaû coøn tieáp ñoä baát cöù ai höõu duyeân ñi treân vôùi boùng)—The fruit follows (the fruit follows the con ñöôøng cuûa Phaät vôùi loøng töø bi vaø trí tueä cuûa cause as the image and its shadow). mình. Baûn cuûa Thieàn sö Quaùch Am laø baûn ñöôïc Quaû Truïc Nguyeän: Söï chaéc chaén cuûa vieäc phoå chaáp nhaän roäng raõi nhaát ôû Nhaät; vaø qua nhieàu naêm cöùu—See Boán Möôi Taùm Lôøi Nguyeän Cuûa Ñöùc noù ñaõ toû ra laø nguoàn giaùo huaán vaø caûm höùng höõu Phaät A Di Ñaø. hieäu ñoái vôùi Thieàn sinh—Master Kuo-An Shih Quaû Töû: Quaû vaø Nhaân: Fruit and Seed—Quaû sanh Yuan, name of a Chinese Zen Master in the Nhaân: Fruit produced seeds. twelfth century. We do not have detailed Quaû Töôùng: Reward—Retribution—Quaû theå toång documents on this Zen Master; however, the baùo cuûa giôùi höõu tình—See Laïi Da Tam Töôùng. original drawings of the "Ox-Herding" and the commentary that accompanied them are both Quaû Vò: Vò cuûa quaû Phaät, ñoái laïi vôùi nhaân

vò—The attributed to him. In fact, Zen Master Kuo-An was stage of attainment, or reward as contrasted with not the first to illustrate the developing stages of the cause-stage, i.e. deed. Zen realization through pictures. Before his time, Quaû Vò A La Haùn: Arahatta (p)—Arhattva (skt)— earlier versions of five and eight pictures exist in Sainthood—The final stage of sainthood, or the which the Ox becomes progressively whiter, and state of being an Arhat. the last painting being a circle. This implied that Quaû Vieân: Complete or pefect Buddhahood—Quaû the realization of Oneness, that is, the effacement vò vieân maõn hay quaû vò troøn ñaày, moät trong taùm of every conception of self and other, was the quaû vieân maõn cuûa toâng Thieân Thai—Fruit ultimate goal of Zen. But Zen Master Kuo-An complete, i.e. perfect enlightenment, one of the Shih Yuan, feeling this to be incomplete, added eight T'ien-T'ai perfection. two more pictures beyond the one with the circle Quaû Vieân Ñöùc: Toaøn thieän quaû vò vaø trí hueä to make it clear that the Zen practitioner of the Phaät—Perfection of the fruit, result of Buddha's highest spiritual development lives in the own character and wisdom. mundane world of form and diversity and mingles Quaû Voâ Sanh: The stage of non-birth. with the utmost freedom among ordinary men. Quaùch Am Sö Vieãn Thieàn Sö (?-1234): Kakuan Moreover, a Zen practitioner must inspire these Shion (jap)—Zen Master Kuo-an Shih Yuan—Teân ordinary people at any possible time with his cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù 12. compassion and radiance to walk in the Way of

the Buddha. It is this version that has gained the Quaûi Baùt Nang: Caùc vò haønh cöôùc Taêng treo tuùi widest acceptance in Japan, has proved itself over ñeo löng vaø baùt leân leân giaù. Ñieàu naày coù nghóa laø the years to be a source of instruction and vieäc tham hoïc cuûa hoï ñaõ xong, vaø baây giôø laø luùc effective inspiration to Zen students—See Thaäp hoï truï laïi ñeå tu taäp cho ñeán khi ñaït ñöôïc giaùc Muïc Ngöu Ñoà. ngoä—Wandering monks hang their bowl and Quaùch Laïc: Roãng laëng—Completely empty and backpack on a rack (a hook). It is to say they finish tranquil. seeking for instructions, and now it is time for Quaùch Nhieân: Roãng laëng theânh thang—Spacious, them to dwell in one place to continue their empty, and tranquil. cultivation until they attain enlightenment. Quaùch Nhieân Voâ Thaùnh: Bodhidharma's "Vast Quaûi Bình Boâi: Taêng nhaân haønh cöôùc döøng laïi emptiness without holiness"—See Khueách Nhieân nghæ ngôi ôû moät nôi naøo ñoù treân ñöôøng hoïc ñaïo — Voâ Thaùnh. Wandering monks stop to rest at some place along Quaùch Thò: Thaønh thò—City—Town—Urban the way of seeking for instructions. place. Quaûi Chaân: Treo aûnh töôïng cuûa baäc toân tuùc ñaõ thò Quaùch Trieät: Thaáu suoát tænh laëng—To completely tòch vaøo khaùm thôø toå—To hang an image of an penetrate the emptiness and tranquility. honorable monk who already passed away in the Quaùi: Khieám khuyeát: Impediment—Nguyeân nhaân shrine for patriarchal tablet. cuûa lo aâu: Cause of anxiety—Treo: To hang, to Quaûi Döông Ñaàu, Maïi Caåu Nhuïc: Treo ñaàu deâ, suspend. baùn thòt choù. Trong thieàn, töø naày chæ cho moät haønh Quaùi Chaân: Treo chaân dung cuûa moät vò toân quyù ñoäng löøa ñaûo, khieán cho ngöôøi ta hieåu laàm giaû ra nhö Ñöùc Phaät—To hang up a picture

of a Buddha. chaân—To hang goat head, but to sell dog meat. In Quaùi Ñaùp: Chæ vieäc caùc vò sö döøng laïi moät nôi Zen, the term indicates a deceitful action which naøo ñoù ñeå nghæ ngôi—To dwell in a place. causes people to mistake the unreal for the real. Quaùi Ñôn: Vò du Taêng gheù laïi chuøa nghæ qua Quaûi Ñaùp: Quaûi Tích—See Löu Tích. ñeâm—One who hangs up all his possessions, i.e. a Quaûi Ñôn: Quaûi laø ôû ñaäu, ñôn laø ñôn vò. Nghóa laø wandering monk who stays for the night in a taát caû vaät duïng trong toøng laâm thuoäc veà caùc vò monastery. Taêng, keå caû nhöõng vò Taêng ôû ñaäu laïi ñaây. Heã ôû Quaùi Laïc: Coøn goïi laø Quaùi La, teân moät loaïi aùo caø ñaäu laïi moät ngaøy thì laøm chuû toøng laâm moät ngaøy, sa ngaén (do caùc thieàn Taêng Trung Quoác cheá ra)— coøn ôû ñaäu möôøi naêm thì laøm chuû toøng laâm möôøi A short garment, or cover; a waistcoat. naêm—All things in a monastery belong to monks, Quaùi Nieäm: Lo laéng—To be anxious about. even monks who stay provisionally. If they stay Quaùi Sai: Quaùi gôõ, laï luøng—Strange, unusual, for just one day, they own the monastery in one weird. day; but if they stay for ten years, they own it for Quaùi Tích: Treo tích tröôïng (khi caùc vò sö döøng laïi ten years. nôi naøo nghæ chaân)—To hang up one's staff. Quaûi Giaùc Linh Döông Baát Kieán Tung: See Quaùi Tö: Quaùi Tö YÛ Töû—Taám bình phong hay Linh Döông Quaûi Giaùc. taám löôùi baét chim. Trong thieàn, töø naày coù nghóa laø Quaûi La: Overcoat—AÙo caø sa nhoû duøng ñeå khoaùc chieác gheá sau löng coù taám goã che, thöôøng ñöôøng beân ngoaøi—A little kasaya used as an overcoat. duøng trong phaùp ñöôøng—A chair, supported by a Quaûi Loïc: See Quaûi La. wooden board in the back, usually used in the Quaûi Nhaân Thaàn Xæ: Bò ngöôøi dò nghò—To get dharma hall. contrary opinions (objections). Quaùi Tö YÛ Töû: See Quaùi Tö. Quaûi Thaàn Vaãn: Lieân quan tôùi ngoân töø thuyeát Quaùi Töû: Teân moät loaïi moùc ñeå maùng aùo caø sa— giaûng, yù noùi caùc baäc thaày phaûi möôïn lôøi noùi ñeå A peg for a garment. thuyeát giaûng daïy chuùng, nhöng khoâng caâu chaáp Quaûi Baùt: Treo baùt leân treân giaù—To hang one's vaøo ngoân töø. Haønh giaû neân nhôù ngoùn tay ñeå chæ bowl on a rack (a hook). traêng, nhöng muïc ñích laø thaáy traêng chöù khoâng phaûi laø thaáy ngoùn tay—Related to preaching words. The term means masters have to use words

and speeches to teach disciples, but not to attach xe cuõng roài. Trong thieàn, töø naày coù nghóa laø caùc to the language. Practitioners should remember baäc thieàn sö coù theå duøng nhöõng phöông phaùp thích the finger pointing to the moon, but the main hôïp ñeå daãn daét vaø daïy doã ñeä töû—One must be purpose is to see the moon, not the finger. strict and clear in public affairs; but can be Quaûi Thaàn Xæ: Ngaäm moâi. Trong thieàn, töø naày coù flexible in private business. In Zen, the term nghóa laø neáu caâu neä vaøo lôøi noùi cuûa ngöôøi khaùc thì means masters can utilize appropriate methods to chaúng theå hieåu ñöôïc yù nghóa chaân thaät cuûa lôøi noùi guide and teach their disciples. aáy. Haønh giaû neân luoân nöông vaøo nghóa chöù khoâng Quan Ñieåm Vaø Bieän Bieät: Opinions and nöông vaøo vaên töï. Hôn theá nöõa, haønh giaû phaûi speculations—Nancy Wilson Ross vieát trong nöông vaøo trí tueä tröïc giaùc chöù khoâng nöông vaøo quyeån 'Theá Giôùi Thieàn': "Ñeå baét ñaàu

vôùi nhöõng ai tri thöùc phaøm phu—To shut one's mouth (to hold cho raèng Thieàn khoâng nhöõng haøm chöùa nghòch lyù, one's tongue, to keep silent). In Zen, the term laøm cho ngöôøi ta boái roái, khoù chòu, thaäm chí coøn means one will not get the real meaning if laøm cho ngöôøi ta giaän döõ, nhöõng ngöôøi naøy coù theå stubbornly attaching to word by word. coù lôïi laïc khi ñoïc giai thoaïi xöa naøy töø moät hoïc giaû Practitioners should always trust in truth, not in naøo ñoù ñeán thaêm moät vò Thieàn sö ñeå tham vaán veà words or letters (relying on the true meaning or trieát lyù hieám hoi naøy. Trong luùc hoï ñang ñaøm ñaïo, spirit of Dharma statement in sutra, not merely on vò thaày lòch söï môøi vò hoïc giaû moät cheùn traø. Sau the words of the statement). Furthermore, khi pha traø xong, theo caùc nghi thöùc nghieâm nghò practitioners should always trust in intuitive cuûa traø ñaïo, Thieàn sö baét ñaàu roùt doøng traø xanh suûi wisdom (wisdom growing out of eternal truth) and boït vaøo trong taùch cuûa khaùc vaø tieáp tuïc roùt cho ñeán not in illusory knowledge (normal consciousness). khi nöôùc traøn ra ngoaøi laøm khaùch khoù chòu, khoâng Quaûi Tích: Quaûi Ñaùp—See Löu Tích. chòu ñöôïc nöõa, khaùch la lôùn: 'Thöa ngaøi, taùch cuûa Quaûi Töû: Laïc töû—AÙo caø sa nhoû duøng ñeå khoaùc toâi ñaõ ñaày roài. Khoâng theå roùt vaøo theâm ñöôïc nöõa.' beân ngoaøi—A small monk robe used as an Töùc thì vò Thieàn sö ñaët aám traø xuoáng vaø ghi nhaän: overcoat. 'Cuõng gioáng nhö taùch traø naøy, oâng ñaõ chaát chöùa Quan AÂm: Avalokitesvara Bodhisattva—quaù ñaày nhöõng quan ñieåm vaø bieän bieät rieâng cuûa Bodhisattva of mercy—Goddess of mercy. mình. Laøm sao toâi coù theå chæ cho oâng thaáy Thieàn Quan AÂm Caám: Avalokitavrata (skt)—Teân cuûa laø theá naøo khi oâng chöa laøm caïn caùi taùch cuûa moät vò ñeä töû cuûa ngaøi Thanh Bieän—Name of a oâng?'"—Nancy Wilson Ross wrote in The World disciple of Bhavaviveka. of Zen: "Those who, to begin with, find Zen not Quan AÂm Ñöôøng: Pavilion of Bodhisattva only paradoxical and puzzling but annoying, even Avalokitesvara—Bodhisattva Avalokitesvara’s enraging, might profit from an old story of a Hall—Pavilion of Regarder of the Sounds. certain learned man who came to a Zen master to Quan AÂm Kinh Phaåm Phoå Moân: Samanta- inquire about this rare philosophy. The master mukha-parivartonam-avalokitesvara-vikurvana- politely invited his visitor to share a cup of nirdesa (skt)—Chapter on Avalokitesvara ceremonial tea while they discoursed together. Universal gate. When the master had brewed the tea by the strict Quan AÂm Phaät: Avalokitesvara Buddha (skt)— procedures of the tea ceremony, he began to pour Buddha of mercy. the whisked green liquid into the visitor's cup and Quan AÂm Saéc Töù Töï: See Saéc Töù Quan AÂm Coå continued pouring until the discomfited guest, Töï. unable longer to restrain himself, cried out in Quan AÂm Thieân Cung: Cung ñieän treân trôøi cuûa agitation, 'Sir, my cup is already full. No more will ñöùc Quan AÂm—Heavenly palace of Kuan-Yin go in.' At once the master put down the teapot and (Avalokitesvara). remarked, 'Like this cup, you are full of your own Quan AÂm Tuøng Hieån: Tsung-hsien Kuan-yin— opinions and speculations. How can I show you See Tuøng Hieån Quan AÂm Thieàn Sö. Zen unless you first empty your cup?'" Quan Baát Dung Chaâm, Töï Thoâng Xa Maõ: Vieäc Quan Ñieåm Chính: Central concept. coâng thì

caây kim cuõng chaúng xong, vieäc tö thì coã Quan Ñieåm Thuaàn Lyù: A rational outlook.

Quan Heä Sö Ñeä: Relationship between teacher Phaät khoâng theå ñaït ñöôïc baèng caùch coù yù töôûng hay and students—Quan heä Thaày troø laø moät trong khoâng coù yù töôûng. Chæ khi naøo taâm tu taäp thanh nhöõng khía caïnh ñaëc bieät cuûa Phaät giaùo Thieàn tònh hoøa hôïp vôùi Ñaïo thì thaân vaø taâm môùi coù theå toâng. Ngaøy xöa, caùc ñeä töû treøo non, loäi suoái ñeå taàm ñaït ñeán tónh laëng. Chöøng naøo maø thaân vaø taâm chöa sö. Ngaøy nay, baïn seõ ñi ñeán caùc trung taâm Thieàn coù tónh laëng, thaân vaø taâm vaãn coøn caûm thaáy baát oån. khaùc nhau ñeå tìm moät ngöôøi cho raèng coù theå giuùp Chöøng naøo maø thaân vaø taâm vaãn coøn caûm thaáy baát mình tu taäp. Nhöng laøm sao baïn bieát laø baïn ñaõ tìm oån, vaãn seõ coøn choâng gai treân ñöôøng chöùng ñaïo." ñuùng ngöôøi? Coù vaøi caâu hoûi höõu ích ñeå cho baïn töï Sensei Pat Enkyo O'Hara vieát trong quyeån 'Laøng hoûi: "Vôùi vò thaày naøy, mình coù gaëp nguy cô naøo Thieàn' (New York City): "Neáu baïn ñaõ theo hoïc töø khoâng? Tröôùc maët thaày, mình coù theå laø moät teân laâu vôùi moät vò thaày vaø caû hai ñeà u thaønh taâm phuïng ngu ngoác hay khoâng? Mình coù theå noùi vôùi thaày laø söï Phaät phaùp, coù theå seõ xaûy ra nhieàu ñieàu phi mình khoâng bieát hay khoâng?" Neáu baïn coù theå traû thöôøng. Vò theá coù theå thay ñoåi, vaø moät hoâm, thaày lôøi "Coù" cho caû ba caâu hoûi naøy, vaø nhö theá, coù theå boãng trôû thaønh ñeä töû vaø ñeä töû boãng döng trôû thaønh tin töôûng vaøo Thaày, coù theå baïn ñaõ tìm ñöôïc moät vò thaày. Söï ñaùp öùng khoù tin giöõa hai beân ñoù laø ñieàu Thaày thích hôïp cho baïn. Neáu baïn khoâng theå traû lôøi vaãn xaûy ra. Moái töông quan giöõa thaày vaø ñeä töû "Coù", coù theå baïn seõ hoaøi coâng toán maát theâm möôi ñöôïc moät coâng aùn dieãn ñaït ñaëc saéc qua caûnh chim naêm nöõa. Quan heä Sö ñeä gioáng nhö caùi chuoâng vaø meï moå vaøo beân ngoaøi voû tröùng trong khi chim con tieáng ngaân. Ñeä töû vaø Thaày gioáng nhö nhöõng nuùt moå töø beân trong ra. Hai beân ñeàu coá gaéng moå ñeå thaét cuûa daây löôùi ñan cheùo vaøo nhau, chöù khoâng phaù vôõ voû tröùng. Hình aûnh naøy phaûn aùnh chính xaùc phaûi laø nhöõng sôïi daây rôøi raïc. Khi Thaày saün saøng, caùch caû hai thaày troø laøm vieäc, moãi ngöôøi theo caùch seõ coù ngay ñeä töû tìm ñeán. Khi baét ñaàu taàm sö hoïc cuûa mình ñeå thaùo gôõ nhöõng raøo caûn treân ñöôøng ñaïo, ngöôøi ñeä töû haõy giöõ cho ñöôïc "caùi taâm cuûa keû ñeán vôùi trí hueä."—The relationship between nhaäp moân", vaø khoâng coù moät ñònh kieán naøo veà beà teacher and students is one of the most special ngoaøi hay haønh ñoäng cuûa vò thaày phaûi nhö theá naøo. aspects of Zen Buddhism. In olden days, people Haõy coá gaéng giöõ cho mình caùi taâm roäng môû. Kinh used to go from mountain to mountain looking for nghieäm naøy ñöôïc minh hoïa baèng moät coâng aùn a Zen teacher. Today, you would go to different tuyeät vôùi cuûa ngaøi Trieäu Chaâu ñöôïc goïi "Trieäu centers to find someone with whom you feel you Chaâu Thaïch Kieàu." Thieàn sö Trieäu Chaâu laø moät can work. But how do you know if you've found ñaïi Thieàn sö loãi laïc ñôøi nhaø Ñöôøng ôû Trung Hoa. the right person? There some helpful questions to Lôøi ngaøi noùi ra tuyeät dieäu ñeán möùc ngöôøi ta ñoàn ask

yourself: 'Can I take risks with this teacher? ñaõi raèng khi ngaøi noùi, mieäng ngaøi nôû böøng aùnh Can I be a fool in front of this teacher? Can I say: I saùng. Ñaïi sö soáng trong moät ngoïn nuùi coù moät chieác don't know to this teacher?' If you can say 'yes' to caàu ñaù ñeïp noåi tieáng khaép nöôùc Trung Hoa. Moät all these questions, can trust this teacher in these hoâm, moät vò Taêng treû, khaù cao ngaïo, ñeán thaêm ways, then you've probably found a good teacher ngaøi vaø keâu lôùn: "Ta ñeán ñaây ñeå chieâm ngöôõng for you. If you can't answer 'yes', then you'll spend chieác caàu ñaù cuûa Trieäu Chaâu, nhöng nhöõng gì ta ten years just looking good. Teacher and student thaáy ôû ñaây chæ laø moät chieác caàu goã!" Trieäu Chaâu are like the bell and its resonance. Student and nhìn vò Taêng moät luùc roài noùi: "OÂng chæ thaáy moät teacher are like intersecting cords and a fishing chieác caàu goã ö? Khoâng sao! Ngöïa vaãn qua ñöôïc, net, nodes, not separate strands. When the teacher löøa vaãn qua ñöôïc. Vaäy oâng qua caàu ñi!" Caùc Thieàn is ready, the student will appear. When you begin sinh chæ thaáy caùi hoï ñaõ coù saün. Daàu Thieàn sinh coù to seek a teacher, it's very important to have a ôû ñaâu, Thaày vaãn saün saøng ñoùn gaëp, saün saøng giuùp 'beginner's mind' and not cling to old ideas of what ñôõ, daàu hoï coù laø con löøa hay con ngöïa. Theo Thieàn a Zen teacher looks like or how a Zen teacher acts sö Ñaïo Nguyeân Hy Huyeàn (1200-1253) trong or how a Zen teacher should be. Just try to have quyeån AÙnh Traêng Trong Gioït Söông: "Tu theo lôøi an open mind. The experience is illustrated by a Phaät daïy laø luoân tieáp nhaän nhöõng chæ daãn troïng marvelous koan called 'Joshu's Wooden Bridge.' yeáu cuûa moät vò Thaày, chöù khoâng phaûi laø döïa vaøo yù Joshu was the great teacher of Tang dynasty töôûng rieâng cuûa mình. Kyø thaät, giaùo phaùp cuûa ñöùc China, and what he said was so wonderful that

light was said to sparkle from his mouth when he höôùng thöôïng, chæ cho thieàn phaùp vi dieäu toät cuøng. spoke. He lived on a mountain that had a stone Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån IV, bridge known all over China for its beauty. Once, khoaûng nieân hieäu Ñöôøng Trinh Quaùn, Töù Toå Ñaïo a cocky young monk came to visit him and called Tín nhìn thaáy moät daáu hieäu laï treân trôøi, bieát taïi nuùi out, 'I came to see the stone bridge of Joshu but all Ngöu Ñaàu coù dò nhaân, oâng beøn ñích thaân leo nuùi I see here is a wooden bridge.' Joshu looked at tìm ngöôøi naøy ñeå tham baùi. Gaëp ñöôïc moät vò Taêng, him steadily and said, 'You only see a wooden Ñaïo Tín hoûi: "Nôi naøy coù moät vò Taêng hay bridge? Well, it lets horses cross. It lets asses khoâng?" Vò Taêng ñaùp: "Ai trong soá nhöõng ngöôøi cross. Come on over.' What students see is what xuaát gia khoâng phaûi laø Taêng!" Ñaïo Tín noùi: "Vaäy students get. No matter where students are, here's ai thaät söï laø Taêng ñaâu?" Vò Taêng khoâng theå traû lôøi. the teacher to meet them, right here, ready to Roài thì moät vò Taêng khaùc noùi: "Caùch ñaây khoaûng serve, whether the teacher is serving an ass or a möôøi daëm treân nuùi coù moät aån só. Teân cuûa oâng ta laø horse. According to Zen Master Dogen in Moon In Phaùp Dung. Khi thaáy ngöôøi ñeán oâng ta chaúng ñöùng A Dewdrop: "The practice of Buddha's teaching is daäy, cuõng chaúng theøm ñeå yù tôùi pheùp lòch söï thoâng always done by receiving the essential

instructions thöôøng. Khoâng bieát coù phaûi oâng ta laø ngöôøi maø of a master, not by following your own ideas. In oâng ñang tìm khoâng?" Ñaïo Tín beøn ñi vaøo nuùi. Taïi fact, Buddha's teaching cannot be attained by ñoù oâng gaëp Phaùp Dung ñang ngoài thaúng trong tö having ideas nor not having ideas. Only when the theá thieàn ñònh, chaúng theøm ñeå yù tôùi Ñaïo Tín hay mind of pure practice coincides with the Way will baát cöù thöù gì caû. Ñaïo Tín hoûi: "OÂng ñang laøm gì body and mind be calm. If body and mind are not vaäy?" Phaùp Dung ñaùp: "Ñang quaùn taâm." Ñaïo Tín yet calm, they will not be at ease. When body and hoûi: "Theá thì ai laø ngöôøi quaùn, coøn taâm laø caùi gì?" mind are not at ease, thorns grows on the path of Phaùp Dung khoâng traû lôøi ñöôïc. Beøn ñöùng daäy vaùi realization." Sensei Pat Enkyo O'Hara wrote in chaøo vaø hoûi: "Ñaïi Ñöùc truï nôi naøo?" Ñaïo Tín noùi: Village Zendo (New York City): "If you study "Baàn Taêng chaúng coù choã truï nhaát ñònh. Coù khi thì with a teacher for a long time, with both of you ôû choã naøy, coù khi thì ôû choã kia vaäy thoâi." Phaùp earnestly serving the Dharma, wonderful things Dung hoûi: "Coù leõ ngaøi bieát Thieàn sö Ñaïo Tín?" can happen. Positions can change, and suddenly Ñaïo Tín traû lôøi: "Vì sao maø oâng laïi hoûi ñeán Ñaïo one day the teacher is the student and the student Tín?" Phaùp Dung ñaùp: "Vì toâi ngöôõng moä danh is the teacher. Incredible reponsiveness occurs. ñöùc cuûa ngaøi Ñaïo Tín ñaõ laâu. Toâi mong coù dòp gaëp The relationship between teacher and student is gôõ ñeå tham yeát." Ñaïo Tín noùi: "Thieàn sö Ñaïo Tín well expressed in a koan about a mother bird chính laø baàn Taêng ñaây!" Phaùp Dung noùi: "Taïi sao pecking from the outside of an egg and a baby bird ngaøi laïi ñeán ñaây?" Ñaïo Tín noùi: "Baàn Taêng coá yù pecking from the inside. Each is pecking away, ñeán ñaây ñeå tìm oâng. Nôi ñaây coù choã naøo nghæ ngôi trying to get rid of the eggshell. This image aptly ñöôïc khoâng?" Phaùp Dung chæ veà meù sau vaø noùi: "ÔÛ reflects how a teacher and a student each work on ñaøng kia coù caùi am nhoû." Noùi xong Phaùp Dung beøn the barriers to wisdom how a teacher and a daét Ñaïo Tín ñeán am tranh nôi maø xung quanh toaøn student each work on the barriers to wisdom in laø daõ thuù nhö coïp vaø soùi. Ñaïo Tín ñöa hai tay leân their own way." trôøi laøm nhö sôï. Phaùp Dung noùi: "Keå ra oâng cuõng Quan Heä Taùnh: Duyeân phaän—Moái quan heä— coøn coù caùi ñoù vaäy." Ñaïo Tín noùi: "Theá caùi ñoù laø Affinity—Khuynh höôùng hôïp quaàn cuûa caùc sinh caùi gì?" Phaùp Dung khoâng theå traû lôøi. Laùt sau, Ñaïo vaät thaønh toå chöùc, gia ñình, chuûng loaïi hay nhöõng Tín vieát moät chöõ "Phaät" treân choã ngoài thieàn cuûa nhoùm khaùc, töø ñoù taùnh caù nhaân vaø taùnh khaùc bieät Phaùp Dung. Phaùp Dung nhìn thaáy nhö vaäy laáy laøm ñöôïc duøng ñeå cung öùng cho ñoaøn theå—The kinh sôï. Ñaïo Tín noùi: "Keå ra oâng cuõng coøn coù caùi tendency of beings to come together as organism, ñoù vaäy." Phaùp Dung khoâng laõnh hoäi, lieàn leã baùi vaø families, species, and other groupings, providing thænh Ñaïo Tín giaûi thích yù nghóa. Ñaïo Tín noùi: individuality and diversity within the plenum. "Traêm ngaøn phaùp moân cuøng qui veà taâm. Nguoàn Quan Leä Töû: Then gaøi cöûa—Latch of a door— cuûa haø sa dieäu haïnh cuõng taïi nôi taâm. Taát caû giôùi Thieàn toâng duøng thuaät ngöõ naøy ñeå chæ con ñöôøng luaät, thieàn moân, ñònh

moân, phaùp moân tri kieán, vaø

tueä moân vaø moïi thöù thaàn thoâng hieån hieän ñeàu laø sôû T’ao-Hsin said, "Who is it who is perceiving höõu töï nhieân, chaúng rôøi caùi taâm cuûa oâng. Taát caû mind? And what is mind?" Fa-jung had no answer. phieàn naõo nghieäp chöôùng baûn lai voán khoâng tòch Standing up, he bowed. Later, he asked, "Where troáng roãng vaø khoâng thöïc coù. Nhaát thieát nhaân quaû does Your Worthiness reside?" T’ao-Hsin said, ñeàu nhö moäng aûo. Chaúng coù tam giôùi ñeå töø boû. "This poor monk has no permanent home. Chaúng coù Boà ñeà naøo ñeå khaû ñaéc. Baûn chaát nguyeân Sometimes I live here, sometimes I live there." thuûy vaø hình töôùng cuûa nhaân vaø phi nhaân ñeàu Fa-jung said, "Perhaps you know the master T’ao- khoâng sai khaùc, töï chuùng voán bình ñaúng. Ñaïi ñaïo Hsin." T’ao-Hsin replied, "What would you ask troáng roãng vaø bao la voâ taän, khoâng coù laáy moät him?" Fa-jung said, "I've respected his virtue for nieäm. Neáu oâng ñaéc ñöôïc phaùp naøy, thì khoâng coøn some time now. I would like to pay my respect to thieáu baát cöù thöù gì, nhö vaäy giöõa oâng vaø Phaät coù him." T’ao-Hsin said, "I am Zen master T’ao- caùi gì khaùc ñaâu? Khi khoâng coøn giaùo phaùp naøo Hsin." Fa-jung said, "Why have you come here?" nöõa, oâng chæ caàn ñeå taâm mình töï taïi truï nôi chính T’ao-Hsin said, "I've come here to pay you a visit. baûn chaát cuûa mình, chaúng caàn lo ngaïi chö haønh, Do you have some place we can take a rest?" Fa- maø cuõng chaúng caàn haønh thanh loïc khoå haïnh; chæ jung pointed and said, "Over there I have a small caàn soáng ñôøi soáng khoâng ham muoán, vôùi caùi taâm cottage." He then led T’ao-Hsin to a cottage that khoâng saân haän, khoâng trau tria; hoaøn toaøn thanh was surrounded by wild beasts such as tigers and thaûn voâ ngaïi; maëc söù tung hoaønh theo yù mình; wolves. T’ao-Hsin put both of his hands up in the chaúng laøm ñieàu thieän, cuõng chaúng laøm ñieàu aùc; chæ air as if he were scared. Fa-jung said, "Are you tuøy duyeân maø ñi, ñöùng, ngoài, naèm, vaø taát caû nhöõng still like this?" T’ao-Hsin said, "What is this?" Fa- thöù ñoù laø gì neáu khoâng phaûi laø söï dieäu duïng khoaùi jung couldn't answer. Later, T’ao-Hsin wrote the laïc vaø voâ öu cuûa chö Phaät. Caùi naøy môùi goïi laø Phaät word "Buddha" on Fa-jung's meditation seat. Fa- vaäy."—In Zen, the term "Latch of a door" is used jung saw this he was horrified. T’ao-Hsin said, to indicate the path of the inclination to the good, "Are you still like this?" Fa-jung didn't understand, or the extremely wonderful methods of Zen. so he bowed and asked T’ao-Hsin to explain his According to the Records of the Transmission of meaning. T’ao-Hsin said, "The hundred thousand the Lamp (Ch’uan-Teng-Lu), Volume IV, during gates of Buddhadharma, they all return to this the Zhen Guan Era (627-649), the Fourth mind. The source of the countless exquisite Ancestor, Zen master T’ao-Hsin (Daoxin), saw a sublime practices is this mind. All of the precepts strange celestial sign in the distance and realized and monastic rules, Zen meditation, Dharma gates that an unusual person must be living on Niutou of knowledge, and wisdom and every sort of Mountain. He personally climed the mountain to miraculous manifestation are your natural find the person and pay him a visit. Seeing a possession, not separate from your mind. Every temple monk, he asked, "Is there a monk here?" type of nuisance and karmic

impediment is The monk responded, "Who among those who've fundamentally empty and without real existence. 'left home' is not a monk?" T’ao-Hsin responded, All causes and effects are but illusions. There are "What one is a real monk?" The temple monk no three worlds that are to be cast off. There is no couldn't reply. Then another monk from the bodhi that can be attained. The original nature and temple said, "About ten miles from here in the appearance of what is human and what is mountains there's a hermit. His name is Fa-jung. nonhuman does not differ. The great way is empty When he sees people coming he doesn't get up, and vast, without a single thought. If you have nor does he pay attention to common courtesy. Is attained this Dharma, where nothing whatsoever is he the one you're looking for?" T’ao-Hsin then lacking, what difference is there between yourself traveled into the mountains. There he found and Buddha? When there is not a single teaching Niutou sitting up right in meditation, completely left, then you are just left to abide in your own self-absorbed, paying no attention to T’ao-Hsin nature; with no need to worry about your whatsoever. T’ao-Hsin asked him, "What are you behavior; no need to practice cleansing doing?" Fa-jung responded, "Perceiving mind." austerities; but just living a life without desire;

with a mind without anger, without cares; Daochang held up his staff and said, "Do you completely at ease and without impediment; understand?" The monk said, "I don't acting according to your own will; without needing understand." Daochang hit him. to take on any good or evil affairs; just walking, Moät vò Taêng hoûi: "Theá naøo laø nguoàn cuûa ñaïi sitting, and lying down; with whatever meets your ñaïo?" Ñaïo Thöôøng ñaùnh cho oâng Taêng moät eye being nothing other than the essential source, caùi—A monk asked, "What is the source of and all of it is but the sublime function of Buddha; the great way?" Daochang struck him. blissful and without care. This is called 'Buddha.'" Moãi khi Ñaïo Thöôøng thaáy moät vò Taêng ñeán Quan Lieät: See Quan Lieät Töû. tham leã, oâng thöôøng ñöa gaäy leân ñaùnh ñuoåi ra, Quan Lieät Töû: Choã chí cöïc vi dieäu cuûa thieàn hoaëc noùi: "OÂng treã roài," hoaëc noùi: "Ñaùnh troáng nghóa, töùc laø ñieån then choát cuûa lyù vaø söï. Haønh giaû cuûa laõo Taêng Quan Nam ñi." Trong thôøi aáy phaûi thaáu hieåu lyù söï (nguyeân taéc vaø thöïc haønh) taùc hình nhö chæ coù Sö Baéc Hieån (?) hoøa xöôùng ñoäng laãn nhau moät caùch voâ ngaïi. Hieåu ñöôïc ñieàu ñöôïc vôùi Ñaïo Thöôøng maø thoâi —Whenever naày, haønh giaû seõ ñaït ñöôïc voâ laäu ñònh hay thieàn the master would see a monk coming to pay ñònh taäp trung chaân lyù tuyeät ñoái, thoaùt khoûi moïi respects, he would often take up his staff to hieän töôïng nhieãm tröôïc—An extremely wonderful strike him and chase him off. Sometimes he'd meaning of Zen. Practitioners must comprehend say, "You're late," or "Beat Guannan's drum." thoroughly the unimpeded interaction of During his time only Beixian was in harmony noumenon and phenoumenon, principle and with him. practice, etc (no barrier in either of the two). To Quan Nan: Bò raéc roái vôùi phaùp luaät—In danger comprehend this, practitioners will attain the from the law—Official oppression. dhyana of or concentration on absolute truth free Quan Naêng: Organs. from phenomenal contamination. Quan Nieäm: Concept. Quan Nam Ñaïo Thöôøng Thieàn

Sö: Kannan Dojo Quan Nieäm Khoâng Höõu Lyù: Irrational views. (jap)—Kuan-nan Tao-ch'ang (Wade-Giles Quan San Quoác Sö (1277-1360): Kanzan-Egen Chinese)—Guannan Daochang (Pinyin (jap)—See Quan Sôn Hueä Huyeàn Thieàn Sö. Chinese)—Thieàn sö Quan Nam Ñaïo Thöôøng, ñeä Quan Saùt Khaùch Quan: Objective observation— töû cuûa Thieàn sö Baùch Tröôïng Hoaøi Haûi. Coù raát ít Ñöùc Phaät ñaõ nhaán maïnh ñeán söï quan troïng cuûa chi tieát veà cuoäc ñôøi cuûa Thieàn sö Quan Nam Ñaïo vieäc quan saùt khaùch quan laø moät trong nhöõng ñieàu Thöôøng; tuy nhieân, coù moät vaøi chi tieát nhoû veà vò toái quan troïng trong vieäc tu taäp theo Phaät phaùp. Thieàn sö naøy trong boä Truyeàn Ñaêng Luïc, quyeån X: Qua quan saùt khaùch quan chuùng ta nhaän chaân ra Thieàn sö Quan Nam Ñaïo Thöôøng goác ngöôøi Töông boä maët thaät cuûa khoå ñau phieàn naõo. Töø ñoù chuùng Chaâu, baây giôø laø vuøng thuoäc tænh Hoà Baéc—Zen ta môùi coù cô hoäi tu taäp ñeå taän dieät hoaøn toaøn khoå master Guannan Daochang was a disciple of Zen ñau vaø phieàn naõo. Chính vì theá maø ôû vaøo baát cöù master Pai-zhang Huai-hai. Few other details thôøi ñieåm naøo trong tieán trình tu taäp, quan saùt about Guannan Daochang's life are available in khaùch quan luùc naøo cuõng giöõ vai troø chính yeáu— the classical records; however, there is some brief The Buddha stressed the importance of objective information on him in the Records of the observation, one of the keys to the Buddhist Transmission of the Lamp (Ch’uan-Teng-Lu), cultivation. Through objective observation we Volume X: Zen master Daochang came from realize the real face of sufferings and afflictions. Xiangzhou, now is a portion in the Hubei it’s is objective observation that gives us an Province. opportunity to cultivate to totally destroy Moät vò Taêng hoûi: "Theá naøo laø yù chæ Toå sö töø sufferings and afflictions. Thus, objective Taây laïi?" Ñaïo Thöôøng ñöa gaäy leân noùi: "Laõnh observation plays a key role in the process of hoäi khoâng?" Vò Taêng ñaùp: "Khoâng laõnh hoäi." cultivation. Ñaïo Thöôøng beøn ñaùnh ñuoåi vò Taêng—A monk Quan Saùt Tónh Laëng Suy Töôûng Tónh Laëng: asked, "What is the meaning of Serene observation-Serene reflection—Quan saùt Bodhidharma's coming from the west?" tónh laëng vaø suy töôûng tónh laëng coù theå ñöôïc hieåu

laø 'Maëc Chieáu'. Tuy nhieân, caû hai chöõ tónh laëng vaø taâm phoùng ñi, duyeân vaøo nhöõng tö töôûng khaùc, haõy suy töôûng trong Thieàn ôû ñaây coù yù nghóa ñaëc bieät hay bieát söï phoùng taâm aáy nhöng khoâng ñeå mình bò vaø khoâng neân ñöôïc hieåu theo nghóa thoâng thöôøng caûm xuùc, cuõng khoâng suy tö veà nhöõng tö töôûng cuûa chuùng. Trong Thieàn, yù nghóa chöõ 'maëc' saâu xa naøy. Khoâng neân pheâ bình, chæ trích, ñaùnh giaù, hay hôn laø 'yeân laëng' hay 'yeân tónh'; noù haøm nghóa sieâu ngôi khen nhöõng tö töôûng aáy maø chæ ñem söï chuù vieät taát caû ngoân ngöõ vaø tö töôûng; noù bieåu thò moät taâm cuûa mình trôû veà nhòp thôû töï nhieân. Chuùng ta traïng thaùi 'vöôït ra ngoaøi' söï bình tònh lan traøn khaép coù theå bò nhöõng tö töôûng bôïn nhô hay baát thieän nôi. Laïi cuõng nhö vaäy, yù nghóa cuûa chöõ 'chieáu' traøn ngaäp. Ñieàu naøy coù theå xaûy ra. Chính trong khi cuõng saâu xa hôn caùi nghóa thoâng thöôøng cuû a noù laø haønh thieàn chuùng ta hieåu bieát taâm mình hoaït ñoäng 'suy nieäm moät vaán ñeà hay moät yù töôûng.'

Noù khoâng nhö theá naøo. Haõy tænh thöùc vaø haõy bieát caû hai, coù muøi vò cuûa hoaït ñoäng tinh thaàn hoaëc tö töôûng nhöõng tö töôûng cao thöôïng vaø nhöõng tö töôûng thaáp suy nieäm, nhöng laø moät yù thöùc saùng nhö göông, heøn, nhöõng gì toát ñeïp vaø nhöõng gì xaáu xa, thieän vaø luoân luoân chieáu dieäu vaø röïc rôõ trong caùi töï theå baát thieän. Khoâng neân töï toân kieâu haõnh vì nhöõng tö nghieäm thanh tònh cuûa noù. Noùi moät caùch chính xaùc töôûng toát vaø ngaõ loøng thaát voïng vôùi nhöõng yù nghó hôn nöõa, 'maëc' coù nghóa laø söï tónh laëng cuûa voâ xaáu. Tö töôûng ñeán roài ñi, khoâng khaùc gì caùc ngheä nieäm, vaø 'chieáu' coù nghóa laø yù thöùc soáng ñoäng vaø só treân saân khaáu. Khi nghe tieáng tieáng ñoäng haõy saùng toû. Do ñoù, chuùng ta coù theå hieåu söï quan saùt ghi nhaän, coù “tieáng ñoäng”, roài ñem taâm trôû veà hôi tónh laëng vaø suy töôûng tónh laëng hay maëc chieá u laø thôû. Cuøng theá aáy, khi coù muøi, coù vò, coù xuùc chaïm, yù thöùc saùng toû trong söï tónh laëng voâ nieäm, vaø ñieàu ñau, söôùng, v.v... haõy theo doõi nhöõng tö töôûng aáy naøy gioáng heät nhö lôøi Phaät daïy trong kinh Kim moät caùch khaùch quan, töï taïi vaø khoâng dính maéc. Cang 'Öng voâ sôû truï nhi sanh kyø taâm hay khoâng truï Tænh giaùc chuù nieäm nghóa laø quan saùt baát cöù vieäc vaøo ñaâu maø moùng khôûi caùi taâm.'—Serene gì xaûy ñeán beân trong ta vaø trong taùc phong cuûa observation and serene reflection can be chuùng ta, chôù khoâng xeùt ñoaùn xem noù toát hay xaáu. understood as "Silent absorption". However, both Phaät töû thuaàn thaønh neân luoân nhìn söï vaät moät caùch serene observation and serene reflection here in khaùch quan chöù khoâng chuû quan, chæ quan saùt vôùi Zen special meanings and should not be söï hay bieát suoâng. Nhìn moät caùch khaùch quan understood in their common connotations. In Zen, khoâng vöông vaán dính maéc vôùi nhöõng tö töôûng aáy. the meaning of 'serene' goes much deeper than Trong moïi sinh hoaït cuûa cuoäc soáng haèng ngaøy, mere 'calmness' or 'quietude'; it implies quan saùt voâ tö laø chìa khoùa buoâng boû moïi dính transcendency over all words and thoughts, maéc—The Buddha taught: “The mind is like a denoting a state of 'beyond', of pervasive peace. monkey, the thought is like a horse.” Whenever Likewise, the meaning of 'reflection' goes much our mind wanders to other thoughts, be aware of deeper than its ordinary sense of 'contemplation of them, but do not get involved in them emotionally a problem or an idea'. It has no savour of mental or intellectually; do not comment, condemn, activity or of contemplative thought, but it is a evaluate or appraise them, but bring our attention mirror-like clear awareness, ever illuminating and back to the nature rhythm of our breathing. Our bright in its pure self-experience. To speak even mind may be overwhelmed by evil and more concisely, 'serene' means the tranquility of unwholesome thoughts. This is to be expected. It no thought, and 'reflection' means vivid and clear is in meditation that we understand how our mind awareness. Therefore, we can understand the works. Become aware of both the good and evil, serene observation and serene reflection is clear the ugly and beautiful, the wholesome and awareness in the tranquility of no-thought, and its unwholesome thoughts. Do not elated with our meaning is exactly the same with the Buddha's good

thoughts and depressed with the bad. These teaching in the Diamond Sutra 'Not dwelling on though come and go like actors on a stage. When any object, yet the mind arises.' we hear sounds, become aware of them and bring Quan Saùt Vieân: Observer—Ngöôøi quan saùt—Ñöùc our attention back to our breath. The same with Phaät daïy: "Taâm (nhaûy nhoùt loaïn ñoäng) nhö con regard to smell, taste (which you may get vöôïn, yù (chaïy lung tung) nhö con ngöïa." Moãi khi mentally), touch, pain, pleasure and so forth.

Sincere Buddhists should observe the thoughts in a Quan Taêng: A royal-recognized monk—Moät vò calm detached way. Mindfulness means observing Taêng Cang ñeå laõnh ñaïo Taêng chuùng, trong moät whatever happens inside oneself, whenever one ngoâi quan töï—A royal-recognized monk who does, not judging it as good or bad, just by supervised the assembly of monks in a national watching with naked awareness. Sincere temple. Buddhists should always observe things Quan Theá AÂm: Avalokitesvara (skt)—See Quaùn objectively, not subjectively, observing with our Theá AÂm. naked awareness. In all daily activities, impartial Quan Trí Ñoàng An Thieàn Sö: Doan Kanshi observation is the key to release all attachments. (jap)—T'ung-an Kuan-chih (Wade-Giles Quan Sôn Hueä Huyeàn Thieàn Sö (1277-1360): Chinese)—Tongan Guanzhi (Pinyin Chinese)— Kanzan-Egen (jap)—Muso Daishi—Cuõng goïi laø See Ñoàng An Quan Trí Thieàn Sö. Haøn Sôn Hueä Huyeàn, thieàn sö thuoäc phaùi Laâm Teá, Quan Troïng Nhöùt: Most importantly. moân ñoà vaø ngöôøi noái phaùp cuûa Toâng Phong Dieäu Quan Töï: A royal-recognized temple—Moät töï Sieâu. Quan Sôn Hueä Huyeàn trôû thaønh vieän tröôûng vieän ñöôïc hoaøng gia baûo trôï —A royal-recognized thöù hai cuûa tu vieän Ñaïi Ñöùc, moät trong nhöõng tu temple or a temple that is supported by the royal vieän chính ôû Kyoto do Toâng Phong laäp ra. Sau ñoù family. It is also called "National Temple". oâng trôû thaønh vieän tröôûng thöù nhaát cuûa Dieäu Taâm Quan Vaên: Caâu thieàn keä ñöôïc vieát treân quan taøi vò Töï, moät tu vieän khaùc ôû Kyoto, do hoaøng ñeá Go-Thieàn Taêng vöøa môùi thò tòch—A Zen verse, posted Kimatsu cho xaây döïng sau khi thoaùi vò. Sau khi on the front side of the coffin of a Zen monk who nhaän ñöôïc aán xaùc nhaän töï thaày Toâng Phong, Quan just passed away. Sôn Hueä Huyeàn theo göông thaày lui veà mieàn nuùi Quaùn: Vipasyana or Vidarsana (skt)— nhieàu naêm nhaèm ñöa söï theå nghieäm thieàn cuûa Contemplation—Examination—To look into—To mình ñeán choã saâu saéc hôn. Trong suoát thôøi gian study—To contemplate—To contemplate and naày, ban ngaøy oâng laøm vieäc lao ñoäng vaø ban ñeâm mentally enter into truth—Quaùn töôûng laø taäp trung thì oâng laïi chìm saâu trong thieàn ñònh. Sau khi thò tö töôûng ñeå quan saùt, phaân tích vaø suy nghieäm tòch vaøo naêm 1360, Quan Sôn Hueä Huyeàn ñöôïc moät vaán ñeà, giuùp cho thaân an vaø taâm khoâng loaïn hoaøng gia Nhaät phong cho nhieàu danh hieäu toân ñoäng, cuõng nhö ñöôïc chaùnh nieäm. Quaùn töôûng vinh—Also called Muso-Daishi, a Japanese Zen khoâng phaûi laø chuyeän ñôn giaûn. Thaät vaäy, trong master of the Rinzai school, a student and dharma theá giôùi maùy moùc hieän ñaïi hoâm nay, cuoäc soáng successor of Myocho Shuho (Daito Kokushi). cuoàng loaïn laøm taâm trí

chuùng ta luoân bò loaïn ñoäng Following Myocho, who founded the most vôùi bieát bao coâng chuyeän haèng ngaøy khieán cho important Zen monastery of Kyoto, Daitoku-ji, chuùng ta meät moûi veà theå xaùc laãn tinh thaàn, neân Kanzan Egen was the second abbot of the vieäc laøm chuû thaân mình ñaõ khoù, maø laøm chuû ñöôïc monastery. Later he was the first abbot of taâm mình laïi caøng khoù hôn. Quaùn töôûng laø phöông Myoshin-ji, also in Kyoto, a monastery built for phaùp Phaät töû aùp duïng haèng ngaøy, luyeän caû thaân him by the abdicated emperor Go-Komatsu. After taâm, ñem laïi söï hoøa hôïp giöõa tinh thaàn vaø vaät chaát, he received from Myocho the seal of giöõa con ngöôøi vaø thieân nhieân. Noùi toùm laïi, quaùn confirmation, following the example of his master, laø ngaãm nghó caån thaän (teá tö). Quaùn chieáu coù theå Kanzan went into retreat for many years in the ñöôïc duøng ñeå phaù boû söï lô ñeånh vaø ueá nhieãm. mountains in order to deepen his realization. Quaùn tình thöông trieät tieâu loøng saân haän. Quaùn söï During this time he worked as a laborer during the bieát ôn vaø taâm hyû trieät tieâu loøng ganh gheùt. Quaùn day and sat in meditation at night. After he passed voâ thöôøng vaø nieäm cheát giuùp giaûm bôùt söï tham aùi. away in 1360, Kanzan Egen received a number of Quaùn baát tònh giuùp giaûm thieåu chaáp thuû. Quaùn voâ honorific titles from the Japanese imperial court ngaõ vaø taùnh khoâng giuùp trieät tieâu nhöõng tö töôûng (Muso Daishi, Honnu enjo Zenji, Busshin Kakusho xaáu xa—Contemplation can fundamentall be Zenji, Daijo Shoo Zenji, Homu ryoko Zenji). defined as the concentration of the mind on a Quan Sôn Quoác Sö (1277-1360): Kanzan-Egen certain subject, aiming at realizing a tranquil body, (jap)—See Quan Sôn Hueä Huyeàn Thieàn Sö. and an undisturbed mind as a way to perform right

mindfulness. Contemplation is not a simple Quaùn Baát Tònh: Asubhasmrti (skt)—Meditation matter. In the world today, based on mechanical on impurity—Meditation on the uncleanness— and technological advances, our life is totally Ñöùc Phaät daïy neân quaùn Thaân vaø chö phaùp baát tònh. distrubed by those daily activities that are very Kyø thaät döôùi lôùp da, thaân theå chuùng ta chöùa ñöïng tiresome and distressing for mastering; thus, the toaøn laø nhöõng thöù nhô nhôùp vaø hoâi thuùi nhö thòt, body is already difficult and if we want to master xöông, maùu, muû, ñaøm, daõi, phaân, nöôùc tieåu, vaân the mind, it is even more difficult. Contemplation vaân. Theá neân sau khi quaùn saùt töôøng taän, chuùng ta is the daily practice of Buddhist adepts for training thaáy roõ khoâng coù gì ñeå oâm aáp thaân naày. Quaùn baát the body and mind in order to develop a balance tònh ngay treân thaân cuûa chính mình hay cuûa ngöôøi between Matter and Mind, between man and the khaùc. Ñaây laø giai ñoaïn cuoái cuøng trong chín giai universe. In short, contemplation can be used to ñoaïn quaùn töôûng veà thaân xaùc, nhaèm dieät tröø tham dispel distractions and defilements. duïc—The Buddha advised us to contemplate that Contemplation on love to dispel anger. the body and all things as impure or filthy Contemplation on appreciation and rejoicing in the (vileness of all things). In fact, beneath the layers good qualities of others can dispel the problem of of skin, our body contains filthy and smelly jealousy. Contemplation on impermanence and substances

such as meat, bones, blood, pus, death awareness can reduce covetousness. phlegm, saliva, excrement, urine, etc. After Contemplation on the impurity can help reduce reflecting carefully of it, we can conclude that our attachment. Contemplation on non-ego (non-self) body is hardly worth cherishing. Meditation on the and emptiness can help eliminate (eradicate) uncleaness of the human body of self and others. completely all negative thoughts. This is the last of the nine stages of disintegration Quaùn AÂm: Kannon (jap)—See Quaùn Theá AÂm. of the dead body. It is a meditation to destroy Quaùn AÂm Kinh: Samanta-mukha-parivartonam- desire—See Cöûu Töôûng Quaùn. avalokitesvara-vikurvana-nirdesa (skt)—Quaùn Quaùn Baát Tö Nghì Caûnh: Quaùn caûnh giôùi chaân Theá AÂm Phaåm Phoå Moân—Chapter on nhö vöôït treân tö töôûng vaø vaên töï—To contemplate Avalokitesvara Universal gate. the realm beyond thought and words. Quaùn AÂm Linh Caûm Chaân Ngoân: Kuan Shi Quaùn Bieån Laëng: Reflection on a Calm Sea— Yin's Efficacious Response True Words. Moät loaïi thieàn ñònh maø ngöôøi Trieàu Tieân goïi laø Quaùn AÂm Quaùn: Quaùn töôûng thaáy roõ saéc thaân cuûa "Haein" (bieån laëng) ñöôïc noùi ñeán trong Kinh Hoa Boà Taùt Quaùn Theá AÂm, moät trong 16 pheùp quaùn Nghieâm—A meditative state called the "Haein" trong Tònh Ñoä toâng—Visualization of (calm sea) samadhi that is mentioned in the Avalokitesvara Bodhisattva, one of the sixteen Avatamsaka Sutra. contemplations (sixteen meditations)—See Thaäp Quaùn Caên Cô Chuùng Sanh: Contemplation on Luïc Quaùn. the fundamenal ability of sentient beings—Quaùn Quaùn AÂm Vieân Thoâng: Kuan Yin Yuan Tung tö chaát (caên cô, phaåm taùnh töï nhieân) cuûa chuùng (chi)—The Miraculous Understanding of sanh. Theo kinh Duy Ma Caät, chöông ba, Ñöùc Phaät Avalokitesvara—Quaùn AÂm laø töø chöõ Phaïn baûo Phuù Laâu Na Di Ña La Ni Töû: "OÂng ñi ñeán "Avalokitesvara" theo truyeàn thoáng Trung Hoa, thaêm beänh oâng Duy Ma Caät duøm toâi." Phuù Laâu Na nhöng khoâng coù yù nghóa hay ñònh nghóa naøo cuûa baïch Phaät: "Baïch Theá Toân! Con khoâng kham laõnh chöõ "Vieân Thoâng". "Vieân" coù nghóa laø troøn, ñaày ñeán thaêm beänh oâng ta. Vì sao? Nhôù laïi tröôùc kia ñuû, hoaøn toaøn; vaø "Thoâng" coù nghóa laø thaáu trieät con ôû trong röøng lôùn, döôùi coäi caây noùi Phaùp cho Tyø hay hoaøn toaøn tænh thöùc—"Kuan Yin" is the Kheo môùi hoïc, luùc ñoù oâng Duy Ma Caät ñeán baûo Chinese tradition of Avalokitesvara, but there is con: "Thöa Phuù Laâu Na! Ngaøi neân nhaäp ñònh tröôùc no clear-cut definition or meaning of the phrase ñeå quan saùt taâm ñòa cuûa nhöõng ngöôøi naày, roài sau "Yuan Tung". "Yuan" means round, complete or môùi noùi ñeán noùi Phaùp. Ngaøi chôù ñem moùn aên dô perfect; and "Tung" means thorough ñeå trong baùt baùu, phaûi bieát roõ taâm nieäm cuûa caùc vò understanding or thorough awakening. Tyø Kheo naày, chôù cho ngoïc löu ly ñoàng vôùi thuûy tinh. Ngaøi khoâng bieát ñöôïc caên nguyeân cuûa chuùng

sanh, chôù neân duøng Phaùp Tieåu Thöøa maø phaùt khôûi developed the Mahayana mind but they now cho hoï, nhöõng ngöôøi kia töï khoâng coù tì veát, chôù forget all about it; how can you teach them laøm cho hoï coù tì veát, hoï muoán ñi ñöôøng lôùn, chôù Hinayana? Wisdom as taught by Hinayana is chæ loái nhoû. Ngaøi chôù neân ñem bieån lôùn ñeå vaøo daáu shallow; it is like a blind man who cannot discern chôn

traâu, chôù cho aùnh saùng maët trôøi ñoàng vôùi löûa the sharp from the dull roots of living beings. At ñom ñoùm. Ngaøi Phuù Laâu Na! Nhöõng vò Tyø Kheo that time, Vimalakirti entered the state of samadhi naày ñaõ phaùt taâm Ñaïi Thöøa töø laâu, giöõa chöøng queân and caused the bhiksus to remember their former laõng, nay sao laïi laáy Phaùp Tieåu Thöøa daãn daïy hoï? lives when they had met five hundred Buddhas Toâi xem haøng Tieåu Thöøa trí hueä caïn côït cuõng nhö and had then planted seeds of excellent virtues, ngöôøi muø, khoâng phaân bieät ñöôïc caên taùnh lôïi ñoän which they had dedicated to their quest of cuûa chuùng sanh. Luùc baáy giôø oâng Duy Ma Caät lieàn supreme enlightenment; they instantly awakened nhaäp tam muoäi (chaùnh ñònh) laøm cho nhöõng vò Tyø to their past and recovered their fundamental Kheo ñoù bieát ñöôïc kieáp tröôùc cuûa mình ñaõ töøng ôû minds. They at once bowed with their heads at the nôi 500 Ñöùc Phaät vun troàng caùc coäi ñöùc, hoài höôùng feet of Vimalakirti, who then expounded the veà ñaïo Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc, lieàn ñoù Dharma to them; they resumed their quest of roãng suoát trôû laïi ñaëng boån taâm Ñaïi Thöøa. Khi aáy supreme enlightenment without backsliding. I caùc vò Tyø Kheo cuùi ñaàu ñaûnh leã nôi chôn oâng Duy think that Sravakas, who do not know how to look Ma Caät, oâng lieàn nhaân ñoù noùi Phaùp laøm cho taát caû into the roots of their listeners, should not expound khoâng coøn thoái lui nôi ñaïo Voâ thöôïng Boà Ñeà. Con the Dharma. Hence, I am not qualified to call on nghó haøng Thanh Vaên nhö con khoâng quaùn ñöôïc Vimalakirti to inquire after his health. caên cô cuûa ngöôøi, khoâng neân noùi Phaùp. Vì theá con Quaùn Chaân Nhö: Nghieân cöùu kyõ löôõng chaân khoâng kham laõnh ñeán thaêm beänh oâng.”— nhö—Crutinize thusness. Contemplation on the fundamenal ability Quaùn Chí: Teân cuûa moät vò Thieàn sö Trung Hoa (fundamental quality, level, motive power, natural thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø Nguõ Ñaïi (907- ability, or original endowment and nature) of 960)—Name of a Chinese Ts'ao Tung Zen master sentient beings. According to the Vimalakirti who lived in the Wu-tai Dynasty in China. Sutra, Chapter Three, the Buddha said to Quaùn Chieáu: Laáy trí tueä maø soi saùng hay chieáu Purnamaitrayaniputra: “You call on Vimalakirti to kieán söï lyù—To reflect—To be enlightened or to enquire after his health on my behalf.” enlighten as a result of insight (intelligent) Purnamaitrayaniputra said: “World Honoured contemplation. One, I am not qualified to call on him and enquire Quaùn Chieáu Baùt Nhaõ: The wisdom of perceiving after his health. This is because when I was once the real meaning of all things—Sau khi quaùn trieät in a grove and was expounding the Dharma under Phaät phaùp trong kinh ñieån, ngöôøi ta quaùn chieáu a tree to a group of newly initiated bhiksus, thöïc nghóa cuûa noù qua thöïc haønh. Phaàn thöù nhì cuûa Vimalakirti came and said: “Hey, Baùt Nhaõ Ba La Maät hay trí tueä ñaït ñöôïc qua tu Purnamaitraynaiputra, you should first enter the taäp. Ñaây laø moät trong ba loaïi Baùt Nhaõ, laáy trí tueä state of samadhi to examine the minds of your quaùn chieáu caùi lyù thöïc töôùng hay nhôø thieàn quaùn listeners before expounding the Dharma to them. maø giaùc ngoä ñöôïc chaân lyù —After reading and Do not put rotten food in precious bowls. You understanding the Buddhadharma in sutras, one

should know their minds and do not take their then contemplates and illuminates their meanings precious crystal for (ordinary) glass. If you do not through actual practice. Wisdom acquired from know their propensities, do not teach them cultivation or contemplation, the second part of Hinayana. They have no wounds, so do not hurt the Prajnaparamita. This type of contemplation them. To those who want to tread the wide path, will lead to the real mark prajna. This is one of the do not show narrow tracks. Do not enclose the three kinds of Prajna, the prajna or wisdom of great sea in the print of an ox's foot; do not liken meditative enlightenment on reality. sunlight to the dim glow of a firefly. Quaùn Chieáu "Khoå": To reflect on suffering—Purnamaitryaniputra, these bhiksus have long ago Quaùn chieáu "khoå" laø moät trong nhöõng cöûa ngoõ

quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø chuùng ta house. môùi coù khaû naêng chaám döùt moïi chaáp tröôùc, ham Quaùn Chuùng Sanh: Contemplation on living muoán vaø duïc voïng—Reflection on suffering is one beings—Caùch quaùn saùt chuùng sanh cuûa moät haønh of the most important entrances to the great giaû tu thieàn. Theo kinh Duy Ma Caät, chöông baûy, enlightenment; for with it, we are able to end all ngaøi Vaên Thuø Sö Lôïi hoûi oâng Duy Ma Caät: "Boà attachments, aspirations and desires. Taùt quaùn saùt chuùng sanh phaûi nhö theá naøo?" Duy Quaùn Chieáu Löïc: Power of contemplating—Naêng Ma Caät ñaùp: "Ví nhaø huyeãn thuaät thaáy ngöôøi löïc quaùn chieáu (söï chieâm nghieäm)—See Löïc huyeãn cuûa mình hoùa ra, Boà Taùt quaùn saùt chuùng Quaùn Chieáu. sanh cuõng nhö theá. Nhö ngöôøi trí thaáy traêng döôùi Quaùn Chieáu Thöïc Taïi: Reflection on reality— nöôùc, thaáy maët trong göông, nhö aùnh naéng dôïn, Quaùn chieáu thöïc taïi coù nghóa laø quaùn chieáu tinh nhö aâm vang cuûa tieáng, nhö maây giöõa hö khoâng, tuùy hay baûn theå cuûa ñieàu gì hay traïng thaùi thöïc. nhö boït nöôùc, nhö boùng noåi, nhö loõi caâ y chuoái, nhö Moãi khi quaùn chieáu thöïc taïi, Haønh giaû tu thieàn neân aùnh ñieån chôùp, nhö ñaïi thöù naêm, nhö aám thöù saùu, luoân nhôù raèng chuùng ta khoâng theå naøo nhaän ra heát nhö caên thöù baûy, nhö nhaäp thöù möôøi ba, nhö giôùi ñöôïc tính phöùc taïp khoâng löôøng cuûa baûn thaân thöïc thöù möôøi chín. Boà Taùt quaùn saùt chuùng sanh cuõng taïi. Neáu khoâng nhö vaäy, chuùng ta seõ bò maéc baãy nhö theá. Nhö saéc chaát coõi voâ saéc, nhö moäng luùa hö, bôûi caùi goïi laø khaùi nieäm cuûa söï löøa doái. Haønh giaû nhö thaân kieán cuûa Tu Ñaø Hoaøn, nhö söï nhaäp thai tu Thieàn neân luoân nhôù raèng neáu söï vieäc luoân luoân cuûa A Na Haøm, nhö tam ñoäc cuûa A la haùn, nhö xaûy ra gioáng nhö chuùng ta mong ñôïi thì seõ khoâng tham giaän phaù giôùi cuûa Boà Taùt chöùng voâ sanh phaùp bao giôø coù nhöõng thöù ñöôïc goïi laø aûo töôûng hay sai nhaãn, nhö taäp khí phieàn naõo cuûa Phaät, nhö muø thaáy laàm—Reflection on reality means reflection on saéc töôïng, nhö hôi thôû ra vaøo cuûa ngöôøi nhaäp dieät the essence or substance of anything or real state, taän ñònh, nhö daáu chim giöõa hö khoâng, nhö con cuûa or reality. When we reflect on reality, Zen thaïch nöõ (ñaøn baø khoâng sanh ñeû), nhö phieàn naõo practitioners should always remember that our cuûa ngöôøi huyeãn hoùa, nhö caûnh chieâm bao khi ñaõ habitual perception of reality is often inadequate. thöùc, nhö

ngöôøi dieät ñoä thoï laáy thaân, nhö löûa If this were not so, we would be trapped by a so- khoâng khoùi. Boà Taùt quaùn saùt chuùng sanh cuõng nhö called concept of deception. Zen practitioners theá ñoù." Khi aáy Ngaøi Vaên Thuø Sö Lôïi hoûi: "Neáu should always remember that if things and events Boà Taùt quaùn saùt nhö theá thì phaûi thöïc haønh loøng töø always happened as we expected, there would be nhö theá naøo?" Duy Ma Caät ñaùp: "Boà Taùt quaùn saùt no so-called illusions or misconceptions. nhö theá roài phaûi töï nghó raèng phaûi vì chuùng sanh Quaùn Chieáu "Tænh Laëng": Reflection on noùi phaùp nhö treân, ñoù laø loøng töø chaân thaät; phaûi calmness or tranquility—Quaùn chieáu "Tænh Laëng" thöïc haønh loøng töø tòch dieät, bôûi vì khoâng sanh; phaûi laø moät trong nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi thöïc haønh loøng töø khoâng noùng böùc, bôûi khoâng coù giaùc, vì nhôø ñoù maø chuùng ta khoâng khuaáy roái taâm phieàn naõo; phaûi thöïc haønh loøng töø bình ñaúng, bôûi mình—Reflection on calmness is one of the most ba ñôøi nhö nhau; phaûi thöïc haønh loøng töø khoâng ñua important entrances to the great enlightenment; tranh, bôûi khoâng coù khôûi; phaûi thöïc haønh loøng töø for with it, we do not disturb our mind. khoâng hai, bôûi trong ngoaøi (caên traàn) khoâng hieäp; Quaùn Chieáu "Voâ Ngaõ": Reflection on No-Self— phaûi thöïc haønh loøng töø khoâng hoaïi, bôûi hoaøn toaøn See Voâ Ngaõ Quaùn. khoâng coøn; phaûi thöïc haønh loøng töø kieân coá, bôûi Quaùn Chieáu "Voâ Thöôøng": To reflect on loøng khoâng huûy hoaïi; phaûi thöïc haønh loøng töø thanh impermanence—Quaùn chieáu voâ thöôøng laø moät tònh, bôûi taùnh caùc phaùp trong saïch; phaûi thöïc haønh trong nhöõng cöûa ngoõ ñi vaøo ñaïi giaùc, vì nhôø ñoù maø loøng töø voâ bieân, bôûi nhö hö khoâng; phaûi thöïc haønh chuùng ta môùi coù khaû naêng thaáy ñöôïc boä maët thaät loøng töø cuûa A la haùn, vì phaù caùc giaëc kieát söû; phaûi cuûa nhöõng duïc voïng trong nhaø löûa tam giôù i— thöïc haønh loøng töø Boà Taùt, ví an vui chuùng sanh; Reflection on impermanence is one of the most phaûi thöïc haønh loøng töø cuûa Nhö Lai, vì ñaëng töôùng important entrances to the great enlightenment; nhö nhö; phaûi thöïc haønh loøng töø cuûa Phaät, vì giaùc for with it, we are able to reflect and see the real ngoä chuùng sanh; phaûi thöïc haønh loøng töø töï nhieân, face of all the desires of the triple world burning vì khoâng nhôn ñaâu maø ñaëng; phaûi thöïc haønh loøng

töø Boà Ñeà, vì chæ coù moät vò; phaûi thöïc haønh loøng töø (empty) core of a banana tree; at a flash of voâ ñaúng, vì ñoaïn caùc aùi kieán; phaûi thöïc haønh loøng lightning; at the (non-existent) fifth element töø ñaïi bi daãn daïy cho phaùp Ñaïi Thöøa; phaûi thöïc (beside the four that make the human body); at the haønh loøng töø khoâng nhaøm moûi, quaùn khoâng, voâ sixth aggregate (beside the five that make a ngaõ; phaûi thöïc haønh loøng töø phaùp thí khoâng coù sentient being); at the seventh sense datum luyeán tieác; phaûi thöïc haønh loøng töø trì giôùi ñeå hoùa (beside the six objects of sense); at the thirteenth ñoä ngöôøi phaù giôùi; phaûi thöïc haønh loøng töø nhaãn entrance (ayatana-beside the twelve involving the nhuïc ñeå uûng hoä ngöôøi vaø mình; phaûi thöïc haønh six organs and six sense date); at the nineteenth loøng töø tinh taán ñeå gaùnh vaùc chuù ng sanh; phaûi thöïc realm of sense (beside

the eighteen dhatus or haønh loøng töø thieàn ñònh khoâng thoï muøi thieàn; phaûi fields of sense); at form in the formless world; at thöïc haønh loøng töø trí tueä, ñeàu bieát ñuùng nhòp; phaûi the (non-existent) sprout of a charred grain of rice; thöïc haønh loøng töø phöông tieän, thò hieän taát caû; phaûi at a body seen by a srota-apanna (who has wiped thöïc haønh loøng töø khoâng aån daáu, loøng ngay trong out the illusory body to enter the holy stream); at saïch; phaûi thöïc haønh loøng töø thaâm taâm, khoâng coù the entry of an anagamin (or a non-returning haïnh xen taïp; phaûi thöïc haønh loøng töø khoâng phænh sravaka) into the womb of a woman (for rebirth); doái, khoâng coù löøa gaït; phaûi thöïc haønh loøng töø an at an arhat still preserving the three poisons (of vui, laøm cho taát caû ñöôïc söï an vui cuûa Phaät. Loøng desire, anger and stupidity which he has töø cuûa Boà Taùt laø nhö theá ñoù. Ngaøi Vaên Thuø Sö Lôïi eliminated forever); at a Bodhisattva realizing the hoûi: “Sao goïi laø loøng bi?” Duy Ma Caät ñaùp: “Boà patient endurance of the uncreate who is still Taùt laøm coâng ñöùc gì coát ñeå cho chuùng sanh.” Vaên greedy, resentful and breaking the prohibitions; at Thuø Sö Lôïi hoûi: “Sao goïi laø loøng hyû?” Duy Ma Caät a Buddha still suffering from klesa (troubles); at a traû lôøi: “Coù lôïi ích gì ñeàu hoan hyû, khoâng hoái haän.” blind man seeing things; at an adept who still Vaên Thuø Sö Lôïi hoûi: “Sao goïi laø loøng xaû?” Duy breathes air in and out while in the state of Ma Caät ñaùp: “Nhöõng phöôùc baùo ñaõ laøm, khoâng coù nirvanic imperturbability; at the tracks of birds loøng hy voïng.” Ngaøi Vaên Thuø Sö Lôïi hoûi: “Söï flying in the air; at the progeny of a barren sanh töû ñaùng sôï, Boà Taùt phaûi y nôi ñaâu?” OÂng Duy woman; at the suffering of an illusory man; at a Ma Caät ñaùp: “Boà Taùt ôû trong sanh töû ñaùng sôï ñoù, sleeping man seeing he is awake in a dream; at a phaûi y nôi söùc coâng ñöùc cuûa Nhö Lai.” Ngaøi Vaên devout man realizing nirvana who takes a bodily Thuø Sö Lôïi hoûi: “Boà Taùt muoán y söùc coâng ñöùc cuûa form for (another) reincarnation; and at a Nhö Lai, phaûi truï nôi ñaâu?” Duy Ma Caät ñaùp: “Boà smokeless fire. This is how a Bodhisattva should Taùt muoán y söùc coâng ñöùc cuûa Nhö Lai, phaûi truï nôi look at living beings.” At that time, Manjusri choã ñoä thoaùt taát caû chuùng sanh.” Vaên Thuø laïi hoûi: asked Vimalakirti: “When a Bodhisattva so “Muoán ñoä chuùng sanh phaûi töø nhöõng gì?” Duy Ma meditates how should he practise kindness Caät ñaùp: “Muoán ñoä thoaùt chuùng sanh tröôùc heát (maitri)?” Vimalakirti replied: “When a phaûi töø phieàn naõo cuûa hoï.” Vaên Thuø hoûi: “Muoán Bodhisattva has made this meditation, he should töø phieàn naõo, phaûi thöïc haøn h nhöõng gì?” Duy Ma think that he ought to teach living beings to Caät ñaùp: “Phaûi thöïc haønh chaùnh nieäm.”—The way meditate in the same manner; this is true kindness; a Zen practitioner Contemplate on living beings. he should practise causeless (nirvanic) kindness According to the Vimalakirti Sutra, Chapter which prevents creativeness; he should practice Seven, Manjusri asked Vimalakirti: “How should unheated kindness which puts an end to klesa a Bodhisattva look at living beings?” Vimalakirti (troubles and causes of troubles); he should replied: “A Bodhisattva should look at living practice impartial kindness which coves all the beings like an illusionist does at the illusory men three periods of time (which means

that it is (he has created); and like a wise man looking at eternal involving past, future and present); he the moon's reflection in water; at his own face in a should practice passionless kindness which wipes mirror; at the flame of a burning fire; at the echo out disputes; he should practice non-dual kindness of a calling voice; at flying clouds in the sky; at which is beyond sense organs within and sense foam in a liquid; at bubbles on water; at the data without; he should practice indestructible

kindness which eradicates all corruption; he benefit of the Dharma with no regret whatsoever." should practice stable kindness which is a Manjusri asked "What should he relinquish characteristic of the undying self-mind; he should (upeksa)?" Vimalakirti replied: "In his work of practice pure and clean kindness which is spotless salvation, he should expect nothing (i.e. no like Dharmata; he should practice boundless gratitude or reward) in return." Manjusri asked: kindness which is all-pervasive like space; he "On what should he rely in his fear of birth and should practice the kindness of the arhat stage death?" Vimalakirti replied: "He should rely on which destroys all bondage; he should practice the the power of the Tathagata's moral merits." Bodhisattva kindness which gives comfort to living Manjusri asked: "What should he do to win beings; he should practice the Tathagata kindness support from the power of the Tathagata's moral which leads to the state of thatness; he should merits?" Vimalakirti replied: "He should liberate practice the Buddha kindness which enlightens all all living beings in order to win support from the living beings; he should practice spontaneous power of the Tathagata's moral merit." Manjusri kindness which is causeless; he should practice asked: "What should he wipe out in order to Bodhi kindness which is one flavour (i.e. uniform liberate living beings?" Vimalakirti replied: and unmixed wisdom); he should practice "When liberating living beings, a Bodhisattva unsurpassed kindness which cuts off all desires; he should first wipe out their klesa (troubles and should practice merciful kindness which leads to causes of troubles)?" Manjusri asked: "What the Mahayana (path); he should practice untiring should he do to wipe out klesa?" Vimalakirti kindness because of deep insight into the void and replied: "He should uphold right mindfulness." non-existent ego; he should practice Dharma- Quaùn Chuûng Töû Baát Tònh: Thai nhi baát tònh, do bestowing (dana) kindness which is free from tham aùi maø sanh ra—Contemplation on the regret and repentance; he should practice precepts impurity of a fetus. (sila) upholding kindness to convert those who Quaùn Chö Phaùp: Contemplation on all have broken the commandments; he should dharmas—Quaùn chö phaùp ñeå coù söï phaân bieät chaân practice patient (ksanti) kindness which protects chaùnh cuõng nhö dieät töø baûn ngaõ—Contemplation both the self and others; he should practice on all dharmas to obtain right discrimination and to Zealous (virya) kindness to liberate all living rid of the self. beings; he should practice serene (dhyana) Quaùn Cô Theå Baát Tònh: Contemplation on foul kindness which is unaffected by the five senses; odor in profusion. he should practice wise (prajna) kindness which is Quaùn Cöùu Caùnh Baát Tònh: Contemplation that always timely; he should practice expedient after death the body swelling up and rotting away (upaya) kindness to appear at all times for with

flesh and bones in disarray—Quaùn raèng sau converting living beings; he should practice khi cheát thì thaân naày sình leân vaø thoái röõa. unhidden kindness because of the purity and Quaùn Di Laëc Thöôïng Sanh Ñaâu Suaát Thieân cleanliness of the straightforward mind; he should Kinh: Di Laëc Thöôïng Sanh Kinh—Sutra on the practice profound minded kindness which is free contemplation on the birth of the Laughing from discrimination; he should practice Buddha in the Tusita Heaven. undeceptive kindness which is without fault; he Quaùn Duy Thöùc: Idealistic reflection—See Duy should practice joyful kindness which bestows the Thöùc Quaùn. Buddha joy (in nirvana). “Such are the specialities Quaùn Ñaõi Nhaân: Upeksha-hetu (skt)—Quaùn Ñaõi of Bodhisattva kindness.” Manjusri asked Nhaân hay luaät veà söï giaùn ñoaïn. Ñaây laø moät trong Vimalakirti: “What should be his compassion saùu nhaân sanh ra caùc phaùp höõu vi. Phaùp höõu vi (karuna)?” Vimalakirti replied: “His compassion sanh ra ñeàu do söï hoøa hôïp cuûa nhaân vaø duyeân — should include sharing with all living beings all the Law of discontinuation, one of the six causes of all merits he has won.” Manjusri asked: “What should conditioned things. Every phenomenon depends be his joy (mudita)?” Vimalakirti replied: “He upon the union of the primary cause and should be filled with joy on seeing others win the

conditional or environmental cause—See Luïc Observation in the stage of coronation, by virtue Nhaân. of unshakable mastery of all Buddha teachings. Quaùn Ñaûnh: Abhisekana (skt)—Cittamanitara Quaùn Ñaûnh Gia Haïnh: Gia haïnh ñöôïc tu tröôùc (skt)—Murdhabhisikta (skt)—Ñieåm ñaïo (nghi thöùc khi ñi ñeán ñaøn traøng ñeå nhaän leã quaùn ñaûnh cuûa Maät Toâng)—Ceremony of anointment. Maät giaùo—Earnest endeavour (added progress, Quaùn Ñaûnh Baát Tö Nghì: Inconceivable full effort, intensified effort) is practiced before anointment—Theo Kinh Hoa Nghieâm, Phaåm 27 going to the altar for Tantric Baptism. (Thaäp Ñònh), coù möôøi phaùp quaùn ñaûnh baát tö nghì Quaùn Ñaûnh Kinh: Abhisekana-sutra (skt)—Sutra maø chö Boà Taùt nhaän ñöôïc töø nôi Ñöùc Nhö Lai. on ceremony of anointment. Moät khi chö Ñaïi Boà Taùt vaøo ñöôïc tam muoäi Quaù Quaùn Ñaûnh Tam Muoäi: Vilokita-murdha- Khöù Thanh Tònh Taïng, thôøi nhaän ñöôïc möôøi phaùp samadhi (skt)—Tam muoäi ñaït ñöôïc trong thieàn quaùn ñaûnh baát tö nghì cuûa Ñöùc Nhö Lai, cuõng quaùn—The samadhi of the summit of ñöôïc, cuõng thanh tònh, thaønh töïu, nhaäp, chöùng, contemplation (the peak whence all the samadhis vieân maõn, trì giöõ, vaø bình ñaúng bieát roõ tam giôùi may be surveyed). thanh tònh—According to the Flower Sutra, Quaùn Ñaûnh Thoï Chöùc: Sprinkling of nectar—See Chapter 27, there are ten kinds of inconceivable Thuûy Quaùn Ñaûnh (2). anointment which Enlightening Beings received Quaùn Ñaûnh Thoï Kyù: Thoï Kyù Quaùn Ñaûnh—Phaät from the Enlightened. Once Enlightening Beings thoï kyù ñeä töû baèng caùch xoa ñaàu—Prediction by enter the concentration called the pure treasury of rubbing the crown. The Buddha predicts the past, they receive ten kinds of inconceivable Buddhahood to someone with the gesture of anointment from the Enlightened; they also attain, rubbing the crown. purify, consummate, enter, realize, fulfil and hold Quaùn Ñaûnh Truï: them, comprehend them equally, the three spheres 1) Choã truù

cuûa söï haønh leã: Abode of pure—See Möôøi Phaùp Quaùn Ñaûnh Baát Tö Nghì. consecration. Quaùn Ñaûnh Boà Taùt: Abhisekana-bodhisattva 2) Truï thöù möôøi cuûa moät vò Boà Taùt khi vò naày ñaõ (skt)—Cittamanitara-bodhisattva (skt)— ñöôïc Phaät thoï kyù (xöùc daàu quaù n ñaûnh) thaønh Murdhabhisikta-bodhisattva (skt)—Ñieåm ñaïo Phaät—The tenth stage of a Bodhisattva when (nghi thöùc Maät Toâng)—Ceremony of anointment he is anointed by the Buddha as a Buddha. Bodhisattva—Ceremonial sprinkling of water on a 3) Nghi bieåu ñaõ thaønh ngöôøi. Ví duï nhö vieäc bodhisattva's head—Moät nghi thöùc röôùi nöôùc leân quoác vöông trao vieäc nöôùc cho thaùi töû. Thaùi töû ñaàu moät vò Boà Taùt, khi vò aáy saép böôùc vaøo giai ñaõ tröôûng thaønh, laøm leã quaùn ñaûnh. Ñaây goïi laø ñoaïn cuoái cuøng ñeán Phaät quaû—Is said to be done quaùn ñænh truï—Baptism as the summit of when a bodhisattva is about to enter the ultimate attainment of the conception of Buddhahood state and become Buddha. or dwelling anointing the crown of the head. Quaùn Ñaûnh Ñaïi Sö: Kuan-Ting Great Master Reaching the fullness of adulthood, they are (561-632)—Quaùn Ñaûnh laø vò toå thöù naêm cuûa toâng like the chosen prince to whom the great king Thieân Thai. Ba taùc phaåm lôùn cuûa ngaøi Trí khaûi ñeàu of a country turns over the affairs of state. do Quaùn Ñaûnh taäp thaønh toaøn veïn—Kuan-Ting is When this Kshatriya King's eldest is the fifth patriarch of the T'ien-T'ai School. The ceremoniously anointed on the crown of the three great works of Chih-I are all compilations of head, he has reached what is called the Kuan-Ting. dwelling of anointing the crown of the head. Quaùn Ñaûnh Ñaøn Maïn Ñaø La: Maïn ñaø la ñöôïc Quaùn Ñaïo: Thaáu trieät giaùo phaùp: To know the duøng trong ñaøn traøng ñeå nhaän leã quaùn ñaûnh cuûa doctrine thoroughly—Thieàn Quaùn: Contemplation, Maät giaùo—Mandala used in the altar for Tantric meditation. Baptism. Quaùn Ñaït: Ñaït ñöôïc chaân lyù qua thieàn quaùn—To Quaùn Ñaûnh Ñòa Quaùn Saùt: Quaùn ñaûnh ñòa quaùn penetrate to reality through contemplation. saùt, nôi taát caû Phaät phaùp ñöôïc töï taïi baát ñoäng— Quaùn Ñeä Nhaát Nghóa: Nhöõng vò kieät xuaát trong hoäi chuùng neân quaùn nghóa thöù nhaát (chaân lyù toái cao

cuûa Phaät giaùo)—Exceptional or outstanding who have attained to the fifth stage of people in an assembly should contemplate on the Bodhisattvahood—See Haïnh Töùc Phaät Quaùn. ultimate truth of Buddhism. Quaùn Haïnh Töùc Phaät: The advance beyond Quaùn Ñænh: See Quaùn Ñaûnh. terminology to meditation—See Haïnh Töùc Phaät Quaùn Ñònh: Vismamsa-samadhi (skt)— Quaùn. Sufficience of energy—Vigor or exertion—Quaùn Quaùn Hieàn: Kangen (jap)—Sö Quaùn Hieàn (853- Tam Ma Ñòa Ñoaïn Haønh Thaønh Töïu Thaàn Tuùc— 925), Phaät giaùo Nhaät Baûn. ÔÛ ñaây vò Tyø Kheo tu taäp caàn thaàn tuùc caâu höõu vôùi Quaùn Hình AÛnh Hoøn Ñaù Neùm Xuoáng Loøng tinh taán thöïc hieän Tinh Taán Thieàn Ñònh— Soâng: To meditate on the image of a pebble Intensified effort. Here a monk develops thrown into a river—Thieàn sö Thích Nhaát Haïnh concentration of energy accompanied by vieát trong quyeån 'Pheùp Laï cuûa söï Tænh Thöùc': Moät strenuous efforts. vieân soûi neùm xuoáng doøng soâng laø hình aûnh hoã trôï Quaùn Giaùc:

Awakening—Awareness. raát toát cho thieàn quaùn. Hình aûnh aáy coù theå coù ích 1) Quaùn: Examination or study. cho chuùng ta nhö theá naøo? Baïn haõy ngoài xuoáng, 2) Giaùc: Awakening or awareness. theo ñuùng tö theá thích hôïp, hoaëc baùn giaø, hoaëc kieát Quaùn Giaûi: Quaùn nieäm vaø giaûi lyù ñöôïc chaân lyù — giaø, löng thaät thaúng, vaø treân maët mæm mieäng cöôøi. To contemplate and expound the ultimate reality. Haõy thôû chaäm vaø saâu, vöøa theo doõi moãi hôi thôû vaø Quaùn Giôùi Phaân Bieät: Dhatu-prabheda-smrti hoøa nhaäp vôùi söï hoâ haáp cuûa baïn. Roài buoâng xaû heát. (skt)—Contemplation on the discrimination of Haõy töôûng töôïng baïn laø vieân soûi ai ñoù vöøa neùm different realms—See Giôùi Phaân Bieät Quaùn. xuoáng doøng soâng. Vieân soûi thong dong chìm Quaùn Haønh: xuoáng. Khoâng vöôùng baän, noù theo con ñöôøng ngaén 1) Quaùn töôûng vaø haønh ñoäng. Quaùn lyù ôû taâm roài nhaát ñeå chaïm ñeán ñaùy, nôi nghæ ngôi toaøn haûo. ñích thaân thöïc haønh ñuùng theo lyù ñoù. Phaùp Baïn gioáng nhö vieân soûi rôi vaøo nöôùc, buoâng xaû Quaùn Saùt Haønh Phaùp cuûa Taâm: heát. ÔÛ taän thaâm saâu baûn theå cuûa baïn, coù hôi thôû Contemplation and action. Contemplation and cuûa baïn. Baïn khoâng caàn bieát phaæ maát thôøi gian accordant action or method of contemplating. bao laâu ñeå vieân soûi chaïm ñeán daûi caùt mòn ôû ñaùy, 2) (1578-1645): Teân cuûa moät vò danh Taêng Trung nôi nghæ ngôi toaøn haûo. Khi baïn caûm thaáy ñang Hoa vaøo cuoái thôøi nhaø Minh (1368-1644)— ñöôïc an nghæ, gioáng nhö vieân soûi naèm ôû ñaùy soâng, Name of a Chinese famous monk who lived in baïn baét ñaàu tìm ñöôïc nôi nghæ ngôi cuûa mình. the end of the Ming Dynasty in China. Khoâng coøn thöù gì coù theå xoâ ñaåy hoaëc keùo loâi baïn Quaùn Haønh Nguõ Phaåm Vò: Moät trong saùu haønh vò ñi nöõa. Neáu baïn khoâng theå tìm ñöôïc nieàm vui trong toâng Thieân Thai. Saùu giai ñoaïn phaùt trieån thanh bình trong thôøi khaéc baïn ngoài, töông lai seõ naøy cuûa Boà Taùt ñöôïc noùi roõ trong Thieân Thai Vieân troâi ñi nhö doøng soâng troâi, baïn seõ khoâng theå baét Giaùo, ñoái laïi vôùi saùu giai ñoaïn phaùt trieån hay Luïc kòp ñeå soáng töông lai cuûa baïn moät khi noù trôû thaønh Vò cuûa Bieät Giaùo—One of the The T’ien-T’ai's six hieän taïi—Zen Master Thich Nhat Hanh wrote in stages of meditation and action. These six stages The Miracle of Mindfulness: "Often it helps to of Bodhisattva developments as defined in the meditate on the image of a pebble thrown into a T’ien-T’ai Perfect or Final Teaching, in contrast river. How is one helped by the image of the with the ordinary six developments as found in the pebble? Sit down in whatever position suits you Differentiated or Separated School (see Luïc Vò)— best, the half lotus or lotus, back straight, the half See Luïc Töùc Phaät (II). smile on your face. breathe slowly and deeply, Quaùn Haønh (Haïnh) Phaät: See Quaùn Haønh Töùc following each breath, becoming one with the Phaät. breath. The let go of everything. Imagine yourself Quaùn Haønh Töùc Phaät: Contemplate and act as a as a pebble which has been thrown into a river. Buddha—Phaùp quaùn cuûa vò Boà Taùt ñaõ ñaït ñöôïc The pebble sinks through the water effortlessly, nguõ phaåm Phaät Ñòa—The method of finally reaching the bottom, the point of perfect contemplation of any Bodhisattvas or disciples rest. You are like a pebble which has let itself fall into the river, letting go of

everything. At the

center of your being is your breath. You don't baøy ñænh." Hoøa Thöôïng Quaùn Kheâ Nhaøn laïi hoûi: need to know the length of time it takes before "Theá naøo laø chuû Maït Sôn?" Lieãu Nhieân ñaùp: reaching the point of complete rest on the bed of "Chaúng phaûi töôùng nam nöõ." Hoøa Thöôïng Quaùn find sand beneath the water. When you feel Kheâ Nhaøn quaùt leân, roài noùi: "Sao chaúng bieán ñoåi yourself resting like a pebble which has reach the ñi!" Lieãu Nhieân ñaùp: "Chaúng phaûi thaàn, chaúng riverbed, that is the point when you begin to find phaûi quæ, bieán ñoåi caùi gì?" Hoøa Thöôïng Quaùn Kheâ your own rest. You are no longer pushed or pulled Nhaøn kính phuïc, xin laøm ñeä töû vaø ôû laïi laøm Tri by anything. If you cannot find joy in peace in Vieân ba naêm—Once, the monk Kuan-Chi Hsien these very moments of sitting, then the future arrived at Mount Mo and said, "If there's someone itself will only flow by as a river flows by, you who's worthy, I'll stay here. If not, I'll overturn the will not be able to hold it back, you will be meditation platform!" He then entered the hall. incapable of living the future when it has become Mo-shan sent her attendant to querry the visitor, the present." saying, "Your Reverence, are you here Quaùn Hoa: Contemplate on a string of flowers— sightseeing, or have you come seeking the Chuoãi hoa, lôøi keä tuïng trong kinh goïi laø “Quaùn Buddhadharma?" Kuan-Chi Hsien said, "I seek Hoa” hay chuoãi hoa (lôøi vaên trong kinh goïi laø Dharma." Mo-shan sat upon the Dharma seat in “Taùn Hoa” hay hoa rôøi)—To recite gathas in the audience room and Kuan-Chi Hsien entered sutras. A string of flowers, a term for the gathas in for an interview. Mo-shan said, "Your reverence, sutras, i.e. the prose recapitulated in verse. where have you come from today?" Kuan-Chi Quaùn Hôi Thôû: See Soå Töùc Quaùn. Hsien said, "From the intersection on the main Quaùn Hueä: Trí tueä quaùn saùt thaáu hieåu ñöôïc chaân road." Mo-shan said, "Why don't you remove your lyù—The wisdom which penetrates to ultimate sun hat?" Kuan-Chi Hsien didn't answer for some reality. time. Finally, he removed his hat and bowed, Quaùn Hö Khoâng Taïng Boà Taùt Kinh: Sutra on saying, "What about Mount Mo?" Mo-shan said, Contemplation on Bodhisattva of Space. "The peak isn't revealed." Kuan-Chi Hsien said, Quaùn Höu (832-912): Teân cuûa moät vò danh Taêng "Who is the master of Mt. Mo?" Mo-shan said, Trung Hoa vaøo cuoái thôøi nhaø Ñöôøng (618-907)— "Without the form of man or woman." Kuan-Chi Name of a Chinese famous monk who lived in the Hsien shouted, then said, "Why can't it transform end of the T'ang Dynasty in China. itself?" Mo-shan said, "It's not a god or a demon. Quaùn Kheâ: Kuan-Chi—See Quaùn Kheâ Nhaøn So how could it become something else?" Kuan-Thieàn Sö. Chi Hsien then submitted to become Mo-shan's Quaùn Kheâ Nhaøn Thieàn Sö: Zen master Kuan-Chi student. He worked as a head gardener for three Hsien—Kuan-Chi Hsien (Wade-Giles Chinese)— years—See Lieãu Nhieân Maït Sôn Thieàn Sö Ni. Guanxi Xien (Pinyin Chinese)—Moät laàn noï, Hoøa Quaùn Khoâng: Quaùn chieáu vaïn höõu giai khoâng hay Thöôïng Quaùn Kheâ Nhaøn ñi du phöông ñeán nuùi khoâng töôùng cuûa caùc phaùp—To contemplate Maït Sôn, töï noùi: "Neáu coù ngöôøi gioûi thì ôû, chaúng (regard) all things as unreal (no fundamental vaäy thì

xoâ ngaõ giöôøng thieàn." Khi Hoøa Thöôïng reality. Quaùn Kheâ Nhaøn böôùc vaøo Taêng ñöôøng Thieà n sö Quaùn Khoâng Taùnh: Meditation on the Ni Lieãu Nhieân sai thò giaû ñeán hoûi: "Hoøa Thöôïng unreality—Quaùn taùnh khoâng cuûa vaïn phaùp—Quaùn du phöông ñeán hay vì Phaät phaùp ñeán?" Hoøa nhaân duyeân sanh theo thuyeát taùnh khoâng (moät Thöôïng Quaùn Kheâ Nhaøn ñaùp: "Vì Phaät phaùp ñeán." trong ba pheùp quaùn cuûa Nam Sôn Tieåu Thöøa Lieãu Nhieân leân toøa, Hoøa Thöôïng Quaùn Kheâ Nhaøn Giaùo)—Contemplation on the unreality of ego and ñeán tham vaán. Lieãu Nhieân hoûi: "Hoâm nay Hoøa phenomena (the meditation on the unreality or Thöôïng rôøi ôû ñaâu ñeán?" Hoøa Thöôïng Quaùn Kheâ immateriality, of the nature of things). Nhaøn ñaùp: "Töø ngaõ ba ñöôøng ñeán." Lieãu Nhieân Quaùn Kinh: Kinh Thaäp Luïc Quaùn—Sutra on hoûi: "Sao chaúng boû noùn xuoáng?" Hoøa Thöôïng Sixteen Contemplations—Sutra on Sixteen Quaùn Kheâ Nhaøn khoâng ñaùp ñöôïc, môùi leã baùi hoûi: meditations—See Thaäp Luïc Quaùn. "Theá naøo laø Maït Sôn?" Lieãu Nhieân ñaùp: "Chaúng

Quaùn Kinh Huyeàn Nghóa: Commentary on the methods of entry into the truth. Contemplation or contemplation sutra—Essential meanings of the meditation is also one of the six wonderful contemplation sutra—Shan-Tao’s teachings—See strategies or doors for Buddhist cultivators. Quaùn Kinh Nghóa Sôù. Quaùn Moân Thaäp Phaùp Giôùi: To contemplate on Quaùn Kinh Nghóa: See Quaùn Kinh Nghóa Sôù. the ten dharma realms—See Thaäp Phaùp Giôùi. Quaùn Kinh Nghóa Sôù: Commentary on the Quaùn Nghóa Ñòa: Charnel ground contemplation sutra—Essential meanings of the contemplation—Baøi taäp chuù taâm vaøo cô theå vôùi contemplation sutra—Shan-Tao’s teachings— boán cô sôû. Vaên baûn moâ taû baøi taäp naày noùi raèng: Theo Ngaøi Thieän Ñaïo, haønh giaû tu theo Phaùp moân “Hôõi caùc nhaø sö, ñaây laø moät nhaø sö nhìn thaáy moät Tònh Ñoä neân bieát nhöõng ñieàu quan troïng sau ñaây: thi haøi bò vaát ra nghóa trang, vaøi ngaøy sau thi haøi khôûi taâm nghó ñeán söï voâ thöôøng, moät loøng nieäm aáy taùi ñi, sình leân, roài röõa naùt. Nhìn thaáy caûnh ñoù, Phaät chôø laâm chung, ñöøng neân baøn noùi caùc chuyeän nhaø sö nghó tôùi thaân theå mình nhö sau: “Ñoù laø taïp nhaïp cuûa theá gian, khi coù ngöôøi thaân saép laâm nhöõng traïng huoáng ñang chôø thaân theå ta ñaây, chung, chæ nieäm Phaät chöù khoâng neân than khoùc— khoâng theå thoaùt ñöôïc.” Hoaëc hôõi caùc nhaø sö, ñaây According to the Great Master San-Tao, Pureland laø nhaø sö nhìn thaáy moät thi haøi bò vaát ra nghóa cultivators should always remember the trang bò quaï, dieàu, keân keân, hay choù soùi vaø ñuû loaïi followings: reflect upon the matter of giun xaâu xeù..., ngöôøi ñoù nhìn thaáy moät boä xöông impermanence; recite the Buddha’s name with ñaãm maùu, xöông coát töø töø raõ rôøi taûn maùc, hoaëc one mind to wait to die; do not indulge in futile choàng chaát leân nhau theo naêm thaùng. Nhìn thaáy discussions of the world, i.e., gossips, politics, etc.; caûnh ñoù, nhaø sö nghó tôùi thaân theå mình cuõng vaäy: if a relative’s illness becomes terminal, try not to “Ñoù laø nhöõng traïng huoáng ñang chôø ñôïi thaân theå cry. In the contrary, everyone should ta, khoâng theå thoaùt ñöôïc.”—Practice of wholeheartedly recite the Buddha’s name. mindfulness of body with a framework of

the four Quaùn Kinh Töù Thieáp Sôù: Commentary on the foundations of mindfulness. The sutra text contemplation sutra—See Quaùn Kinh Nghóa Sôù. explaining this practice as follows: “Monks, it is as Quaùn Laïp: Haøng naêm cöù ñeán ngaøy Haï Maõn, töùc though a monk were to see a corpse that had been raèm thaùng baûy aâm lòch, caùc töï vieän ñeàu cöû haønh thrown on the charnel ground, several days later nghi thöùc “quaùn laïp” hay taém Phaät—The washing the body bloated, bluish, festering as though he of the Buddha’s image at the end of the monastic saw this and related it to his own body: Also this, year, or the end of summer, usually the 15th of the my own body, has a like circumstance, and cannot seventh lunar month. evade it.” Or further, monks, as though the monk Quaùn Luïc Ñoä Ba La Maät: Chö Boà Taùt quaùn Luïc saw a corpse that had been thrown on the charnel Ñoä Ba La Maät ñeå ñaït quaû vò Phaät—Bodhisattvas ground as it was devoured by crows, sea-gulls, contemplate the six Paramitas or six virtues of vultures, wolves or by many kind of worms, as perfection in order to attain the Buddhahood—See though he saw a skeleton on which blood still Luïc Ñoä Ba La Maät and Boà Taùt. hung (a bloodstained skeleton) bones scattered or Quaùn Lyù: Quaùn baûn chaát thaät cuûa vaïn höõu — heaped up. As though he saw this and related it to Contemplation or meditation on the real or his own body: Also this body has a like underlying nature. circumstance, and cannot evade it.”—See Cöûu Quaùn Moäc: Roùt nöôùc thôm ñeå taém Phaät trong moät Töôûng Quaùn. nghi leã—To pour out fragrant water to bathe the Quaùn Nhaân Duyeân: Quaùn saùt veà nhaân duyeân— Buddha image in a ceremony. Meditation on nidanas—Contemplation on the Quaùn Moân: Meditation as the method of entry Causality—Quaùn saùt lyù möôøi hai nhaân duyeân ñeå into truth—Thieàn quaùn laø moät trong hai moân giaùo töø khöû voâ minh ñeå thaáy raèng vaïn phaùp vaïn höõu, quaùn ñeå thaáu trieät chaân lyù. Thieàn quaùn cuõng coøn laø höõu hình cuõng nhö voâ hình ñeàu voâ thöôøng. Chuùng moät trong saùu “Dieäu Moân” cho ngöôøi tu Phaät— do duyeân sanh maø coù. Thaân ta, sau khi töôûng Contemplation or meditation as one of the two thaønh, giaø, beänh, cheát; trong khi taâm ta luoân thay ñoåi, khi giaän khi thöông, khi vui khi buoàn—

Contemplation on the twelve links of Dependent boà ñeà phaàn hay thaát giaùc chi, vaø Töù Dieäu Ñeá, vaân Origination or Causality to rid of ignorance. vaân. Nhôø vaäy maø chuùng ta luoân tænh thöùc quaùn Contemplation on Cause and Condition to see that chieáu vaø thaáu hieåu caùc phaùp, ñoái töôïng cuûa taâm, all things in the world either visible or invisible chuùng ta soáng giaûi thoaùt, khoâng baùm víu vaøo baát are impermanent. They come into being through luaän thöù gì treân theá gian. Cuoäc soáng cuûa chuùng ta the process of conditions. Our body, after nhö vaäy laø cuoäc soáng hoaøn toaøn thoaùt khoûi moïi troùi adulthood, grows older, debilitates and dies; while buoäc. Theo Kinh Nieäm Xöù, Ñöùc Phaät daïy veà ‘quaùn our mind is always changing, at times filled with phaùp’ nhö sau—The contemplation of mental anger or love, at times happy or sad. objects or mind contents means to be mindful on Quaùn Nieäm: Nhìn vaøo söï vaät ñeå quaùn töôûng—To all essential dharmas. The contemplation of look into (things) and think over—To contemplate mental objects is

not mere thinking or and ponder. deliberation, it goes with mindfulness in Quaùn Nieäm Hôi Thôû: Anapanasati (p)— discerning mind objects as when they arise and Anapranasmrti (skt)—Mindfulness of breathing— cease. For example, when there is a sense dersire Mindfulness of in-and-out breathing arising, we immediately know that a sense desire Quaùn Nieäm Nieäm Phaät: See Quaùn Töôûng Nieäm is arising in us; when a sense desire is present, we Phaät. immediately know that a sense desire is present in Quaùn Nieát Baøn Tòch Dieät: Contemplation of the us; when a sense desire is ceasing, we total destruction of the nirvana. immediately know that a sense desire is ceasing. Quaùn Phaùp: Dhamma-nupassana (p)— In other words, when there is sense desire in us, or Contemplation of mental objects—Contemplation when sense desire is absent, we immediately of mind-objects—Pheùp quaùn nieäm chaân lyù ôû know or be mindful that there is sense desire or no taâm—Methods of contemplation (obtaining of sense desire in us. We should always be mindful insight into truth)—Quaùn Phaùp coù nghóa laø tænh with the same regard to the other hindrances, as thöùc treân taát caû caùc phaùp. Quaùn Phaùp khoâng phaûi well as the five aggregates of clinging (body or laø suy tö hay lyù luaän suoâng maø cuøng ñi chung vôùi material form, feelings, perception, mental taâm tænh giaùc khi caùc phaùp khôûi dieät. Thí duï nhö formation, and consciousness). We should also be khi coù tham duïc khôûi leân thì ta lieàn bieát coù tham mindful with the six internal and six external duïc ñang khôûi leân; khi coù tham duïc ñang hieän höõu, sense-bases. Through the contemplation of mental ta lieàn bieát coù tham duïc ñang hieän höõu, vaø khi factors on the six internal and external sense- tham duïc ñang dieät, chuùng ta lieàn bieát tham duïc bases, we know well the eye, the visible form and ñang dieät. Noùi caùch khaùc, khi coù tham duïc hay khi the fetter that arises dependent on both the eye khoâng coù tham duïc, chuùng ta ñeàu bieát hay tænh and the form. We also know well the ear, sounds, thöùc laø coù hay khoâng coù tham duïc trong chuùng ta. and related fetters; the nose, smells and related Chuùng ta neân luoân tænh thöùc cuøng theá aáy vôùi caùc fetters; the tongue and tastes; the body and tactile trieàn caùi (chöôùng ngaïi) khaùc, cuõng nhö nguõ uaån thuû objects; the mind and mind objects, and know well (chaáp vaøo nguõ uaån). Chuùng ta cuõng neân tænh thöùc the fetter arising dependent on both. We also vôùi luïc caên beân trong vaø luïc caûnh beân ngoaøi. Qua know the ceasing of the fetter. Similarly, we quaùn phaùp treân luïc caên vaø luïc caûnh, chuùng ta bieát discern the seven factors of enlightenment, and ñaây laø maét, hình theå vaø nhöõng troùi buoäc phaùt sanh the Four Noble Truths, and so on. Thus we live do bôûi maét vaø traàn caûnh aáy; roài tai, aâm thanh vaø mindfully investigating and understanding the nhöõng troùi buoäc; roài muõi, muøi vaø nhöõng troùi buoäc mental objects. We live independent, clinging to cuûa chuùng; löôõi, vò vaø nhöõng troùi buoäc lieân heä; nothing in the world. Our live is totally free from thaân, söï xuùc chaïm vaø nhöõng troùi buoäc; yù, ñoái töôïng any attachments. According to the cuûa taâm vaø nhöõng troùi buoäc do chuùng gaây neân. Satipatthanasutta, the Buddha taught about Chuùng ta luoân tænh thöùc nhöõng troùi buoäc do luïc caên ‘contemplation of mind-objects’ as follows: vaø luïc traàn laøm

khôûi leân cuõng nhö luùc chuùng hoaïi 1) Quaùn nieäm phaùp treân phaùp ñoái vôùi naêm trieàn dieät. Töông töï nhö vaäy, chuùng ta tænh thöùc treân thaát caùi—Contemplation mind-objects as mind-

objects in terms of the five hindrances. Quaùn Phaät Trì Danh: Contemplation of the 2) Quaùn nieäm phaùp treân phaùp ñoái vôùi naêm uaån— Buddha Recitation. Contemplation mind-objects as mind-objects Quaùn Phuïc: Teân cuûa moät vò danh Taêng Trung Hoa in terms of the five aggregates. vaøo thôøi nhaø Toáng (960-1279)—Name of a 3) Quaùn nieäm veà naêm uaån—Contemplation on Chinese famous monk who lived in the Sung the five aggregates. Dynasty in China. 4) Quaùn nieäm phaùp treân phaùp ñoái vôùi thaát giaùc Quaùn Sanh Dieät: Knowledge of comtemplation of chi—Contemplation mind-objects as mind- rise and fall. objects in terms of the seven enlightenment Quaùn Saùt: Pravicaya or Vibhavana (skt)— factors. Investigation—Meditation on and inquiry into— 5) Quaùn nieäm phaùp treân phaùp ñoái vôùi töù dieäu Clear perception. ñeá—Contemplation mind-objects as mind-Quaùn Saùt Chaùnh Haïnh: Quaùn saùt veà Taây Phöông objects in terms of the four noble truths. Tònh Ñoä, moät trong naêm chaùnh haïnh ñaûm baûo Quaùn Phaùp Giôùi: Contemplation of vaõng sanh Taây Phöông Cöïc Laïc—Meditation on Dhammadhatu (mental objects)—Contemplation the Pure Land, one of the five proper courses to of mind-objects—Contemplation of Realm of ensure the bliss of the Pure Land. dharma (mental-object elements). Quaùn Saùt Moân: Door of contemplation—Thieàn Quaùn Phaùp Töôùng: Hossho-Kan (jap)— ñònh Vaõng Sanh nieäm—Meditation on the glories Reflection of the causal grounds of all things— of the Pure Land. Reflection of the Dharma-nature. Quaùn Saùt Nghóa Thieàn: Arthapravicayam (skt)— Quaùn Phaùp Voâ Ngaõ: Dhammanupassana (p)— Loaïi thieàn haøm nghóa quaùn saùt “nghóa lyù” cuûa moät Dharmasmrtyupasthana (p)—Dharma- meänh ñeà hay moät lyù thuyeát—Arthapravicayam smrtyupasthana (skt)—Contemplation of mind— consists in examining the meaning of a proposition Mindfulness of the Dharma is without-self—See or theory—See Töù Chuûng Thieàn Ñònh. Phaùp Nieäm Xöù. Quaùn Saùt Phaùp Nhaãn: Physical and mental Quaùn Phaät: Heát loøng chuù taâm vaøo vieäc quaùn patience or endurance—Moät trong nhò nhaãn, quaùn töôûng vaøo Phaät. Quaùn nieäm hoàng danh cuûa Phaät— phaùp chö phaùp theå tính chaúng sinh chaúng dieät, an Absorption of mindfulness of the Buddha. To nhieân nhaãn chòu vaø taâm chaúng ñoäng—One of the meditate or contemplate upon Buddha. two kinds of patience, imperturbable examination Quaùn Phaät Keä: Baøi keä ñoïc trong leã taém Phaät vaøo of or meditation in the law of all things—See Voâ ngaøy Phaät Ñaûn, raèm thaùng tö—The gatha (verse) Sanh Phaùp Nhaãn. reciting during the ritual bathing of the Buddha Quaùn Saùt Tha Taâm Thaàn Tuùc: Chieân Nieäm Thò Statue (to wash the image of the Buddha); this is a Hieän—Quaùn saùt taâm tính cuûa chuùng sanh, khoâng ceremony on his birthday, 15th of the fourth month. coù moät söï naøo ôû ngoaøi taâm caû —Contemplation of Quaùn Phaät Tam Muoäi: Buddha-dhyana-samadhi the mind of other beings, there is nothing outside (skt)—Nhöùt taâm quaùn töôûng töôùng maïo hình saéc of the mind.

cuûa Phaät (thaønh töïu ñöôïc tam muoäi naày thì thaáy Quaùn Saùt Trí: Pravicayabuddhi (skt)—Absolute Phaät hieän ñeán)—A samadhi on the characteristic Knowledge. marks of a Buddha. 1) Trí quaùn saùt: Observing mind. Quaùn Phaät Tam Muoäi Haûi Kinh: See Quaùn Phaät 2) Caùi trí thaáy suoát vaøo töï tính cuûa hieän höõu laø Tam Muoäi Kinh. caùi trí vöôït khoûi töù cuù hay boán meänh ñeà cuûa söï Quaùn Phaät Tam Muoäi Kinh: Buddha-dhyana- phaân bieät: The intellect that sees into the self- samadhi-sagara-sutra (skt)—Kinh noùi veà nhöùt taâm nature of existence which is beyond the quaùn töôûng töôùng maïo hình saéc cuûa Phaät (thaønh fourfold proposition of discrimination—See töïu ñöôïc tam muoäi naày thì thaáy Phaät hieän ñeán)— Nhò Trí (B). Sutra on contemplation of the Buddha-samadhi— Quaùn Saùt Töï Nieäm: Sati-nepakke (p)—Develop Sutra on a samadhi on the characteristic marks of mindfulness and discrimination. a Buddha.

Quaùn Sô Sanh Baát Tònh: Contemplation on whole body of breath;" he trains thus: "I shall impure new-born child, emerging from the womb breathe out experiencing the whole body of with pus and blood gushing forth. breath." He trains thus: "I shall breathe in Quaùn Sôû Duyeân Duyeân Luaän: Alambana- traqilizing the bodily formation;" he trains pratyaya-dhyana-sastra (skt)—Alambana-pariksa- thus: "I shall breathe out tranquilizing the sastra (skt)—Ñöôïc vieát bôûi Traàn Na—A work of bodily formation." commentary (treatise) on the contemplation of 2) Vò aáy taäp: "Caûm giaùc hyû thoï, toâi seõ thôû voâ." mind reasoning, written by Dignaga. Vò aáy taäp: "Caûm giaùc hyû thoï, toâi seõ thôû ra." Vò Quaùn Soå Töùc: Ana or Anapana (skt)—Breathing aáy taäp: "Caûm giaùc laïc thoï, toâi seõ thôû voâ." Vò meditation—Ana coù nghóa laø thôû ra, pana (skt) coù aáy taäp: "Caûm giaùc laïc thoï, toâi seõ thôû ra." Vò nghóa laø thôû vaøo. Ñaây laø phöông phaùp Thieàn Quaùn aáy taäp: "Caûm giaùc taâm haønh, toâi seõ thôû voâ." Vò caên baûn cho nhöõng ngöôøi sô cô. Neáu chuùng ta aáy taäp: "Caûm giaùc taâm haønh, toâi seõ thôû ra." Vò khoâng theå thöïc haønh nhöõng hình thöùc thieàn cao aáy taäp: "Caûm giaùc an tònh taâm haønh, toâi seõ thôû caáp, chuùng ta neân thöû quaùn soå töùc. Thieàn Soå Töùc voâ." Vò aáy taäp: "Caûm giaùc an tònh taâm haønh, hay taäp trung vaøo hôi thôû vaøo thôû ra qua muõi. Chæ toâi seõ thôû ra."—He trains thus: "I shall taäp trung taâm vaøo moät vieäc laø hôi thôû, chaúng bao breathe in experiencing rapture;" he trains laâu sau chuùng ta seõ vöôït qua söï lo ra vaø khoå naõo thus: "I shall breathe out experiencing cuûa taâm. Theo Kinh Nhaäp Töùc Xuaát Töùc Nieäm, rapture." He trains thus: "I shall breathe in theá naøo laø tu taäp Nhaäp Töùc Xuaát Töùc Nieäm ñeå experiencing pleasure;" he trains thus: "I shall ñöôïc coâng ñöùc lôùn?—Ana means exhaling; pana breathe out experiencing pleasure." He trains means inhaling. This is the basic meditation thus: "I shall breathe in experiencing the method for beginners. If we are unable to engage mental formation;" he trains this: "I shall in higher forms of meditation, we should try this breathe out experiencing the mental basic breathing meditation. Meditation or formation." He trains thus: "I shall breathe in concentration on normal inhalations and tranquilizing the mental formation;" he trains exhalations of breath through our nostrils. Just thus: "I shall breathe out tranquilizing the focus

our mind on one thing: breathing, we will mental formation.” soon overcome a lot of distractions and unhappy 3) Vò aáy taäp: “Caûm giaùc veà taâm, toâi seõ thôû voâ.” states of mind. Try to calm the body and mind for Vò aáy taäp: “Caûm giaùc veà taâm, toâi seõ thôû ra.” contemplation by counting the breathing. Vò aáy taäp: “Vôùi taâm haân hoan, toâi seõ thôû voâ.” According to the Anapanasatisutta, how is Vò aáy taäp: “Vôùi taâm haân hoan, toâi seõ thôû ra.” mindfulness of breathing developed and Vò aáy taäp: “Vôùi taâm ñònh tónh, toâi seõ thôû voâ.” cultivated, so that it is of great fruit and great Vò aáy taäp: “Vôùi taâm ñònh tónh, toâi seõ thôû ra.” benefit? Vò aáy taäp: “Vôùi taâm giaûi thoaùt, toâi seõ thôû voâ.” 1) Thôû voâ daøi, vò aáy bieát mình ñang thôû voâ daøi. Vò aáy taäp: “Vôùi taâm giaûi thoaùt, toâi seõ thôû Hay thôû ra daøi, vò aáy bieát mình ñang thôû ra ra.”—He trains thus: “I shall breathe in daøi. Hay thôû voâ ngaén, vò aáy bieát mình ñang experiencing the mind;” he trains thus: “I thôû voâ ngaén. Hay thôû ra ngaén, vò aáy bieát mình shall breathe out experiencing the mind.” He ñang thôû ra ngaén. Vò aáy taäp: “Caûm giaùc toaøn trains thus: “I shall breathe in gladdening the thaân, toâi seõ thôû voâ.” Vò aáy taäp: “An tònh toaøn mind;” he trains thus: “I shall breathe out thaân toâi seõ thôû voâ.” Vò aáy taäp: “An tònh toaøn gladdening the mind.” He trains thus: “I shall thaân, toâi seõ thôû ra.”—Breathing in long, he breathe in concentrating the mind;” he trains understands: “I breathe in long;” or breathing thus: “I shall breathe out concentrating the out long, he understands: “I breathe out long.” mind.” He trains thus: “I shall breathe in Breathing in short, he understands: “I breathe liberating the mind;” he trains thus: “I shall in short;” or breathing out short, he breathe out liberating the mind.” understands: “I breathe out short.” He trains 4) Vò aáy taäp: “Quaùn voâ thöôøng, toâi seõ thôû voâ.” thus: “I shall breathe in experiencing the Vò aáy taäp: “Quaùn voâ thöôøng, toâi seõ thôû ra.” Vò

aáy taäp: “Quaùn ly tham, toâi seõ thôû voâ.” Vò aáy thus: “I shall breathe in experiencing the taäp: “Quaùn ly tham, toâi seõ thôû ra.” Vò aáy taäp: whole body of breath;” he trains thus: “I shall “Quaùn ñoaïn dieät, toâi seõ thôû voâ.” Vò aáy taäp: breathe out experiencing the whole body of “Quaùn ñoaïn dieät, toâi seõ thôû ra.” Vò aáy taäp: breath;” he trains thus: “I shall breathe in “Quaùn töø boû, toâi seõ thôû voâ.” Vò aáy taäp: “Quaùn tranquilizing the bodily formation;” he trains töø boû, toâi seõ thôû ra.”—He trains thus: “I shall thus: “I shall breathe out tranquilizing the breathe in contemplating impermanence;” bodily formation.” On that occasion, a he trains thus: “I shall breathe out Bhikkhu abides contemplating the body as a contemplating impermanence.” He trains body, ardent, fully aware, and mindful, having thus: “I shall breathe in contemplating fading put away covetousness and grief for the away;” he trains thus: “I shall breathe out world. I say that this is a certain body among contemplating fading away.” He trains thus: “I the bodies, namely, in-breathing and out- shall breathe in contemplating cessation;” he breathing. That is why on that occasion a trains thus: “I shall breathe out contemplating Bhikku abides contemplating the body as a cessation.” He trains thus: “I shall breathe in body, ardent, fully aware, and mindful, having contemplating relinquishment;” he trains thus: put away covetousness and grief for the “I shall breathe out contemplating world.

relinquishment.” 2) Khi naøo, naày caùc vò Tyø Kheo, vò Tyø Kheo nghó (A) Vaø nhö theá naøo, naày caùc Tyø Kheo, laø nhaäp töùc veà caûm giaùc hyû thoï: Vò aáy taäp: “Caûm giaùc xuaát töùc nieäm ñöôïc tu taäp? Nhö theá naøo laøm hyû thoï, toâi seõ thôû voâ.” Vò aáy taäp: “Caûm giaùc cho sung maõn, khieán boán nieäm xöù ñöôïc vieân hyû thoï, toâi seõ thôû ra.” Vò aáy taäp: “Caûm giaùc maõn?—And how, Bhikkhus, does mindfulness laïc thoï, toâi seõ thôû voâ.” Vò aáy taäp: “Caûm giaùc of breathing, developed and cultivated, fulfil laïc thoï, toâi seõ thôû ra.” Vò aáy taäp: “Caûm giaùc the four foundations of mindfulness? taâm haønh, toâi seõ thôû voâ.” Vò aáy taäp: “Caûm giaùc 1) Khi naøo, naày caùc Tyø Kheo, Tyø Kheo thôû voâ taâm haønh, toâi seõ thôû ra.” Vò aáy taäp: “An tònh daøi, vò aáy bieát laø mình ñang thôû voâ daøi. Hay taâm haønh, toâi seõ thôû voâ.” Vò aáy taäp: “An tònh khi thôû ra daøi, vò aáy bieát laø mình ñang thôû ra taâm haønh, toâi seõ thôû ra.” Trong khi tuøy quaùn daøi. Hay thôû voâ ngaén, vò aáy bieát laø mình ñang thoï treân caùc thoï, naày caùc Tyø Kheo, Tyø Kheo thôû voâ ngaén. Hay thôû ra ngaén, vò aáy bieát laø truù, nhieät taâm, tænh giaùc, chaùnh nieäm ñeå cheá mình ñang thôû ra ngaén. Vò aáy taäp: “Caûm giaùc ngöï tham öu ôû ñôøi. Naày caùc Tyø Kheo, ñoái vôùi toaøn thaân, toâi seõ thôû voâ.” Vò aáy taäp: “Caûm caùc thoï, Ta ñaây noùi laø moät, töùc laø thôû voâ thôû giaùc toaøn thaân, toâi seõ thôû ra.” Vò aáy taäp: “An ra. Do vaäy, naày caùc Tyø Kheo, trong khi tuøy tònh thaân haønh, toâi seõ thôû voâ.” Vò aáy taäp: “An quaùn thoï treân caùc thoï, vò Tyø Kheo truù, nhieät tònh thaân haønh, toâi seõ thôû ra.” Trong khi tuøy taâm, tænh giaùc, chaùnh nieäm ñeå cheá ngöï tham quaùn thaân theå treân thaân theå, naøy caùc Tyø Kheo, öu ôû ñôøi—Bhikkhus! On whatever occasion a vò Tyø Kheo truù, nhieät taâm, tænh giaùc, chaùnh Bhikkhu thinks about ‘experiencing nieäm ñeå cheá ngöï tham öu ôû ñôøi. Naày caùc Tyø rapture’: He trains thus: “I shall breathe in Kheo, ñoái vôùi caùc thaân, Ta ñaây noùi laø moät, töùc experiencing rapture.” He trains thus: “I shall laø thôû voâ thôû ra. Do vaäy, naày caùc Tyø Kheo, breathe out experiencing rapture.” He trains trong khi tuøy quaùn thaân theå treân thaân theå, vò thus: “I shall breathe in experiencing Tyø Kheo truù, nhieät taâm, tænh giaùc, chaùnh nieäm pleasure.” He trains thus: “I shall breathe out ñeå cheá ngöï tham öu ôû ñôøi—Bhikkhus, on experiencing pleasure.” He trains thus: “I whatever occasion a Bhikkhu, breathing in shall breathe in experiencing the mental long, understands: “I breathe in long;” or formation.” He trains thus: “I shall breathe out breathe out long, understands: “I breathe out experiencing the mental formation.” He trains long;” breathing in short, understands: “I thus: “I shall breathe in tranquilizing the breathe in short;” breathing out short, mental formation.” He trains thus: “I shall understands: “I breathe out short.” He trains breathe out tranquilizing the mental

formation.” On that occasion, a Bhikhu abides mindfulness of breathing for one who is contemplating feelings as feelings, ardent, forgetful, who is not fully aware. That is why fully aware, and mindful, having put away on that occasion a Bhikkhu abides covetousness and grief for the world. I say contemplating mind as mind, ardent, fully that this is a this is a certain feeling among the aware, and mindful, having put away

feelings, namely, giving close attention to in- covetousness and grief for the world. breathing and out-breathing. This is why on 4) Khi naøo naày caùc Tyø Kheo, Tyø Kheo nghó veà that occasion a Bhikkhu abides contemplating ‘quaùn voâ thöôøng’: Vò aáy taäp: “Quaùn voâ feelings as feelings, ardent, fully aware, and thöôøng, toâi seõ thôû voâ.” Vò aáy taäp: “Quaùn voâ mindful, having put away covetousness and thöôøng, toâi seõ thôû ra.” Vò aáy taäp: “Quaùn ly grief for the world. tham, toâi seõ thôû voâ.” Vò aáy taäp: “Quaùn ly 3) Khi naøo, naày caùc Tyø Kheo, Tyø Kheo nghó veà tham, toâi seõ thôû ra.” Vò aáy taäp: “Quaùn ñoaïn caûm giaùc taâm: Vò aáy taäp: “Caûm giaùc taâm, toâi dieät, toâi seõ thôû voâ.” Vò aáy taäp: “Quaùn ñoaïn seõ thôû voâ.” Vò aáy taäp: “Caûm giaùc taâm, toâi seõ dieät, toâi seõ thôû ra.” Vò aáy taäp: “Quaùn töø boû, toâi thôû ra.” Vò aáy taäp: “Vôùi taâm haân hoan, toâi seõ seõ thôû voâ.” Vò aáy taäp: “Quaùn töø boû, toâi seõ thôû thôû voâ.” Vò aáy taäp: “Vôùi taâm haân hoan, toâi seõ ra.”—Bhikkhu, on whatever occasion, a thôû ra.” Vò aáy taäp: “Vôùi taâm Thieàn ñònh, toâi seõ Bhikkhu thinks about ‘contemplation of thôû voâ.” Vò aáy taäp: “Vôùi taâm Thieàn ñònh, toâi impermanence’: He trains thus: “I shall seõ thôû ra.” Vò aáy taäp: “Vôùi taâm giaûi thoaùt, toâi breathe in contemplating impermanence.” He seõ thôû voâ.” Vò aáy taäp: “Vôùi taâm giaûi thoaùt, toâi trains thus: “I shall breathe out contemplating seõ thôû ra.” Trong khi tuøy quaùn taâm treân taâm, impermanence.” He trains thus: “I shall naày caùc Tyø Kheo, Tyø Kheo truù, nhieät taâm, tænh breathe in contemplating fading away.” He giaùc, chaùnh nieäm ñeå cheá ngöï tham öu ôû ñôøi. trains thus: “I shall breathe out contemplating Naày caùc Tyø Kheo, söï tu taäp nhaäp töùc xuaát töùc fading away.” He trains thus: “I shall breathe nieäm khoâng theå ñeán vôùi keû thaát nieäm, khoâng in contemplating cessation.” He trains thus: “I coù tænh giaùc. Do vaäy, naày caùc Tyø Kheo, trong shall breathe out contemplating cessation.” khi tuøy quaùn taâm treân taâm, vò Tyø Kheo truù, He trains thus: “I shall breathe in nhieät taâm, tænh giaùc, chaùnh nieäm ñeå cheá ngöï contemplating relinquishment.” He trains tham öu ôû ñôøi—Bhikkhus, on whatever thus: “I shall breathe out contemplating occasion, thinks of the ‘experiencing the relinquishment.” mind.’ A Bhikkhu trains thus: “I shall breathe 5) Trong khi tuøy quaùn phaùp treân phaùp, naày caùc in experiencing the mind.” He trains thus: “I Tyø Kheo, Tyø Kheo truù, nhieät taâm, tænh giaùc, shall breathe out experiencing the mind.” A chaùnh nieäm ñeå cheá ngöï tham öu ôû ñôøi. Vò aáy, Bhikkhu trains thus: “I shall breathe in do ñoaïn töø tham öu, sau khi thaáy vôùi trí tueä, gladdening the mind.” A Bhikkhu trains thus: kheùo nhìn söï vaät vôùi nieäm xaû ly. Do vaäy, naày “I shall breathe out gladdening the mind.” A caùc Tyø Kheo, trong khi tuøy quaùn phaùp treân caùc Bhikkhu trains thus: A Bhikkhu trains thus: “I phaùp, vò Tyø Kheo truù, nhieät taâm , tænh giaùc, shall breathe in gladdening the mind.” A chaùnh nieäm ñeå cheá ngöï tham öu ôû ñôøi—On Bhikkhu trains thus: “I shall breathe out that occasion a Bhikkhu abides contemplating concentrating the mind.” He trains thus: A mind-objects as mind-objects, ardent, fully Bhikkhu trains thus: “I shall breathe in aware, and mindful, having put away liberating the mind.” He trains thus: A covetousness and grief for the world. Having Bhikkhu trains thus: “I shall breathe out seen the wisdom the

abandoning of liberating the mind." On that occasion a covetousness and grief, he closely looks on Bhikkhu abides contemplating mind as mind, with equanimity. That is why on that occasion ardent, fully aware, and mindful, having put a Bhikkhu abides contemplating mind-objects away covetousness and grief for the world. I as mind-objects, ardent, fully aware, and do not say that there is the development of

mindful, having put away covetousness and mindful, a Bhikkhu investigates and grief for the world. examines that state with wisdom embarks 6) Nhaäp töùc xuaát töùc nieäm, naày caùc Tyø Kheo, upon a full inquiry into it. On that occasion, ñöôïc tu taäp nhö vaäy laøm cho sung maõn nhö the investigation-of-states enlightenment vaäy, khieán cho boán nieäm xöù ñöôïc vieân maõn— factor is aroused in him, and he develops it, Bhikkhus, that is how mindfulness of an by development it comes to fulfilment in breathing, developed and cultivated, fulfils him. the four foundations of mindfulness. 3) Naày caùc Tyø Kheo, trong khi truù vôùi chaùnh (B) Vaø Boán nieäm xöù, naày caùc Tyø Kheo, tu taäp nhö nieäm nhö vaäy, Tyø Kheo vôùi trí tueä suy tö, tö theá naøo, laøm cho sung maõn nhö theá naøo, khieán duy, thaåm saùt phaùp aáy, söï tinh taán khoâng thuï cho thaát giaùc chi ñöôïc vieân maõn?—An how, ñoäng baét ñaàu khôûi leân vôùi vò Tyø Kheo. Naày Bhikkhus, do the four foundations of caùc Tyø Kheo, trong khi Tyø Kheo vôùi trí tueä mindfulness, developed and cultivated, fulfil suy tö, tö duy, thaåm saùt phaùp aáy, söï tinh taán the seven enlightenment factors? khoâng thuï ñoäng ñöôïc baét ñaàu khôûi leân vôùi Tyø 1) Naày caùc Tyø Kheo, trong khi tuøy quaùn thaân Kheo aáy. Trong khi aáy tinh taán giaùc chi ñöôïc treân thaân, Tyø Kheo truù, nhieät taâm, tænh giaùc, Tyø Kheo tu taäp ñi ñeán vieân maõn—In one who chaùnh nieäm ñeå cheá ngöï tham öu ôû ñôøi, trong investigates and examines that state with khi aáy, nieäm khoâng hoân meâ cuûa vò aáy ñöôïc an wisdom and embarks upon a full inquiry into truù. Trong khi nieäm khoâng hoân meâ cuûa vò aáy it, tireless energy is aroused. On whatever cuõng ñöôïc an truù, naày caùc Tyø Kheo, trong khi occasion, tireless energy is aroused in a aáy nieäm giaùc chi ñöôïc baét ñaàu khôûi leân vôùi Bhikkhu who investigates and examines that Tyø Kheo, trong khi aáy, Tyø Kheo tu taäp nieäm state with wisdom embarks upon a full inquiry giaùc chi. Trong khi aáy nieäm giaùc chi ñöôïc Tyø into it. On that occasion, the energy Kheo tu taäp ñi ñeán vieân maõn—Bhikkhus, on enlightenment factor is aroused in him, and whatever occasion a Bhikkhu abides he develops it, an by development it comes to contemplating the body as a body, ardent, fulfilment in him. fully aware, and mindful, having put away 4) Hyû khoâng lieân heä ñeán vaät chaát ñöôïc khôûi leân covetousness and grief for the world, on that nôi vò tinh taán tinh caàn. Naày caùc Tyø Kheo, occasion unremitting mindfulness is trong khi hyû khoâng lieân heä ñeán vaät chaát khôûi established in him. On whatever occasion leân nôi Tyø Kheo tinh taán tinh caàn, trong khi aáy unremitting mindfulness is established in a hyû giaùc chi baét ñaàu khôûi leân trong vò Tyø Bhikkhu, on that occasion the mindfulness Kheo. Trong khi aáy hyû giaùc chi ñöôïc vò Tyø enlightenment factor is aroused in him, and Kheo tu taäp ñi ñeán vieân maõn—In one who he develops it, and by development, it comes arouses energy, worldly rapture arises. On to fulfilment in him. whatever occasion,

unworldly rapture arises 2) Naày caùc Tyø Kheo, trong khi truù vôùi chaùnh in a Bhikkhu who has aroused energy, on that nieäm nhö vaäy, Tyø Kheo vôùi trí tueä suy tö, tö occasion, the rapture enlightenment factor duy, thaåm saùt phaùp aáy. Naày caùc Tyø Kheo, is aroused in him, and he develops it, an by trong khi truù vôùi chaùnh nieäm nhö vaäy, Tyø development it comes to fulfilment in him. Kheo vôùi trí tueä suy tö, tö duy, thaåm saùt phaùp 5) Thaân cuûa vò aáy ñöôïc taâm hoan hyû trôû thaønh aáy, trong khi aáy traïch phaùp giaùc chi ñöôïc baét khinh an, taâm cuõng ñöôïc khinh an. Naày caùc ñaàu khôûi leân vôùi Tyø Kheo. Trong khi aáy, Tyø Tyø Kheo, trong khi Tyø Kheo vôùi yù hoan hyû Kheo tu taäp traïch phaùp giaùc chi. Trong khi aáy ñöôïc thaân khinh an, ñöôïc taâm cuõng khinh an, traïch phaùp giaùc chi ñöôïc Tyø Kheo tu taäp ñi trong khi aáy, khinh an giaùc chi baét ñaàu khôûi ñeán vieân maõn—Abiding thus mindful, he leân nôi Tyø Kheo. Trong khi aáy, khinh an giaùc investigates and examines that state with chi ñöôïc Tyø Kheo tu taäp. Trong khi aáy, khinh wisdom and embarks upon a full inquiry into an giaùc chi ñöôïc Tyø Kheo laøm cho ñi ñeán sung it. On whatever occasion, abiding thus maõn—In one who is rapturous, the body and

mind becometranquil. On whatever occasion, (A) Quaùn saùt taâm tính. Taâm laø chuû muoân phaùp, the body and mind become tranquil in a khoâng coù moät söï naøo ôû ngoaøi taâm caû. Haønh Bhikkhu who is rapturous, on that occasion, giaû tu taäp ñi tìm taâm mình. Nhöng tìm caùi taâm the tranquility enlightenment factor is naøo? Coù phaûi tìm taâm tham, taâm giaän hay taâm aroused in him, and he develops it, an by si meâ? Hay tìm taâm quaù khöù, vò lai hay hieän development it comes to fulfilment in him. taïi? Taâm quaù khöù khoâng coøn hieän höõu, taâm 6) Moät vò coù thaân khinh an, an laïc, taâm vò aáy töông lai thì chöa ñeán, coøn taâm hieän taïi cuõng ñöôïc ñònh tónh. Naày caùc Tyø Kheo, trong khi khoâng oån. Naøy Ca Dieáp, taâm khoâng theå naém Tyø Kheo coù thaân khinh an, an laïc, taâm vò aáy baét töø beân trong hay beân ngoaøi, hoaëc ôû giöõa. ñöôïc ñònh tónh, trong khi aáy ñònh giaùc chi baét Taâm voâ töôùng, voâ nieäm, khoâng coù choã sôû y, ñaàu khôûi leân nôi vò Tyø Kheo naày. Trong khi khoâng coù nôi quy tuùc. Chö Phaät khoâng thaáy aáy ñònh giaùc chi ñöôïc Tyø Kheo tu taäp. trong taâm trong quaù khöù, hieän taïi vaø vò lai. Caùi maø khi aáy ñònh giaùc chi ñöôïc Tyø Kheo laøm cho ñi chö Phaät khoâng thaáy thì laøm sao maø quaùn ñeán sung maõn—In one whose body is tranquil nieäm cho ñöôïc? Neáu coù quaùn nieäm chaúng qua and who feels pleasure, the mind becomes chæ laø quaùn nieäm veà voïng töôûng sinh dieät cuûa concentrated. On whatever occasion, the mind caùc ñoái töôïng taâm yù maø thoâi. Taâm nhö moät aûo become concentrated in a Bhikkhu who is thuaät, vì voïng töôûng ñieân ñaûo cho neân coù sinh tranquil and feels pleasure, on that occasion, dieät muoân truøng. Taâm nhö nöôùc trong doøng the concentration enlightenment factor is soâng, khoâng bao giôø döøng laïi, vöøa sinh ñaõ aroused in him, and he develops it, an by dieät. Taâm nhö ngoïn löûa ñeøn, do nhaân duyeân development it comes to fulfilment in him. maø coù. Taâm nhö chôùp giaät, loùe leân roài taét. 7) Vò aáy vôùi taâm ñònh tónh nhö vaäy, kheùo nhìn söï Taâm nhö khoâng gian, nôi muoân vaät ñi qua. vaät vôùi yù nieäm xaû ly. Naày caùc Tyø kheo, trong Taâm nhö baïn xaáu, taïo taùc nhieàu laàm

loãi. Taâm khi Tyø Kheo laøm vôùi taâm ñònh tónh nhö vaäy, nhö löôõi caâu, ñeïp nhöng nguy hieåm. Taâm nhö kheùo nhìn söï vaät vôùi yù nieäm xaû ly, trong khi ruoài xanh, ngoù töôûng ñeïp nhöng laïi raát xaáu. aáy xaû giaùc chi ñöôïc Tyø Kheo tu taäp. trong khi Taâm nhö keû thuø, taïo taùc nhieàu nguy bieán. Taâm aáy xaû giaùc chi ñöôïc vò Tyø Kheo laøm cho ñi nhö yeâu ma, tìm nôi hieåm yeáu ñeå huùt sinh khí ñeán sung maõn—He closely looks on with cuûa ngöôøi. Taâm nhö keû troäm heát caùc caên laønh. equanimity at the mind thus. On whatever Taâm öa thích hình daùng nhö con maét thieâu occasion, a Bhikkhu closely looks on with thaân, öa thích aâm thanh nhö troáng traän, öa equanimity at the mind thus, on that occasion, thích muøi höông nhö heo thích raùc, öa thích vò the equanimity enlightenment factor is ngon nhö ngöôøi thích aên nhöõng thöùc aên thöøa, aroused in him, and he develops it, an by öa thích xuùc giaùc nhö ruoài sa dóa maät. Tìm taâm development it comes to fulfilment in him. hoaøi maø khoâng thaáy taâm ñaâu. Ñaõ tìm khoâng Quaùn Söù: Teân cuûa moät ngoâi chuøa coå, toïa laïc trong thaáy thì khoâng theå phaân bieät ñöôïc. Nhöõng gì quaän Hoaøn Kieám, thaønh phoá Haø Noäi, Baéc Vieät khoâng phaân bieät ñöôïc thì khoâng coù quaù khöù, Nam—Name of an ancient temple, located in hieän taïi vaø vò lai. Nhöõng gì khoâng coù quaù khöù, Hoaøn Kieám district, Hanoi City, North Vietnam. hieän taïi vaø vò lai thì khoâng coù maø cuõng khoâng Quaùn Söï: Quaùn hình thöùc beân ngoaøi cuûa hieän khoâng. Haønh giaû tìm taâm beân trong cuõng nhö töôïng—Contemplation or meditation on the beân ngoaøi khoâng thaáy. Khoâng thaáy taâm nôi external forms of phenomena. nguõ uaån, nôi töù ñaïi, nôi luïc nhaäp. Haønh giaû Quaùn Taïi Taùt Ñoûa: Avalokitesvara (skt)—Kuan- khoâng thaáy taâm neân tìm daáu cuûa taâm vaø quaùn Yin Bodhisattva—See Quaùn Theá AÂm. nieäm: “Taâm do ñaâu maø coù?” Vaø thaáy raèng: Quaùn Tam Ma Ñòa Ñoaïn Haønh Thaønh Töïu “Heã khi naøo coù vaät laø coù taâm.” Vaäy vaät vaø Thaàn Tuùc: Vismamsa-samadhi (skt)—Sufficience taâm coù phaûi laø hai thöù khaùc bieät khoâng? of energy—Vigor or exertion—See Quaùn Ñònh. Khoâng, caùi gì laø vaät, caùi ñoù cuõng laø taâm. Neáu vaät vaø taâm laø hai thöù hoùa ra coù ñeán hai taàng. Quaùn Taâm: Citta-nupassana (p)—Contemplation Cho neân vaät chính laø taâm. Vaäy thì taâm coù theå of thought.

quaùn taâm hay khoâng? Khoâng, taâm khoâng theå except in the sense that dharmas proceed by quaùn taâm. Löôõi göôm khoâng theå töï caét ñöùt laáy the way of mistaken perception? Thought is mình, ngoùn tay khoâng theå töï sôø mình, cuõng like a magical illusion; by an imagination of nhö vaäy, taâm khoâng theå töï quaùn mình. Bò daèn what is actually unreal it takes hold of a eùp töù phía, taâm phaùt sinh, khoâng coù khaû naêng manifold variety of rebirths. A thought is like an truù, nhö con vöôïn chuyeàn caønh, nhö hôi gioù the stream of a river, without any staying thoaûng qua. Taâm khoâng coù töï thaân, chuyeån power; as soon as it is produced it breaks up bieán raát nhanh, bò caûm giaùc laøm dao ñoäng, laáy and disappears. A thought is like a flame of a luïc nhaäp laøm moâi tröôøng, duyeân thöù naøy, tieáp lamp, and it proceeds through causes and thöù khaùc. Laøm cho taâm oån ñònh, baát ñoäng, taäp conditions. A thought is like lightning, it trung, an tónh, khoâng loaïn ñoäng, ñoù goïi

laø breaks up in a moment and does not stay on… quaùn taâm vaäy. Toùm laïi, quaùn Taâm noùi leân cho Searching thought all around, cultivator does chuùng ta bieát taàm quan troïng cuûa vieäc theo not see it in the skandhas, or in the elements, doõi, khaûo saùt vaø tìm hieåu taâm mình vaø cuûa söï or in the sense-fields. Unable to see thought, hay bieát nhöõng tö töôûng phaùt sanh ñeán vôùi he seeks to find the trend of thought, and asks mình, bao goàm nhöõng tö töôûng tham, saân, vaø himself: “Whence is the genesis of thought?” si, laø nguoàn goác phaùt khôûi taát caû nhöõng haønh And it occurs to him that “where is an object, ñoäng sai traùi. Qua phaùp nieäm taâm, chuùng ta coá there thought arises.” Is then the thought one gaéng thaáu ñaït caû hai, nhöõng traïng thaùi baát thing and the object another? No, what is the thieän vaø thieän. Chuùng ta quaùn chieáu, nhìn thaáy object, just that is the thought. If the object caû hai maø khoâng dính maéc, luyeán aùi, hay baát were one thing and the thought another, then maõn khoù chòu. Ñieàu naøy seõ giuùp chuùng ta thaáu there would be a double state of thought. So ñaït ñöôïc cô naêng thaät söï cuûa taâm. Chính vì theá the object itself is just thought. Can then maø nhöõng ai thöôøng xuyeân quaùn taâm seõ coù thought review thought? No, thought cannot khaû naêng hoïc ñöôïc phöông caùch kieåm soaùt review thought. As the blade of a sword taâm mình. Phaùp quaùn taâm cuõng giuùp chuùng ta cannot cut itself, so can a thought not see nhaän thöùc raèng caùi goïi laø “taâm” cuõng chæ laø itself. Moreover, vexed and pressed hard on moät tieán trình luoân bieán ñoåi, goàm nhöõng traïng all sides, thought proceeds, without any thaùi taâm cuõng luoân luoân bieán ñoåi, vaø trong ñoù staying power, like a monkey or like the wind. khoâng coù caùi gì nhö moät thöïc theå nguyeân veïn, It ranges far, bodiless, easily changing, ñôn thuaàn goïi laø “baûn ngaõ” hay “ta.”—agitated by the objects of sense, with the six Contemplation of the mind or mental sense-fields for its sphere, connected with one contemplation, contemplation of all things as thing after another. The stability of thought, mind. According to the Siksasamuccaya Sutra, its one-pointedness, its immobility, its the Buddha taught: “Cultivator searches all undistraughtness, its one-pointed calm, its around for this thought. But what thought? Is it nondistraction, that is on the other hand called the passionate, hateful or confused one? Or is mindfulness as to thought. In short, the it the past, future, or present one? The past contemplation of mind speaks to us of the one no longer exists, the future one has not importance of following and studying our own yet arrived, and the present one has no mind, of being aware of arising thoughts in stability. For thought, Kasyapa, cannot be our mind, including lust, hatred, and delusion apprehended, inside, or outside, or in which are the root causes of all wrong doing. between. For thought is immaterial, invisible, In the contemplation of mind, we know nonresisting, inconceivable, unsupported, and through mindfulness both the wholesome and non-residing. Thought has never been seen by unwholesome states of mind. We see them any of the Buddhas, nor do they see it, nor without attachment or aversion. This will help will they see it. And what the Buddhas never us understand the real function of our mind. see, how can that be observable process, Therefore, those who practice contemplation

of mind constantly will be able to learn how moment of immediate present purely, not to control the mind. Contemplation of mind wasting it, without thinking about past or also helps us realize that the so-called “mind” future. This is why the ancients exhorted is only an ever-changing process consisting of people first of all to be careful of time; this changing mental factors and that there is no means guarding the mind strictly, sweeping abiding entity called “ego” or “self.”— away all things, whether good or bad, and (B) Quaùn Taâm theo Thieàn sö Shosan— detaching from the ego. Furthermore, for the Contemplation of thought according to Zen process of the reformation of mind it is good master Shosan (Japanese): Taâm Hoïc laø phong to observe the principle of cause and effect. traøo töi phaùt trieån taâm linh theo khuynh höôùng For example, even if others hate us, we Phaät giaùo Thieàn toâng trong giôùi cö só Nhaät should not resent them; we should criticize Baûn. Ngaøy kia, moät thaønh vieân trong phong ourselves, thinking why people should hate us traøo naøy ñeán gaëp thieàn sö Shosan ñeå hoûi veà for no reason, assuming that there must be a coát tuûy cuûa ñaïo Thieàn. Sö Shosan noùi: "Thieàn causal factor in us, and even that there must Phaät giaùo khoâng phaûi laø vaán ñeà vaän duïng lyù trí be other as yet unknown causal factors in us. ñeå cheá ngöï baûn thaân mình. Thieàn vaän duïng Maintaining that all things are effects and caùi khoaûnh khaéc voâ nhieãm thöïc taïi, khoâng causes, we should not make judgments based laõng phí, khoâng vöôùng baän boùng daùng cuûa quaù on subjective ideas. On the whole, things do khöù hay vò lai. Ñoù laø lyù do taïi sao coå ñöùc not happen in accord with subjective ideas; thöôøng khuyeân haøng haäu boái tröôùc tieân laø neân they happen in accord with the laws of caån troïng vôùi yeáu toá thôøi gian; coù nghóa laø caàn Nature: impermanence and no-self. If you phaûi phoøng ngöï taâm moät caùch nghieâm nhaët, maintain awareness of this, your mind will queùt saïch moïi thöù, daàu thieän hay daàu aùc, vaø become very clear." xa lìa ngaõ töôùng. Hôn nöõa, quaù trình chuyeån (C) Theo Kinh Nieäm Xöù, Ñöùc Phaät daïy veà ‘quaùn bieán taâm thöùc seõ dieãn ra thuaän lôïi hôn neáu taâm’ nhö sau—Accroding to the haønh giaû chòu chuù taâm quaùn xeùt luaät nhaân quaû. Satipatthanasutta, the Buddha taught about Chaúng haïn nhö khi bò ngöôøi khaùc thuø gheùt, ‘contemplation of mind’ as follows: haønh giaû khoâng neân thuø gheùt hoï maø phaûi töi 1) Naày caùc Tyø Kheo, nhö theá naøo laø Tyø Kheo traùch laáy mình tröôùc tieân, phaûi nghó raèng soáng quaùn nieäm taâm thöùc nôi taâm thöùc? Naày khoâng voâ côù maø hoï thuø gheùt mình, haún laø phaûi caùc Tyø Kheo, moãi khi nôi taâm thöùc coù tham töø nhöõng nhaân toá veà phía mình goùp phaàn vaøo, duïc, vò aáy yù thöùc raèng taâm thöùc cuûa mình ñang vaø thaäm chí vaãn coøn nhieàu nhaân toá khaùc nöõa coù tham duïc. Moãi khi taâm thöùc khoâng coù tham töø phía mình maø mình chöa bieát. Haõy nhôù duïc, vò aáy yù thöùc raèng taâm thöùc cuûa mình raèng vaïn söï treân ñôøi naøy ñeàu laø hieän töôïng khoâng coù tham duïc. Moãi khi trong taâm thöùc cuûa nhaân quaû, chuùng ta khoâng neân phaùn xeùt mình coù saân haän, vò aáy yù thöùc raèng taâm thöùc theo tö kieán cuûa rieâng mình. Thaät ra, moïi söï cuûa mình ñang coù saân haän. Moãi khi taâm thöùc moïi vieäc treân ñôøi naøy khoâng xaûy ra theo yù cuûa mình khoâng coù saân haän,

vò aáy yù thöùc raèng kieán chuû quan cuûa mình, maø chuùng xaûy ra taâm thöùc cuûa mình ñang khoâng coù saân haän. ñuùng theo qui luaät thieân nhieân laø voâ thöôøng vaø Moãi khi taâm thöùc mình coù si meâ, vò aáy yù thöùc khoâng coù töï ngaõ. Neáu baïn chöùng ngoä ñöôïc leõ raèng taâm thöùc cuûa mình ñang si meâ. Moãi khi naøy, taâm thöùc cuûa baïn seõ trôû neân trong taâm thöùc cuûa mình khoâng coù si meâ, vò aáy yù saùng"—Mind studies was a lay self- thöùc raèng taâm thöùc cuûa mình ñang khoâng coù si improvement movement influenced by Zen. meâ. Moãi khi taâm thöùc mình coù thu nhieáp, vò One day a follower of Mind Studies came to aáy yù thöùc raèng taâm thöùc cuûa mình ñang coù thu Zen master Shosan to ask about the essentials nhieáp. Moãi khi taâm thöùc mình taùn loaïn, vò aáy yù of Buddhism. Shosan said, "Zen Buddhism is thöùc raèng taâm thöùc cuûa mình ñang taùn loaïn. not a matter of using your discursive intellect Moãi khi taâm thöùc mình trôû thaønh khoaùng ñaït, to govern your body. It is a matter of using the vò aáy yù thöùc raèng taâm thöùc cuûa mình ñang trôû

thaønh khoaùng ñaït. Moãi khi taâm thöùc mình trôû chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø neân haïn heïp, vò aáy yù thöùc raèng taâm thöùc cuûa Kheo, nhö vaäy laø Tyø Kheo soáng quaùn nieäm mình ñang trôû neân haïn heïp. Moãi khi taâm thöùc taâm thöùc treân caùc taâm thöùc —In this way he mình ñaït ñeán traïng thaùi cao nhaát, vò aáy yù thöùc abides contemplating mind as mind internally, raèng taâm thöùc cuûa mình ñang ñaït ñeán traïng or he abides contemplating mind as mind thaùi cao nhaát. Moãi khi taâm thöùc mình khoâng externally, or he abides contemplating mind ñaït ñeán traïng thaùi cao nhaát, vò aáy yù thöùc raèng as mind both internally and externally. Or taâm thöùc mình khoâng ñaït ñeán traïng thaùi cao else he abides contemplating in mind its nhaát. Moãi khi taâm thöùc mình coù ñònh, vò aáy yù arising factors, or he abides contemplating in thöùc raèng taâm thöùc cuûa mình ñang coù ñònh. mind its vanishing factors, or he abides Moãi khi taâm thöùc mình khoâng coù ñònh, vò aáy yù contemplating in mind both its arising and thöùc raèng taâm thöùc cuûa mình ñang khoâng coù vanishing factors. Or else mindfulness that ñònh. Moãi khi taâm thöùc mình giaûi thoaùt, vò aáy ‘there is mind’ is simply established in him to yù thöùc raèng taâm thöùc cuûa mình ñang giaûi the extent necessary for bare knowledge and thoaùt. Moãi khi taâm thöùc mình khoâng coù giaûi mindfulness. And he abides independent, not thoaùt, vò aáy yù thöùc raèng taâm thöùc cuûa mình clinging to anything in the world. That is how ñang khoâng coù giaûi thoaùt—And how, a Bhikkhu abides contemplating mind as Bhikkhus, doeas a Bhikhu abide mind. contemplating mind as mind? Here a Bhikhu Quaùn Taâm Töø: Meditation on loving-kindness— understands mind affected by lust as mind Thieàn quaùn veà taâm töø laø moät phaùp moân phoå bieán affected by lust, and mind unaffected by lust trong truyeàn thoáng Nguyeân Thuûy. Haønh giaû baét as mind unaffected by lust. He understands ñaàu suy nghó: “Nguyeän caàu cho con ñöôïc an vui vaø mind affected by hate as mind affected by haïnh phuùc,” roài daàn daàn traûi roäng taâm töø ñeán baïn hate, and mind unaffected by hate as mind beø, ngöôøi laï, vaø ngay ñeán keû thuø. Laàn löôït quaùn unaffected by hate. He understands mind xeùt töøng ñoái töôïng,

haønh giaû suy nghó: “Nguyeän affected by delusion as mind affected by caàu cho nhöõng ngöôøi naøy ñöôïc an vui vaø haïnh delusion, and mind unaffected by delusion as phuùc.” Haønh giaû phaûi ñeå cho nhöõng lôøi nguyeän mind unaffected by delusion. He understands naøy coù aâm vang trong taâm thöùc cho ñeán khi chuùng contracted mind as contracted mind, and trôû thaønh traïng thaùi taâm thöùc cuûa chính mình. Phaùp distracted mind as distracted mind. He tònh truù cuõng coù theå ñöôïc phaùt trieån nhôø thieàn quaùn understands exalted mind as exalted mind, taâm töø naøy—The meditation on loving-kindness is and unexalted mind as unexalted mind. He popular in the Theravada tradition. One begins by understands surpassed mind as surpassed thinking “May I be well and happy,” and gradually mind, and unsurpassed mind as unsurpassed spreads this good feeling to friends, strangers and mind. He understands concentrated mind as enemies. Considering each in turn, one thinks, concentrated mind, and unconcentrated mind “May they be well and happy.” One must let these as unconcentrated mind. He understands words resonate inside oneself so they become liberated mind as liberated mind, and one’s own attitude. Calm abiding can also be unliberated mind as unliberated mind. developed through meditation on loving-kindness. 2) Nhö vaäy vò aáy soáng quaùn nieäm taâm thöùc treân Quaùn Taâm Voâ Thöôøng: Meditation on the noäi taâm; hay soáng quaùn nieäm taâm thöùc treân caû impermanence of mind—Mindfulness of the mind noäi taâm laãn ngoaïi taâm. Hay vò aáy soáng quaùn or thought is transcient or impermanent—Quaùn saùt nieäm taùnh sanh khôûi treân taâm thöùc; hay soáng veà söï giaû taïm cuûa taâm. Taâm Nieäm Xöù (Quaùn Taâm quaùn nieäm taùnh dieät taän treân taâm thöùc. Hay Voâ Thöôøng) hay quaùn vaø toaøn chöùng ñöôïc taâm laø soáng quaùn nieäm taùnh sanh dieät treân taâm thöùc. voâ thöôøng—Contemplation of the mind as “Coù taâm ñaây, vò aáy an truù chaùnh nieäm nhö transient. Meditation and full realization on the vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, chaùnh evanescence or impermanence of mind and nieäm. Vaø vò aáy soáng khoâng nöông töïa, khoâng

thoughts (contemplating the impermanence of the Quaùn Theá AÂm Boà Taùt: Avalokitesvara (skt)— thought). The Bodhisattva Avalokitesvara—Kuan-Yin or Quaùn Taåy: Taém töôïng Phaät, ñöôïc toå chöùc trong Avalokitesvara Bodhisattva—Quaùn Theá AÂm Boà ngaøy Khaùnh Ñaûn—To wash a Buddha’s image, Taùt, vò ñöùng beân traùi cuûa Phaät A Di Ñaø. Quaùn Theá usually done during the Buddha’s Birthday. AÂm laø ngöôøi nghe aâm thanh caàu khaån maø ñeán cöùu Quaùn Tha Taâm: Chieân Nieäm Thò Hieän—Quaùn saùt ñoä. Ngaøi laø moät trong boán vò ñaïi Boà Taùt cuûa Phaät taâm tính cuûa chuùng sanh, khoâng coù moät söï naøo ôû giaùo Ñaïi thöøa. Ba vò kia laø Boà Taùt Phoå Hieàn, Ñòa ngoaøi taâm caû—Contemplation of the mind of other Taïng vaø Vaên Thuø. Ngaøy vía Ñöùc Quaùn Theá AÂm beings, there is nothing outside of the mind. Boà Taùt laø ngaøy möôøi taùm trong thaùng—Kuan-Yin, Quaùn Thaùnh Ñeá: Suy gaãm caùc chaân lyù cao thaâm standing on the left side of Amitabha Buddha. huyeàn dieäu—Contemplate the holy truth. Avalokitesvara is one who contemplates the sound Quaùn Thaân: Kayagatasati (skt & p)—Kaya- of the world. He

is one of the four great nupassana (skt)—Nieäm Thaân—Contemplation of bodhisattvas of Mahayana Buddhism. Three other the body—Suy nieäm hay tænh thöùc veà thaân. Quaùn bodhisattvas are Samantabhadra, Kshitigarbha and töôûng veà 32 phaàn cuûa thaân theå nhö toùc, loâng, Manjushri. Day dedicated to His manifestation (to moùng, raêng, da, xöông, tuûy, vaân vaân—Mindfulness a Buddha's vital spirit) is the eighteenth of the occupied with the body. The contemplation of the month. thirty-two repulsive parts of the body, hair of the Quaùn Theá AÂm Boà Taùt Ñaéc Ñaïi Theá Chí Thoï Kyù head, hairs of the body, nails, teeth, skin, flesh, Kinh: Avalokitesvara-bodhisattva-mahasthama- sinews, bones, marrow, etc. prapta-bodhisattva-vyakarana-sutra (skt)—Sutra Quaùn Thaân Baát Tònh: Kaya (skt). on the prophecy of Avalokitesvara Bodhisattva's Quaùn Thaân Baát Tònh: Contemplation on the future Buddhahood—Kinh Quaùn Theá AÂm Boà Taùt impure body—Contemplation of the impurity of Thoï Kyù. the body—Meditation on impurity of the worldly Quaùn Theá AÂm Boà Taùt Nhö YÙ Ma Ni Ñaø La Ni life—Mindfulness of the unclean body—See Kinh: Cintamani-dharani-sutra (skt)— Quaùn Baát Tònh. Padmacintamani-dharani-sutra (skt)—Nhö YÙ Ma Quaùn Thaàn Tuùc: Vimamsa-samadhi (skt)— Ni Ñaø La Ni Kinh—Sutra on magical words of Contemplation on magic powers—See Tö Duy sacred gem. Nhö YÙ Thaàn Tuùc. Quaùn Theá AÂm Boà Taùt Thoï Kyù Kinh: See Quaùn Quaùn Thaäp Nhò Nhaân Duyeân: Chö haønh giaû Theá AÂm Boà Taùt Ñaéc Ñaïi Theá Chí Thoï Kyù Kinh. Duyeân Giaùc quaùn Thaäp Nhò Nhaân Duyeân ñeå ñaït Quaùn Theá AÂm Kinh: See Quaùn Theá AÂm Phaåm quaû vò Duyeân Giaùc Phaät—Solitary realizers Phoå Moân. contemplate the Twelve Conditions of Cause-and- Quaùn Theá AÂm Maãu: Tara (skt)—The sakti, or Effect or twelve limbs of dependent arising in female energy of the masculine Avalokitesvara. order to attain the fruit of Pratyeka-buddha—See Quaùn Theá AÂm Ngoân Töï Taïi Thieân Vöông: Duyeân Giaùc. Independent Observer of the Sounds of Speech of Quaùn Thaát: Caên phoøng laøm leã quaùn ñaûnh cuûa Maät the Worlds—Moät trong möôøi Ñaïi Phaïm Thieân Giaùo—The building in which the esoterics Vöông—See Ñaïi Phaïm Thieân Vöông. practice the rite of baptism. Quaùn Theá AÂm Phaåm Phoå Moân: Samanta-mukha- Quaùn Theá: To be the ace during the lifetime. parivartonam-avalokitesvara-vikurvana-nirdesa Quaùn Theá AÂm: Avalokitesvara (skt)—Quaùn (skt)—Chapter on Avalokitesvara Universal gate. AÂm—Quan AÂm—Quaùn Theá Töï Taïi—Quaùn Theá Quaùn Theá AÂm Töï Taïi: Sovereign Regarder (not AÂm Taàm Thanh Cöùu Khoå —Regarder or Observer associated with sounds or cries)—Quaùn Theá AÂm. of the world's sounds, or cries (sounds that Quaùn Theá AÂm Vieân Thoâng: Trong Kinh Thuû enlighten the world)—Quaùn Töï Taïi—The Laêng Nghieâm, quyeån Saùu, Ñöùc Phaät hoûi ngaøi Sovereign Beholder, not associated with sounds or Quaùn Theá AÂm veà vieân thoâng vaø ngaøi Quaùn Theá cries—Quaùn Taïi Taùt Ñoûa: Kuan-Yin Bodhisattva. AÂm ñaõ baïch Phaät raèng: "Baïch Theá Toân! Toâi töø caên tai tu tam muoäi vieân chieáu, duyeân taâm, töï taïi, bôûi

tu ñeå tieáng ñoäng vaøo caên tai, vaøo roài maát, ñeå ñöôïc Nhôø quaùn phaùp nieäm thoï maø chuùng ta thaáy raèng tam ma ñòa, thaønh töïu Boà Ñeà. Baïch Theá Toân! Ñöùc chæ coù thoï, moät caûm giaùc, vaø chính caùi thoï aáy cuõng Phaät kia khen toâi kheùo ñöôïc phaùp moân vieân thoâng. phuø du taïm bôï, ñeán roài ñi, sanh roài dieät, vaø khoâng Trong ñaïi hoäi cuûa Ngaøi, toâi ñöôïc thoï kyù laø Quaùn coù thöïc theå ñôn thuaàn nguyeân veïn hay moät töï ngaû Theá AÂm. Bôûi toâi quaùn nghe caû möôøi phöông ñeàu naøo caûm thoï caû—Contemplation of feelings or vieân minh, neân teân Quaùn Theá AÂm khaép caû möôøi sensations means to be mindful of our feeling, phöông theá giôùi—In the Surangama Sutra, book including pleasant, unpleasant and indifferent or Six, the Buddha asked Avalokitesvara Bodhisattva neutral. When experiencing a pleasant feeling we about perfect penetration, and Avalokitesvara should know that it is a pleasant feeling because Bodhisattva reported to the Buddha as follows: we are mindful of the feeling. The same with “World Honored One! From the gateway of ear, I regard to all other feelings. We try to experience obtained perfect and illumining samadhi. The each feeling as it really is. Generally, we are conditioned mind was at ease, and therefore I depressed when we are experiencing unpleasant entered the appearance of the flow, and obtaining feelings and are elated by pleasant feelings. samadhi, I accomplished Bodhi. World Honored Contemplation of feelings or sensations will help One! That Buddha, the Thus Come One, praised us to experience all feelings with a detached me as having obtained well the Dharma-door of outlook, with equanimity and avoid becoming a perfect penetration. In the great assembly he slave to sensations. Through the contemplation of bestowed a prediction upon me and the name, feelings, we also learn to realize that there is only Kuan-Shih-Yin. a feeling, a sensation. That feeling or sensation Quaùn Theá Ñaêng Phaät: Perceive-World-Lamp itself is not lasting and there is no permanent Buddha. entity or “self” that feels. Quaùn Theá Gia Baát Tònh: Meditation on impurity Quaùn Thoï Sanh Baát Tònh: Söï thoï sanh do tinh of the worldly life—Quaùn theá gia baát tònh ñeå dieät cha huyeát meï hoøa hôïp maø thaønh—Contemplation tröø tham duïc vaø keo kieät—Meditation on impurity on the impure area. of the worldly life to adjust the mind with regard Quaùn Thoï Thò Khoå: Vedana (skt)—To to passion and avarice. contemplate that the results of sensation or Quaùn Theå: Nature of visualization. consciousness are always sufferings—Mindfulness Quaùn Thieàn: Quaùn saùt vaø thieàn ñònh— of all feelings are painful—See Quaùn Thoï. Contemplation and meditation—To sit in abstract Quaùn Thuï: Quaùn caây Trí Tueä nhö Ñöùc Phaät Thích trance. Ca khi thaønh ñaïo roài thì töø toøa Kim Cöông trôû daäy Quaùn Thoâng: To understand (penetrate) quaùn caây Boà Ñeà (Ngaøi noùi raèng ta môùi ngoài ôû ñaïo thoroughly. traøng cuõng ñaõ töøng quaùn thuï hay quaùn caây Boà Quaùn Thoï: Vedananupassana (p)—Contemplation Ñeà)—To contemplate the tree of knowledge, as of sensations—Quaùn phaùp nieäm thoï—Quaùn phaùp Sakyamuni is said to have after his enlightenment. nieäm thoï coù nghóa laø tænh thöùc vaøo nhöõng caûm thoï: Quaùn Thuûy Lai, Ñieåm Traø Lai: Kansui-Rai vui söôùng, khoå ñau vaø khoâng vui khoâng khoå. Khi Tensa-Rai (jap)—Ñem caùi chaäu röûa maët vaø

mang kinh qua moät caûm giaùc vui, chuùng ta bieát ñaây laø traø laïi—Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån caûm giaùc vui bôûi chính mình theo doõi quan saùt vaø IX, moät hoâm, sau khi Thieàn sö Qui Sôn Linh Höïu hay bieát nhöõng caûm thoï cuûa mình. Cuøng theá aáy vöøa thöùc giaác Ngöôõng Sôn beøn mang ñeán cho Sö chuùng ta coá gaéng chöùng nghieäm nhöõng caûm giaùc moät caùi chaäu röûa maët. Höông Nghieâm Trí Nhaøn khaùc theo ñuùng thöïc teá cuûa töøng caûm giaùc. Thoâng noùi raèng mình ñaõ "Haï dieän lieãu tri." Sö Qui Sôn thöôøng chuùng ta caûm thaáy buoàn chaùn khi kinh qua baûo Höông Nghieâm dieãn taû söï hieåu bieát veà hoaøn moät caûm giaùc khoå ñau vaø phaán chaán khi kinh qua caûnh naøy cuûa mình. Höông Nghieâm beøn ñi pha traø. moät caûm giaùc vui söôùng. Quaùn phaùp nieäm thoï seõ Qui Sôn khen caû hai, noùi raèng: "Thaàn löïc vaø trí tueä giuùp chuùng ta chöùng nghieäm taát caû nhöõng caûm thoï cuûa hai ñeä töû coøn vöôït xa hôn caû Xaù Lôïi Phaát vaø moät caùch khaùch quan, vôùi taâm xaû vaø traùnh cho Muïc Kieàn Lieân."—According to Ching Te Ch'uan chuùng ta khoûi bò leä thuoäc vaøo caûm giaùc cuûa mình. Teng Lu, Volume IX, one day, after Zen master

Isan-Reiyuâ (Kuei-shan-Ling-yu) had woken up keát taïo. Ngöôøi tu chaân thuaàn phaûi quaùn thaân töø from a nap Kyoâzan Ejaku (Yang-shan Hui-chi) maét, tai, muõi, löôõi, mieäng, haäu moân, vaân vaân brought him a tub of water to wash his face. ñeàu laø baát tònh. Khi ngoài chuùng ta neân quaùn Kyoâgen Chikan (Hsiang-yen Chih-hsien) said that töôûng thaân naày laø baát tònh, ñöôïc bao phuû bôûi he had been watching from the wings, and had moät caùi tuùi da nhô nhôùp, beân trong nhö thòt, witnessed everything clearly. Master Isan asked môõ, xöông, maùu, ñaøm, vaø nhöõng chaát thöøa thaûi him to express his understanding of the situation. maø khoâng moät ai daùm ñuïng tôùi. Thaân naày, neáu Kyoâgen went to make some tea. Isan praised khoâng ñöôïc taém röûa baèng nöôùc thôm daàu them, saying, "The mystical powers and the thôm vaø xaø boâng thôm, thì chaéc chaén khoâng ai wisdom of you two disciples are far superior to daùm tôùi gaàn. Hôn nöõa, thaân naày ñang hoaïi dieät those of Sariputra and Maudgalyayana." töøng phuùt töøng giaây. Khi ta ngöøng thôû thì thaân Quaùn Thöïc Ñaïm Baát Tònh: Contemplation the naày laø caùi gì neáu khoâng phaûi laø caùi thaây ma? impurity of drinking the mother’s blood. Ngaøy ñaàu thì thaây ma baét ñaàu ñoåi maøu. Vaøi Quaùn Toång Töôùng Luaän Tuïng: Sarva-laksana ngaøy sau ñoù thaây thaûy ra muøi hoâi thuùi khoù -dhyana-sastra-karika (skt)—Verses of treatise on chòu. Luùc naày, duø laø thaây cuûa moät nöõ tuù hay Universal characteristics, written by Dignaga nam thanh luùc coøn sanh thôøi, cuõng khoâng ai (Traàn Na). daùm ñeán gaàn. Ngöôøi tu Phaät neân quaùn thaân Quaùn Trí: Trí tueä ñaït ñöôïc qua thieàn ñònh— baát tònh ñeå ñoái trò vôùi tham aùi, ích kyû, vaø kieâu Wisdom obtained from contemplation. ngaïo, vaân vaân. Moät khi ai trong chuùng ta cuõng Quaùn Trieät: Parinna (skt)—Full understanding—ñeàu hieåu raèng thaân naày ñeàu gioáng nhau cho To penetrate thoroughly. moïi loaøi thì chuùng ta seõ deã thoâng hieåu, kham Quaùn Truï Xöù Baát Tònh: Contemplation on the nhaãn vaø töø bi hôn vôùi mình vaø vôùi ngöôøi. Söï impurity of the dirty area of the womb. phaân bieät giöõa ngöôøi giaø, ngöôøi pheá taät, vaø caùc

Quaùn Tueá: Thuôû thieáu thôøi—The tender age— chuûng toäc khaùc seõ khoâng coøn nöõa —Due to The young days—Youthful days. illusions, most of us think that our body is Quaùn Tueä: Ñem trí tueä quaùn chaân lyù, hay laáy trí more valuable than any thing else. So it needs tueä quaùn saùt thaáu hieåu ñöôïc chaân lyù —The wisdom be provided with better foods and expensive which penetrates to ultimate reality. clothes. Therefore, the 'struggle for life' has Quaùn Töù Dieäu Ñeá: Chö haønh giaû Thanh Vaên quaùn come into play. Life is no longer a peaceful Töù Dieäu Ñeá ñeå ñaït quaû vò Thanh Vaên—Sound place, but a battle field with greed, hatred, hearers contemplate the The Four Noble Truths in envy, arrogance, doubt, wrong views, killing, order to attain the fruit of Sravaka—See Thanh stealing, sexual misconduct, lying. Evil karma Vaên. is gradually formed as a result. Earnest Quaùn Töù Ñeá: Contemplate the four truths—Suy Buddhists should view the body (eye, ear, gaãm veà töù dieäu ñeá—See Quaùn Töù Dieäu Ñeá. skin, hair, nose, tongue, mouth, anus, etc) is Quaùn Töù Nieäm Xöù: To meditate upon the Body, unclean (Quaùn thaân baát tònh) which covered Feelings, Mind and Dharma—To contemplate the with a bag of skin, inside are flesh, fat, bone, four contemplations: blood, mucus and waste matters of which no 1) Quaùn thaân baát tònh—To contemplate that the one wishes to touch. The body itself, if not body is not sanitary: Vì ñieân ñaûo moäng töôûng being washed frequently with fragrant water maø ña soá chuùng ta ñeàu cho raèng thaân naày quyù and soap, no one wants to stay close to it. In baùu hôn heát. Neân thaân naày caàn phaûi ñöôïc aên addition, it is prone to decay minute after ngon maëc ñeïp. Chính vì vaäy maø chuùng ta vaät minute, second after second. If we stop loän vôùi cuoäc soáng haèng ngaøy. Ñôøi soáng haèng breathing, what is the body called if not a ngaøy khoâng coøn laø nôi an oån nöõa, maø trôû corpse? During the first day, its color is thaønh ñaáu tröôøng cuûa tham, saân, si, maïn, nghi, changing. A few days later, it becomes bluish taø kieán, saùt, ñaïo, daâm, voïng, tî hieàm, ganh and produces offensive odor. At this time, gheùt vaø voâ minh. Töø ñoù aùc nghieäp ñöôïc töø töø even if that disintegrated body once was the

most beautiful woman or a handsome man, no easily refuse material things, but the hardest one wants to be close to it. Earnest Buddhist thing to escape is our own feelings. Feeling is should always contemplate that the body is a form of acceptance that most of us could unclean. This contemplation is designed to easily be trapped. It is very subtle, but its cure greed, attachment, selfishness, and effect is so destructible. We usually feel arrogance. Also, when people realize that whatever conveyed to us by the six senses. they are physically and biologically the same, For example, hearing someone bad-mouth on they would easily understand, tolerate and us, we feel angry at once. Seeing something compassionate among themselves and others. profitable, we readily feel greedy. After all, if The discrimination against the aging, people we don't cultivate, greed and angry are two with disabilities, and the other race would be uncontrollable agents which dominate and diminished. overwhelm our daily activities. To 2) Quaùn raèng caûm thoï laø ñau khoå—To view all contemplate all the feelings are painful will the feelings are painful: Coù ba loaïi caûm thoï laø gradually assist us

to keep the feelings under vui söôùng, khoå ñau vaø trung tính; tuy nhieân, control as well as to purify our mind; and as a Phaät daïy moïi caûm thoï ñeàu ñau khoå vì chuùng result, provide us the joy and peace. voâ thöôøng, ngaén nguûi, khoâng naém baé t ñöôïc, vaø 3) Quaùn thaáy taâm ngaén nguûi voâ thöôøng—To do ñoù chuùng laø khoâng thaät, aûo töôûng. Hôn nöõa, view the mind is transcient or impermanent: khi chuùng ta nhaän cuûa ai caùi gì thì leõ ñöông Nhieàu ngöôøi cho raèng taâm hoï khoâng thay ñoåi nhieân laø chuùng ta phaûi laøm caùi gì ñoù ñeå ñeàn vì theá cho neân hoï luoân chaáp vaøo nhöõng gì hoï traû laïi. Raát coù theå chuùng ta phaûi traû giaù cao nghó vaø tin raèng ñoù laø chaân lyù. Raát coù theå moät hôn cho nhöõng gì maø chuùng ta ñaõ nhaän. Tuy soá cuõng thaáy taâm mình luoân thay ñoåi, nhöng nhieân, söï nhaän veà phaàn vaät chaát vaãn coøn deã hoï khoâng chaáp nhaän maø cöù lôø ñi. Ngöôøi tu nhaän ra ñeå ñeà phoøng hôn laø söï caûm thoï tinh Phaät neân quaùn saùt taâm thieän, taâm aùc cuûa ta thaàn, vì caûm thoï laø moät hình thöùc thoï nhaän maø ñeàu laø töôùng sanh dieät voâ thöôøng khoâng coù phaàn ñoâng chuùng ta ñeàu vöôùng baãy. Noù raát vi thöïc theå. Taát caû caùc loaïi taâm sôû töôùng noù chôït teá, nhöng haäu quaû taøn phaù cuûa noù thaät laø khoác coù chôït khoâng, chôït coøn chôït maát thì laøm gì coù lieät. Thöôøng thì chuùng ta caûm thoï qua saùu caên. thaät maø chaáp laø taâm mình. Trong khi ngoài Thí duï nhö khi nghe ai noùi xaáu mình ñieàu gì thieàn ñònh, ngöôøi ta seõ coù cô hoäi nhaän ra raèng thì mình laäp töùc noåi traän loâi ñình. Thaáy caùi gì taâm naày cöù tieáp tuïc nhaåy nhoùt coøn nhanh hôn coù lôïi thì mình beøn ham muoán. Tham saân laø caû nhöõng hình aûnh treân maøn aûnh xi neâ. Cuõng hai thöù thoáng trò nhöõng sinh hoaït haèng ngaøy chính vì vaäy maø thaân khoâng an vì phaûi luoân cuûa chuùng ta maø chuùng ta khoâng taøi naøo kieåm phaûn öùng theo nhöõng nhòp ñaäp cuûa doøng suy soaùt chuùng ñöôïc neáu chuùng ta khoâng coù tu. töôûng. Cuõng chính vì vaäy maø con ngöôøi ta ít Quaùn thoï thò khoå daàn daàn giuùp chuùng ta kieåm khi ñöôïc tónh laëng vaø chieâm nghieäm ñöôïc soaùt ñöôïc nhöõng caûm thoï cuõng nhö thanh tònh haïnh phuùc thaät söï. Phaät töû thuaàn thaønh neân taâm cuûa chuùng ta, keát quaû seõ laøm cho chuùng ta luoân nhôù raèng taâm khoâng phaûi laø moät thöïc theå coù ñöôïc an laïc vaø töï taïi—There are three cuûa chính noù. Noù thay ñoåi töøng giaây. Chính vì kinds of feelings: pleasures, pain and neutral theá maø Phaät ñaõ daïy raèng taâm cuûa phaøm phu ones; however, according to Buddha’s nhö con vöôïn chuyeàn caây, nhö gioù, nhö ñieån teaching, all feelings are painful because they chôùp hay nhö gioït söông mai treân ñaàu coû. are impermanent, transcient, ungraspable, and Phaùp quaùn naày giuùp cho haønh giaû thaáy ñöôïc therefore, they are unreal, illusive and moïi söï moïi vaät ñeàu thay ñoåi töø ñoù coù khaû deceptive. (Quaùn thoï thò khoå). Furthermore, naêng döùt tröø ñöôïc beänh chaáp taâm sôû laø thaät when you accept something from others, cuûa ta—Most people think that their mind is naturally, you have to do something else for not changed; therefore, they attach to them in return. It might cost you more than whatever they think. They believe that what what you have accepted. However, we can they think reflects the truth. Probably some of

them would discover that their mind is self-existed. A human body is composed of changing, but they refuse to accept it. billions of cells that depend on one another; Buddhist practitioners should always one cell dies will effect so many other cells. contemplate their wholesome and Similarly, a house, a car, a road, a mountain, unwholesome minds, they are all subject to or a river all are compounded, not being self- rising and destroying. They have no real existed. Everything, therefore, is a entity. In sitting meditation, one will have the combination of other things. For instance, chance to recognize the facts that the mind without nutritious foods, water, and fresh air, keeps jumping in a fast speed as pictures on a this body will certainly be reduced to a movie screen. The body, therefore, always skeleton and eventually disintegrated. Thus feels restless and eager to react on the the Buddha taught: “All existents are selfless, thinking pulses. That is why people are rarely empty, and impermanent.” Practitioners who calm down or experiencing true happiness. always contemplate ‘the dharma is without- Earnest Buddhists should always remember self,’ they should become more humble and that the mind does not have any “real entity” likable. to itself. It changes from second to second. Quaùn Töø Bi: Maitri-smrti (skt)—Contemplation That’s why the Buddha viewed the mind of an on Compassion and Loving-kindness—Quaùn töø bi ordinary person is like a swinging monkey, ñeå thöông xoùt caùc loaøi höõu tình, ñoàng thôøi vun boài the wind, lightning or a drop of morning dew. yù nieäm thieän caûm vôùi moïi ngöôøi cuõng nhö dieät tröø This contemplation helps the practitioners see saân nhueá, laáy töø bi dieät tröø saân haän. Chuùng ta neân that everything is changed so that the quaùn raèng taát caû chuùng sanh, nhaát laø con ngöôøi, practitioners will have the ability to eliminate ñeàu ñoàng moät chaân theå bình ñaúng. Vì theá, neáu attachment to what they think. muoán, hoï cuõng coù theå ñoaïn tröø loøng thuø haän vaø môû 4) Quaùn phaùp voâ ngaõ—To view the Dharma is roäng loøng yeâu thöông cöùu ñoä chuùng sanh. Ñaây laø without-self: Quaùn phaùp khoâng coù töï taùnh. moät trong naêm phaùp quaùn taâm, laáy töø bi dieät tröø Moïi vaät treân ñôøi, vaät chaát hay tinh thaàn, ñeàu saân haän. Töø bi quaùn laø thöïc taäp nhìn chuùng sanh tuøy thuoäc laãn nhau ñeå hoaït ñoäng hay sinh toàn. baèng ñoâi maét töø bi. Töø bi quaùn khoâng nhöõng chæ Chuùng khoâng töï hoaït ñoäng. Chuùng khoâng coù ñöôïc thöïc taäp trong nhöõng giôø thieàn toïa, maø noù töï taùnh. Chuùng khoâng theå töï toàn taïi ñöôïc. phaûi ñöôïc hieän thöïc trong nhöõng sinh hoaït haèng Thaân theå con ngöôøi goàm haøng tyû teá baøo nöông ngaøy cuûa baïn. Duø ñi ñaâu, ngoài ñaâu hay laøm gì, baïn töïa vaøo nhau, moät teá baøo cheát seõ aûnh höôûng neân luoân nhôù thöïc taäp töø bi quaùn—Meditation on ñeán nhieàu teá baøo khaùc. Cuõng nhö vaäy, nhaø pity (mercy) for all and to rid of hate and to cöûa, xe coä, ñöôøng xaù, nuùi non, soâng ngoøi ñeàu cultivate the idea of sympathy to others and to ñöôïc keát hôïp bôûi nhieàu thöù chöù khoâng töï toàn. stop the tendency of anger and destroy Do vaäy, moïi vaät treân ñôøi naày ñeàu laø söï keát resentment. We must visualize that all sentient hôïp cuûa nhieàu vaät khaùc. Chaúng haïn nhö neáu beings, especially people equally have a Buddha- khoâng coù chaát boå döôõng, nöôùc, vaø khoâng khí nature. So, they are

able, if they want, to eradicate thì thaân theå naày chaéc chaén seõ oám o gaày moøn hatred and develop kindness and compassion to vaø cuoái cuøng seõ bò hoaïi dieät. Chính vì vaäy maø save others. This is one of the five-fold procedures Ñöùc Phaät daïy raèng vaïn phaùp voâ ngaõ, khoâng, for quieting the mind, the compassion- vaø voâ thöôøng. Haønh giaû naøo thöôøng quaùn phaùp contemplation, in which pity destroys resentment. voâ ngaõ thì nhöõng vò aáy seõ trôû neân khieâm Meditation on compassion means practice looking nhöôøng vaø ñaùng meán hôn—Everything in the at all beings with the eyes of compassion. The world, either physical or mental, is depend meditation on compassion not only must be upon each other to function or survive. They practiced during the hours of sitting meditation, are not free from one another or free to act on but it must also be realized on your daily their owns, on their own will. They do not activities. No matter where you go or where you have a "self." They are not capable of being

sit, or what you do, remember to practice looking Avalokitesvara. We, Zen practitioners, must at all beings with the eyes of compassion. realize that Avalokitesvara is not separate, it's us! Quaùn Töû: See Töû Quaùn. The prajna is us! The delusion is us, too! Quaùn Töû Thi: Sivathika (skt)—Contemplation on Everything is us. a corpse. Quaùn Töï Taïi Boà Taùt: Bodhisattva of Free Quaùn Töï: Kanji (jap)—Teân moät ngoâi chuøa phaùi Reflection—Bodhisattva Avalokitesvara—See Chaân Ngoân Nhaät Baûn—Name of a temple of the Quaùn Töï Taïi. Japanese Shingon Sect in Japan (Japanese Quaùn Töï Taïi Boà Taùt Nhö YÙ Luaân Du Giaø : Esoteric Buddhism). Avalokitesvara-cintamani-bodhisattva-yoga- Quaùn Töï Taïi: Sarvayogavasavartin (skt)—Reality dharma-mahartha (skt)—Sutra on Avalokitesvara Observant Bodhisattva—ÔÛ caûnh söï lyù voâ ngaïi, Bodhisattva's yoga talsmanic wheel—Kinh Quaùn ñaït quaùn töï taïi (khoâng coù quan heä vôùi taàm thanh Theá AÂm Boà Taùt Nhö YÙ Luaân Du Giaø. cöùu khoå). Ñöùc Phaät ñöôïc xem nhö laø baäc "Quaùn Quaùn Töï Taïi Boà Taùt Nhö YÙ Luaân Du Giaø Nieäm Töï Taïi." Boà Taùt Quaùn Töï Taïi laø söï bieåu thò, hoaëc Tuïng Phaùp: See Quaùn Töï Taïi Boà Taùt Nhö YÙ Luaân hieän thaân cuûa trí tueä baùt nhaõ vaø töø bi. Boà Taùt Quaùn Du Giaø. Töï Taïi naøy laø ai? Trong truyeàn thoáng nhaø Thieàn Quaùn Töï Taâm Sôû Hieän Coá: Do bôûi söï thoâng hieåu hay noùi chung laø trong truyeàn thoáng Phaät giaùo, raèng theá giôùi laø bieåu hieän cuûa chính caùi taâm Quaùn Töï Taïi khoâng ai khaùc ngoaøi chuùng ta, khoâng mình—By thoroughly comprehending that the laø thöù gì khaùc ngoaøi chuùng ta veà maët noäi taïi. Neá u world is the manifestation of one's own mind. chuùng ta thöïc söï muoán thaáy ñöôïc cuoäc soáng, chuùng Quaùn Töông Töùc Töông Nhaäp: Meditation on ta phaûi nhìn vaøo moïi thöù nhö chính baûn thaân mình. interdependence—Trong pheùp quaùn "töông töùc Nhöng thay vaøo ñoù chuùng ta laïi noùi: "Ñöôïc roài, töông nhaäp," chuùng ta thaáy "nieäm" naøo cuûa taâm ta neáu toâi laø hieän thaân cuûa trí tueä vaø töø bi, vaäy thì taïi cuõng bao haøm caû vaïn höõu vuõ truï. Nieäm töùc laø moät sao coù luùc toâi laïi meâ muoäi nhö vaäy? Sao toâi laïi gaây khoaûnh khaéc cuûa taâm. Noù coù theå laø tö töôûng, kyù ra nhieàu khoå ñau vaø raéc roái ñeán nhö vaäy?" Haønh öùc, caûm giaùc, hay hy voïng.

Töø quan ñieåm khoâng giaû tu Thieàn neân luoân nhôù raèng laøm nhö vaäy laø gian, chuùng ta coù theå goïi noù laø moät “chaát töû” cuûa chuùng ta ñang töï taùch mình ra khoûi Ngaøi Quaùn Töï taâm. Töø quan ñieåm thôøi gian, chuùng ta coù theå goïi Taïi cuûa chính mình. Chuùng ta, haønh giaû tu Thieàn, noù laø “moät haït” (vi traàn) thôøi gian. Moät nieäm cuûa phaûi nhaän ra raèng Quaùn Töï Taïi khoâng phaûi taùch taâm chöùa caû quaù khöù, hieän taïi vaø vò lai, vaø dung rôøi, vì Quaùn Töï Taïi laø chính chuùng ta. Trí tueä laø nhieáp ñöôïc caû vaïn höõu vuõ truï—In the meditation chuùng ta! AÛo töôûng cuõng laø chuùng ta! Moïi thöù laø on interdependence, we can see that each moment chuùng ta—One who contemplates at ease or of consciousness includes the whole universe. This sovereign Regarder (beholder), not associated moment might be a memory, a perception, a with sounds or cries. The Buddha is regarded as feeling, a hope. From the point of view of space, Sarvayogavasavartin. Avalokitesvara Bodhisattva we can call it a “particle” of consciousness. From is the manifestation, or embodiment , of both the point of view of time, we can call it a “speck” prajna wisdom and compassion. Who is this of time. An instant of consciousness embraces all Avalokitesvara Bodhisattva? In Zen tradition, or in past, present and future, and the entire universe. general, in Buddhist tradition, it is nothing other Quaùn Töôûng: Contemplation—Quaùn töôûng laø taäp than us, it is nothing other than who we trung tö töôûng ñeå quan saùt, phaân tích vaø suy intrinsically are. If we are really to see life, we nghieäm moät vaán ñeà, giuùp cho thaân an vaø taâm must look at everything as ourselves. But instead, khoâng loaïn ñoäng, cuõng nhö ñöôïc chaùnh nieäm. we say, "Alright, if I am supposed to be the Quaùn töôûng khoâng phaûi laø chuyeän ñôn giaûn. Moät embodiment of prajna and compassion, how is it ngöôøi chöa töøng luyeän taäp trong vieäc cheá taâm khoù that sometimes I'm so deluded? How come I cause coù theå nhaän ra söï khoù khaên trong vieäc ñieàu ngöï so much suffering, so many problems?" Zen taâm mình. Ngöôøi aáy maëc nhieân cho raèng dó nhieân practitioners should always remember that in so mình coù theå ra leänh cho taâm suy töôûng baát cöù ñieàu doing we separate ourselves from our own gì mình muoán, hoaëc ñieàu khieån noù vaän duïng theo

baát cöù caùch naøo tuøy yù. Chaúng coù thöù gì sai laàm hôn mind. For instance, if we close our eyes and try to nöõa. Chæ coù nhöõng ai ñaõ tu taäp thieàn ñònh môùi coù visualize an image, we will soon discover how theå hieåu ñöôïc söï khoù khaên gaëp phaûi trong vieäc cheá difficult this is. The image is usually hazy and ngöï caùi taäp baát trò vaø luoân dao ñoäng naøy. Chaúng unsteady; it fades, fluctuates, and refuses to stand haïn, neáu chuùng ta nhaém maét laïi vaø coá quaùn töôûng still or to "come whole". To untrained people this veà moät hình aûnh, ngay sau ñoù chuùng ta seõ khaùm so-called visualization is, at most, a kind of feeling phaù ra raèng vieäc aáy thaät laø khoù khaên bieát döôøng rather than a seeing. Even though when you been naøo. Hình aûnh aáy luoân môø aûo vaø dao ñoäng; noù phai training to visualize just an image of Buddha for môø, dao ñoäng qua laïi, vaø khoâng chòu ñöùng yeân hay years, only once in a while, you could hieän ra "toaøn boä". Ñoái vôùi nhöõng ai chöa coù luyeän momentarily visualize the whole of the Buddha's taäp quaùn töôûng, thì

cuøng laém caùi goïi laø quaùn töôûng image clearly without its wavering or fading out. naøy chæ laø moät loaïi caûm giaùc hôn laø thò kieán. Ngay Buddhism declared centuries ago that human caû khi baïn ñaõ ñöôïc huaán luyeän quaùn töôûng hình beings do not see things with their eyes, but with aûnh cuûa ñöùc Phaät trong nhieàu naêm, chæ thænh their minds. The organs of the eye are stimulated thoaûng laém baïn môùi quaùn töôûng ñöôïc trong choác by the differing degrees of light reflected by laùt toaøn theå hình aûnh cuûa ñöùc Phaät moät caùch roõ reät various objects around us. This stimulation, in khoâng bò lung lay hay môø nhaït. Phaät giaùo ñaõ tuyeân turn, is interpreted by the mind and resolved into boá haèng theá kyû tröôùc ñaây raèng chuùng sanh khoâng visual pictures, resulting in what we call sight. nhìn söï vaät baèng maét, maø nhìn baèng taâm. Cô quan Since whatever we see with the eye is necessarily cuûa maét ñöôïc kích thích bôûi nhöõng caáp ñoä aùnh a processed product, no matter how closely or how saùng khaùc nhau phaûn chieáu bôûi caùc ñoái töôïng khaùc accurately it has been reproduced, it cannot be a nhau quanh chuùng ta. Roài ñeán löôït söï kích thích perfect replica of the original. This processed naøy ñöôïc taâm giaûi thích vaø ñöôïc coi nhö laø nhöõng "vision-of-the-eye" compared to the vision hình aûnh cuûa thò giaùc, sinh ra caùi maø chuùng ta goïi projected directly from and seen by the mind, can laø caûnh. Bôûi vì baát cöù thöù gì maø chuùng ta thaáy hardly be considered perfect. If this is valid, the baèng maét cuõng laø moät saûn phaåm ñöôïc tinh cheá moät claims of the practitioner are neither exaggerated caùch taát yeáu, baát chaáp noù ñöôïc sao cheùp laïi moät nor the product of pure imagination. caùch gaàn guõi hoaëc chính xaùc ñeán ñaâu ñi nöõa, noù Quaùn Töôûng Danh Hieäu Phaät: Buddha cuõng khoâng theå laø moät baûn sao hoaøn toaøn cuûa remembrance—See Quaùn Töôûng Nieäm Phaät. nguyeân baûn. Caùi "thò kieán cuûa maét" ñöôïc tinh Quaùn Töôûng Hình AÛnh: Utpattikrama (skt)— luyeän naøy, so vôùi caùi thò giaùc phaùt sinh tröïc tieáp vaø Visualization stage—Giai ñoaïn quaùn töôûng hình töø taâm, khoù coù theå coi laø hoaøn toaøn ñöôïc. Neáu ñieàu aûnh. naøy vöõng chaéc, thì nhöõng lôøi tuyeân boá cuûa haønh Quaùn Töôûng Moân: Phöông phaùp quaùn töôûng— giaû khoâng phaæ laø phoùng ñaïi cuõng khoâng phaûi laø Observation Method—Visualization method— saûn phaåm cuûa söï töôûng töôïng—Contemplation Theo Tònh Ñoä Toâng, "Quaùn Töôûng Moân" hay quaùn means to concentrate one's mind in order to töôûng vaøo moät ñeà muïc ñeå trí tueä saùng suoát vaø döùt observe, to analyze, or to reflect on a topic that tröø ñieân ñaûo moäng töôûng. Quaùn Kinh daïy: “Chö helps practitioners with a stable body and a Phaät Nhö Lai laø thaân phaùp giôùi, vaøo trong taâm peaceful and mindful mind. Contemplation is not a töôûng cuûa taát caû chuùng sanh. Cho neân khi taâm caùc simple matter. A person who has not been trained baïn töôûng Phaät, thì taâm aáy chính laø 32 töôùng toát, in the practice of mind-control can hardly realize 80 veû ñeïp tuøy hình, taâm aáy laø taâm Phaät, taâm aáy the difficulty of taming his own mind. He takes it chính laø Phaät. Bieån chaùnh bieán tri cuûa Phaät töø nôi for granted that he can order it to think anything taâm töôûng maø sanh. Vì theá caùc baïn phaûi nhôù nghó he wishes, or direct it to function in accordance vaø quaùn töôûng kyõ thaân

Ñöùc Phaät kia.” Theo Thieàn with his wills. Nothing could be further from the Toâng, quaùn töôûng laø phöông phaùp Phaät töû aùp duïng truth. Only those who have practiced meditation haèng ngaøy, luyeän caû thaân taâm, ñem laïi söï hoøa hôïp can understand the difficulty encountered in giöõa tinh thaàn vaø vaät chaát, giöõa con ngöôøi vaø thieân controlling this ungovernable and ever-fluctuating nhieân. Quaùn töôûng laø taäp trung tö töôûng ñeå quan

saùt, phaân tích vaø suy nghieäm moät vaán ñeà, giuùp cho Land Sect, meditation by contemplating on any thaân an vaø taâm khoâng loaïn ñoäng, cuõng nhö ñöôïc object to obtain wisdom and to eliminate chaùnh nieäm. Quaùn töôûng khoâng phaûi laø chuyeän delusions. The Meditation Sutra taught: “Every ñôn giaûn. Quaùn töôûng laø taäp trung tö töôûng ñeå Buddha, Tathagata, is One who is a Dharma realm quan saùt, phaân tích vaø suy nghieäm moät vaán ñeà, Body and enters into the Mind of all beings. For giuùp cho thaân an vaø taâm khoâng loaïn ñoäng, cuõng this reason when you perceive the Buddha-state in nhö ñöôïc chaùnh nieäm. Quaùn töôûng khoâng phaûi laø your Minds, this indeed is the Mind which chuyeän ñôn giaûn. Moät ngöôøi chöa töøng luyeän taäp possesses the thirty-two signs of perfection and trong vieäc cheá taâm khoù coù theå nhaän ra söï khoù khaên the eighty minor marks of excellence. It is the trong vieäc ñieàu ngöï taâm mình. Ngöôøi aáy maëc Mind that becomes Buddha; indeed, it is the Mind nhieân cho raèng dó nhieân mình coù theå ra leänh cho that is Buddha. The ocean of true and universal taâm suy töôûng baát cöù ñieàu gì mình muoán, hoaëc knowledge of all the Buddhas is born of Mind and ñieàu khieån noù vaän duïng theo baát cöù caùch naøo tuøy thought. For this reason, you ought to apply your yù. Thaät vaäy, trong theá giôùi maùy moùc hieän ñaïi hoâm Mind with one thought to the meditation on that nay, cuoäc soáng cuoàng loaïn laøm taâm trí chuùng ta Buddha. According to the Zen Sect, contemplation luoân bò loaïn ñoäng vôùi bieát bao coâng chuyeän haèng is the daily practice of Buddhist adepts for training ngaøy khieán cho chuùng ta meät moûi veà theå xaùc laõn the body and mind in order to develop a balance tinh thaàn, neân vieäc laøm chuû thaân mình ñaõ khoù, maø between Matter and Mind, between man and the laøm chuû ñöôïc taâm mình laïi caøng khoù hôn. Ñoái vôùi universe. Contemplation can fundamentall be haønh giaû tu Thieàn, "Tu Quaùn" coù nghóa laø quaùn saùt defined as the concentration of the mind on a hôi thôû heát söùc vi teá cuûa mình cuõng nhö taát caû certain subject, aiming at realizing a tranquil body, nhöõng thaønh phaàn khaùc cuûa thaân theå mình: cöông, and an undisturbed mind as a way to perform right maùu, thòt, baép thòt, phaân, vaân vaân. Vieäc naøy seõ ñöa mindfulness. Contemplation is not a simple haønh giaû ñeán choã thöïc chöùng ñöôïc söï voâ thöôøng, matter. A person who has not been trained in the nhaát thôøi vaø huyeãn giaû cuûa chuùng, khoâng coù baát cöù practice of mind-control can hardly realize the töï tính naøo caû. AÙp duïng tôùi lui pheùp "Tu Quaùn", difficulty of taming his own mind. He takes it for con maét taâm cuûa haønh giaû daàn daàn khai môû, haønh granted that he can order it to think anything he giaû coù theå thaáy roõ ñöôïc taát caû nhöõng taùc naêng tinh wishes, or direct it to function in accordance with teá cuûa caùc cô quan vaø taïng phuû cuûa

mình, vaø nhaän his wills. Nothing could be further from the truth. thöùc ñöôïc raèng caû ñôøi soáng vaät chaát vaø tinh thaàn Only those who have practiced meditation can ñeàu naèm trong voøng keàm toûa cuûa khoå, voâ thöôøng understand the difficulty encountered in vaø huyeãn aûo, ñeàu leä thuoäc vaøo caùi ngaõ huyeãn controlling this ungovernable and ever-fluctuating hoaëc. Khi ñaõ ñaït ñeán ñieåm naøy, haønh giaû phaûi luoân mind. In the world today, based on mechanical töï nhaéc nhôû mình khoâng ñöôïc chaáp tröôùc hay laàn and technological advances, our life is totally löõa trong traïng thaùi ñoù, maø phaûi baét ñaàu tu taäp distrubed by those daily activities that are very phaùp "Hoaøn Moân" ñeå mang taâm thöùc cuûa mình trôû tiresome and distressing for mastering; thus, the veà vôùi traïng thaùi nguyeân thuûy cuûa noù. Kyø thaät, caùc body is already difficult and if we want to master phaùp tu "Quaùn Moân", "Hoaøn Moân", vaø "Tònh the mind, it is even more difficult. For Zen Moân" khoâng phaûi laø phaùp tu Thieàn ñònh maø laø practitioners, practicing of "Observation Method" phaùp tu Trí tueä. Tu "Quaùn Moân" laø ñeå quaùn töôûng means to observe his extremely subtle breath and tính khoâng nôi chuùng höõu tình; tu "Hoaøn Moân" laø all the contents of his physical body, the bones, ñeå quaùn töôûng taùnh khoâng cuûa chö phaùp "cuï theå"; flesh, blood, muscles, excrement, etc. This will vaø tu "Tònh Moân" laø ñeå quaùn töôûng taùnh khoâng cuûa bring him to the realization that all of them are nhò nguyeân löôõng phaân vaø nhieáp taâm mình vaøo transient, momentary, and delusive, having no chaân nhö bình ñaúng. Haønh giaû tu Thieàn neân luoân self-nature whatsoever. By repeatedly applying nhôù raèng chæ baèng caùch tu taäp taùnh khoâng maø baát this scanning or "Observation Method", the eye of cöù hình thöùc thieàn ñònh naøo cuûa Phaät giaùo cuõng the practitioner's mind will gradually open, he will ñeàu ñöôïc hoaøn thieän—Accoriding to the Pure be able to see clearly all the minute functions of

his organs and viscera, and will realize that both tieâu bieåu vaøi maãu aâm thieâng lieâng cuûa tieáng physical and psychic existence are within the Phaïn goïi laø “bija” hay “chuûng töû,” tieâu bieåu bounds of misery, transiency, and delusion, cho caùc hình töôïng—In the center of which is subject to the illusory idea of ego. When it has a figure of the Buddha Vairocana, the Great been reached, the practitioner should remind Illuminator; and a diagrammatic himself that he should not cling to it or linger in it; representation wherein certain sacred the practitioner should start to enter the stage of Sanskrit letters, called “bija” or “seeds” are "Returning Practice", to bring his mind back to its substituted for figures. original state. In fact, "Observation", "Returning", 2) Chôn AÂm: Mantra (skt)—Caùc aâm thieâng lieâng and "Purity" practices are actually not "Dhyana" nhö aâm OM chaúng haïn, ñöôïc truyeàn töø thaày but "Prajna" practices: the Observation Practice is sang ñeä töû trong luùc khaûi thò. Khi taâm ngöôøi to observe the voidness of sentient being; the ñeä töû ñaõ ñöôïc ñieàu hôïp ñuùng ñaén, ngöôøi ta noùi Returning Practice, to observe the voidness of laø caùc chaán ñoäng cuûa bieåu töôïng ngoân ngöõ "concrete" things (dharmas); and the Purity naøy cuøng vôùi söï phoái hôïp cuûa noù trong taâm Practice is to observe the voidness of dichotomy thöùc cuûa ngöôøi khaûi thò ñeå môû taâm thöùc cuûa and to

merge one's mind with the all-embracing ngöôøi ñeä töû ñeán caùc chieàu kích cao hôn— Equality. Zen practitioners should always These sacred sounds, such as OM, for remember that it is only through practice of example, are transmitted from the master to Voidness that any form of Buddhist meditation is his disciple at the time of initiation. When the brought to completion. disciple's mind is properly attuned, the inner Quaùn Töôûng Nieäm Phaät: Quaùn töôûng Ñöùc Phaät A vibrations of this word symbol together with Di Ñaø maø nieäm thaàm hoàng danh ngaøi, ñoái laïi vôùi its associations in the consciousness of the nieäm ra baèng lôøi—To contemplate Buddha, initiate are said to open his mind to higher especially Amitabha, in the mind and repeat his dimension. name silently, in contrast with repeating his name 3) Thuû AÁn: Mudra (skt)—Ñaây laø ñieäu boä cuûa loudly . thaân theå, ñaëc bieät laø caùc cöû ñoäng töôïng tröng Quaùn Töôûng Theo Maät Giaùo: Caùc phöông thöùc cuûa baøn tay, ñöôïc thöïc hieän ñeå trôï giuùp keâu ñöôïc Maät giaùo xöû duïng trong caùc pheùp quaùn töôûng goïi nhöõng taâm thaùi song haønh nhaát ñònh cuûa nhö sau—The devices employed in tantric chö Phaät vaø chö Boà Taùt—These are physical meditational practices are the following: gestures, especially symbolical hand 1) Maïn Ñaø La coù nghóa laø "voøng troøn," "hoäi," movements, which are performed to help hay "hình." Coù nhieàu loaïi Maïn Ñaø La, nhöng evoke certain states of mind parallel to those coù hai thöù thoâng thöôøng nhaát trong Maät giaùo— of Budhas and Bodhisattvas. Mandala (skt)—Mandala means "circle," Quaùn Töôïng: Dieãn taû voi baèng caùch caûm bieát thay "assemblage," "picture." There are various vì nhìn thaáy, nhö tröôøng hôïp moät nguôøi muø rôø voi kinds of mandala, but the most common in (chæ ñuùng ngay luùc ñoù maø thoâi, chöù khoâng phaûi laø Esoteric Buddhism are of two types: chaân lyù)—To describe an elephant from feeling a) Moät hình keát hôïp veõ chaân dung nhieàu loaïi rather than seeing it, as a blind man does (from khaùc nhau, quyû, thaàn, Phaät vaø Boà Taùt, bieåu thò feeling it, i.e. immediate and correct knowledge). naêng löïc, söùc maïnh vaø caùc hoaït ñoäng chung Quaùn Töôïng Nieäm Phaät: Contemplate the image trong caùc hình vuoâng troøn—A composite of the Buddha—Moät trong boán loaïi nieäm Phaät, picture graphically portraying different nieäm hình töôïng hoùa thaân cuûa Ñöùc Phaät A Di Ñaø classes of demons, deities, Buddhas and trong taâm mình, hoaëc nhìn hình töôïng maø nieäm Bodhisattvas, representing various powers, hoàng danh ngaøi—One of the four kinds of forces, and activities, within symbolic squares contemplation of the Buddha, to contemplate the and circles. image of Amitabha Buddha and repeat his name. b) Ngay taïi trung taâm laø Phaät Tyø Loâ Giaù Na, vò Quaùn Vieân (1257-1325): Teân cuûa moät vò Thieàn sö Phaät Quang Minh Bieán Chieáu; vaø moät löôïc ñoà Vieät Nam vaøo thôøi nhaø Traàn (1225-1400)—Name

of a Vietnamese Zen master who lived in the Tran a Chinese famous monk who lived in the Yuan Dynasty in Vietnam. Dynasty in China. Quaùn Voâ Haønh: Contemplate on nonaction—See Quaûn Coá: Chieâu ñaõi khaùch—To entertain guests. Voâ Haønh Quaùn. Quaûn Ñaéc: Kantoku (jap)—Being able to control. Quaùn Voâ Löôïng Thoï Kinh: Amitayur-dhyana- Quaûn Giaùo: To look after—To instruct—To take sutra

(skt)—Phaät Thuyeát Quaùn Voâ Löôïng Thoï care of. Kinh—Quaùn Kinh—Moät Kinh Ñaïi Thöøa quan Quaûn Huyeàn Giaûng: OÁng, daây, vaø giaûng laø ba thöù troïng, lieân heä tôùi Phaät A Di Ñaø vaø tröôøng phaùi ñi cuøng vôùi nhau trong nghi leã beân AÁn Ñoä —Pipes, Tònh Ñoä (coù nhieàu luaän cho boä kinh naày)—The strings, and preaching, and accompanied service in Sutra of Contemplation of Infinite Life. An India. important Mahayana sutra relating to Amitabha Quaûn Mao Phuù Ñaûnh: Laáy moät boù coû rôm duøng Buddha and the Pure Land (there are numerous laøm noùn che ñaàu, chæ cho Taêng nhaân truï trì töï commentaries on it). vieän—To take a handful of thatch to cover one’s Quaùn Voâ Löôïng Thoï Phaät Kinh: See Quaùn Voâ head, implies an abbot of a monastery. Löôïng Thoï Kinh. Quaûn Phaùp Thaønh: Teân cuûa moät vò hoïc giaû Phaät Quaùn Voâ Ngaõ: Meditation on non-existence— giaùo ngöôøi Taây Taïng vaøo theá kyû thöù IX. OÂng coáng Giaûi tröø tri thöùc baèng quaùn voâ ngaõ. Ñaây laø moät hieán gaàn nhö caû ñôøi mình ñeå nghieân cöùu veà Phaät trong taùm caùch thieàn quaùn—Removing attachment giaùo vaø ngoân ngöõ AÁn Ñoä vaø Trung Hoa, ñaëc bieät laø to consciousness by meditating on non-existence. tieáng Baéc Phaïn. Naêm 833, Sö ñeán Ñoân Hoaøng vaø This is one of the eight types of meditation for löu laïi ñaây cho ñeán khi thò tòch ñeå dòch kinh ñieån removing various attachments—See Baùt Tam-Ma- töø tieáng Baéc Phaïn sang Hoa ngöõ vaø Taïng ngöõ hay Ñòa. töø Hoa ngöõ sang Taïng ngöõ —Name of a Tibetan Quaùn Voâ Nieäm: Meditation on no thought—Quaùn famous Buddhist scholar in the ninth century. He voâ nieäm laø ngoài thieàn khoâng suy töôûng. Neáu tö contributed most of his life in studying Buddhism töôûng khôûi leân trong taâm, chæ caàn queân noù ñi chöù and Indian and Chinese Languages, especially the ñöøng ñeå yù ñeán vaø taïo neân tö töôûng thöù nhì. Ñöøng Sanskrit language. In 833, he came to Tun-Huang lo, moïi vieäc roài seõ qua ñi. Moïi vieäc coù ñeán laø coù and spent the rest of his life there to translate ñi—Just sit in meditation thinking of nothing. If sutras from Sanskrit into Chinese and any thoughts arise in your mind, just forget about Tibetan; and from Chinese into Tibetan. them, just let them go. Do not pay any attention to Quaûn Trung Khuy Baùo: Nhìn con baùo qua oáng them, and do not create second thoughts. Don’t tre (muø sôø voi), chæ thaáy moät ñoám hay vaøi ñoám, worry every thing will pass. Everything comes, chöù khoâng thaáy heát con baùo, yù noùi hieåu bieát noâng and everything will go. caïn—To look at a leopard through a hole and, Quaùn Voâ Sinh: Contemplation on the thus, can only see a spot or two; as a result, one Rebirthlessness—See Voâ Sinh Quaùn. only has a limited view of the whole picture, i.e., Quaùn Voâ Töôùng: Contemplation on the short-witted. formlessness—See Voâ Töôùng Quaùn. Quang: Prabha (skt)—Light—Brightness—Coù hai Quaùn Voâ Töôûng: Meditation on the state of loaïi aùnh saùng: Phaät quang vaø Ma quang—There neither nor non-thought—Quaùn voâ töôûng. Ñaây laø are two kinds: The true light of the Buddha and moät trong taùm caùch thieàn quaùn. Giaûi tröø chaáp voâ mara’s delusive light. ngaõ baèng quaùn voâ töôûng—Removing non- Quang AÛnh: Abha or Paribimba (skt)—1) Caùi existence by meditating on the state of neither nor boùng: Shadow, reflection; 2) Vaät hö huyeãn chaúng non-thought. This is one of the eight

types of thaät: An unreal thing. meditation for removing various attachments— Quang AÛnh Lyù Hoaït Keá: Soáng trong nhöõng hình See Baùt Tam-Ma-Ñòa. aûnh phaûn chieáu, coù nghóa laø haønh vi vaø ngoân ngöõ Quaûn Chuû Baùt: Teân cuûa moät vò danh Taêng Trung hö voïng, cuõng nhö voïng thöùc—To live with Hoa vaøo thôøi nhaø Nguyeân (1280-1368)—Name of shadows and reflections. In Zen, the term means

unreal acts, words and speeches, as well as coõi trôøi thöù ba trong ñeä nhò thieàn thieân thuoäc saéc deluded consciousnesses. giôùi. Taïi coõi trôøi naày döùt moïi aâm thanh, luùc muoán Quang AÛnh Moân Ñaàu: Caùnh cöûa kieáng phaûn noùi thì duøng tònh quang laøm ngoân ngöõ, neân goïi laø chieáu hình boùng. Trong thieàn, töø naày coù nghóa laø Quang AÂm. Thôøi ñaïi hoûa tai huûy dieät coõi sô thieàn söï lyù ñeàu hö huyeãn. Chuùng chæ laø phöông tieän cho thieân cuûa saéc giôùi thì chuùng sanh ôû haï giôùi ñeàu taäp haønh giaû naém baét chaân lyù maø thoâi. Haønh giaû neân hôïp taát caû vaøo coõi trôøi naày. Chôø tôùi sau khi theá giôùi luoân nhôù raèng chö phaùp laø phöông tieän ñöa ñeán taùi thaønh, buoåi ban ñaàu cuûa thaønh kieáp, töø coõi trôøi cöùu caùnh, chöù töï chuùng khoâng phaûi laø cöùu caùnh. naày noåi leân nhöõng aùng maây vaøng, truùt möa luõ Giaùo phaùp cuûa Ñöùc Phaät cuõng gioáng nhö chieác beø, xuoáng ñeå taïo ra theá giôùi töø sô thieàn thieân xuoáng tôùi ñöôïc duøng ñeå ñi qua beân kia bôø. Taát caû chuùng ta ñòa nguïc. Khi theá giôùi ñaõ thaønh roài thì chuùng sanh ñeàu phaûi leä thuoäc vaøo chieác beø Phaät phaùp naøy ñeå ôû caûnh trôøi naày phuùc baïc, daàn daàn phaûi ñi xuoáng vöôït thoaùt doøng soâng sanh töû. Chuùng ta gaéng söùc coõi döôùi, thaäm chí cho tôùi ñòa nguïc ñeàu thaáy chuùng baèng tay chaân, baèng trí tueä ñeå ñaït ñeán bæ ngaïn. Khi sanh—Light and sound or Light-sound heavens, cöùu caùnh bæ ngaïn ñaõ ñeán, thì beø cuõng phaûi boû laïi also styled the heaven of utmost light and purity, sau löng. Theo Kinh Trung Boä, Ñöùc Phaät daïy: the third of the second dhyana heavens, in which “Phaùp maø ta giaûng daïy chæ laø chieác beø. Ngay caû inhabitants converse by light instead of words; Phaùp aáy coøn phaûi xaû boû, huoáng laø phi phaùp. Chieác they recreate the universe from the hells up to and beø Phaùp aáy chæ neân ñöôïc duøng ñeå ñaùo bæ ngaïn, chöù including the first dhyana heavens after it has khoâng neân giöõ laïi.”—Reflections on the window been destroyed by fire during the final series of glass. In Zen, the term means both phenomena cataclysms; but they gradually diminish in power and noumena are unreal. They are only means for and are reborn in lower states. The three heavens practitioners to grasp the reality. Practitioners of the second dhyana are: should always remember all methods means that 1) Thieåu Quang Thieân: Minor-Light Heaven. lead to an end, not an end themselves. The 2) Voâ Löôïng Quang Thieân: Infinite-Light Buddha’s teaching is likened a raft for going the Heaven. other shore. All of us depend on the raft of 3) Quang AÂm Thieân: Light and Sound Heaven. Dharma to cross the river of birth and death. We Quang AÂm Thieân Giôùi: Abhasvaraloka (skt)— strive with our hands, feet, and wisdom to reach Realm of the Radiant Gods. the other shore. When the goal, the other shore, is Quang AÂm Thieân Vöông: Kings of Heavens in reached, then the raft is left behind. The form of which Light is used for Sound—Chö Thieân Vöông teaching is not final dogma but an

expedient naày ñeàu an truï nôi phaùp moân hyû laïc, tòch tònh roäng method. According to the Middle Length Saying, lôùn voâ ngaïi (Kinh Hoa Nghieâm—Phaåm 1)—All of the Buddha taught: “The dharma that I teach is them dwell in the unhindered state of great peace, like a raft. Even Dharma should be relinquished, tranquility, joy and bliss. how much the more that which is not Dharma? Quang Baïn: Quang Cöù—Quang Öng—Vò Taêng The Raft of Dharma is for crossing over, not for ngoài beân phaûi vò Thuû toïa trong phaùp hoäi—A monk retaining.” who sits on the right side of the Head Monk in an Quang AÛnh Sôn Oai Löïc: Endowed with assembly. Mountainlike Energy. Quang Baûo: Quang AÂm: Koin (jap)—Light and shadow— 1) Sö Phoå Quang ôû chuøa Ñaïi Töø AÂn beân Trung Passing time. Quoác thôøi nhaø Ñöôøng, taùc giaû cuûa boä 30 Quang AÂm Cung: Cöïc Quang Tònh Thieân Cung—quyeån Caâu Xaù Luaän Kyù—A noted monk Palace of the highest of the second dhyana named Pu-Kuang of Ta-Tzu-EÂn monastery heavens of the form-world. under the T’ang dynasty, who was the author Quang AÂm Thieân: Abhasvara (skt)—A Ba Hoäi— of the Record of Kosa Sastra, 30 books. A Ba Thoaïi—Heaven of radiant sound—Realm of 2) Sö Phaùp Baûo cuõng taïi Ñaïi Töø AÂn Töï ñôøi Radiance—Taàng trôøi cuûa aâm thanh vaø aùnh saùng— Ñöôøng, cuøng thôøi vôùi sö Phoå Quang—A noted Quang AÂm Thieân hay Cöïc Quang Tònh Thieân, laø monk named Fa-Pao who lived in the same

monastery and under the same period with revelation (khai phaùp). monk Pu-Kuang. Quang Ñöùc Quoác: Avabhasa (skt)—Vöông quoác Quang Bieán Thaäp Phöông Thaàn: All aùnh saùng (cuûa ñöùc haïnh) nôi Ñöùc Ma Ha Ca Dieáp Pervading Light Deity (Spirit). taùi sanh nhö moät vò Phaät döôùi teân Quang Minh Quang Bieán Thaäp Phöông Thieân Vöông: All- Phaät—The kingdom of light and virtue (glorious Pervading Light—Moät trong möôøi Ñaïi Phaïm virtue), in which Mahakasyapa (Ma ha ca dieáp) is Thieân Vöông—See Ñaïi Phaïm Thieân Vöông. to be reborn as a Buddha, under the name of Quang Boái: Circle of light behind the Buddha. Rasmiprabhasa (Quang Minh Phaät). Quang Chieáu Nhö Lai Töôùng: Vairocana-rasmi- Quang Giaùng: Theá Toân giaùng theá, thí duï nhö Phaät pratimandita-dhvaja—Moät vò Boà Taùt ñeä töû cuûa hay Boà Taùt ñöôïc thôø phöôïng giaùng traàn—The Ñöùc Phaät Thích Ca Maâu Ni, maø tieàn thaân laø Tònh honoured one descends, i.e. the Buddha or Ñöùc Phu Nhaân—A Bodhisattva, disciple of Bodhisattva who is worshipped descends. Sakyamuni, who was in a former life Vimaladatta. Quang Haïnh Trang Nghieâm Thaàn: Array of Quang Chieáu Phoå Theá Thaàn: Light Shining on Light Beams Deity (Spirit). All Worlds Deity (Spirit). Quang Haøo: Sôïi loâng maøy traéng toûa aùnh haøo Quang Chieáu Thaäp Phöông Thaàn: Light quang, giöõa choã giao nhau cuûa hai loâng maøy Ñöùc Illumining All Directions Deity (Spirit). Phaät, coù sôïi loâng traéng daøi xoaén laïi thaønh moät buùi Quang Chieáu Thieân Vöông: Illumination—Moät nhoû luoân toûa ra aùnh saùng—The urna or curl trong möôøi Daï Ma Thieân Vöông—See Daï Ma between the Buddha’s eyebrows whence streams Thieân Vöông. light that reveals all worlds—See Tam Thaäp Nhò Quang Cöù: Quang Öng—See Quang Baïn. Haûo Töôùng. Quang Dieäm Thieân Vöông: Light Flames—Moät Quang Hoa: Glorious.

trong möôøi Daï Ma Thieân Vöông—See Daï Ma Quang Huy: bright light. Thieân Vöông. Quang Höông Phoå Bieán Thaàn: Light and Quang Dieäm Traøng Trí: Endowed with Fragrance All Pervading Deity (Spirit). Perspicacious Knowledge. Quang Kyù: Tröôùc taùc cuûa Phoå Quang Phaùp Sö ñôøi Quang Dieäm Töï Taïi Thieân Vöông: Light Flame Ñöôøng—A work of Pu-Kuang in the T'ang Sovereign—Moät trong möôøi Bieán Tònh Thieân dynasty—See Quang Baûo (1). Vöông—See Bieán Tònh Thieân Vöông. Quang Laõng: Light wave. Quang Dieäm Vöông Phaät: 1) Ñöùc Phaät coù danh Quang Man Thieân Töû: Prabhamalaka (p)—Teân hieäu Quang Dieäm Vöông vì aùnh saùng cuûa Ñöùc cuûa moät vò trôøi—Name of a deva. Phaät aáy soi saùng nhaát: The royal Buddha of Quang Minh: Prabhasvara (skt)—Komyo (jap)— shining flames, or flaming brightness; 2) Ñöùc danh Light (bright and clear)—Illumination—To cuûa Ñöùc Phaät A Di Ñaø: Amitabha with his virtues. illuminate—There are two kinds: Quang Duï: AÙnh saùng röïc rôõ—Luminous. 1) Saéc quang minh: Physical light. Quang Duõng Nam Thaùp Thieàn Sö: Nanto Koyu 2) Trí hueä quang minh (taâm quang minh): (jap)—See Nam Thaùp Quang Duõng Thieàn Sö. Wisdom or mental light. Quang Ñeá Phi Maõ: See Toàn Töông Phi Maõ. Quang Minh Chaùnh Ñaïi: Clear and upright. Quang Ñieäu: Shinning. Quang Minh Chaân Ngoân: Mantra of light—Ñaø Quang Ñònh (779-858): Teân cuûa moät vò danh La Ni maø moät khi trì nieäm, haønh giaû seõ coù ñöôïc söï Taêng Nhaät Baûn thuoäc toâng Thieân Thai vaøo theá kyû saùng suoát vaø huy hoaøng cuûa chö Phaät, vaø moïi toäi thöù IX—Name of a Japanese famous monk, of the loãi ñeàu phaûi quay ñi—A dharani by whose T'ien T'ai Sect in the ninth century. repetition the brightness or glory of Buddha may Quang Ñoan: Tia saùng caùt töôøng ñöôïc Phaät phoùng be obtained, and all retribution of sin be averted. ra töø giöõa hai boä loâng maøy cuûa Ngaøi tröôùc khi Quang Minh Chieáu Dieäu Nhaõn Thieân Vöông: Ngaøi khai phaùp—The auspicious ray which is sent Eyes of Shining Light—Moät trong möôøi Ñaïi Phaïm from between the Buddha's eyebrows before a Thieân Vöông—See Ñaïi Phaïm Thieân Vöông.

Quang Minh Chieáu Phaät: Ksitigarbha-buddha monastery, a name for the abode of Kuan-Yin, (skt)—Ñòa Taïng Phaät—Name of a Buddha. said to be in India, and called Potala. Quang Minh Coõi: Avabhasa (skt)—See Quang Quang Minh Taâm: Pabhassara-citta (p)— Minh Giôùi. Prabhasvara-citta (skt)—The illuminated mind—Quang Minh Ñaïi Phaïm: Jyotisprabha (skt)—The Mind of clear light—See Minh Quang Taâm. great illustrious Brahman. Quang Minh Taâm Ñieän: Choã truï xöù cuûa Ñöùc Ñaïi Quang Minh Ñaïi Sö: Danh hieäu vua Ñöôøng Cao Nhaät Nhö Lai ôû Kim Cang Giôùi (Trí moân hay Baát Toâng ban cho sö Thieän Ñaïo —Kuang-Ming Tzu, a Hoaïi Kim Cang Quang Minh Taâm Ñieän)—The title of Shan-T'ao, a noted monk of the T'ang temple of the bright or shining heart; the seat of dynasty (under T'ang Kao-Tsung). Vairocana, the sun Buddha, in the Vajradhatu Quang Minh Ñaøn: The fire altar—See Hoûa Ñaøn mandala. (3). Quang Minh Töï: Teân cuûa töï vieän vaø cuõng laø danh Quang Minh Ñoä: Teân goïi taét cuûa Voâ Löôïng hieäu vua Ñöôøng Cao Toâng ban cho sö Thieän Quang Minh Ñoä, laø ñöùc danh cuûa coõi Taây Phöông Ñaïo—Kuang-Ming Tzu, temple and title of Shan- Cöïc Laïc—The glory land or the Paradise of T'ao, a noted

monk of the T'ang dynasty (under Amitabha. T'ang Kao-Tsung). Quang Minh Giaùo: Mithraism—Maät Ñaëc La Quang Minh Voâ Teá: Imeasurable illumination. Giaùo. Quang Minh Vöông: Moät trong 25 vò Boà Taùt cuøng Quang Minh Giôùi: Avabhasa (skt)—Quang Ñöùc vôùi Phaät A Di Ñaø tieáp daãn nhöõng ngöôøi laâm Quoác—Vöông quoác aùnh saùng (cuûa ñöùc haïnh) nôi chung maø nieäm hoàng danh Phaät—Shining heart Ñöùc Ma Ha Ca Dieáp taùi sanh nhö moät vò Phaät döôùi bodhisattva, one of the twenty five Boshidattvas teân Quang Minh Phaät—The kingdom of light and who, with Amitabha, welcomes to the Western virtue (glorious virtue), in which Mahakasyapa is Paradise the dying who call on Buddha. to be reborn as a Buddha, under the name of Quang Muïc Nöõ: Ngöôøi con gaùi maét to vaø saùng, Rasmiprabhasa. tieàn thaân cuûa Ngaøi Ñòa Taïng Vöông Boà Taùt —The Quang Minh Löïc: Power of light—A Di Ñaø boån bright-eyed (wide-eyed) daughter, a former nguyeän vaø quang minh löïc—Power of Amitabha's incarnation of Ksitigarbha (Ñòa Taïng). Original Vows and his power of light. Quang Muïc Taây Thaùp Thieàn Sö: Saito Koboku Quang Minh Nhaõn: The eye of light—Vôùi quang (jap)—Hsi-t'a Kuang-mu—Xita Guangmu—See minh nhaõn, chö Boà Taùt coù theå thaáy ñöôïc quang Taây Thaùp Quang Muïc Thieàn Sö. minh cuûa Ñöùc Phaät—With the eye of light, Quang Nghieâm Boà Taùt: Prabhavyuha-bodhisattva Bodhisattvas can see the light of Buddha. (skt)—The Bodhisattva of Glorious Light—Bright Quang Minh Nhö Lai: See Quang Minh Phaät. Adornment Bodhisattva. Quang Minh Phaù AÙm Thaàn: Light Destroying the Quang Ngoa: Saïch heát caû—To clean Darkness Deity (Spirit). completely—To clear up everything. Quang Minh Phaät: Ramiprabhasa-tathagata Quang Nguyeân: Light source. (skt)—Bright and Clear Light Buddha—Ngaøi Ñaïi Quang Nhaân Sô Sôn Thieàn Sö: Sozan-kyonin Ca Dieáp seõ thaønh Phaät vaøo coõi Phaät Quang Minh (jap)—See Sô Sôn Quang Nhaân Thieàn Sö. naøy—Mahakasyapa (Ma ha ca dieáp) is to be Quang Phoûng: Töø toân kính ñeå goïi vò khaùch Taêng reborn in the kingdom of light and glorious virtue vöøa môùi ñeán—A respectful and honoured term, as a Buddha. used to call a guest monk who has just arrived. Quang Minh Quoác: Avabhasa (skt)—Quang Ñöùc Quang Phoå: Spectrum. Quoác—The kingdom of light and virtue (glorious Quang Phuïc: To restore. virtue). Quang Thaùi: Bright. Quang Minh Sôn: Potalaka (skt)—Haûi Ñaûo Quang Thaéng: Glowing Splendor. Sôn—Truï xöù hay nôi truï cuûa Ñöùc Quaùn AÂm, laø teân Quang Theá AÂm: See Quaùn Theá AÂm Boà Taùt. goïi khaùc cuûa Potala—The shining hill, or

Quang Thoáng: Luaät sö Tueä Quang vaøo theá kyû thöù golden-haired lion is cut in two. If you enjoy a saùu, ngöôøi ñaõ töø chöùc quan "Thoáng" cuûa trieàu ñình bowl of food, don't eat the spicy meat cakes." ñeå xuaát gia—A Vinaya-monk named Hui-Kuang, Ngaøy noï, Trí Moân thöôïng ñöôøng daïy chuùng: the sixth century, who resigned the high office of "Taát caû maáy oâng vaùc gaäy treân vai ñi haønh the general supervisor and left home to become a cöôùc, rôøi heát chuøa naøy ñeán chuøa khaùc. Maáy monk. oâng noùi xem coù bao nhieâu kieåu chuøa khaùc Quang Toïa: Prabha-mandala (skt)—Haøo quang nhau? Hoaëc laø chieân ñaøn töï trong röøng chieân vaø baûo toïa cuûa moät vò Phaät —The halo and throne ñaøn, hoaëc laø keá

thuï töï trong röøng keá thuï. Hay of a Buddha, or the halo behind the throne of an laø keá thuï töï trong röøng chieân ñaøn, hay laø chieân image (a halo throne). ñaøn töï trong röøng keá thuï. Trong boán loaïi töï Quang Toä: See Quang Toä Trí Moân Thieàn Sö. vieän naøy, loaïi naøo maø töøng ngöôøi trong maáy Quang Toä Trí Moân Thieàn Sö: Chimon Koso oâng saün saøng duøng heát ñôøi mình ôû laïi ñeå tu (jap)—Chih-meân Kuang-tso (Wade-Giles taäp? Neáu maáy oâng khoâng tìm ñöôïc moät choã Chinese)—Zhimen Kuangzuo (Pinyin Chinese)— cho qua kieáp tu taäp naøy moät caùch an toaøn, Thieàn sö Quang Toä Trí Moân, queâ ôû Trieát Giang, chaúng khaùc naøo maáy oâng chæ ñi cho moøn giaøy thieàn sö cuûa Thieàn phaùi Vaân Moân, laø ñeä töû vaø moät caùch voâ côù maø thoâi, vaø cuoái cuøng moät ngöôøi noái Phaùp cuûa Höông Laâm Tröøng Vieãn, vaø laø ngaøy seõ ñeán khi aáy Dieâm Vöông seõ ñoøi laïi taát thaày cuûa Tuyeát Ñaäu Truøng Hieån. OÂng laø moät trong caû tieàn giaøy cuûa maáy oâng!"—One day, Chih- nhöõng thieàn sö ñaàu tieân duøng thô ca ngôïi nhöõng Men entered the hall and addressed the caâu chaâm ngoân hay lôøi daïy cuûa caùc thaày thôøi xöa, monks, saying: “All of you put your staffs ñaây laø moät ngheä thuaät maø sau naày hoïc troø cuûa oâng over your shoulder and go traveling, leaving laø Tuyeát Ñaäu coøn vöôït troäi hôn oâng nöõa. Teân tuoåi one monastery and traveling to the next. How cuûa Trí Moân ñöôïc nhaéc ñeán trong nhöõng thí duï 21 many different types of monasteries do you vaø 90 cuûa Bích Nham Luïc—Zen master Kuang- say there are? It's either a sandalwood Zuo Zhi-Men was from Zhe-Jiang Province, Zen monastery surrounded by sandalwood. or it's a master of Wen-Men school (Ummon), was a thistle monastery surrounded by thistles. Or it disciple and dharma successor of Xiang-Lin-Chen- could be a thistle monastery surrounded by Yuan, and the master of Hsueh-T’ou-Ch’ung- sandalwood, or a sandalwood monastery Hsien. He was one of the first masters of Ch’an surrounded by thistles. Of these four types of tradition to celebrate the words of the old masters monasteries, in which type is each of you in poetic form, and art at which his disciple Hsueh- willing to spend your life? If you don't find a T’ou was even better than his teacher. Chih-Men place to pass your life securely then you're appears in examples 21 and 90 of the Pi-Yen-Lu. just wearing out your sandals for no reason, Sö thöôïng ñöôøng daïy chuùng: “Moät phaùp neáu and eventually the day will come when the coù, phaùp thaân rôi taïi phaøm phu; muoân phaùp King of Hell will take away all of your sandal neáu khoâng, Phoå Hieàn maát caûnh giôùi aáy. Chính money!” khi aáy Vaên Thuø nhaèm choã naøo xuaát ñaàu? Neáu Thí duï thöù 90 cuûa Bích Nham Luïc cho chuùng ñaõ xuaát ñaàu chaúng ñöôïc thì con sö töû loâng ta thaáy Trí Moân vaø loái vaán ñaùp cuûa oâng vôùi ñeä vaøng löng bò gaõy. Haân haïnh ñöôïc moät baøn töû. Moät nhaø sö hoûi Trí Moân: “Vaät theå cuûa söï côm, chôù ñôïi gaïo göøng tieâu.”—Chih-Men khoân ngoan laø gì?” Trí Moân ñaùp: “Con ngao entered the hall and addressed the monks, coù sao Kim mang trong mình noù traêng saùng.” saying: “If there is one Dharma, then Nhaø sö hoûi: “Hieäu quaû cuûa söï khoân ngoan laø Vairocana becomes a commoner. If the ten gì?” Trí Moân ñaùp: “Con thoû caùi chôø luõ thoû thousand dharmas are lacking, then con.”—Example 90 of the Pi-Yen-Lu

shows Samantabhadra loses his realm. Just when it is us Master Chih-Men in a conversation with like this, Majushri has nowhere to show his his disciples as followed: A monk asked Chih- head, and if he can't show his head, then the Men, "What is the wisdom body?" Chi-Men said, "The Venus mussel bears the bright

moon in it." The monk asked, "And what is Quang Tuï Phaät Ñaûnh Boà Taùt: See Quang Tuï the effect of wisdom?" Chih-Men said, "The Phaät Ñaûnh. female hare gets pregnant." Quang Tuï Taùn Caùi Phaät Ñaûnh Boà Taùt: Trí Moân coù ñeán ba möôi ñeä töû keá thöøa Phaùp. Tejorasyusnisa (p)—Phaät ñaûnh Hoûa tuï (maøu vaøng OÂng thò tòch naêm 1031—Chih-Men had 30 pha ngheä ñaäm). dharma successors. He passed away in 1031. Quang Töôùng Boà Taùt: Prabha-Ketou-Bodhisattva Quang Traïch: (skt)—The Bodhisattva of Light—Bright 1) Quang Traïch laø teân cuûa moät töï vieän beân Appearance Bodhisattva—Light-Appearance Trung Quoác nôi maø ngaøi Phaùp Vaân ñaõ vieát boä Bodhisattva. luaän veà Kinh Phaùp Hoa hoài ñaàu theá kyû thöù Quang Töôùng Töï: Töï vieän naèm treân ñænh nuùi Nga saùu—Kuang-Zhai, name of the temple in Mi, thuoäc huyeän Nga Mi, tænh Töù Xuyeân, nôi maø China where where Fa-Yun wrote his Phoå Hieàn Boà Taùt ñaõ ñaït ñaïo voâ thöôïng—The commentary on the Lotus Sutra early in the monastery at the top of O-Mei-Shan, in Omei sixth century. district, Szech-Wan province, where P'u-Hsien 2) (467-529): Teân cuûa moät vò danh Taêng Trung (Samantabhadra) is supreme. Hoa vaøo theá kyû thöù V—Name of a Chinese Quang Öng: Quang Cöù—See Quang Baïn. famous monk in the fifth century. Quang Vò: Jyotirasa (skt)—Thuø Trí A La Baø— Quang Traïch Töù Giaùo: See Töù Giaùo. Quang vò hay muøi vò cuûa aùnh saùng; ngöôøi ta noùi Quang Traïch Töù Thöøa: Ngaøi Quang Traïch chia ñaây laø teân rieâng cuûa Kharostha—The flavour of Nhaø Löûa Tam Giôùi ra laøm Töù Thöøa, ñöôïc tröôøng the light, said to be the proper name of Kharostha. phaùi Thieân Thai thöøa nhaän—Kuang-Zhai made a Quang Vieãn (1149-1241): Teân cuûa moät vò danh division of four yanas from the Burning House Taêng Trung Hoa vaøo thôøi nhaø Toáng (960-1279)— parable, which adopted by the T'ien-T'ai: Name of a Chinese famous monk who lived in the 1) Xe Deâ chæ Thanh Vaên Thöøa: The goat cart Sung Dynasty in China. representing the Sravaska. Quang Voõng Boà Taùt: See Quang Voõng Ñoàng Töû. 2) Xe Höôu chæ Duyeân Giaùc Thöøa: The deer cart Quang Voõng Ñoàng Töû: Jaliniprabhakumara representing the Pratyeka-buddha. (skt)—Moät trong taùm ñoàng töû coù löôùi chieáu saùng, 3) Xe Traâu chæ Boà Taùt Tieåu Thöøa: The ox-cart theo haàu caïnh Ngaøi Vaên Thuø —The youth with the representing Hinayana Bodhisattva. shining net, one of the eight attendants on 4) Xe Traâu Traéng lôùn chæ Boà Taùt Ñaïi Thöøa: The Manjusri. great white ox-cart representing the Quaùng: Blinded. Mahayana Bodhisattva. Quaûng: Vaipulya (skt)—See Phöông Quaûng. Quang Traïch Töï: Kuang-Zhai—Quang Traïch laø Quaûng AÁn Thieàn Sö (1566-1636): Teân cuûa moät vò teân cuûa moät töï vieän beân Trung Quoác nôi maø ngaøi Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi Phaùp Vaân ñaõ vieát boä luaän veà Kinh Phaùp Hoa hoài nhaø Minh (1368-1644)—Name of a Chinese Zen ñaàu theá kyû thöù saùu—Name of the temple in China master of the Lin-chi Sect in the Ming Dynasty in where where Fa-Yun wrote his

commentary on China. the Lotus Sutra early in the sixth century. Quaûng Baù: To spread—To broadcast. Quang Traùng: Hoaèng döông chaùnh phaùp—To Quaûng Baù Luaän Boån: Sara-sastra (skt)—Sata- propagate the true (correct) dharma. sastra (skt)—Satika-sastra (skt)—One hundred Quang Traøng: Torch of Light. treatises—Baù Luaän—See Baùch Luaän. Quang Traïng Nguyeân: Teân cuûa thieàn sö Di Quaûng Baùc: Ñoïc nhieàu hoïc roäng—Wide and Quang ñôøi Toáng—Name of Zen master Di Kuang spacious, extensively read, very learned. during the Sung Dynasty. Quaûng Baùc Thaân: Vipulakaya (skt)—Thaân roäng Quang Trung Trì Danh: Recitation Amidst Light. lôùn, moät thaân cuûa Ñöùc Phaät Tyø Loâ Giaù Na bao Quang Tuï Phaät Ñaûnh: Usnisa-tejorasi (skt)—See truøm khaép caû hö khoâng—Broad and extensive Nguõ Phaät (E). body, the one body fills space, Vairocana.

Quaûng Baùc Thaân Nhö Lai: Vipulakaya-tathagata Vöông. (skt)—Ñöùc Phaät Tyø Loâ Giaù Na—Vairocana Quaûng Ñaïi Phaùt Nguyeän Tuïng: Maha-pranidha- Buddha. notpada-gatha (skt)—Verse on making great Quaûng Baùc Tieân Nhaân: Vyasa (skt)—Broad and vows. extensive Human genii. Quaûng Ñaïi Phöôùc: Phöôùc lôùn voâ cuøng—Vast Quaûng Baùch Luaän: Sata-sastra-vaipulya (skt)— merit. One hundred Extensive Treatises—See Baùch Quaûng Ñaïi Taâm: Taâm roäng lôùn—Vast mind, one Luaän. of the ten profound minds. Quaûng Baùch Luaän Baûn: See Baùch Luaän. Quaûng Ñaïi Thanh Tònh Quang Thieân Vöông: Quaûng Boä Dieäu Keá Thaàn: Broad Steps and Vast Pure Light—Moät trong möôøi Quaûng Quaû Beautiful Topknot Deity (Spirit). Thieân Vöông—See Quaûng Quaû Thieân Vöông. Quaûng Chieáu Hueä Giaùc Thieàn Sö: Kuang-Zhao- Quaûng Ñaïi Thaäm Thaâm: Vast and exceedingly Hui-Jue—See Hueä Giaùc Quaûng Chieáu Thieàn Sö. deep. Quaûng Duyeân Thöùc: Thöùc coù voâ soá vaät ñoái töôïng Quaûng Ñaïi Thí Tính: Loøng nhaân ñöùc bao la—(voâ soá duyeân)—Consciousness with a wide range Vast charitable. of referents (objects). Quaûng Ñaïi Thieân Dieäu A-Tu-La Nhaõn Vöông: Quaûng Ñaïi: Roäng lôùn—Broad and great. Kumbanda king of Enormous Godlike Face with Quaûng Ñaïi AÂm: AÂm thanh quaûng ñaïi cuûa Ñöùc Titan's Eyes—Moät trong möôøi Cöu Baøn Traø Nhö Lai—Great voices from the power of the Vöông. virtuous qualities of Buddha—Theo Kinh Hoa Quaûng Ñaïi Trí: Trí hueä roäng lôùn cuûa Nhö Lai laø Nghieâm, Phaåm Nhö Lai Xuaát Hieän (37), aâm thanh khoâng theå ño löôøng, khoâng theå nghó baøn—The vast cuûa Ñöùc Nhö Lai khoâng chuû khoâng laøm, khoâng coù wisdom of Buddha beyond measure. phaân bieät, chaúng phaûi nhaäp chaúng phaûi xuaát, chæ töø Quaûng Ñaïi Trí Hueä Quaùn: Quaùn saùt veà trí hueä phaùp löïc coâng ñöùc cuûa Nhö Lai maø phaùt sanh quaûng ñaïi vaø roäng lôùn (voâ bieân)—Contemplation nhöõng thöù aâm thanh quaûng ñaïi—According to The on vast wisdom—Meditations on the wider and Flower Adornment Scripture, Chapter greater wisdom. Manifestation of Buddha (37), The voice of Quaûng Ñaïi Töø Bi YÙ Laïc: Öôùc voïng coù ñöôïc töø bi Buddha is without master or maker, without roäng lôùn—Aspiration for vast compassion. discrimination, not entering, not emerging, yet Quaûng Ñaïi Vaên Töï: Kodai no Monji (jap)—Phaùp producing great voices from the power of the khoâng chæ laø söï tích luõy nhöõng hieän töôïng vaät chaát virtuous

qualities of Buddha—See Töù Chuûng AÂm maø coøn laø thöù gì coù yù nghóa nöõa—The wide and Thanh Quaûng Ñaïi Cuûa Ñöùc Nhö Lai. great characters, suggests that Dharma as not only Quaûng Ñaïi Bao Dung: Generosity. the accumulation of material phenomena but also Quaûng Ñaïi Giaùc: All-Observing Awareness. something which has meaning. Quaûng Ñaïi Hoäi: Trung taâm nôi hoäi hoïp cuûa nhöõng Quaûng Ñaïi Vi Dieäu: Voâ cuøng roäng lôùn vaø maàu con ngöôøi quaûng ñaïi bao dung, moät töø ngöõ ñaëc bieät nhieäm—Vast and marvellous. noùi veà coõi nöôùc A Di Ñaø—The centre where vast Quaûng Ñaïi Voâ Löôïng: Meânh moäng khoâng theå ño virtues meet, a term for Amitabha. löôøng ñöôïc—Vast without measure. Quaûng Ñaïi Laân Maãn: Loøng toát quaûng ñaïi—Vast Quaûng Ñôn: Giöôøng daøi trong caùc thieàn vieän— kindness. Long beds in monasteries. Quaûng Ñaïi Löïc: Grandiose power—See Möôøi Quaûng Ñöùc: Great favour. Löïc Cuûa Chö Phaät. Quaûng Ñöùc Thaéng Traøng Thaàn: Supreme Quaûng Ñaïi Nguyeän: Lôøi theä nguyeän bao la—Vast Banner of Extensive Virtue Deity (Spirit). vow. Quaûng Giaûi: Söï giaûi thích töôøng taän (chi tieát): Quaûng Ñaïi Nhôn Hueä A-Tu-La Vöông: Vast Detailed explanations—Söï giaûi thích roäng raõi: causal Wisdom, one of the ten kings of titans— Extensive explanation. Moät trong möôøi A-Tu-La Vöông—See A-Tu-La

Quaûng Giaùo: Quaûng Giaùo laø giai ñoaïn maø Ñöùc however small, includes all actions. One and all Phaät noùi roäng veà giôùi luaät cho giaùo ñoaøn cuûa Ngaøi, are commutable freely and uninterruptedly. This Ngaøi daïy baûo nhaát nhaát ñeàu phaûi tuaân theo giôùi one of the ten basic principles (Ten Mysterious luaät, ñoái laïi vôùi “Löôïc Giaùo” hay giai ñoaïn 12 naêm Gates) of Hua-yen, by means of which the Hua ñaàu sau khi Phaät thaønh ñaïo, Ngaøi chæ noùi moät caùch Yen philosophy of totality is expounded and to toùm löôïc veà giaùo phaùp cuûa Ngaøi nhö “chö aùc maïc elucidate the possibility of the realm of Fact and taùc, chuùng thieän phuïng haønh, töï tònh kyø yù, thò chö fact world perfectly harmonized.” Phaät giaùo,” cuõng nhö nhöõng pheùp tu haønh cho ñeä Quaûng Hueä: Vipulaprajna (skt)—See Quaûng Tueä. töû. Tuy nhieân, coù quaù nhieàu ngöôøi laøm sai traùi, neân Quaûng Hueä Lieãn Thieàn Sö: Zen master Kuang- Ñöùc Phaät beøn noùi “Quaûng Giaùo”—Full or detailed hui Lien—Moät hoâm, thieàn sö Quaûng Hueä Lieãn hoûi teaching by the Buddha about the duties of the moät vò Taêng giaûng sö: "Nghe noùi thaày gioûi veà ba order, in contrast with general or summarized boä kinh vaø naêm boä luaän. Coù ñuùng vaäy khoâng?" Vò teaching; the detailed teaching resulting from Taêng giaûng sö noùi: "Khoâng daùm." Quaûng Hueä errors which had crept in among his disciples. döïng caây gaäy leân vaø hoûi: "Caùi naøy giaûng sö giaûng Quaûng Haønh Nhaãn Nhuïc: Manifestation of all nhö theá naøo?" Vò Taêng giaûng sö löôõng löï, töùc thì bò patience and endurance. Quaûng Hueä ñaäp cho moät gaäy. Vò Taêng giaûng sö Quaûng Haïnh: noùi: "Sao noùng naûy döõ vaäy?" Quaûng Hueä noùi: "Caùi 1) Great deed: Vast conduct—Vast deed— thöù giaûng sö löôøng gaït nhö oâng soáng treân nhöõng Extensive deed. chuyeän laém lôøi cuûa ngöôøi ta! OÂng ñaõ noùi gì?" Vò 2) Truyeàn thoáng Quaûng Haïnh: Tradition of vast Taêng giaûng sö khoâng ñaùp. Quaûng Hueä baûo oâng laïi conduct—Moät trong hai truyeàn thoáng Ñaïi gaàn moät

chuùt. OÂng laïi gaàn. Quaûng Hueä veõ moät thöøa, ñöôïc ngaøi Voâ Tröôùc saùng laäp vaøo theá kyû ñöôøng treân ñaát vaø noùi: "Caùi naøy coù trong kinh hay thöù tö. Ñaây laø truyeàn thoáng 'Duy Thöùc' daïy luaän naøo khoâng?" Vò Taêng giaûng sö noùi: "Khoâng raèng taát caû moïi hieän töôïng ñeàu do taâm taïo coù trong kinh luaän naøo heát." Quaûng Hueä noùi: "Moät taùc—This tradition is one of the two principal böùc töôøng saét khoâng keõ hôû! Lui veà giaûng ñöôøng Mahayana traditions in India founded by ñi!" Moät thôøi gian sau, vò Taêng giaûng sö aáy trôû laïi Asanga in the fourth century. It is the 'mind- thaêm Quaûng Hueä, vaø chaøo hoûi. Quaûng Hueä hoûi: only' school that teaches how all phenomena "OÂng ôû ñaâu tôùi?" Vò Taêng giaûng sö ñaùp: "Vöøa chaøo are mind created. hoûi ñoù." Quaûng Hueä noùi: "OÂng nghó choã naøy laø caùi Quaûng Hieäp: Roäng vaø heïp—Broad and narrow. gì? Gaõ kia." Noùi xong, Quaûng Hueä xoâ vò Taêng ngaõ Quaûng Hieäp Töï Taïi Voâ Ngaïi Moân: Theory of xuoáng. Vöøa troãi daäy, vò Taêng giaûng sö laïi noùi: perfect freedom—Cöûa roäng heïp ñeàu töï taïi chöù "Hieåu roài! Hieåu roài!" Quaûng Hueä naém laáy oâng vaø khoâng bò chöôùng ngaïi, noùi veà töï do toaøn veïn, trong hoûi: "Ñoà quyû, oâng noùi gì? Noùi ngay khoâng chaàn ñoù moïi loaøi, thoâng minh hay ngu ñoän, ñeàu töông chöø!" Vò Taêng giaûng sö taùt ngay cho Quaûng Hueä giao vôùi nhau khoâng chöôùng ngaïi. Naêng löïc cuûa moät caùi. Quaûng Hueä vaãn noùi: "Laõo gaø môø, oâng laøm taát caû noäi haøm cuõng nhö ngoaïi tröông ñeàu voâ haïn theá ñeå laøm gì? Noùi töùc khaéc!" Vò Taêng giaûng sö nhö nhau. Moät nghieäp, duø nhoû bao nhieâu cuõng bao cung kính laøm leã. Quaûng Hueä keát luaän: "Neáu con haøm taát caû moïi nghieäp. Moät vaø taát caû ñeàu töông khoâng hôn cha, doøng hoï nhaø naøy tuyeät dieät trong giao moät caùch töï do vaø baát tuyeät. Ñaây laø moät trong moät ñôøi."—One day, Zen master Kuang-hui Lien möôøi nguyeân taéc caên baûn cuûa Hoa Nghieâm, nhôø asked a scholar-monk, "I am told that you are an ñoù maø trieát lyù toång theå cuûa Hoa Nghieâm ñöôïc expert in the three sutras and the five sastras. Is giaûng giaûi vaø thuyeát minh khaû tính cuûa theá giôùi that so?" The scholar-monk said, "Yes, master." “Söï Söï Voâ Ngaïi Phaùp Giôùi”—Perfect freedom Kuang-hui Lien held up his staff and asked, "How with each other without any obstacle. The theory do you discourse on this?" The scholar-monk of perfect freedom in which all beings “broad and hesitated, whereupon Kuang-hui Lien struck him. narrow” commune with each other without any The scholar-monk said, "How impatient you are!" obstacle. The power of all beings as to intension Kuang-hui Lien said, "O you humbug scholar who and extension is equally limitless. One action, lives on others' drivellings! What did you say?"

The scholar-monk made no reply. The master told Ñeà)—The wide ugly-eyed (diversely eyed) him to come up nearer, which he did. Kuang-hui Maharaja, with three eyes, one who has deformed Lien drew a line on the ground and said, "Does eyes. Name of one of the four Maharajas, he who this appear in the sutras or in the sastras?" The guards the west. scholar-monk said, "No reference in the sutras, Quaûng Nghieâm Thaønh: Vesali (skt)—Vaisali nor in the sastras." Kuang-hui Lien said, "An iron (skt)—Xaù Ly, moät thaønh roäng raõi trang nghieâm taïi bar with no hole! Go back to the Hall!" The vuøng

trung AÁn Ñoä—Broad ornate city, in Central scholar-monk came up again to the master after India—See Tyø Xaù Ly. some time and saluted him. Kuang-hui Lien asked Quaûng Nghieâm Thieàn Sö (1121-1190): Zen him, "Where do you come from?" The scholar- Master Quaûng Nghieâm—Thieàn sö Vieät Nam, queâ monk said, "I have already finished my ôû Ñan Phöôïng, Baéc Vieät. Ngaøi moà coâi cha meï töø salutation." Kuang-hui Lien said, "What do you luùc nhoû. Sau khi cha meï maát, ngaøi theo hoïc Phaät think this place is? O this fellow!" So saying, the phaùp vôùi caäu laø thaày Baûo Nhaïc. Khi thaày Baûo master kicked him down. As soon as he regained Nhaïc thò tòch, ngaøi gaëp vaø trôû thaønh ñeä töû cuûa his footing he exclaimed, "I understand, I Thieàn sö Trí Thieàn. Ngaøi laø phaùp töû ñôøi thöù 11 understand!" The master took hold of him and doøng Thieàn Voâ Ngoân Thoâng. Ngaøi thò tòch naêm said, "This devil, what do you say? Speak out 1190, thoï 69 tuoåi—A Vietnamese Zen master without delay!" The scholar-monk gave the master from Ñan Phöôïng, North Vietnam. He lost his a slap. The master still demanded, "This purblind parents when he was very young. After his parents scholar, what do you mean by acting so? Speak passed away, he studied Buddha Dharma with again!" The scholar-monk reverently made a bow. master Baûo Nhaïc, his uncle on the mother side. Kuang-hui Lien concluded, "Unless the son does After his master passed away, he met and became not do better than his father the family dies out in a disciple of Zen master Trí Thieàn. He was the one generation." dharma heir of the eleventh generation of the Wu- Quaûng Keát Thieän Duyeân: To strengthen affinity Yun- T'ung Zen Sect. He passed away in 1190, at with others. the age of 69. Quaûng Khaâm (1892-1986): Teân cuûa moät vò danh Quaûng Phaù Kinh: Vaidalya-sutra (skt)—Teân cuûa Taêng Trung Hoa vaøo theá kyû thöù XX—Name of a moät boä kinh trong boä Phöông Quaûng—Name of a Chinese famous monk in the twentieth century. sutra in Vaipulya Sutras. Quaûng Lôïi Töï: Kori-ji (jap)—Name of a temple Quaûng Phaù Luaän: Vaidalyaprakarana (skt)— in Japan. Teân cuûa moät boä luaän—Name of a work of Quaûng Luaät: See Quaûng Giaùo. commentary. Quaûng Luïc: Ghi cheùp tæ mæ phaùp ngöõ (lôøi daïy) cuûa Quaûng Phaân Bieät Nghóa: Söï phaân tích roäng raõi— toå thaày khai sôn—To record in details all the Extensive analysis. teachings or detailed teachings of a founding Quaûng Phoå: Vepulla (p)—Teân cuûa moät ngoïn nuùi master (patriarch). trong vuøng Baéc AÁn Ñoä—Name of a mountain in Quaûng Luïc Ñoä Haïnh: Six broad virtues of north India. perfection—See Luïc Ñoä Ba La Maät. Quaûng Phoå Tòch Ñònh: Thieàn tòch tònh bao la— Quaûng Löôïng: Generosity. Meditation of vast and universal tranquility. Quaûng Muïc Thieân: Virupaksa (skt)—Wide ugly- Quaûng Phuùc Ñaøm Chöông Thieàn Sö: Zen master eyed (diversely eyed) Maharaja—See Quaûng Kuang-fu T'an-chang—See Ñaøm Chöông Quaûng Muïc Thieân Vöông. Phuùc Thieàn Sö. Quaûng Muïc Thieân Vöông: Virupaksa (skt)— Quaûng Quaû: Abundant merits—Great fruit—Tieáng Phaïn laø Tyø Löu Baùt Xoa, vò thieân vöông coù Broad Phala, the 12th Brahmaloka. ba maét xaáu xa. Teân cuûa moät trong boán vò Thieân Quaûng Quaû Thieân: Vehapphala (p)—Brhatphala Vöông, vò naày laø vò trôøi thuû hoä phöông taây (Ngaøi (skt)—Vrhatphala (skt)—Ñaïi Quaû Thieân— truï veà phöông taây cuûa nuùi Tu

Di, vaø duøng tònh Heaven of existence rewards—Taàng trôøi vôùi nhaõn ñeå quan saùt chuùng sanh trong coõi Dieâm Phuø nhöõng quaû phuùc bao la—Teân coõi trôøi thöù ba trong

taùm coõi trôøi ñeä töù thieàn saéc giôùi (Ñeä Töù Thieàn and recipient, they do not fall into bias or Thieân laø coõi trôøi toái thaéng maø phaøm phu ñöôïc sanh attachment." vaøo. Töø coõi trôøi naày trôû leân naêm coõi trôøi thì goïi laø Quaûng Thí Chaùnh Phaùp Thuû: Hands of Nguõ Tònh Cö Thieân maø chæ rieâng baäc Thaùnh môùi generosity with right teaching—See Quaûng ñöôïc sanh vaøo)—The twelfth Brahmaloka, the Thuyeát Chaùnh Phaùp Thuû. realm of form; name of the third heaven of the Quaûng Thuyeát: eight heavens of the fourth dhyana realm of form 1) Giaûi thích taän töôøng vaø chi tieát—Explain in where there are great fruit, or abundant merits. detail. Quaûng Quaû Thieân Vöông: Kings of Heavens of 2) Söï thuyeát giaûng roäng: Extensive discourse. Vast Results—Chö Thieân Vöông naày ñeàu duøng Quaûng Thuyeát Chaùnh Phaùp Thuû: Hands of phaùp tòch tònh maø laøm cung ñieän vaø an truï trong ñoù generosity with right teaching—Vôùi tay chaúng tieác (Kinh Hoa Nghieâm—Phaåm 1)—They all dwelt at chaùnh phaùp, chö Boà Taùt coù bao nhieâu dieäu phaùp peace in the palace of tranquility. ñeàu ñem khai thò—With hands of generosity with Quaûng Sanh Phaät Ñaûnh: Usnisavyaya (skt)—right teaching, Bodhisattvas reveal all sublime Vijaya (skt)—Phaùt Sanh Phaät Ñaûnh—Toái Thaéng principles. Kim Luaân Phaät Ñaûnh—See Toái Thaéng Phaät Ñaûnh. Quaûng Trang Nghieâm Vöông Phaät: Extensively- Quaûng Taâm: Adorned-King Buddha. 1) Taâm roäng—A vast mind. Quaûng Trí: Extensive knowledge—Immense 2) (1547-1627): Teân cuûa moät vò Thieàn sö Trung learning. Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Minh Quaûng Trí Baát Khoâng: Amoghavajra (skt)— (1368-1644)—Name of a Chinese Zen master See Baát Khoâng Kim Cang. of the Lin-chi Sect in the Ming Dynasty in Quaûng Trí Thieàn Sö: Zen master Quaûng Trí— China. Thieàn sö Vieät Nam, queâ ôû Thaêng Long, Baéc Vieät. Quaûng Teá Töï: Teân cuûa moät ngoâi chuøa coå ôû Hueá, Naêm 1059, ngaøi xuaát gia laøm ñeä töû cuûa Thieàn sö Trung Vieät. Chuøa toïa laïc taïi phía ñoâng trieàn ñoài Thieàn Laõo taïi nuùi Tieân Du. Ngaøi trôû thaønh Phaùp töû Quaûng Teá, veà phía taây baéc Ñaøn Nam Giao— ñôøi thöù baûy doøng Thieàn Voâ Ngoân Thoâng. Chaúng Name of an ancient temple in Hueá, Central bao laâu sau tieáng taêm cuûa ngaøi lan roäng vaø nhieàu Vietnam. The temple is situated on the east side ñeä töû ñeán vôùi ngaøi. Veà sau ngaøi truï taïi chuøa Quaùn of Quaûng Teá hill, which is northwest of the Altar Ñaûnh treân nuùi Khoâng Loä. Haàu heát cuoäc ñôøi ngaøi, to Heaven. ngaøi ñaõ chaán höng vaø hoaèng hoùa Phaät giaùo taïi Baéc Quaûng Tham: Taêng chuùng taäp hôïp nôi Taêng saûnh Vieät. Ngaøi thò tòch naêm 1091. Ngaøi thöôøng ví haønh ñeå xin lôøi höôùng daãn—Monks assemble in the giaû tu Thieàn vôùi ngöôøi chaên traâu, nhöùt cöû nhöùt Monk Hall to seek instructions, generally as a ñoäng nieäm nieäm ñeàu khoâng taùch xa con traâu naày. class—See Tham Vaán. Ngaøi daïy: “Beân ngoaøi ngöng caùc duyeân, beân trong Quaûng Thí: Generosity—Trong Truyeàn Ñaêng döùt caùc voïng. Kieåm soaùt caùi nhìn cuûa maét, caùi Luïc, Sô Toå Boà Ñeà Ñaït Ma daïy:

"Trong Phaät phaùp, nghe cuûa tai, caùi ngöûi cuûa muõi, caùi neám cuûa löôõi. caên baûn laø khoâng coù ñieàu gì daáu rieâng cho mình, Suoát ngaøy, luùc naøo cuõng caàn noäi quaùn söï rong caùc baäc trí giaû tu taäp phaùp boá thí quaûng ñaïi, cho caû chaïy cuûa con traâu, tai luoân laéng nghe tung tích cuûa thaân xaùc, maïng soáng, vaø tö höõu khoâng chuùt hoái con traâu. Cho ñeán nhöùt cöû nhöùt ñoäng, nieäm nieäm tieác trong taâm. Thaáu hieåu taùnh khoâng cuûa ngöôøi ñeàu khoâng taùch xa con traâu. Ngöôïc laïi, naèm, ngoài, cho, vaät cho vaø ngöôøi nhaän, hoï khoâng vöôùng maéc ñi, ñöùng ñeàu ñeå taâm vaøo con traâu naày. Khoâng ñeå vaøo thieân kieán vaø chaáp thuû."—According to The cho moät giaây phuùt naøo laø khoâng chieáu roïi vaøo. Heã Transmission of the Lamp, the First Ancenstor lôi loûng laø traùi phaïm ngay.” Haønh giaû phaûi bieát Bodhidharma taught: "Since in the Dharma there khôûi ñaàu laø con traâu ñen, roài töø töø trôû thaønh traéng, is fundamentally nothing to withhold, the wise vaø roài hoaøn toaøn traéng. Sau ñoù thì traâu cuõng bieán practice generosity, giving their bodies, lives, and maát. Söï lieân tuïc cuûa nhöõng böùc tranh chaên traâu possessions without any regret in their minds. naày tieâu bieåu cho söï thaønh thaïo töø töø cuûa Thieàn Fully understanding the emptiness of giver, gift, sinh trong thieàn taäp, trong ñoù taâm ñöôïc kieåm soaùt

hay huaán luyeän töø töø. Ñeå roài cuoái cuøng khoâng caàn thang giöõa röøng saâu (330). Tuy nhieân, haønh giaû tu phaûi hoïc nöõa maø vaãn thong dong ñi vaøo keû chôï. Thieàn phaûi neân luoân nhôù raèng cho daàu chuùng ta raát Ngaøi luoân nhaán maïnh ñeán vai troø cuûa ngöôøi baïn caàn söï hoã trôï cuûa Phaät phaùp, cuûa thaày toå, baïn ñaïo ñaïo, chaúng nhöõng laø ngöôøi baïn, maø coøn laø ngöôøi hay kinh saùch treân böôùc ñöôøng tu taäp giaûi thoaùt; thaày göông maãu, soáng ñôøi ñaïo haïnh, cuõng nhö nhöng chæ rieâng chuùng ta môùi coù theå nhìn vaøo giuùp ñôõ khuyeán taán ngöôøi khaùc soáng ñôøi ñaïo haïnh. chính taâm cuûa mình, vaø chæ coù chuùng ta môùi coù theå Ngöôøi baïn ñaïo toát, thöïc thaø, chaân thaät, coù kieán xoùa ñöôïc tham saân si ñaõ troùi buoäc mình vaøo voøng thöùc thaâm haäu veà Phaät phaùp vaø ñang tu taäp Phaät luaân hoài sanh töû töø voâ thæ maø thoâi —A Vietnamese phaùp. Ngaøi ñaõ daïy veà möôøi loaïi baïn ñaï o nhö sau: Zen master from Thaêng Long, North Vietnam. He “Tu haønh caàn coù baïn, môùi phaân bieät roõ raøng saïch left home in 1059 to become a disciple of Zen vaø dô. Moät laø baïn beø ôû choán röøng nuùi an nhaøn thì master Thieàn Laõo in Tieân Du. He became the coù theå giuùp mình laøm ngöng caùi taâm noùng naûy. Hai Dharma heir of the seventh generation of the Wu- laø baïn nghieâm trì giôùi luaät thì coù theå giuùp mình Yun-T’ung Zen Sect. His reputation soon spread phai laït vôùi nguõ duïc. Ba laø baïn coù trí tueä roäng lôùn all over North Vietnam and he had a lot of môùi coù theå giuùp mình ra khoûi beán meâ. Boán laø baïn followers. Later, he stayed at Quaùn Ñænh Temple hoïc haønh uyeân baùc môùi coù theå giuùp mình giaûi on Mount Khoâng Loä. He spent most of his life to quyeát nhöõng ñieàu khoù khaên nghi ngaïi. Naêm laø baïn revive and expand Buddhism in North Vietnam. traàm tónh, maëc nhieân môùi giuùp mình thanh thaûn, He passed away in 1091. He always compared tieán thuû ñöôïc. Saùu laø baïn khieâm toán nhaãn nhuïc ñeå Zen practitioners with ox-keepers, in any

giuùp mình tieâu tröø ngaõ maïn coáng cao. Baûy laø baïn movement, never keep our eyes away from this aên ngay noùi thaúng môùi giuùp mình öùc cheá ñöôïc loãi very ox. He taught: “Outwardly, stop all laàm. Taùm laø baïn duõng maõnh vaø tinh taán môùi giuùp involvement; inwardly, stop all fabrication. Be mình thaønh ñöôïc ñaïo quaû. Chín laø baïn xem thöôøng alert, have a mind unmoved by the form we see, cuûa caûi, thích boá thí môùi giuùp mình phaù ñöôïc tính by the sound we hear, by the odor we smell, by boûn xeûn keo kieät. Möôøi laø baïn nhaân töø, che chôû the flavor we taste. Constantly watch the ox cho muoân vaät môùi giuùp mình phaù töø ñöôïc taùnh moving, listen to its hoofbeats. In any movement, chaáp ta chaáp ngöôøi.” Beân caïnh ñoù, haønh giaû tu never keep our eyes away from this very ox. On Thieàn cuõng neân luoân nhôù lôøi Phaät daïy trong kinh the contrary, keep our mind on the ox while lying, Phaùp Cuù: “Neáu gaëp ñöôïc ngöôøi hieàn trí thöôøng chæ sitting, standing, and walking. Keep watching baøy laàm loãi vaø khieån traùch mình nhöõng choã baát inwardly for it goes wrong right away if we let it toaøn, haõy neân keát thaân cuøng hoï vaø xem nhö baäâc trí wander wildly.” Zen practitioners should know thöùc ñaõ chæ kho taøng baûo vaät. Keát thaân vôùi ngöôøi that from the beginning, the ox is black at the trí thì laønh maø khoâng döõ (76). Nhöõng ngöôøi hay beginning, becomes gradually whiter, and then khuyeân raên daïy doã, caûn ngaên toäi loãi keû khaùc, ñöôïc becomes pure white. After this the ox disappears. ngöôøi laønh kính yeâu bao nhieâu thì bò ngöôøi döõ gheùt The sequence symbolizes the student’s gradual boû baáy nhieâu (77). Chôù neân laøm baïn vôùi ngöôøi aùc, mastery of meditation practice, in which the mind chôù neân laøm baïn vôùi ngöôøi keùm heøn, haõy neân laøm is progressively brought under control and trained. baïn vôùi ngöôøi laønh, vôùi ngöôøi chí khí cao thöôïng Eventually the training is left behind, and one is (78). Ñöôïc uoáng nöôùc Chaùnh phaùp thì taâm thanh able to function in the world with a changed tònh an laïc, neân ngöôøi trí thöôøng vui möøng, öa perspective. He always emphasized the role of a nghe Thaùnh nhôn thuyeát phaùp (79). Neáu gaëp baïn good dharma friend, not only a friend, but also a ñoàng haønh hieàn löông caån troïng, giaøu trí löï, haøng teacher who exemplifies the virtuous life and phuïc ñöôïc gian nguy, thì haõy vui möøng maø ñi cuøng helps and inspires other to live a virtuous life too. hoï (328). Neáu khoâng gaëp ñöôïc baïn ñoàng haønh hieàn A good friend who has a good and deep löông, giaøu trí löï, thì haõy nhö vua traùnh nöôùc loaïn knowledge of the Buddha’s teaching and who is nhö voi boû veà röøng (329). Thaø ôû rieâng moät mình currently practicing the law. Someone with hôn cuøng ngöôøi ngu keát baïn. ÔÛ moät mình coøn raûnh knowledge, wisdom and experience in Buddha’s rang khoûi ñieàu aùc duïc nhö voi moät mình theânh teaching and practicing. A wise counsel, spiritual

guide, or honest and pure friend in cultivation. He renounced a conquered kingdom, you should walk taught about ten kinds of dharma friends as alone as an elephant does in the elephant forest follows: “Practitioners need dharma friends, who (Dharmapada 329). It is better to live alone than to help us distinguish clearly between the clean and be fellowship with the ignorant (the fool). To live the unclean. First,

dharma friends who live at will alone doing no evil, just like an elephant roaming in the forests and mountains can help us wipe out in the elephant forest (Dharmapada (330). the mind of anger. Second, dharma friends who However, Zen practitioners should always keep precepts seriously can help us fade away the remember that even though we need a lot of help five desires. Third, dharma friends who have on the way to liberation, especially from the profound wisdom can help us escape from the Buddha dharmas, from our master and dharma shore of delusion. Fourth, dharma friends who friends, or from books; but only us us can watch have vast knowledge can help us solve the hard our mind, and only us can wipe out the three and doubtful issues. Fifth, dharma friends who poisoins of desire, hatred and ignorance that have have peace and serenity can help us easily been binding us in the cycle of birth and death advance. Sixth, dharma friends who have patience from the begininglessness. and modesty can help us remove arrogance. Quaûng Tröôøng Thieät: Löôõi to vaø daøi, moät trong Seventh, dharma friends who have sincerity and 32 töôùng haûo cuûa Nhö Lai, coù theå che kín maët, tôùi frankness can help us avoid mistakes. Eighth, chaân toùc nôi traùn (theo Ñaïi Trí Ñoä Luaän, coù ngöôøi dharma friends who have vigor and zeal can help hoûi Phaät:"Nhö Ñöùc Theá Toân, laø baäc Ñaïi Ñöùc ñaùng us attain the fruits of the Way. Ninth, dharma kính troïng, nhöng vì sao löôõi laïi to daøi nhö töôùng friends who are unattached to possessions, eager khinh tieän?" Phaät ñaùp: "Töôùng löôõi nhö vaäy thì lôøi to donate, can help us destroy miserliness. Tenth, noùi aét chaân thöïc, nhö xöa Phaät theø chieác löôõi to dharma friends who are merciful and caring for all daøi, che kín maët cho tôùi taän chaân toùc nôi traùn, vaø beings can help us liberate from the clinging to noùi vôùi vò Baø La Moân raèng: 'Nhaø ngöôi xem trong self and others." Besides, Zen practitioners should kinh saùch coù ngöôøi naøo löôõi nhö vaäy laïi noùi lôøi taø also always remember the Buddha's teachings in voïng khoâng?'" Vò Baø La Moân noùi: "Ngöôøi naøo maø the Dharmapada Sutra: "Should you see an löôõi theø ra che kín muõi ñaõ khoâng noùi lôøi hö voïng, intelligent man who points out faults and blames huoáng hoà laø ngöôøi maø löôõi che kín caû maët tôùi taän what is blame-worthy, you should associate with chaân toùc nôi traùn. Loøng ta tin raèng Ñöùc Phaät taát such a wise person. It should be better, not worse khoâng noùi lôøi hö voïng."—A broad and long for you to associate such a person (Dharmapada tongue, one of the thirty-two marks of a Buddha, 76). Those who advise, teach or dissuade one from big enough to cover his face; it is also one of the evil-doing, will be beloved and admired by the marvels in the Lotus Sutra. good, but they will be hated by the bad Quaûng Tröôøng Thieät Töôùng: Long and broad (Dharmapada 77). Do not associate or make tongue—Töôùng löôõi roäng daøi—Ñöùc Phaät khoâng friends with evil friends; do not associate with bao giôø noùi sai. Moãi laàn ngaøi ñöa löôõi roäng ra laø caû mean men. Associate with good friends; associate söï thaät cuûa vuõ truï ñöôïc phôi baøy—Buddhas never with noble men (Dharmapada 78). Those who indulge in false speech or tell lies. Each times He drink the Dharma, live in happiness with a extends His tongue the whole truth of universe is pacified mind; the wise man ever rejoices in the covered. Dharma expounded by the

sages (Dharmapada Quaûng Tu (771-843): Teân cuûa moät vò danh Taêng 79). If you get a prudent and good companion who Trung Hoa, toå thöù 10 cuûa toâng Thieân Thai (coù saùch is pure, wise and overcoming all dangers to walk noùi laø toå thöù 11), vaøo thôøi nhaø Ñöôøng (618-907)— with, let nothing hold you back. Let find delight Name of a Chinese famous monk, the tenth and instruction in his companion (Dharmapada patriarch of the T'ien T'ai Sect (some sources said 328). If you do not get a prudent and good he was the eleventh patriarch of the T'ien T'ai companion who is pure, wise and overcoming all Sect), who lived in the T'ang Dynasty in China. dangers to walk with; then like a king who has

Quaûng Tu Cuùng Döôøng: Broad cultivation and Quaân Ñeà Ñoàng Töû: See Quaân Ñeà (2). making abundant offerings—Ñaây laø haïnh nguyeän Quaân Ñoà: Kunda (skt)—Loø löûa, duøng laøm pheùp thöù ba trong Phoå Hieàn Thaäp Haïnh Nguyeän. Quaûng Hoä Ma trong Maät Giaùo—A hole in the ground, or tu cuùng döôøng laø khôûi loøng tín giaûi raát saâu, ñem ñoà a brazier, or a fire-pot, for the fire at the fire altar; cuùng döôøng thöôïng dieäu maø cuùng döôøng phaùp hoäi the homa or fire altar in the esoteric sects in fire- cuûa chö Phaät—This is the third of the ten conducts worship. and vows of Samantabhadra Bodhisattva. Broad Quaân Ñoà Baùt Thaùn: Kundapadhaniyaka (p)— cultivation and making abundant offerings means Moät trong boán vò thanh vaên hoä phaùp—One of the to have deep belief and understanding in the four dharma-protecting hearers in the world. Buddha teachings and to make offerings of superb Quaân Ñoà Lò: See Quaân Ñoà Lôïi. and wonderful gifts—See Thaäp Haïnh Nguyeän Phoå Quaân Ñoà Lôïi: Kundalin (skt)—Thuûy bình hình Hieàn. troøn nhö chieác nhaãn—A ring-shaped vase or Quaûng Tueä: Vipulaprajna or Vipulamati (skt)— bottle. Trí tueä roäng lôùn, danh hieäu cuûa Ñöùc Phaät, coù trí Quaân Ñoà Lôïi Minh Vöông: Amrta (skt)—1) Moät tueä roäng lôùn coù theå chuyeån hoùa ñöôïc chuùng sanh trong nguõ ñaïi minh vöông, Cam Loä Minh Vöông: moïi loaøi—Vast wisdom, an epithet of a Buddha, One of the five Ming-Wang, the ambrosia king; 2) one able to transform all beings. Daï Xoa trong hình thöùc tröø ma: Also known as Quaûng Vaên (1186-1263): Teân cuûa moät vò danh Yaksa in his firece form of queller of demons. Taêng Trung Hoa vaøo thôøi nhaø Toáng (960-1279)— Quaân Na: Kunda (skt)—See Quaân Ñoà. Name of a Chinese famous monk who lived in the Quaân Na Hoa: Moät loaïi hoa, coù leõ laø hoa laøi—A Sung Dynasty in China. kind of flower, perhaps jasmine. Quaûng Xaû Thí: Open giving—Vôùi môû roäng xaû boá Quaân Nhaân Taêng Só: Sohei (jap)—“Sohei” laø töø thí, taâm haønh giaû tieán tôùi maø chaúng coøn chuùt luyeán Ngöõ Nhaät Baûn, coù nghóa laø “nhöõng quaân nhaân tieác naøo—With open giving, practitioners' minds Taêng Só.” Moät giai taàng Taêng Só thôøi Trung Coå move on without any clinging attachment. trong caùc töï vieän Nhaät Baûn, nhöõng vò naày ñaõ thaønh Quaùt Coát Chi Ngoân: Lôøi noùi naïo thaáu taän xöông. laäp nhöõng ñôn vò quaân ñoäi, vöøa baûo veä töï vieän, Trong thieàn, töø naày coù nghóa laø caùc baäc thieàn sö vöøa choáng laïi caùc töï vieän khaùc. Taøi lieäu cho thaáy duøng lôøi noùi hay ngoân ngöõ saâu saéc ñeå phaù huûy muïc ñích cuûa nhöõng vò sö naày laø baûo veä taøi saûn hoaøn toaøn

voïng töôûng cuûa ñoà ñeä—Words that cuûa töï vieän vaø thu toùm quyeàn bính nhaèm tranh scrape through the bones. In Zen, the term means ñoaït taøi saûn cuûa caùc töï vieän khaùc. Vaøo khoaûng theá masters utilize profound words or speeches to kyû thöù 12, haàu heát caùc töï vieän ôû Nhaät ñeàu coù quaân completely destroy disciples' deluded thoughts. ñoäi Taêng Só rieâng bieät, trong nhieàu tröôøng hôïp, Quaùt Ñoác Thaønh Gia: Laáy tinh thaàn nghieâm tuùc quaân ñoäi caøng lôùn ñöôïc coi nhö quyeàn bính caøng vaø chaân thaønh laøm gia phong. Trong thieàn, töø naày roäng. Coù nhöõng quaân nhaân Taêng só ñaõ caøn queùt coù nghóa laø haønh giaû tuy soáng nôi theá tuïc xaáu aùc, kinh ñoâ vaø baét buoäc trieàu ñình phaûi kyù nhöõng saéc nhöng chuyeân taâm tinh taán khoâng bò nhieãm ñaém — leänh do hoï aùp ñaët. Hoï thöôøng mang nhöõng daáu To form one's own habits and customs in a serious hieäu coù tính tín ngöôõng vaø xaây döïng laêng taåm and strict manner. In Zen, the term means Thaàn Chuû Thaàn Ñaïo. Muïc ñích nhaèm raên ñe chaùnh practitioners who live in a bad and evil world, but phuû khoâng neân ñaùnh laïi hoï, vì laøm toån haïi nhöõn g always sincerely apply themselves to cultivations daáu hieäu naày seõ laøm Thaàn Chuû Thaàn Ñaïo noåi without any defilements. giaän—“Sohei” is a Japanese term for “warrior Quaúng Gaùnh Lo AÂu: To throw away the burden monks.” A class of monks in medieval Japanese of anxiety. monasteries, who formed military units that both Quaân Ñeà: Kun-Ti (ch)—1) Ngöôøi ta noùi ñaây laø protected monasteries from their enemies and also moät ñeä töû thuaàn thaønh cuûa Ngaøi Xaù Lôïi Phaát: Said fought against other monasteries. Records of the to be a devoted disciple of Sariputra; 2) Moät trong time indicate that the purpose of these monks was nhöõng thò giaû cuûa Ngaøi Vaên Thuø: One of the to protect their monasteries’ property and power attendants on Manjusri. to seize the property of other monasteries. By the

twelfth century, most Buddhist monasteries in less is called 'gana'; however, a group of four or Japan had their own monk-armies, which in many more is called 'sangha'. cases exerted (xöû duïng) considerable power. Quaàn Cô: Raát nhieàu ngöôøi tham vaán (xin lôøi There are, for example, accounts of fighting höôùng daãn) thieàn phaùp—Many people seek for monks storming the capital and forcing the court to instructions of Zen. grant their demands. They would often carry icons Quaàn Höõu: Caùc coõi hieän höõu (taát caû nhöõng gì believed to enshrine a Shinto deity (kami). The ñang toàn taïi, coù quaû baùo vaø chuùng sanh thuï quaû purpose of this is to dissuade (khuyeân can) baùo), moät trong tam höõu hay cöûu höõu —All that government troops from fighting with them, since exists, one of the three stages of mortal existence damaging the icons would anger the Shinto deity. or nine stages or conditions in which sentient Quaân Nhö (923-973): Teân cuûa moät vò danh Taêng beings enjoy to dwell. Trieàu Tieân thuoäc toâng Hoa Nghieâm vaøo theá kyû thöù Quaàn Loaïi: Taát caû chuûng loaïi chuùng sanh, ñaëc X—Name of a Korean famous monk, of the Hua- bieät laø nhöõng chuùng sanh höõu tình—All classes of Yen Sect in the tenth century. living beings, especially the sentient. Quaân Nhö Ñaïi Sö Hoa Nghieâm Hoïc Toaøn Thö: Quaàn Manh: Bahu-jana (skt)—Nhöõng gì môùi luù Toaøn

thö Hoa Nghieâm Hoïc, ñöôïc bieân soaïn bôûi maàm chöa thaønh thuïc, ví vôùi nhöõng chuùng sanh ñaïi sö Quaân Nhö (923-973), moät vò danh Taêng môùi phaùt taâm ñaïo, chöa phaùt trieån, haõy coøn bò voâ Trieàu Tieân thuoäc toâng Hoa Nghieâm vaøo theá kyû thöù minh che laáp minh taâm—All the shoots, sprouts, or X—Complete Hua Yen Studies, composed by immature things, i.e. all the living as ignorant and Great Master Chun Ju, a Korean famous monk, of undeveloped. the Hua-Yen Sect in the tenth century. Quaàn Meâ: Chæ chung nhöõng chuùng sanh haõy coøn Quaân Noa Lôïi: See Quaân Ñoà Lôïi Minh Vöông. meâ môø ñieân ñaûo—All the deluded; all delusions. Quaân Sö Phuï: King master and father. Quaàn Nghi Luaän: Answers to Doubts and Quaân Thaàn Nguõ Vò: Naêm caáp baäc chöùng ngoä do Skepticism Commentary—Ñaây laø quyeån luaän giaûi Ñoäng Sôn Löông Giôùi thieát laäp—Five degrees of toûa caùc moái nghi ngôø cuûa Phaät töû veà phaùp moân Tung-Shan-Liang-Chieh—See Ñoäng Sôn Nguõ Vò. nieäm Phaät, ñöôïc vieát bôûi moät vò Toå Tònh Ñoä —A Quaân Traø Lôïi: Kundali-raja (skt)—See Quaân Ñoà commentary which provides explanations and Lôïi Minh Vöông. clarifications to Buddhists' doubts and skepticism Quaân Traø Lôïi Minh Vöông: Kundali-raja (skt)— of the Pureland Buddhism, written by a Pureland Moät trong ba hình thöùc cuûa A Suùc Beä Phaät—One Patriarch. of the three forms of Aksobhya Quaàn Sinh: Bahujana (skt)—Taát caû chuùng sanh, Buddha—See Quaân Ñoà Lôïi Minh Vöông. ñaëc bieät laø nhöõng chuùng sanh höõu tình—All the Quaân Trì: Kundi or Kundika (skt)—Quaân Trì living , especially all living, conscious beings. Ca—Vaän Trì—1) Chieác bình trong tay cuûa Ñöùc Quaät: Guha (skt)—Caùi hang—A cave. Quaùn AÂm: The vase in Kuan-Yin's hand, an Quaät Cuï La: Nhang cuûa phöông taây (An Töùc asecetic' water bottle; 2) Moät trong 18 vaät duïng höông)—A kind of western incense. cuûa Tyø Kheo: One of the eighteen utensils of Quaät Cö Boä: See Keâ Daãn Boä. Bhikkhus. Quaät Ña: Chöõ vieát taét cuûa Öu Ba Cuùc Ña, teân cuûa Quaân Töû Baát Thöïc Ngoân: Keep one's words— vò toå thöù tö cuûa doøng thieàn AÁn Ñoä—An Giöõ lôøi höùa—Noble man must keep his words— abbreviation for Upagupta, name of the fourth Quaân töû nhaát ngoân (ngöôøi quaân töû khoâng nuoát lôøi). patriarch of the Indian Zen Lineage. Quaàn: 1) Moät ñaøn: A flock (of sheep), a crowd, a Quaät Ña Tam Taïng Thieàn Sö: Zen Master herd; 2) Moät nhoùm töø ba ngöôøi trôû xuoáng, trong Upagupta Tripitaka—See Taây Vöïc Quaät Ña Tam Phaät giaùo, moät nhoùm töø ba vò taêng hay ni trôû xuoáng Taïng Thieàn Sö. thì ñöôïc goïi laø 'quaàn'; tuy nhieân moät nhoùm töø boán Quaät Luaân: Ñaûo Coân Luaân (coù leõ laø Coân Sôn) vò trôû leân thì ñöôïc goïi laø 'Taêng giaø ': Gana (p)—In thuoäc Vieät Nam ôû bieån Ñoâng—Polo Condre of Buddhism, a group of three monks (or nuns) or Vietnam in the South China Sea.

Quaät Ngoaïi: "Outside the cave" sect—Nhoùm beân suring we give charity; the charity may be made ngoaøi hang ñaù—See Quaät Noäi. for fame, benefits or praise, and so on; such Quaät Noäi: Phaùi Trong Hang. Trong xöù Ma Kieät conduct is the conduct of the demons. Ñaø coù ngoïn nuùi Nam Sôn, caùch ngoïn Nam Sôn veà Queân Töï Ngaõ: Forgetting the self—Trong Thieàn, phía baéc coù moät hang ñaù lôùn. Sau khi Ñöùc Phaät khi haønh giaû haønh trì ñeán ñoä queân ñi töï ngaõ coù nhaäp dieät, ngaøi Ca

Dieáp chuû trì cuoäc keát taäp Tam nghóa laø thaân taâm ñaõ töï coi nhö boû ñi. Kinh nghieäm taïng kinh ñieån trong hang ñaù naày. Ñoàng thôøi beân moïi söï ñeàu ñang bieán maát daàn trong moät khoaûnh ngoaøi caùch hang ñaù chöøng 20 daäm, laïi coù moät soá khaéc hay trong moät khoaûng thôøi gian thaät daøi. Ñaây khaùc taäp hôïp laïi ñeå keát taäp Nguõ Taïng. Do ñoù maø coù theå ñöôïc xaùc chöùng laø ñaõ Chöùng Ngoä —In Zen, coù hai phaùi trong hang vaø ngoaøi hang. Trong hang when one practices to a point that one can forget laø Thöôïng Toïa Boä, ngoaøi hang goïi laø Ñaïi chuùng the self means Realization. At that time on’es boä—“Within the cave,” the assembly of the elder body and mind dropped away. The experience of disciples, after Sakyamuni's’death, in the cave everything disappearing with an instant or a long near Magadha, when, according to tradition, period of time. This might be confirmed as Kasyapa presided over the compiling of the Realization. Tripitaka; while at the same time, the disciples Qui Am Toå Vieân Thieàn Sö (1261-1313): Teân cuûa “outside the cave" compiled another canonknown moät vò Thieàn sö Nhaät Baûn, thuoäc toâng Laâm Teá, as Pancapitaka. To this separation is ascribed, soáng vaøo theá kyû thöù XIII—Name of a Japanese without evidence, the formation of the two schools Zen master of the Lin-chi Sect, who lived in the of the Mahasthavirah and Mahasanghika. thirteenth century. Quaät Noäi Phaùi: See Quaät Noäi. Qui Boån: Return to one’s origin—See Quy Boån. Quaät Sôn: Vulture Peak—Nuùi Kyø Xaø Quaät hay Qui Chaùnh: Trôû veà con ñöôøng ñuùng—Return to nuùi Linh Thöùu. the right path. Queá Am Huyeàn Thuï Thieàn Sö (1427-1508): Teân Qui Chaân: To die. cuûa moät vò Thieàn sö Nhaät Baûn, thuoäc toâng Laâm Qui Chi: Kiki (jap)—K’uei-Chi (632-682)—Quy- Teá, soáng vaøo theá kyû thöù XV—Name of a Japanese Chi—See Khueâ Cô. Zen master of the Lin-chi Sect, who lived in the Qui Cuû: Norm—Standard. fifteenth century. Qui Döï (862-936): Teân cuûa moät vò danh Taêng Queá Saâm La Haùn Thieàn Sö (867/869-928): Trung Hoa vaøo thôøi Nguõ Ñaïi (907-960)—Name of Rakan Keichin (jap)—Lo-han Kui-ch'eân (Wade- a Chinese famous monk who lived in the Wu-tai Giles Chinese)—Luohan Guichen (Pinyin Dynasty in China. Chinese)—See La Haùn Queá Saâm Thieàn Sö. Qui Gia Baõi Vaán Trình: See Quy Gia Baõi Vaán Queá Thaâm Ñòa Taïng Thieàn Sö: See La Haùn Queá Trình. Saâm Thieàn Sö. Qui Gia OÅn Toïa: Returning home and sitting in Queá Thaâm Thieàn Sö: See La Haùn Queá Saâm peace—See Coâng AÙn Qui Gia OÅn Toïa. Thieàn Sö. Qui Giaùm: Kikan (jap)—Turtle Mirror—ÔÛ Trung Queân Maát Boà Ñeà Taâm Maø Tu Haønh Caùc Thieän Hoa thôøi coå, nhöõng nhaø boùi toaùn thænh thoaûng hô Phaùp Ñoù Laø Ma Nghieäp: Trong Kinh Hoa noùng mai ruøa vaø tieân ñoaùn moät haønh ñoäng thích Nghieâm, Ñöùc Phaät ñaõ daïy raèng: “Queân maát Boà ñeà hôïp baèng caùch nhìn vaøo choã nöùt. Nhö vaäy, mai ruøa taâm trong khi tu haønh caùc thieän phaùp, ñoù laø ma ñöôïc söû duïng nhö moät taám kieáng, moät tieâu chuaån nghieäp.” Moät thí duï cuï theå laø neáu chuùng ta khoâng ñeå ñöa ra quyeát ñònh. Trong Thieàn, thuaät ngöõ "Qui vì Boà ñeà taâm maø boá thí thì caùi boá thí aáy coù theå vì Giaùm" ban ñaàu ñöôïc duøng trong khi baét ñaàu caùc danh vì lôïi hay vì muoán ñöôïc khen taë ng, vaân vaân, khoùa Thieàn toïa keùo daøi. Khôûi thuûy thuaät ngöõ ñöôïc ñoù laø caùch caùch

haønh xöû cuûa loaøi ma—In duøng ñeå chæ moät loaïi kính kyø dieäu coù coâng naêng Avatamsaka Sutra, the Buddha taught: “To bieát ñöôïc töông lai, nhöng veà sau naøy laïi coù nghóa neglect the Bodhi Mind when practicing good laø moät khuoân maãu ñeå ganh ñua. Trong caùc Thieàn deeds is the action of demons.” A concrete vieän beân Trung Hoa, caùc Thieàn sö thöôøng coù thoùi example is that if we neglect our Bodhi mind quen baét ñaàu nhöõng thôøi thieàn taäp daøi baèng caùch

keå nhöõng caâu chuyeän göông maãu veà söï phaán ñaáu Lai—To turn to reverence, put one’s trust in and cho söï giaùc ngoä cuûa caùc vò Thieàn sö ñi tröôùc. Hoï worship the Buddha. muoán khuyeán khích coäng ñoàng tuï hoïp taïi ñoù cuõng Qui Loä: See Thieàn Toâng. heát loøng phaán ñaáu nhö vaäy. ÔÛ Nhaät Baûn, veà sau Qui Maïc: Noi theo—To follow one's example. thoùi quen naøy ñöôïc thay ñoåi, caùc vò Thieàn sö ñöa Qui Maïng: See Quy Maïng. ra nhöõng lôøi caù nhaân nhaèm khuyeán khích vaø höôùng Qui Maïng Bình Ñaúng Chö Phaät: Devote one’s daãn coäng ñoàng Taêng giaø. Trong moät vaøi tröôøng life to all the Buddhas Equallly. hôïp, nhöõng lôøi cheâ traùch cuûa moät vò thaày ñöôïc caùc Qui Maïng Hieäp Chöôûng: Pranama (skt)—See theá heä Thieàn sö sau naøy ñoïc lôùn cho hoäi chuùng cuûa Quy Maïng Hieäp Chöôûng. mình. Kikan thöôøng noùi roõ nhöõng nguyeân taéc Qui Maïng Tam Baûo: Homage to the Triple Gem höôùng daãn cho Taêng Ni vaø ñöa ra söï khuyeán khích (Buddha, Dharma, Sangha). trong tu taäp. ÔÛ Nhaät, hoäi chuùng thöôøng ñoïc lôùn Qui Maïng Taän Thaäp Phöông Voâ Ngaïi Quang nhöõng höôùng daãn naøy khi baét ñaàu caùc buoåi an cö Nhö Lai: See Quy Maïng Taän Thaäp Phöông Voâ muøa heø vaø muøa ñoâng cuõng nhö trong ñeâm ñaàu cuûa Ngaïi Quang Nhö Lai. Tuaàn Leã Quaùn Nieäm, giai ñoaïn thieàn ñònh quyeát Qui Maïng Thaäp Phöông Kim Cang Phaät: Take lieät ñeå töôûng nieäm ñeán söï giaùc ngoä cuûa ñöùc Phaät refuge in the Diamond Buddha of the ten Thích Ca Maâu Ni—In ancient China, fortune- directions. tellers would sometimes heat a turtle shell and Qui Maïng Thaäp Phöông Voâ Ngaïi Quang Nhö divine an appropriate course of action by looking Lai: Take refuge in the Buddha of Unhindered at the crach. Thus, a turtle shell was used like a Light throughout the ten directions. mirror, as a criterion for making decisions. In Zen, Qui Maïng Tyø Loâ Xaù Na Phaät: Take refuge in the term "Tortoise mirror" was first used for the Vairocana Buddha. admonitions addressed to a Zen community at the Qui Mao: Loâng ruøa (hay söøng thoû), ñöôïc ví vôùi beginning of a long period of meditation. The term nhöõng chuyeän khoâng theå xaõy ra ñöôïc—The hair originally implied a magical mirror or device that on a tortoise, i.e. the non-existent. could foretell the future but later came to mean an Qui Mao Thoá Giaùc: Loâng ruøa söøng thoû—Ñoái vôùi example or model to be emulated. In Chinese Zen ngöôøi Phaät töû, ñaây laø nieàm tin muø quaùng hay quan temples, it was customary for masters to begin nieäm sai laàm veà tu taäp—Hairs of tortoises and long periods of intensive practice by telling horns of rabbits. For Buddhists, this implies a blind exemplary stories of earlier Zen masters who faith or a wrong concept of cultivation—See Quy struggled to attain enlightenment. They hold to Mao Thoá Giaùc. encourage the assembled community to strive Qui Meänh Tam Baûo: See Quy Maïng Tam Baûo. comparable devotion. In Japan,

the custom later Qui Nguyeân: To return to one's origin—See Quy changed, and masters offered personal words of Boån. encouragement and guidance to their community. Qui Ngöôõng: Wei Yang (chi)—See Quy Ngöôõng. In some cases, the admonitions of a master were preserved, passed down within the monastery, and Qui Ngöôõng Du Giaø: Path of sincere practicing of read aloud by successive generations of masters. yoga. Kikan usually spell out guiding principles for the Qui Ngöôõng Ñaïo: Path of worshipping a God. resident monks or nuns and offer encouragement Qui Ngöôõng Ñaïo Luaän: Treatise on the path of in their practice. In Japan, they are traditionally worshipping a God. read aloud at the beginning of the summer and Qui Ngöôõng Toâng: Kuei-Yang-Tsung (chi)—See winter retreats and the night before Roâhatsu Quy Ngöôõng Toâng. sesshin, the period of intensive meditation that Qui Nhaäp: Quay laïi ñeå ñi vaøo ñöôøng ñaïo—To commemorates the enlightenment of the historical turn to and enter, e.g. a religion. Buddha. Qui Phaät: See Quy Phaät. Qui Hoùa: Return to one's origin—See Quy Boån. Qui Phuïc: To submit—To yield—To give in—To Qui Kính: Trôû veà quy meänh vaø kænh leã Ñöùc Nhö surrender.

Qui Sôn Ñaïi An Thöôøng Thanh Thieàn Sö (793- away from what you see. What do you call 883): Guishan Da'an—See Ñaïi An Phuùc Chaâu it?" Shou-Shan said: "Blind." At these words Thieàn Sö. Kui-Xing suddenly experienced unsurpassed Qui Sôn Linh Höïu Thieàn Sö (771-853): Kuei- awakening. shan-Ling-yu—See Linh Höïu Qui Sôn Thieàn Sö. Sö khai ñöôøng, coù vò Taêng hoûi: "Toå Toå töông Qui Sôn Tam Chuûng Sinh: Ba cô phaùp hay ba truyeàn Toå aán, nay thaày ñöôïc phaùp noái ngöôøi nguoàn goác gaây neân duïc voïng vaø aûo töôûng maø naøo?" Sö ñaùp: "Coõi trong thieân töû, bôø ngoaøi Thieàn sö Qui Sôn Linh Höïu luoân nhaéc nhôû ñeä töû: töôùng quaân."—When Kui-Xing began töôûng sinh, töôùng sinh, vaø löu chuù sinh—Three teaching, a monk asked him: "All the sources or causes of the rise of the passions and Patriarchs have one after the other passed on illusions that Zen master Kuei-shan always the ancestral seal. Whose heritage have you reminded his disciples: the mind or active thought, now attained?" Kui-Xing said: "At the center the objective world, and constant interaction, or of the realm, an emperor. Beyond the the continuous stream of latent predispositions. frontier, a general." Qui Sôn Thænh Baùch Tröôïng: Kuei Shan Attends Sö thöôïng ñöôøng daïy chuùng: "Toâng sö huyeát on Pai Chang—See Coâng AÙn Qui Sôn Thænh Baùch maïch hoaëc phaøm hoaëc Thaùnh, Long Thoï, Maõ Tröôïng. Minh, thieân ñöôøng, ñòa nguïc, vaïc daàu soâi, loø Qui Sôn Toâng: See Quy Ngöôõng Toâng. than ñoû, ngöu ñaàu, nguïc toát, sum la vaïn Qui Taøng Luïc: See Taøng Luïc Quy. töôïng, nhaät nguyeät tinh thaàn, phöông khaùc, Qui Taùnh: Trôû veà vôùi baûn taùnh cuûa mình—Return coõi naày, höõu tình voâ tình." Sö laáy tay veõ moät to one's original nature. laèn roài noùi: "Ñeàu vaøo toâng naày. Trong toâng Qui Taéc Tu Haønh: Norms of practice. naày cuõng hay gieát ngöôøi, cuõng hay tha ngöôøi. Qui Tænh Quaûng Giaùo Dieäp Huyeän Thieàn Sö: Gieát ngöôøi phaûi ñöôïc ñao gieát ngöôøi; tha Zen master Gui-Xing—Thieàn sö Qui Tænh, teân cuûa ngöôøi phaûi ñöôïc caâu tha ngöôøi. Caùi gì laø ñao moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù X. Sö gieát ngöôøi, caâu tha ngöôøi? Ai noùi ñöôïc böôùc queâ ôû Quí Chaâu (Kyù Chaâu?),

nay thuoäc tænh Haø ra ñoái chuùng noùi xem? Neáu noùi khoâng ñöôïc laø Baéc), laø ñeä töû cuûa Thieàn sö Thuû Sôn Tænh Nieäm. coâ phuï bình sanh. Traân troïng!”—Zen master Sö xuaát gia laøm tieåu ôû chuøa Baûo Thoï. Sau khi thoï Kui-Xing entered the hall and addressed the cuï tuïc giôùi, Sö du haønh khaép choán, cuoái cuøng toøng monks, saying: “The blood and marrow of the hoïc vôùi Thieàn sö Thuû Sôn. Veà sau, Sö soáng vaø daïy teachers of our school; what is mundane and Thieàn ôû Vieän Quaûng Giaùo—Zen master Kui-Xing, holy; Long-Su and Ma-Ming (names of name of a Chinese Zen master in the tenth famous Buddhists of earlier times); heaven century. He was born in Ji-Chou (present Hebei and hell; the scalding cauldron and furnace Province), was a disciple of Zen master Shou- embers (tortures of hell); the ox-headed Shan Xingnian. As a novice monk he lived in jailers (demons in hell); the myriad Baoshou Monastery. After taking ordination he phenomena of the universe; heavenly bodies; traveled widely, finally studying under Shou- all things of the earth; animate and Shan. Later, he lived and taught Zen at Guangjiao inanimate” Kui-Xing drew a circle in the air Monastery. with his hand and then continued: “All of Moät hoâm Thuû Sôn ñöa caùi löôïc tre leân hoûi: them enter this essential teaching. Within this “Goïi laø löôïc tre thì xuùc phaïm, chaúng goïi löôïc teaching people can be killed and they can be tre thì traùi maát, goïi laø caùi gì?” Sö beøn chuïp caùi given life. Those who die endure the killing löôïc neùm xuoáng ñaát noùi: “Laø caùi gì?” Thuû Sôn knife. Those who live must attain the life- baûo: “Muø.” Sö nhôn lôøi naøy hoaùt nhieân ñoán giving phrase. What are the killing knife and ngoä—One day Shou-Shan held up a bamboo the life-giving phrase? Can you answer me? comb and asked: “If you call it a bamboo Come out of the congregation and we’ll test comb, you commit an offense. If you don’t you. If you can’t speak, then you’ve betrayed call it a bamboo comb, then you have turned your life! Take care!

Coù vò Taêng thöa hoûi veà caây baù cuûa Trieäu ñôøi tröôùc chaáp nhaän khieán haønh giaû ñôøi sau chuùng Chaâu. Sö baûo: “Ta chaúng tieác noùi vôùi ngöôi, ta laáy laøm laï vaø töï hoûi baèng caùch naøo maø thieàn sö maø ngöôi coù tin khoâng?” Taêng thöa: “Lôøi noùi laïi chòu ñöïng noåi, tröø phi vì khaùt voïng nhieät thaønh cuûa Hoøa Thöôïng quyù troïng con ñaâu daùm muoán truyeàn kieán giaûi veà Thieàn cho moân ñeä cuûa chaúng tin.” Sö baûo: “Ngöôi laïi nghe gioït möa mình—Name of a Chinese Zen master in the tenth rôi tröôùc theàm chaêng?” Vò Taêng aáy hoaùt nhieân century. One day, when Kuei-sung was observing ngoä, thoát ra tieáng: “Chao!” Sö hoûi: “Ngöôi the stones around his monastery, a monk came thaáy ñaïo lyù gì?” Vò Taêng laøm baøi tuïng and asked the master if there were Buddhism in ñaùp: the mountains of Chiu-feng Shan where he “Thieàm ñaàu thuûy ñích resided, Kuei-sung did not answer the question Phaân minh lòch lòch directly, but excused himself by saying, "Wait till Ñaû phaù caøn khoân there is nobody about us, I will tell you then." Ñöông haï taâm töùc.” After a while the monk asked again, "Nobody is (Gioït möa tröôùc theàm, raønh reõ roõ raøng here now." Kuei-sung just answered, "Yes." After Ñaäp naùt caøn khoân, Lieàn ñoù taâm döùt). a while, the monk kept asking the same question. A monk asked: “What is the meaning of Kuei-sung then pointed at the stones

and Zhao-Chou’s cypress tree in the garden?” announced, "Bigger stones are big, and smaller Kui-Xing said: “I won’t refuse to tell you, ones small!" This awakened the monk's mind to but will you believe me or not?” The the realization of Zen truth. This is one of the most monk said: “How could I not believe the particular cases, the like of which can probably not master’s weighty words? Kui-Xing said: be found anywhere in the history of religion or “Can you hear the water dripping from the philosophy. This is the unique method adopted by eaves?” The monk was suddenly enlightened. Zen masters of past generations which makes us, He unconsciously exclaimed: “Oh!” Kui-Xing Zen students of later generations, wonder how the said: “What principle have you observed?” masters ever came to conceive it, except in their The monk then composed a verse: earnest desire to impart the knowledge of Zen to “Water drips from the eaves, their disciples. Whatever Zen truth is concealed So clearly, here, is it not the most astounding story to find an Splitting open the Universe, earnest truth-seeker sent away from his master, Here the mind is extinguished.” who evidently pretends to beat around the bushes, Qui Toâng Ñaïo Thuyeân Thieàn Sö: Zen master and not to elucidate the point to him? But is it Kuei-sung T'ao-ch'uan—Teân cuûa moät vò thieàn sö possible that Zen is cunningly conveyed in this Trung Hoa. Moät hoâm, khi Sö ñang quan saùt nhöõng triviality itself? khoái ñaù xung quanh töi vieän, coù moät vò Taêng ñeán Qui Toâng Saùch Chaân Thieàn Sö: Kiso Sakushin hoûi Sö trong nuùi Cöûu Phong, nôi Sö ñang cö nguï (jap)—Kuei-tsung Ts'eâ-cheân (Wade-Giles coù Phaät phaùp hay khoâng, Sö khoâng traû lôøi thaúng Chinese)—Guizong Cezhen (Pinyin Chinese)— maø thoaùi thaùc raèng: "Ñôïi khoâng coù ai quanh ñaây, Thieàn sö Qui Toâng Saùch Chaân, ñeä töû cuûa Thieàn sö ta seõ noùi cho oâng bieát." Laùt sau, vò Taêng laïi hoûi: Phaùp Nhaõn Vaên Ích. OÂng ñeán töø Taøo Chaâ u. Coù raát "Giôø khoâng coù ai heát." Thay vì traû lôøi, Qui Toâng ít chi tieát veà cuoäc ñôøi cuûa Thieàn sö Qui Toâng trong laïi vaãn im laëng, vò Taêng nhaéc thaày caâu hoûi vaø löu ñieån luïc; tuy nhieân, coù moät vaøi chi tieát nhoû veà vò yù thaày laø khoâng coù ai ôû quanh ñaây. Qui Toâng ñaùp: Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeån "Coù." Moät luùc sau, vò Taêng laïi hoûi nöõa, Sö beøn chæ XXV: Laàn gaëp gôõ sô giao giöõa Qui Toâng vaø Thieàn vaøo nhoùm ñaù vaø thoát leân: "Ñaù lôùn thì lôùn, ñaù nhoû sö Phaùp Nhaõn Vaên Ích ñöôïc xem nhö moät thí duï thì nhoû." Nhôø theá maø vò Taêng toû ngoä ñaïo Thieàn. ñieån hình cuûa Phaùp Nhaõn Toâng veà söï giaùc ngoä coá Ñaây laø moät trong nhöõng tröôøng hôïp heát söùc ñaëc höõu. Khi moät ngöôøi hoïc troø thaáu ñaït ñöôïc giaùo bieät, maø coù leõ chuùng ta khoâng tìm thaáy nhö vaäy ôû huaán naøy, ngöôøi ta noùi noù cuõng gioáng nhö "hai ñaàu baát cöù ñaâu trong lòch söû toân giaùo hay trieát hoïc. Ñaây muõi teân chaïm nhau trong khi ñang bay treân trôøi, laø phöông phaùp ñoäc nhaát voâ nhò ñöôïc caùc thieàn sö nôi ñoù ngoân töi vaø yù nghóa hôïp nhaát trong coâng

duïng cuûa chuùng."—Zen master Guizong Cezhen master Guizong, "What is Buddha?" Guizong was a disciple of Zen master Fayan Wenyi. He said, "When I tell you it becomes something came from Caozhou. Few other details about else." Guizong's life are available in the classical Moät vò Taêng hoûi: "Theá naøo laø caûnh cuûa Qui

records; however, there is some brief information Toâng?" Qui Toâng noùi: "Theo oâng thaáy thì theá on him in The Records of the Transmission of the naøo?" Vò Taêng laïi hoûi: "Theá naøo laø ngöôøi Lamp (Ch'uan-Teng-Lu), Volume XXV: trong caûnh?" Qui Toâng noùi: "Ñi ñi!"—A monk Guizong's initial encounter with Zen master Fayan asked, "What is Guizong's realm?" Guizong Wenyi is classically cited as an example of the said, "It's what do you see." The monk then Fayan school's teaching on inherent asked, "Who is the person in the middle of enlightenment. When a student comprehends this this realm?" Guizong said, "Go!" teaching, it is said to be like "two arrowhead Moät vò Taêng hoûi: "Nhaø vua ra leänh cho oâng points striking each other in midflight, where phaûi thuyeát loaïi Phaùp naøo chaúng rôi vaøo choã words and meaning unite in function." nghe hay thaáy, thænh Thaày noùi mau!" Qui Qui Toâng voán coù teân laø Hueä Sieâu. Trong cuoäc Toâng noùi: "Noùi chuyeän thöôøng thoâi." Vò Taêng gaëp gôõ ñaàu tieân vôùi Thieàn sö Phaùp Nhaõn Vaên noùi: "YÙ Sö laø sao?" Qui Toâng noùi: "OÂng laïi Ích, Sö hoûi: "Theá naøo laø Phaät?" Phaùp Nhaõn noùi lôøi xaèng baäy nöõa roài!"—A monk asked, ñaùp: "OÂng laø Tueä Sieâu." Ngay nhöõng lôøi naøy "The king has commanded that you expound Qui Toâng ñi vaøo söï giaùc ngoä—Guizong's Dharma without resorting to what can be seen Dharma name was "Huichao" (Surpassing or heard. Master, quickly speak!" Guizong Wisdom). Upon first meeting with Fayan, he said, "Casual conversation." The monk said, asked, "Surpassing Wisdom inquires of the "What is the master's meaning?" Guizong master, what is Buddha?" Fayan said, "You said, "Talking gibberish again." are Surpassing Wisdom." At these words Moät vò Taêng hoûi: "Thöøa giaùo coù caâu 'Ñem Guizong entered enlightenment. thaâm taâm vinh danh traàn saùt (dó giaù thaân Khi Qui Toâng nhaäm chöùc truï trì, oâng ñaõ thò phuïng traàn saùt), ñoù goïi laø baùo aân Phaät.' Traàn chuùng raèng: "Naøy chö Thieàn ñöùc! Kieán vaên saùt töùc khoâng hoûi tôùi, nhöng Thaày haõy noùi giaùc tri, chæ khaù moät laàn. Nhöng neáu maáy oâng xem theá naøo laø baùo aân Phaät?" Qui Toâng noùi: thöïc chöùng noù caùch naøy thì noù coù coøn laø kieán "Neáu oâng laø nhö theá, töùc laø baùo aân Phaät."—A vaên giaùc tri hay khoâng phaûi laø kieán vaên giaùc monk said, "In the scriptures there is the tri? Maáy oâng coù laõnh hoäi hay khoâng? Laõo passage, 'When this deep mind pays honor to Taêng seõ giaûi thích moät khi maáy oâng ñaõ ngoä the ten thousand worlds, this is known as roài. Coøn baây giôø thì ñöùng ñaõ laâu roài! Xin taïm repaying Buddha's compassion.' I don't ask bieät! Maáy oâng haõy caån troïng!"—When you about 'ten thousand worlds', but tell me, Guizong assumed the position of abbot, he what is 'repaying Buddha's compassion'?" addressed the monks, saying, "Zen Worthies! Guizong said, "If you are thus, that is repaying If you want to hear and witness the wisdom of Buddha's compassion." enlightenment, there is only one way to do so. Moät vò Taêng hoûi: "Loaøi voâ tình thuyeát phaùp caû But if you realize it in this manner, is it ñaïi ñòa ñöôïc nghe, coøn sö töû hoáng laø theá naøo?" witnessing and hearing the wisdom of Qui Toâng noùi: "OÂng coù nghe noù roáng hay enlightenment or is it not witnessing and khoâng?" Vò Taêng noùi: "Trong tröôøng hôïp ñoù hearing enlightenment? Do you understand? thì ñoàng vôùi chuùng voâ

tình." Qui Toâng noùi: I'll explain it to you when you are "OÂng laõnh hoäi quaù roài coøn gì!"—A monk enlightened. You've been standing too long! asked, "Inanimate objects expound the Take care!" Dharma and the great earth hears it. But when Moät vò Taêng hoûi: "Theá naøo laø Phaät?" Qui the lion roars, then what?" Guizong said, "Do Toâng noùi: "Neáu ta noùi vôùi oâng thì noù trôû thaønh you hear it?" The monk said, "In that case it's moät thöù khaùc naøo ñoù."—A monk asked Zen the same as inanimate objects." Guizong said,

"You understand it well!" Quoác Ñoä Trang Nghieâm: Adornment of lands— Moät vò Taêng hoûi: "Ngöôøi xöa laáy khoâng rôøi See Saùt Ñoä Trang Nghieâm. kieán vaên laøm toâng. Con muoán bieát Hoøa Quoác Ñoä Voâ Ngaïi Duïng: Unimpeded function Thöôïng laáy gì laøm toâng?" Qui Toâng noùi: "Ñaây relating to lands. laø caâu hoûi hay." Vò Taêng noùi: "Thaày coù xem yù Quoác Nhaát Caûnh Sôn Thieàn Sö: Zen master chæ cuûa toâng ngaøi nhö laø duyeân khôûi khoâng?" Kuo-i Chin-shan—Caûnh Sôn Quoác Nhaát, teân cuûa Qui Toâng noùi: "OÂng ñöøng coù aên noùi xaèng moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù IX— baäy!"—A monk asked, "The ancients held Kuo-i Chin-shan, name of a Chinese Zen master that the essential teaching does not depart in the ninth century. from sights and sounds. I'd like to know what Moät hoâm, coù moät cö só hoûi Thieàn sö Quoác the master holds as the essential teaching?" Nhaát Caûnh Sôn: "Baïch Hoøa Thöôïng, coù thieân Guizong said, "This is a very good question." ñöôøng khoâng?" Quoác Nhaát ñaùp: "Khoâng." Cö The monk said, "Do you regard the essential só laïi hoûi: "Baïch Hoøa Thöôïng, coù ñòa nguïc teaching as 'conditional causation'?" Guizong khoâng?" Quoác Nhaát ñaùp: "Khoâng." Cö só laïi said, "Don't talk gibberish!" hoûi: "Baïch Hoøa Thöôïng, coù toäi khoâng?" Quoác Qui Toâng Traûm Xaø Nhaân Duyeân: Kuei-tsung's Nhaát ñaùp: "Khoâng." Cö só laïi hoûi: "Baïch Hoøa cutting a snake with a spade—See Coâng AÙn Quy Thöôïng, coù phöôùc khoâng?" Quoác Nhaát ñaùp: Toâng Traûm Xaø Nhaân Duyeân. "Khoâng." Vôùi caâu hoûi naøo Quoác Nhaát cuõng traû Qui Toâng Trí Thöôøng: Kisu-Chijo (jap)—Kuei- lôøi "Khoâng". Sau naøy vò cö só tìm ñeán Thieàn sö tsung Chih-ch'ang (Wade-Giles Chinese)— Trí Taïng Taây Ñöôøng, ñeä töû cuûa Maõ Toå Ñaïo Guizong Zhichang (Pinyin Chinese)—See Quy Nhaát, vaø cuõng hoûi bao nhieâu caâu hoûi ñoù. Cö só Toâng Trí Thöôøng Thieàn Sö. hoûi Thieàn sö Trí Taïng Taây Ñöôøng: "Baïch Hoøa Quí: To have shame around other people when Thöôïng, coù thieân ñöôøng khoâng?" Trí Taïng they know our own misdeeds—Ñoái vôùi vieäc xaáu ñaùp: "Coù." Cö só laïi hoûi: "Baïch Hoøa Thöôïng, mình laøm, bò ngöôøi khaùc thaáy, maø mình caûm thaáy coù ñòa nguïc khoâng?" Trí Taïng ñaùp: "Coù." Cö xaáu hoå thì goïi laø “Quí” hay bieát hoå theïn—To feel só laïi hoûi: "Baïch Hoøa Thöôïng, coù phöôùc ashamed when others know our own misdeeds; or khoâng?" Trí Taïng ñaùp: "Coù." Trí Taïng ñaùp: to have shame around other people. "Coù." Vôùi bao nhieâu caâu hoûi ñoù, hai vò Thieàn Quoác Ñoä: Khetta (p)—Ksetra (skt)—Nôi ôû cuûa sö noåi tieáng, moät vò baûo khoâng, moät vò baûo coù, caùc chuùng höõu tình—A country—Native land— vò cö só hoang mang neân hoûi tieáp ngaøi Trí Abode of a race, or races. Taïng: "Baïch Hoøa Thöôïng, Hoøa Thöôïng noùi Quoác Ñoä A Du Ñaø: Ayodhya (skt)—A du

ñaø nhö vaäy coù ñuùng chöa?" Trí Taïng hoûi: "Tröôùc quoác—A Du Ñoà quoác—A Thaâu Ñoà—See A Du khi oâng ñeán ñaây oâng ñaõ hoûi ai roài?" Cö só ñaùp: Ñaø. "Daï, con ñaõ hoûi Hoøa Thöôïng Caûnh Sôn." Trí Quoác Ñoä Giaùc: Thoughts of the country's Taïng hoûi: "Theá Hoøa Thöôïng Caûnh Sôn noùi vôùi welfare—Patriotism of the country's welfare—AÙi oâng theá naøo?" Cö só ñaùp: "Con hoûi caâu naøo quoác hay nghó ñeán söï lôïi ích cuûa quoác gia. Hoøa Thöôïng Caûnh Sôn cuõng noùi khoâng. Taïi Quoác Ñoä Thaân: Body of various countries or sao con hoûi ngaøi caâu naøo ngaøi cuõng traû lôøi coù places—Ñöùc Tyø Loâ Giaù Na öùng theo caên cô cuûa heát?" Trí Taïng hoûi laïi: "Hoøa Thöôïng Caûnh chuùng sanh maø hieän ra quoác ñoä cho hoï nöông Sôn coù vôï khoâng?" Cö só ñaùp: "Daï khoâng." Trí vaøo—The Buddha as Buddhaksetra, or abode of Taïng hoûi laïi: "OÂng coù vôï khoâng?" Cö só ñaùp: the living; the world as the body of Vairocana. "Daï coù." Trí Taïng noùi: "Hoøa Thöôïng Caûnh Quoác Ñoä Theá Gian: Theo Kinh Hoa Nghieâm thì Sôn khoâng coù vôï neân caùi gì ngaøi cuõng noùi ñaây laø caûnh giôùi maø chuùng sanh döïa vaøo ñeå sinh khoâng. OÂng coù vôï neân ta noùi caùi gì cuõng coù." toàn, moät trong ba loaïi theá gian—According to the Qua caâu chuyeän treân, chuùng ta thaáy caâu traû lôøi Flower Adornment Sutra, one of the three worlds, coù hay khoâng laø tuøy ngöôøi hoûi. Neáu moät beà the world of countries on which people depend on noùi khoâng, ñoù laø chaáp khoâng. Coøn neáu bieát tuøy for existence—See Tam Theá Gian (2). ngöôøi noùi coù, tuyø ngöôøi noùi khoâng, thì khoâng

phaûi laø chaáp khoâng. Hoøa Thöôïng Caûnh Sôn person wants to hear. lieãu tri neân ngaøi noùi taát caû laø khoâng, oâng cö só Khi Caûnh Sôn, Tuyeát Phong, vaø Nham Ñaàu chöa lieãu tri neân ngaøi Trí Taïng phaûi noùi vôùi cuøng ñi haønh cöôùc hoïc Thieàn, hoï bò laïc ñöôøng oâng laø coù. Nhö vaäy, sôû dó chuùng ta thaáy caùc trong nuùi. Trôøi toái daàn vaø khoâng coù töï vieän Thieàn sö noùi chuyeän khoù hieåu laø vì tuøy nôi naøo xung quanh ñeå xin ôû laïi qua ñeâm. Luùc aáy ngöôøi chaáp maø traû lôøi—One day, a layperson hoï chôït thaáy moät laù rau xanh troâi theo doøng asked Zen master Kuo-i Chin-shan: suoái. Töø ñoù hoï suy luaän raèng taát nhieân coù "Venerable Sir, is there heaven?" Kuo-i ngöôøi soáng beân treân trieàn nuùi. Nhöng Caûnh replied: "No." The layperson continued to Sôn ñaõ lyù luaän: "Ñieàu naøy raát coù theå, nhöng ask: "Is there hell?" Kuo-i replied: "No." The moät ngöôøi khoâng maøng chuyeän boû ñi moät laù layperson continued to ask: "Are there sins?" rau xanh quí baùu khoâng ñaùng cho chuùng ta xeùt Kuo-i replied: "No."The layperson continued ñeán." Caûnh Sôn chöa kòp döùt lôøi thì thaáy moät to ask again: "Are there merits?" Kuo-i ngöôøi vôùi moät caùi moùc daøi ñang chaïy ñuoåi replied: "No." For every question asked, the theo laù rau kia. Haønh giaû tu Thieàn neân luoân answer was always "No". Later, this layman taâm nieäm raèng daàu tröôøng hôïp naøy coù leõ laø approached Zhi-T'sang-Hsi-T'ang, Ma-tsu's thaùi quaù, nhöng caâu chuyeän naøy bieåu thò moät disciple, and asked the same questions. And caùch tuyeät ñeïp söï kính troïng saâu xa cuûa Thieàn for every question asked, the answer was ñoái vôùi nhöõng quaø taëng cuûa thieân nhieân cuõng "Yes". Confused, he asked Zhi-T'sang: "Are nhö nhöõng gì maø caùc tín ñoà cuùng döôøng cho you certain your responses are

correct?" Zhi- hoï—When Chin-shan, Hsueh-feng, and Yen- T'sang replied: "Whom did you ask before t'ou were travelling together on their Zen you came here?" The layman replied: "I pilgrimage they lost their way in the asked the Venerable Kuo-i." Zhi-T'sang mountain. It was growing dark and there was asked: "And what were his responses? " The no monastery to ask for the night's lodging. At layman said: "He responded 'No' to all my the time they happened to notice a green questions, but you, on the contrary said 'Yes' vegetable leaf flowing down along the to them all." Zhi-T'sang said: "Well, is the stream. By this they naturally inferred that Venerable Chin-shan married?" The layman there was somebody living further up in the replied: "Of course not." Zhi-T'sang asked: mountains. But Chin-shan argued, "That is "Are you married?" The layperson said: quite probable, but a man who does not mind "Yes." Zhi-T'sang said: "Because Venerable letting go the precious vegetable leaf is not Chin-shan is not married, his responses are worth our consideration." Before he finished always 'No'. Because you are married, my saying this, they saw a man with a long- responses to you shall always be 'Yes.'" As handed hook, running down after the lost leaf. you can see, the answers can be interpreted Zen practitioners should always keep this in based upon the person asking the questions. If mind, though this may be an extreme case, we are single minded, we will say "No" in but the legend beautifully illustrates what accordance with the concept of "emptiness"; profound respect Zen feels towards the gifts then we are discriminating the idea of of nature as well as the offerings of its pious "nothingness". But if we answer in devotees. accordance with the person's nature, we avoid Quoác Sö: Kikushi (jap)—Kuo-shih (chi)— being single-minded. Venerable Chin-shan Imperial Teacher—OÂng thaày cuûa caû nöôùc, thöôøng was enlightened; thus he perceived laø moät vò Taêng (trong caùc quoác gia Phaät giaùo). everything as "nothing' while the layman did Danh hieäu ñöôïc trieàu ñình Trung Hoa trao taëng not; thus, Zhi-T'sang had to acknowledge cho caùc thaày Phaät giaùo xuaát saéc; ñaëc bieät laø nhöõng their existence as perceived by a layman. The ngöôøi ñöôïc caùc vò hoaøng ñeá xem nhö laø thaày cuûa Zen masters' responses may be confusing and mình—Teacher of the nation or master of the hard to understand; that is due to what the country or imperial preceptor or preceptor of the

State, usually a Buddhist monk. An honorific title attained to his present high estate consequent on bestowed by the Chinese imperial court on keeping all the ten commandments in a previous outstanding Buddhist masters, especially those incarnation. considered by emperors as their teachers. Quy Am Toå Vieân Thieàn Sö (1261-1313): Kian Quoác Sö Lö Baát Kham Töôïng Söï : National Soen Zenji (jap)—Teân cuûa moät Thieàn sö noåi tieáng Teacher Chung's Elephant load can't be carried thuoäc toâng Laâm Teá cuûa Nhaät Baûn vaøo theá kyû thöù by a donkey—See Coâng AÙn Quoác Sö Lö Baát XIII—Name of a famous Japanese Zen master of Kham Töôïng Söï. the Rinzai school in the thirteenth century. Quoác Sö Tam Hoaùn: Kuo-shih's Three Calls— Quy Boån: Quy Nguyeân—Quy Chaân—Quy Hoùa— See Hueä Trung Tam Hoaùn. Quy Tòch—Ra khoûi coõi sanh dieät ñeå trôû veà coäi Quoác Sö Thaùp Daïng: See Quoác Sö Voâ Phuøng nguoàn chaân nhö tòch tónh (nhaäp nieát baøn)—Return

Thaùp to one’s origin or to enter nirvana, i.e. to die. Quoác Sö Thuûy Oaûn: National Teacher Chung's Quy Chaùnh: Trôû veà con ñöôøng ñuùng—Return to bowl of water—See Coâng AÙn Quoác Sö Thuûy Oaûn. the right path. Quoác Sö Voâ Phuøng Thaùp: National Teacher Quy Chaân: Quy Tòch—Cheát—To pass away—To Chung's seamless monument—See Coâng AÙn Quoác die—To go to the paradise. Sö Voâ Phuøng Thaùp. Quy Chi: Kiki (jap)—K’uei-Chi (632-682)—Qui- Quoác Taêng Chính: National superintendent of the Chi—See Khueâ Cô. clergy—Sa Moân Thoáng—Vaên phoøng Taêng Thoáng. Quy Cuû: Norm—Standard. Vò Taêng Thoáng caùc Taêng ñoà trong nöôùc, ñöôïc boå Quy Gia Baõi Vaán Trình: Ngöôøi ñaõ veà ñeán nhaø thì nhaäm bôûi caùc vua ñôøi nhaø Nguïy beân Taøu— khoâng caàn phaûi hoûi thaêm ñöôøng nöõa. Trong thieàn, National superintendent of the clergy, an office at töø naày coù nghóa laø moät khi ñaõ giaùc ngoä thì moïi one time existed, which is over the Order vieäc döøng ngay laäp töùc, khoâng coøn nhöõng phaân appointed under Wei dynasty. An office which at bieät töø voïng töôûng, hay caâu neä vaøo ngoân ngöõ, hay one time existed in China. baát cöù thöù gì khaùc nöõa—After arriving home, Quoác Thaùi Töï: Kokutai-ji (jap)—Quoác Thaùi Töï there is no need to ask for directions any more. In thuoäc phaùi Laâm Teá, Phaät giaùo Nhaät Baûn, ñöôïc Zen, the term means once becoming enlightened, Thieàn sö Töø Vaân Dieäu YÙ (1274-1345) khai saùng. everything stops immediately, there are no more Quoác Thaùi Töï laø moät trong nhöõng töï vieän Nhaät discriminations from deluded thoughts, no more Baûn hieän vaãn coøn ñaøo taïo caùc thieàn sö theo truyeàn attachment to languages, or any other things. thoáng chính thoáng cuûa Thieàn—Name of a Quy Gia OÅn Toïa: Veà nhaø ngoài an oån. Trong thieàn, monastery of the Japanese Rinzai school, founded töø naày coù nghóa laø söï xa lìa cuoäc soáng phaân bieät by Zen master Jiun Myoi. The Kokutai-ji is one of voïng töôûng, chæ vôùi moät nieäm nhaát taâm tu haønh the few Japanese monasteries in which monks are giaûi thoaùt—To return home and sit down still trained today in the authentic Zen tradition. peacefully. In Zen, the term means to stay away Quoác Thaùi Töï Phaùi: Kokutaiji-ha (jap)—Thieàn from a life full of discriminations from deluded phaùi Quoác Thaùi Töï, moät trong nhöõng nhaùnh thieàn thoughts, with only an unconfused mind to quan troïng nhaát trong tröôøng phaùi Laâm Teá ôû Nhaät cultivate until attaining enlightenment—See Qui Baûn. Phaùi naøy do Thieàn sö Töø Vaân Dieäu YÙ (1274- Gia OÅn Toïa. 1345) khai saùng. Hieän nay phaùi naøy coù khoaûng 34 Quy Hoùa: Return to one’s origin—See Quy Boån. ngoâi töï vieän treân khaép Nhaät Baûn—Kokutaiji Quy Kính: Trôû veà quy meänh vaø kænh leã Ñöùc Nhö branch, founded by Zen master Jiun Myoi. This is Lai—To turn to reverence, put one’s trust in and one of the most important branches from Lin-Chi worship the Buddha. school in Japan. Up to now, this branch has about Quy Loä: Con ñöôøng treân ñoù haønh giaû coù theå quay 34 temples throughout Japan. trôû veà töï taâm—The path on which practitioners Quoác Vöông: A king or a prince—Quoác vöông can return to their self-mind—See Thieàn Toâng. hay Thaùi töû, ngöôøi ñöôïc phöôùc baùo cao trong hieän Quy Maïc: Noi theo—To follow—To follow one's taïi nhôø tieàn kieáp tu trì thaäp thieän—One who has example—To follow one's

foot-steps.

Quy Maïng: Namas, Namah, or Namo (skt)—Nam Buddhists, this implies a blind faith or wrong Moâ—Taking refuge—Take refuge in Triratna— concept of cultivation. In Zen, "hair of a tortoise Quy meänh hay veà nöông hay thaân meänh nöông and horn of a hare" refers to the belief in theo Ñöùc Phaät—Devotion-of-life bow or to entrust something that does not really exist, i.e., belief in one's life, or to devote one's life to the Buddha. a permanent substance in phenomena or an ego as Quy Maïng Bình Ñaúng Chö Phaät: Namah a subject that is separate and different from Samanta Buddhanam (p)—Devote one's life to all objects out there. the Buddhas Equallly. Quy Meänh Tam Baûo: See Quy Maïng Tam Baûo. Quy Maïng Hieäp Chöôûng: Pranama (skt)—Moät Quy Nguyeân: To return to one's origin—See Quy trong möôøi hai hieäp chöôûng, vôùi möôøi ngoùn tay Boån. beän treùo vaøo nhau, ngoùn phaûi ñaët treân ngoùn traùi. Quy Ngöôõng: Wei Yang (chi)—Bhakti (skt)— Ñaây laø bieåu töôïng cuûa tín taâm kieân coá—One of Kính ngöôõng vaø tin töôûng vaøo. Ngöôøi suøng kính the twelve mudras with ten fingers intertwine, the thöôïng ñeá. Trong Phaät giaùo, Phaät töû vì yù töôûng cöùu right fingers are on the left ones. This sign ñoä maø laäp nguyeän Boà Taùt—To turn to in represents a mind with a firm faith. expectancy or adoration, put trust in. One who Quy Maïng Tam Baûo: Homage to the Triple Gem aspires to God through love and surrender to God. (Buddha, Dharma, Sangha). In Buddhism, Buddhists who take the Bodhisattva Quy Maïng Taän Thaäp Phöông Voâ Ngaïi Quang Vow to devote to a spiritual idea. Nhö Lai: Kimyo-Jinjippo-Mugeko-Nyorai (jap)— Quy Ngöôõng Du Giaø: Bhakti-yoga (skt)—Path of Töø naày xuaát phaùt töø baøi taùn 'Vaõng Sanh Tònh Ñoä' sincere practicing of yoga. cuûa ngaøi Theá Thaân—Take refuge in the Buddha Quy Ngöôõng Ñaïo: Bhakti-marga (skt)—Path of of Unhindered Light throughout the ten directions. worshipping a God. This term originally comes from Vasubandhu's Quy Ngöôõng Ñaïo Luaän: Bhakti-marga-sastra hymn of aspiration for birth in the Pure Land. (skt)—Treatise on the path of worshipping a God. Quy Maïng Thaäp Phöông Kim Cang Phaät: Take Quy Ngöôõng Toâng: Kuei-Yang-Tsung (chi)—Wei refuge in the Diamond Buddha of the ten Yang Tsung (chi)—Igyo-Shu (jap)—Moät doøng directions. Thieàn ñöôïc saùng laäp bôûi hai ñeä töû cuûa ngaøi Baùch Quy Maïng Thaäp Phöông Voâ Ngaïi Quang Nhö Tröôïng Hoaøi Haûi. Quy laø chöõ ñaàu cuûa Quy Sôn Lai: Kimyo-Jinjippo-Mugeko-Nyorai (jap)—Take Linh Höïu (ñeä töû cuûa ngaøi Baùch Tröôïng). Ngöôõng refuge in the Buddha of Unhindered Light laø chöõ ñaàu cuûa Ngöôõng Sôn Hueä Tòch (ñeä töû cuûa throughout the ten directions. ngaøi Quy Sôn). Vaøo giöõa theá kyû thöù möôøi, toâng Quy Maïng Tyø Loâ Xaù Na Phaät: Take refuge in phaùi naày saùp nhaäp vaøo toâng Laâm Teá neân töø ñoù noù Vairocana Buddha. khoâng coøn toàn taïi nhö moät toâng phaùi ñoäc laäp nöõa — Quy Mao: Loâng ruøa (hay söøng thoû), ñöôïc ví vôùi A Zen sect established by two disciples of Pai- nhöõng chuyeän khoâng theå xaõy ra ñöôïc—The hair Ch'ang-Huai-Hai. 'Kuei' is the first word of 'Kuei- on a tortoise, i.e. the non-existent. Shan Ling-Yu' (a disciple of Pai-Ch'ang). 'Yang' is Quy Mao Thoá Giaùc: Kimo-tokaku (jap)—Hair of the first word of 'Yang-Shan-Hui-Ji' (a disciple a tortoise and horn of a

hare—Hairs of tortoises of Kuei-Shan). In the middle of the tenth century, and horns of rabbits—The non-existent—Loâng ruøa this school merged with Lin-Chi school and since söøng thoû, ví vôùi nhöõng vieäc khoâng theå xaõy ra ñöôïc. then no longer subsisted as an independent school. Ñoái vôùi ngöôøi Phaät töû, ñaây laø nieàm tin muø quaùng Quy Nhaäp: Quay laïi ñeå ñi vaøo ñöôøng ñaïo—To hay quan nieäm sai laàm veà tu taäp. Ñaây laø töø ngöõ maø turn to and enter, e.g. a religion. nhaø Thieàn duøng ñeå chæ loøng tin vaøo moät caùi gì Quy Phaät: Trôû thaønh Phaät töû: To become a khoâng thaät söï toàn taïi, chaúng haïn nhö tin vaøo moät Buddhist—Vaõng sanh Cöïc Laïc: To go to the Pure baûn chaát vónh cöûu cuûa caùc hieän töôïng hay moät caùi Land after passing away. "ngaõ" chuû theå taùch khoûi vaø khaùc vôùi nhöõng ñoái Quy Phuïc: To submit—To yield—To give in—To töôïng beân ngoaøi—The hair on a tortoise and the surrender. horn of a rabbit, i.e. the non-existent. For

Quy Sôn Linh Höïu (771-853): Isan-Reiyu (jap)— Quy Toâng Traûm Xaø Nhaân Duyeân: Kuei-tsung's Kuei-shan Ling-yu (Wade-Giles Chinese)— cutting a snake with a spade—See Coâng AÙn Quy Guishan Lingyou (Pinyin Chinese)—See Linh Toâng Traûm Xaø Nhaân Duyeân. Höïu Qui Sôn Thieàn Sö. Quy Toâng Trí Thöôøng Thieàn Sö: Kisu-Chijo Quy Sôn Tam Chuûng Sinh: See Qui Sôn Tam (jap)—Kuei-tsung Chih-ch'ang—Guizong Chuûng Sinh. Zhichang—See Trí Thöôøng Quy Toâng Thieàn Sö. Quy Sôn Toâng: See Quy Ngöôõng Toâng. Quy Trình Töôøng Tham: Hoài quang phaûn chieáu Quy Taøng Luïc: Chuyeän ví duï veà con ruøa daáu saùu ñeå tham chieáu baûn lai dieän muïc cuûa chính mình— chi trong mai khi thaáy caùo vì sôï caùo voà laáy aên thòt, To turn the light inwards on oneself, or to concern trong khi con caùo thaáy ruøa beøn ruù leân, neân cuoái oneself with one’s own duty, then to reflect on cuøng ruøa thuït vaøo mai, caùo khoâng aên ñöôïc neân one's own original nature. phaûi cheát ñoùi—The parable of the tortoise and the Quy Troïng: Toân suøng—To revere—To venerate. jackal, the tortoise hiding its six vulnerable parts, Quy Tröôïng: See Quy Y. symbolizing the six senses, the jackal wailing and Quy Tuïc: Hoaøn tuïc—To return to lay life. starving to death. Quy Tö: Gutei (jap)—Kucha (skt)—Caâu Chi— Quy Taùnh: Trôû veà vôùi baûn taùnh cuûa mình—Return Khöu Tö—Moät vöông quoác vaø thaønh phoá coå naèm to one’s original nature. veà maïn ñoâng cuûa Trukestan. Ñöôïc ghi nhaän laø Quy Taéc Nguyeân Thuûy: Honsoku (jap)—Thuaät sinh quaùn cuûa Ngaøi Cöu Ma La Thaäp—An ancient ngöõ thieàn "Quy taéc nguyeân thuûy" hay "Quy taéc kingdom and city in eastern Turkestan. It is ban ñaàu"; thuaät ngöõ khaùc chæ cho "coâng aùn". Trong recorded as the native place of Kumarajiva. nhöõng söu taäp coâng aùn nhö Voâ Moân Quan hay Quy Y: To turn to and rely on, or believe in Bích Nham Luïc, töø ngöõ naày chæ coâng aùn ñích thöïc, Buddhism—To take refuge in the Triratna—Tin traùi laïi vôùi nhöõng giaûi thích tröôùc ñoù vaø nhöõng ca vaøo Phaät giaùo vaø veà nöông nôi ba ngoâi Tam Baûo. ngôïi sau ñoù—The Zen term of "Original rule" is Ñöôïc nhaän laøm ñeä töû taïi gia sau nghi thöùc saùm hoái another term for "koan", which refers in koan vaø laäp laïi nhöõng lôøi moät vò Taêng veà quy y. Thuaät collections like the Wu-Men-Kuan or the Pi-Yen- ngöõ “Quy-Y” duøng ñeå chæ söï coâng boá nieàm tin vôùi Lu to the koan itself as opposed to the preceding

Phaät, Phaùp vaø Taêng. Con quay veà nöông töïa nôi introduction or the succeeding "praise"—See Phaät, con quay veà nöông töïa nôi Phaùp, con quay Coâng AÙn. veà nöông töïa nôi Taêng. Töø thôøi voâ thuûy, chuùng ta Quy Taâm: Thaønh taâm quy phuïc—To sincerely ñaõ töøng quy-y vôùi duïc laïc. Baây giôø bieát ñaïo vaø yield to—To surrender sincerely. bieát tu, chuùng ta coá gaéng ñoaïn tuyeät vôùi nhöõng thöù Quy Thaèng: Pheùp taéc, quy cuû—Regulations— aáy. Veà nöông nôi ba ngoâi Tam Baûo hay ba ngoâi Rules—Methodical style of work. cao quyù. Trong Phaät giaùo, moät nôi ñeå veà nöông laø Quy Tòch: Quy Chaân—Cheát—To pass away—To nôi maø ngöôøi ta coù theå töïa vaøo ñoù ñeå coù söï hoã trôï die—To go to the paradise. vaø daãn daét. Trong haàu heát caùc truyeàn thoáng Phaät Quy Tính: Quy tính coù nghóa laø thu nhieáp söï töôùng giaùo, “veà nöông” hay “tam quy y” hay “Tam höõu vi ñeå trôû veà vôùi thöïc töôùng chaân nhö. Quy tính Baûo”: Phaät, Phaùp, Taêng ñöôïc xem nhö laø moät haønh coøn coù nghóa laø töø boû ñôøi soáng vaät chaát ñeå trôû veà ñoäng chuû yeáu ñeå trôû thaønh Phaät töû. Quy y laø coâng ñôùi soáng taâm linh (voán laø boån tính cuûa vaïn höõu)— nhaän raèng mình caàn söï trôï giuùp vaø höôùng daãn, vaø The term means to turn from the world of quyeát ñònh ñi theo con ñöôøng cuûa Phaät giaùo. Quy- phenomena to that of eternal reality. It also means Y chaân thaät laø moät söï thay ñoåi thaùi ñoä, do thaáy to devote oneself to the spiritual rather than the nhöõng chuyeän phuø phieám theá gian maø ta thöôøng material. hay baùm víu, khoâng coù lôïi ích gì maø chæ khieán Quy Toâng Chí Chi: Kuei-Tsung-Chih-Chieh chuùng ta quanh quaån maõi trong voøng luaân hoài sanh (chi)—Teân cuûa moät thieàn sö Trung Hoa—Name of töû. Phaät töû thuaàn thaønh luoân tìm kieám söï che chôû a Chinese Zen master. nôi Ñöùc Phaät, nôi giaùo phaùp cuûa Ngaøi cuõng nhö Quy Toâng Ñaïo Thuyeân: Kuei Tsung Tai Chuan— nôi Taêng giaø (coäng ñoàng tu taäp theo giaùo phaùp cuûa Name of a monk. Phaät). Tam quy chính laø ba trong nhöõng cöûa ngoõ

quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø tam aùc death. Sincere Buddhists should always seek ñaïo ñöôïc thanh tònh. Haønh giaû tu Thieàn neân luoân ultimate refuge in the Buddha, His Dharmas and nhôù raèng ngöôøi Phaät töû maø khoâng quy y Tam Baûo the Sangha (the spiritual community that practice seõ coù nhieàu vaán ñeà trôû ngaïi cho söï tieán boä trong tu according to the Buddha’s teachings). The three taäp. Khoâng ñöôïc dòp thaân caän vôùi chö Phaät chaúng refuges are three of the most important entrances nhöõng khoâng caûm ñöôïc hoàng aân cuûa quyù ngaøi, maø to the great enlightenment; for they purify the evil khoâng coù dòp baét chöôùc ñöùc töø bi cuûa caùc Ngaøi. Do worlds. Zen practitioners should always remember ñoù saân haän ngaøy moät taêng, maø saân haän laø moät that there are several problems for a Buddhist who trong nhöõng nguyeân nhaân chính cuûa ñòa nguïc. Vì does not take refuge in the Three Gems. There is theá maø kinh Phaät luoân daïy, “khoâng quy y Phaät deã not any chance to get blessings from Buddhas, nor bò ñoïa ñòa nguïc”. Khoâng coù dòp thaân caän Phaùp ñeå chance to imitate the compassion of the Buddhas. tìm hieåu vaø phaân bieät chaùnh taø chaân nguïy. Do ñoù Thus, anger increased, and anger is one of the tham duïc daáy leân, maø tham duïc laø moät trong

main causes of the rebirth in hell. Therefore, nhöõng nhaân chính ñeå taùi sanh vaøo coõi ngaï quyû. Vì Buddhist sutras always say, “if one does not take theá maø kinh Phaät luoân daïy, “khoâng quy y phaùp deã refuge in Buddha, it’s easier to be reborn in hell. ñoïa ngaï quyû”. Khoâng coù dòp thaân caän chö Taêng There is no chance to study Dharma in order to (Taêng Baûo) ñeå ñöôïc chæ daïy daãn daét. Kinh Phaät distinguish right from wrong, good from bad. Thus thöôøng daïy, “khoâng quy y Taêng deã ñoïa suùc sanh.” desire appears, and desire is one of the main Khoâng quy-y Taêng chuùng ta khoâng coù göông haïnh causes of rebirth in the hungry ghost. Therefore, laønh ñeå baét chöôùc, cuõng nhö khoâng coù ai ñöa Buddhist sutras always say, “if one does not take ñöôøng chæ loái cho ta laøm laønh laùnh aùc, neân si meâ refuge in the Dharma, it’s easier to be reborn in phaùt khôûi, maø si meâ laø moät trong nhöõng nhaân chính the hungry ghost realms.” There is no chance to ñöa ta taùi sanh vaøo coõi suùc sanh—An admission of meet the Sangha for guidance. Buddhist sutras a lay disciple, after recantation of his previous always say, “If one does not take refuge in the wrong belief and sincere repetition to the abbot or Sangha, it’s easier to be reborn into the animal monk of the Three Refuges. The phrase “Taking kingdom.” Not taking refuge in the Sangha means Refuge” is used with the meaning of declaration that there is no good example for one to follow. If of faith in the Buddha, the Dharma and the there is no one who can show us the right path to Sangha. I take refuge in the Buddha, I take refuge cultivate all good and eliminate all-evil, then in the Dharma, I take refuge in the Sangha. From ignorance arises, and ignorance is one of the main the without beginning time, we have been taking causes of rebirth in the animal realms. refuge in pleasures. Now as we understand Quy Y Nguõ Giôùi: Nghi thöùc ñeå trôû thaønh moät Phaät Buddhism and its practices, we try to break out of töû taïi gia—The ceremony which makes the these pleasures. Take refuge in the three Precious recipient an upasaka (Öu baø taéc—Male disciple) Ones, or the Three Refuges. In Buddhism, a or upasika (Öu baø di—Female disciple). refuge is something on which one can rely for Quy Y Phaùp: Quy-y thoï phaùp—Harman-saranam- support and guidance. In most Buddhist traditions, gacchami (skt)—Veà nöông vôùi Phaät Phaùp—To “going for refuge” in the “three refuges” or “three take refuge in the Dharma or to take refuge in the jewels”: Buddha, Dharma, and Sangha, is Dharma and receiving the law. considered to be the central act that establishes a Quy Y Phaät: Buddham-saranam (skt)—Veà nöông person as a Buddhist. Going for refuge is an vôùi Phaät— To take refuge in the Buddha. acknowledgment that one requires aid and Quy Y Sai Laïc: False refuge—Theo Phaät giaùo, instruction and that one has decided that one is quy-y sai laïc laø khoâng quy-y vaøo Phaät, Phaùp, committed to following the Buddhist path. Taking Taêng. Thuaät ngöõ Phaät giaùo duøng tieáng “Quy-Y” ñeå true refuge involves a change of our attitude; it coâng boá nieàm tin cuûa mình nôi Phaät, Phaùp vaø comes from seeing the worthlessness of worldly Taêng. Töø voâ thæ, chuùng ta ñaõ quy-y sai laïc vôùi affairs we are usually attached to, they only cause nhöõng laïc thuù taïm bôï nhaát thôøi vôùi hy voïng tìm us to continue to wander in the cycle of birth and thoûa maõn trong nhöõng laïc thuù naøy. Ta xem nhöõng

thöù aáy nhö moät loái thoaùt ra khoûi nhöõng chaùn Quyù Taøi: Apatrapyadhana (skt)—Ottappa (p)— chöôøng buoàn baõ cuûa mình, neân chaïy theo chuùng ñeå The treasure of moral dread—Laáy vieäc kinh vì roài keát quaû cuoái cuøng cuõng vaãn laø khoå ñau phieàn quaû baùo laøm cuûa baùu cuûa baäc giaùc ngoä (laáy söï theïn naõo. Khi Ñöùc Phaät noùi ñeán quy-y, Ngaøi khuyeân vôùi beân trong laøm cuûa baùu nhö gheâ sôï toäi loãi, daïy chuùng ta neân ñoaïn tuyeät vôùi caùi loái ñi tìm khoâng muoán laøm ñieàu aùc vì sôï haäu quaû tai haïi cuûa thoûa maõn moät caùch voâ voïng nhö vaäy. Quy-Y chaân noù; ñaây laø thaùi ñoä cuûa ngöôøi trí)—The treasure of thaät laø moät söï thay ñoåi thaùi ñoä, do thaáy nhöõng moral dread; being afraid of cause and effect is a chuyeän phuø phieám maø ta thöôøng baùm víu, roát roài treasure of Enlightened Beings. chaúng coù ích lôïi gì. Moät khi chuùng ta thaáy roõ ñöôïc Quyø Baùi: Quyø laïy hay kænh leã—To kneel and baûn chaát baát toaïi cuûa söï vaät maø chuùng ta haèng theo worship, or pay respect. ñuoåi, chuùng ta neân quyeát taâm veà nöông nôi Tam Quyø Höông: Moät hình thöùc phaït maø ngöôøi bò phaït Baûo—According to Buddhism, false refuge means phaûi quyø cho ñeán khi taøn moät caây höông. Moät vaøi not to take refuge in the Buddha, the Dharma, and loaïi nhang chaùy heát phaûi maát maáy giôø ñoàng hoà —A the Sangha. From the beginningless time, we had form of punishment where one has to kneel until taken refuge in momentary and transitory the incense burned out. Some incense takes pleasures with the hope to find some satisfaction several hours before it burned out completely. in these pleasures. We consider them as a way out Quyø Loâ: Quyø ñeå daâng höông—To kneel and offer of our depression and boredom, only end up with incense. other sufferings and afflictions. When the Buddha Quyû: Tieáng Phaïn laø Leä Tieát Ña, tröôùc kia dòch laø talked about “taking refuge”, he wanted to advise quyû ñoùi, nay chæ dòch laø quyû: Preta (skt)— us to break out of such desperate search for Demon—Evil being—Disembodied spirit—Dead satisfaction. Taking true refuge involves a person—Ghost—Devil—Departed—See Boå Sa. changing of our attitude; it comes from seeing the Quyû Duïc: The evil demon of lust. ultimate worthlessness of the transitory Quyû Ñaïo: Ñöôøng quyû, coøn goïi laø Quyû Thuù. Trong phenomena we are ordinarily attached to. When luïc ñaïo coù hai loaïi quyû: Ngaï quyû vaø A Tu La— we see clearly the unsatisfactory nature of the The way or destiny of yaksas, raksasas and hungry things we have been chasing after, we should ghosts, to follow devilish ways. There are two determine to take refuge in the Triple Gem. ways of ghosts in the six ways: Hungry ghosts and Quy Y Tam Baûo: Taking Refuge in the Triratna— Asuras—See Ngaï Quyû and A Tu La. To trust the Triratna (Buddha—Dharma— Quyû Ñoäng Kinh: Apasmara (skt)—A Baø Sa Ma Sangha)—See Quy Y. La—Ñoäng kinh quyû—Epileptic demons, demons Quy Y Taêng: Sangham-saranam-gacchami—Take of epilepsy. refuge in the Sangha. Quyû Haøo Thaàn Khaáp: Ghosts howl, spirits wail— Quy Y Thoï Phaùp: See Quy Y Phaùp. Daùng veû möøng giaän, buoàn vui ñeán cöïc ñieåm (gioáng Quyù: Apatrapya (skt)—Hoå theïn—Hoå theïn vì vieäc nhö söï gaøo khoùc cuûa quyû thaàn). Trong thí duï thöù laøm xaáu cuûa ngöôøi (ñoái vôùi vieäc xaáu mình laøm maø 59 cuûa Bích Nham Luïc.

Moät vò Taêng hoûi Trieäu khoâng ai bieát, tuy nhieân baûn thaân mình caûm thaáy Chaâu: "'Chí ñaïo khoâng khoù, duy hieàm giaûn traïch, xaáu hoå thì goïi laø “Taøm.” Ñoái vôùi vieäc xaáu mình vöøa coù noùi naêng laø giaûn traïch', Hoøa Thöôïng vì laøm maø ngöôøi khaùc thaáy, mình thaáy xaáu hoå thì goïi ngöôøi theá naøo?" Trieäu Chaâu baûo: "Sao chaúng daãn laø “Quyù” hay hoå theïn)—Ashamed for the heát lôøi naøy?" Vò Taêng thöa: "Con chæ nhôù ñeán ñoù." misdeeds of others. Trieäu Chaâu baûo: "Chæ laø chí ñaïo khoâng khoù, duy Quyù Löïc: Löïc cuûa söï bieát kinh vì quaû baùo laøm cuûa hieàm giaûn traïch." Trieäu Chaâu tuøy thinh nieâm khôûi baùu cuûa baäc giaùc ngoä—Power of moral dread. lieàn ñaùp chaúng caàn suy tính. Coå nhaân goïi ñoù laø Quyù Söông: Kusana (skt)—Teân cuûa moät vò vua töông tuïc, cuõng raát khoù. Sö bieän roà ng raén, phaân toát AÁn Ñoä vaøo theá kyû thöù nhaát trong vuøng Baéc AÁn Ñoä xaáu, quaû laø haøng boån phaän taùc gia. Trieäu Chaâu ngaøy nay—Name of an Indian king in the first moùc ñi troøng maét cuûa vò Taêng naøy, maø chaúng century in north India. phaïm beùn nhoïn, chaúng maéc suy tính, töï nhieân hay kheùo. OÂng goïi laø coù caâu cuõng chaúng ñöôïc, goïi laø

khoâng caâu cuõng chaúng ñöôïc, ly töù cuù tuyeät baùch Wind blowing cannot enter. phi. Vì sao? Neáu luaän vieäc naøy nhö choïi ñaù nhaùng The tiger prowls, the dragon walks; löûa, tôï laøn ñieån chôùp, phaûi nhìn nhanh môùi thaáy. Ghosts howl, spirits wail. Neáu laø truø tröø nghó ngôïi chaúng khoûi tan thaân maát His head is three feet long - maïng. Vì theá maø Thieàn sö Tuyeát Ñaäu ñaõ laøm baøi I wonder who it is? keä: Standing on one foot, "Thuûy saùi baát tröôùc he answers back without speaking." Phong suy baát nhaäp Quyû Hoûa: Löûa cuûa loaøi quyû—Spirit lights. Hoå boä long haønh Quyû Kieán: Caùi thaáy bieát cuûa loaøi quyû, ví vôùi taø Quyû haøo thaàn khaáp giaùo—Demon views, i.e. heterodox teaching. Ñaàu tröôøng tam xích tri thò thuøy? Quyû Luïc: Tôø traùt baèng saét ghi toäi ôû phuû Dieâm Töông ñoái voâ ngoân ñoäc tuùc laäp." Vöông—The iron records, containing the sins of (Nöôùc röôùi chaúng öôùt men in Yama’s office in Hades. Gioù thoåi chaúng vaøo Quyû Moân: Cöûa quyû, cöûa Ñoâng Baéc cuûa nhaø ôû vaø Coïp böôùc roàng ñi thaønh quaùch, laø nôi maø quyû coù theå ñeán vaø ñi—The Quyû than thaàn khoùc northeast corner of the house, through which the Ñaàu daøi ba thöôùc bieát laø ai? spirits can come and go. Ñoái dieän khoâng lôøi moät chaân ñöùng). Quyû Nhaõn Tình: Con maét quyû quaùi—Demonic An appearance of extreme joy, anger, sadness and eyes—Devilish eyes—Satanic eyes. happiness. In Pi Yen Lu, example 59, a monk Quyû Phaïm: Rule—Mode. asked Chao-Chou, "'The Ultimate Path has no Quyû Phaïm Sö: Acarya (skt)—A Xaø Leâ—Giaùo difficulties; just avoid picking and choosing. As thoï—A teacher of rules, disciplines, morals. soon as there are words and speech, this is picking Quyû Phaùp Giôùi: Region of demon—Quyû giôùi— and choosing.' So how do you help people, See Thaäp Giôùi. Teacher?" Chao-Chou said, "Why don't you quote Quyû Quaät: Quyû Thuù—Voïng Thöùc hay yù thöùc meâ this saying in full?" The monk said, "I only laàm—Deluded consciousness. remember up to here." Chao-Chou said, "It's just Quyû Quaät Lyù: Trong hang quyû aâm u. Trong thieàn, this: 'The Ultimate Path has no difficulties; just töø naày coù nghóa laø haønh giaû khoâng theå thöïc chöùng avoid

picking and choosing.'" Chao Chou ñöôïc chaân lyù trong caûnh giôùi vöôùng maéc phaân bieät immediately answered him; he didn't need any töø voïng töôûng—In an obscure demonic caves. In calculations. An Ancient said of this, "Continuity Zen, the term means practitioners cannot realize is indeed very difficult." Chao Chou distinguished the truth in the realm of hindrances with dragons from snakes and differentiated right from discriminations from deluded thoughts. wrong; this goes back to his being an adept in his Quyû Quaät Lyù, Thieàn Hoøa Töû: Ngay trong Quyû own right. Chao Chou snatched this monk's eyes Quaät Lyù (ôû trong hang quyû) tìm keá soáng—Making away without running afoul of his sharp point. one's livelihood within the ghost caves of mental Without relying on calculations, he was activity—Ngöôøi bò quyû aùm, trong Thieàn, töø naày coù spontaneously exactly appropriate. It's wrong to nghóa laø ngöôøi coù taâm ñòa haéc aùm vaø nhieàu thieân say either that he had words or didn't have words; kieán vaø taø kieán. Theo Bích Nham Luïc, taéc 5, moät nor will it do to say that his answer neither had nor hoâm, Tuyeát Phong daïy chuùng: "Caû quaû ñaát naém laïi didn't have words. Chao Chou left behind the lôùn baèng haït luùa haït gaïo, neùm ñeán tröôùc maët, permutations of logic. Why? If one discusses this chaúng hieåu, thuøng sôn, ñaùnh troáng phoå thænh xem." matter, it is like sparks struck from stone, like Thaät tình maø noùi, coå nhaân tieáp vaät lôïi sanh coù choã flashing lightning. Only if you set your eyes on it kyø ñaëc. Tuyeát Phong chaúng quaûn gian lao, ba phen quickly can you see it. If you hesitate and leân Ñaàu Töû, chín laàn ñeán Ñoäng Sôn, mang thuøng vascillate you won't avoid losing your body and thoâng muoãng goã, ñeán nôi laøm tröôûng trai phaïn, life. So Zen master Hsueh Tou had a verse: cuõng chæ vì thaáu thoaùt vieäc naày. Ngöôøi ngaøy nay "Water poured on cannot wet, chæ noùi raèng Tuyeát Phong chæ ñaët ra ñeå ñaëc bieät

daïy ngöôøi sau y theo qui cuû. Noùi nhö vaäy laø ñang whole lifetime? Therefore, when it came to huûy baùng coå nhaân; goïi laø toäi "Laøm chaûy maùu thaân supporting the teaching of the school and Phaät." Ngöôøi xöa khoâng noùi noâng caïn caåu thaû nhö continuing the life of the Buddhas, they would spit ngöôøi ngaøy nay; neáu khoâng, laøm sao coù theå duøng out a word or half a phrase which would moät lôøi hay nöûa caâu ñeå thoûa maõn bình sanh? Vì spontaneously cut off the tongues of everyone on theá khi phuø trôï toâng giaùo noái tieáp thoï maïng Phaät, earth. There's no place for practitioners to produce neân noùi moät lôøi hay nöûa caâu maø ñoàng thôøi coù theå a train of thought, to make intellectual caét ñöùt ñaàu löôõi cuûa thieân haï. Khoâng coù choã cho interpretations, or to grapple with principles. See haønh giaû ñöa ra moät daõy tö töôûng, khoâng coù choã how Hsueh Feng taught his community; since he giaûi thích theo tri thöùc phaøm phu, hay naém víu had seen adepts, he had the hammer and tongs of nguyeân lyù. Haõy xem lôøi daïy naøy cuûa Tuyeát Phong, an adept. Whenever he utters a word or half a vì Sö ñaõ töøng gaëp caùc baäc taùc gia, neân môùi coù loái phrase, he's not making his livelihood within the reøn luyeän taùc gia. Phaøm noùi ra moät lôøi nöûa caâu, ghost caves of mental activity, ideational khoâng phaûi taâm cô yù thöùc suy nghó, ngay trong consciousness and calculating

thought. He just Quyû Quaät Lyù (ôû trong hang quyû) tìm keá soáng, haún surpasses the multitudes and stands out from the laø sieâu quaàn baït tuïy, ngoài ñoaïn coå kim, chaúng cho crowd; he settles past and present and leaves no nghó nghò. Choã duøng cuûa Sö troïn laø nhö theá. Haønh room for uncerntainty. His actions were all like giaû Tu thieàn neân luoân nhôù raèng ngöôøi xöa caâu tuy this. Zen practitioners should always remember nhö theá, yù chaúng nhö theá, troïn khoâng taïo ñaïo lyù ñeå that ancient virtues' verse is this way, their troùi buoäc ngöôøi. Chính vì vaäy maø Thieàn sö Tuyeát intention is not like this. They have never made up Ñaäu ñaõ nhaéc nhôû: "Trong vaét Taøo Kheâ göông principles to bind people. That's why Hsueh-tou chaúng nhô." Coù ngöôøi noùi khoâng dính daùng ñeán said, "In the mirror of Ts'ao Ch'i, absolutely no caâu thoaïi treân, nhöng söï thaät vaãn laø söï thaät: taâm dust." Someone says this has nothing to do with laëng lieàn laø göông saùng—A person who is the above head phrase, but the truth is always the possessed by the devil. In Zen, the term means a truth: a still mind is the bright mirror itself. practitioner who has an ignorant mind with lots of Quyû Taäp Laâm: Khu röøng nôi quyû thaàn qui taäp—A partial ideas and wrong views. According to the forest where ghosts and spirits gather. Pi-Yen-Lu, example 5, one day, Hsueh-feng, Quyû Thaønh: Teân khaùc cuûa thaønh Caøn Thaùt Baø teaching his assembly, said, "Pick up the whole (laàu do hôi nöôùc bieán thaønh)—The demon-city, great earth in your fingers, and it's as big as a that of Gandharvas. grain of rice. Throw it down before you: if, like a Quyû Thaàn: Quyû dieãn dòch caùi gaây neân söï gheâ sôï. lacquer bucket, you don't understand, I'll beat the Thaàn dieãn dòch söï uy nghi maïnh meõ. Quyû vaø thaàn, drum to call everyone to look." As a matter of töø duøng ñeå goïi chung nhöõng ngöôøi cheát, cuøng vôùi fact, there was something extraordinary in the way quyû, vaù baùt boä Thaàn nhö Thieân, Long, vaân vaân — this Ancient guided people and benefited beings. Preta is interpreted as “Causing fear.” Spirits are He was indefatigably rigorous; three times he interpreted as “Potent and powerful.” Ghosts and climbed Mount T'ou-Tzu, nine times he went to spirits, a general term which includes the spirits of Tung Shan. Wherever he went, he would set up the dead, together with demons, and the eight his lacquer tub and wooden spoon and serve as the classes of spirits, such as devas, nagas, etc—See rice steward, just for the sake of penetrating this Thieân Long Baùt Boä. matter. People these days only say that Hsueh Quyû Thaàn Thöïc Thôøi: Giôø aên cuûa quyû thaàn, Feng made something up specially to teach people thöôøng veà ban ñeâm hay chaïng vaïng toái—The time of the future fixed precepts that they can rely on. when the spirits and ghosts feed, i.e. at night. To say this is just slandering the ancient master; Quyû Thaàn Voâ Hình Voâ Thanh: Quyû thaàn khoâng this is called "spilling Buddha's blood." The coù hình töôùng vaø aâm thanh—Spiritual beings have Ancients weren't like people today with their neither form nor sound. spurious shallow talk; otherwise, how could they Quyû Thoaïi: Lôøi noùi giaû doái—False words. have used a single word or half a phrase for a

Quyû Thuù: Quyû Quaät—Voïng Thöùc hay yù thöùc meâ Quyû Vöông Chuû Taät: The Lord of Sickness Ghost laàm—Deluded consciousness. King. Quyû Thöïc Thôøi: See

Quyû Thaàn Thöïc Thôøi. Quyû Vöông Chuû Thuù: The Lord of Beasts Ghost Quyû Tieân: Pretas or malevolent rsis—Ghost genii. King. Quyû Trì: Bieát luaät vaø giöõ luaät khoâng sai chaïy—A Quyû Vöông Chuû Thöïc: The Lord of Food Ghost rule and its observance, to know the rule and hold King. it without confusion with other rules or doctrines. Quyû Vöông Ña AÙc: The Many-Evils Ghost King. Quyû Töû Maãu: Hariti (skt)—Ngöôøi ñaøn baø theà aên Quyû Vöông Ñaïi Tranh: The Great Argument heát con nít trong thaønh Vöông Xaù, ñaõ taùi sanh laøm Ghost King. Nöõ La Saùt, vaø sanh ra 500 con, roài sau ñoù baø tuaàn Quyû Vöông Ñaïm (Daõ) Thuù: The Ghost King töï moãi ngaøy aên moãi ñöùa. Tuy nhieân sau naày baø Animal Eater—The one who eats tigers and other quy-y vôùi Ñöùc Phaät vaø ñaéc löïc hoä trì chö Taêng Ni large beasts. cuõng nhö töù chuùng, nhaát laø nhöõng ngöôøi ñaøn baø Quyû Vöông Ñaïm Huyeát: Blood-eating Ghost trong thôøi kyø sanh ñeû. Ngöôøi ta thöôøng thaáy hình King. cuûa baø trong caùc ni vieän—A woman who has Quyû Vöông Ñaïm Tinh Khí: Pisaci (skt)—vowed to devour all the babies at Radjagriha, was Essence-and-Energy-Eating Ghost King. reborn as Rakshasi, and gave birth to 500 children, Quyû Vöông Ñieån Quang: The Lightning Flash one of which she was to devour every day. Ghost King. However, she was converted by Sakyamuni Quyû Vöông Huyeát-Hoå: The Blood Tiger Ghost Buddha, she entered a convent and became a King. protectress of Buddhism. Her image is to be seen Quyû Vöông Lang Nha: The Wolf-Tooth Ghost in all nunneries. King. Quyû Töû Maãu Thaàn: Nöõ Daï Xoa aên thòt ngöôøi—A Quyû Vöông Nguõ Muïc: The Five-Eye Ghost King. Raksasi who devours men. Quyû Vöông Phi Thaân: Flying Body Ghost King. Quyû Vöông AÙc Ñoäc: The Ghost King Evil Poison. Quyû Vöông Phuï Thaïch: The Rock Bearer Ghost Quyû Vöông AÙc Muïc: Evil-Eyed Ghost King. King. Quyû Vöông Baïch Hoå: The White Tiger Ghost Quyû Vöông Phuùc Lôïi: Thaàn Taøi, nhöng trong Phaät King. giaùo, oâng ñöôïc lieät vaøo quyû vöông—The Blessings Quyû Vöông Chuû Caàm: The Lord of Birds Ghost and Profit Ghost King—Who is actually the spirit King. of wealth, but in Buddhism, he is classified as a Quyû Vöông Chuû Hao: The Bad News Ghost ghost king. King. Quyû Vöông Tam Muïc: The Three-Eye Ghost Quyû Vöông Chuû Hieåm: The Lord of Danger King. Ghost King. Quyû Vöông Taùn-Öông: The Ghost King who Quyû Vöông Chuû Hoïa: The Lord of Calamities Brings Disasters. Ghost King. Quyû Vöông Thieân Nhaõn: The Ghost King Quyû Vöông Chuû Maïng: The Lord of Life Ghost Thousand Eyes. King. Quyû Vöông Thöïc Noaõn: The Womb and Egg-Quyû Vöông Chuû Mò: The Lord of Mountain Spirit Eating Ghost King—The one who is responsible Ghost King. for miscarriages and premature stillbirths. Quyû Vöông Chuû Saûn: The Lord of Birth Ghost Quyû Vöông Truyeàn Bònh: The Sickness- King. Spreading Ghost King—Quyû vöông chaïy voøng Quyû Vöông Chuû Suùc: The Lord of Domestic voøng truyeàn bònh vaø dòch taät cho chuùng sanh—The Animals Ghost King. one who runs about spreading diseases and Quyû Vöông Chuû Taøi: The Lord of Wealth Ghost encouraging epidemics. King. Quyû Vöông Tuï Ñoäc: The Poison-Gathering Ghost

King—Ngöôøi laø hoùa thaân cuûa Boà Taùt, ngöôøi ñaõ ñoái—Partial, temporary, or relative teaching of cöùu chuùng sanh baèng caùch gom goùp heát taát caû knowledge

of reality, in contrast with prajna, and nhöõng ñoäc haïi cuûa phaøm nhaân—The beneficial absolute truth, or reality instead of the seeming. ghost king, he is really a transformation body of a Quyeàn Ñieàn Loâi Phuû (1864-1934): Teân cuûa moät Bodhisattva. He rescues living beings by gathering vò danh Taêng Nhaät Baûn, thuoäc Chaân Ngoân toâng, the poison which they have contracted. soáng vaøo cuoái theá kyû thöù XIX ñaàu theá kyû thöù Quyû Vöông Töù Muïc: The Four-Eye Ghost King. XX—Name of a Japanese famous monk of the Quyû Vöông Töø Taâm: The Kindhearted Ghost Shingon Sect, who lived in between the King—One who leads other ghosts to resolve their nineteenth-twentieth centuries. thoughts on enlightenment. Quyeàn Giaû: Moät vò Phaät hay Boà Taùt mang taïm Quyû Vöông Tyø Xaù Da: Pisaca (skt)—A type of thaân traàn tuïc ñeå cöùu ñoä chuùng sanh. Phaät löïc hay evil god that sucks blood and eats phlegm—Loaøi Boà Taùt löïc coù theå töï hoùa thaønh baát cöù thaân traàn tuïc quyû döõ chuyeân huùt maùu vaø aên tinh khí—See Quyû naøo ñeå cöùu ñoä chuùng sanh—A Buddha or a Vöông Ñaïm Tinh Khí. Bodhisattva who has assumed a temporary form in Quyû Vöông Voâ Ñoäc: The Poisonless Ghost King. order to aid beings. The power of Buddhas and Quyû Vöông Xích Hoå: The Crimson Tiger Ghost Bodhisattvas to transform themselves into any King. kind of temporal body in order to aid beings—See Quî: Quyø goái—To kneel. Quyeàn Hoùa. Quyeân Taùc: Pasa (skt)—See Baûo Taùc. Quyeàn Giaùo: Knowledge of the relative—Partial Quyeán Thuoäc Nhö Lai: Tathagata' family—Nôi or relative teaching—Temporal teaching—Coøn truù nguï cuûa chö Nhö Lai—The abode of all goïi laø Thieân Giaùo hay giaùo phaùp phöông tieän taïm Tathagatas. thôøi—Temporal, expedient, or functional Quyeán Thuoäc Thanh Tònh: Purity of company. teaching. Quyeàn: Conditional—Differential—Functional—Quyeàn Hieän: Gongen (jap)—Taïm thôøi phöông Temporary—Quyeàn coù nghóa laø taïm. Trong kinh tieän hieän ra ñeå cöùu ñoä chuùng sanh—Temporary ñieån Phaät, quyeàn ñöôïc duøng nhö phöông tieän taïm manifestation for saving beings—See Quyeàn Hoùa. thôøi, ñoái laïi vôùi thöïc—In Buddhist scriptures, it is Quyeàn Hoùa: The expedient transformation— used like expediency or temporary; it is Quyeàn Giaû—Hoùa Giaû—See Quyeàn Hoùa Thaät adversative of “true” or “permanent.” Hoùa. Quyeàn Bi: Loøng ñaïi bi cuûa chö Phaät khôûi leân ñoái Quyeàn Hoùa Thaät Hoùa: Giaùo hoùa baèng phöông vôùi chuùng sanh—Pity in regard to beings in time phaùp Quyeàn Giaû vaø Nhaát Thöøa Chaân Thaät— and sense, arising from the Buddhas. Quyeàn hoùa laø duøng Phaät löïc hay Boà Taùt löïc coù theå Quyeàn Bieán: Tuøy cô öùng bieán—Expedient—To töï hoùa thaønh baát cöù thaân traàn tuïc naøo ñeå cöùu ñoä act under the pressure of circumstances—To adapt chuùng sanh; trong khi thaät hoùa laø phöông phaùp daïy (adjust) oneself to circumstances. raèng taát caû chuùng sanh ñeàu coù Phaät taùnh vaø cuoái Quyeàn Bieän: Flexible—See Quyeàn Bieán. cuøng roài cuõng ñaït ñöôïc giaùc ngoä—The expedient Quyeàn Ñaïi Thöøa: Nhöõng tröôøng phaùi “Thoâng” vaø transformation utilizes the power of Buddhas and “Bieät” giaùo trong Ñaïi thöøa (Phaùp Töôùng vaø Tam Bodhisattvas to transform themselves into any Luaän), ñoái laïi vôùi Thöïc Ñaïi Thöøa nhö nhöõng toâng kind of temporal body in order to aid beings; while Hoa Nghieâm vaø Thieân Thai, chuû

tröông heát thaûy the real transformation tries to teach that all have chuùng sanh ñeàu coù khaû naêng thaønh Phaät—The the Buddha-nature and must ultimately become temporal or partial schools of Mahayana, in enlightened. contrast with the schools which taught universal Quyeàn Lyù: Chaân lyù khoâng hoaøn toaøn—Partial or Buddhahood, e.g. Hua-Yen and T'ien-T'ai incomplete truth. schools. Quyeàn Moân: Nhöõng toâng phaùi nhaán maïnh ñeán Quyeàn Ñaïo Trí: Trí quyeàn nghi (töøng phaàn, taïm vieäc duøng phöông tieän ñeå cöùu ñoä chuùng sanh— thôøi hay töông ñoái) ñeå thaâm nhaäp vaøo caùi chaân The sects which emphasize temporary methods or thöïc, ñoái laïi vôùi trí Baùt Nhaõ laø chaân nhö tuyeät expedients for saving beings.

Quyeàn Möu: Nhöõng phöông tieän taïm thôøi thích Quyeàn Phöông Tieän: Quyeàn möu nhaát thôøi cuûa hôïp vôùi nhu caàu cöùu ñoä chuùng sanh. Quyeàn möu chö Phaät vaø chö Boà Taùt, duøng phöông tieän ñeå cöùu nhaát thôøi cuûa chö Phaät vaø chö Boà Taùt, duøng ñoä chuùng sanh—Expedients of Buddhas and phöông tieän ñeå cöùu ñoä chuùng sanh—Temporary bodhisattvas for saving all beings. plans, methods suited to immediate needs. Quyeàn Thaät Ñoàng Haønh: To practice both the Expedients of Buddhas and bodhisattvas for provisional and the real—See Quyeàn Thöïc Ñoàng saving all beings—See Quyeàn Phöông Tieän. Haønh. Quyeàn Naêng: Juridical capacity. Quyeàn Thaät Töù Cuù: See Quyeàn Thöïc Töù Cuù. Quyeàn Naêng Phaät: Buddha's Juridical capacity— Quyeàn Thöïc: Quyeàn phaùp vaø thöïc phaùp—Theo quyeån Truø Phoøng Chæ Nam, Thieàn sö Ñaïo Temporal and real. Nguyeân Hy Huyeàn (1200-1253) vieát: "Baïn haõy 1) See Quyeàn Phaùp. vaãy, daàu chæ moät chieác laù xanh, sao cho kim thaân 2) Thöïc Phaùp: Absolute—Fundamental— cuûa ñöùc Phaät hieån hieän qua chieác laù naày. Ñoù laø Perfect—Real—Phaùp cöùu caùnh baát bieán. moät quyeàn naêng maø baïn khoâng theå naøo hieåu ñöôïc Thöïc chæ cho caùi vaïn phaùp thöïc söï laø, thöïc taïi baèng caùi taâm duy lyù cuûa mình. Noù hoaït ñoäng töï do, chính noù, töùc chaân lyù ñeä nhaát. Theo Sö Phaùp phuø hôïp theo tình huoáng, theo caùch töï nhieân nhaát. Vaân, thöïc töông öùng vôùi Thaùnh trí—The term Ñoàng thôøi, quyeàn naêng aáy taùc ñoäng ñeán caùc kieáp "real" refers to the way things truly are, soáng cuûa chuùng ta ñeå thanh tònh hoùa vaø tònh chæ reality itself, the supreme truth. According to chö haønh, giuùp ích cho taát caû chuùng sanh."— Master Fa-yun, "real" corresponds to the According to the Instructions for the Zen Cook, insight of the sages. Zen Master Dogen wrote: "Handle even a single Quyeàn Thöïc Baát Nhò Moân: Quyeàn vaø thöïc khoâng leaf of a green in such a way that it manifests the hai, maø laø boå khuyeát cho nhau—The two divisions body of the Buddha. This in turn allows the of provisional and the perfect, are not two but Buddha to manifest through the leaf. This is a complementary. power which you cannot grasp with your rational Quyeàn Thöïc Ñoàng Haønh: To practice both the mind. it operates freely, according to the situation, provisional and the real—Theo Caûnh Ñöùc Truyeàn in a most natural way. At the same time, this Ñaêng Luïc, quyeån XVI, vaø thí duï thöù 5 cuûa Bích power functions in our lives to clarify and settle Nham Luïc, moät hoâm, Tuyeát Phong thöôïng ñöôøng activities and is beneficial to all living things." daïy

chuùng: "Caû quaû ñaát naém laïi lôùn baèng haït luùa Quyeàn Phaùp: Conditional—Expedient— haït gaïo, neùm ñeán tröôùc maët, chaúng hieåu, thuøng Functional—Provisional—Temporary—Phaùp taïm sôn, ñaùnh troáng phoå thænh xem." Thaät tình maø noùi, thôøi thích öùng vôùi nghi cô. Quyeàn chæ cho laõnh vöïc coå nhaân tieáp vaät lôïi sanh coù choã kyø ñaëc. Tuyeát ngoân ngöõ töông ñoái, phöông tieän giôùi haïn, vaø chaân Phong chaúng quaûn gian lao, ba phen leân Ñaàu Töû, lyù theá gian. Theo Sö Phaùp Vaân (467-529), quyeàn chín laàn ñeán Ñoäng Sôn, mang thuøng thoâng muoãng töông öùng vôùi phaøm phu. Nhöng ñoái vôùi Trí Khaûi, goã, ñeán nôi laøm tröôûng trai phaïn, cuõng chæ vì thaáu quyeàn thöïc baát khaû phaân ly vaø beän vaøo nhau; thoaùt vieäc naày. Baát cöù ai coù theå naém giöõ toâng giaùo phaøm Thaùnh cuøng chung trong caû quyeàn laã n thöïc, ñeàu phaûi laø ngöôøi anh linh, chæ vôùi khaû naêng gieát vaø sôû dó phaûi phaân chia ra laøm hai chæ laø moät trong ngöôøi khoâng nhaùy maét môùi ñaùnh lieàn ñoù thaønh nhöõng phöông tieän giaùo thuyeát maø thoâi—The term Phaät. Vì theá chieáu duïng ñoàng thôøi, cuoä n môû cuøng "tentative" refers to the conventional realm of xöôùng, lyù söï khoâng hai, quyeàn thaät ñoàng haønh. language, expedient means, and the worldly truth. Buoâng thaät nghóa laäp quyeàn nghóa; lieàn ñoù caét ñöùt According to Master Fa-yun, "tentative" moïi söï phöùc taïp, thaät khoù cho ngöôøi haäu hoïc sô cô corresponds to the insight of ordinary people. But tìm nôi nöông töïa. Hoâm qua vieäc theá aáy laø baát ñaéc for Chih-I, both "tentative" and "real" are dó. Ngaøy nay vieäc theá aáy laø toäi loãi ñaày trôøi. Neáu laø inseparable and interdependent, ordinary people ngöôøi saùng maét, khoâng ai löøa ñöôïc chuùt naøo. and sages alkie partake in both tentative and the Khoâng saùng maét thì naèm ngay trong mieäng coïp real, and the distinction between them is merely chaúng traùnh khoûi tan thaây maát maïng. Haønh giaû Tu one of expediency. thieàn neân luoân nhôù raèng ngöôøi xöa caâu tuy nhö

theá, yù chaúng nhö theá, troïn khoâng taïo ñaïo lyù ñeå troùi Quyeàn Thöïc Nhò Trí: Temporal and real buoäc ngöôøi. Chính vì vaäy maø Thieàn sö Tuyeát Ñaäu wisdoms—Thöïc trí vaø quyeàn trí (Phaät phaùp chaúng ñaõ nhaéc nhôû: "Trong vaét Taøo Kheâ göông chaúng ra khoûi quyeàn thöïc nhò trí)—The knowledge or nhô." Coù ngöôøi noùi khoâng dính daùng ñeán caâu thoaïi wisdom of reality and that of relative. treân, nhöng söï thaät vaãn laø söï thaät: taâm laëng lieàn laø 1) Quyeàn Trí—Real wisdom: Phaät trí hieän töôïng, göông saùng—According to the Records of the ngöôïc vôùi Phaät trí tuyeät ñoái hay thöïc trí (thoâng Transmission of the Lamp (Ch'uan-Teng-Lu), ñaït veà thöïc töôùng cuûa chö phaùp)—Buddha- Volume XVI, and Pi-Yen-Lu, example 5, one day, wisdom of the phenomenal, in contrast with Zen master Hsueh Feng entered the hall and knowledge of the fundamental or absolute. addressed his community, saying, "Pick up the 2) Thöïc Trí—Temporal wisdom: Söï hieåu bieát whole great earth in your fingers, and it's as big as hay thoâng ñaït veà thöïc töôùng cuûa chö phaùp, ñoái a grain of rice. Throw it down before you: if, like a laïi vôùi quyeàn trí laø söï thoâng ñaït veà söï sai bieät lacquer bucket, you don't understand, I'll beat the cuûa caùc quyeàn phaùp—The knowledge or drum to call everyone to

look." As a matter of wisdom of reality, in contrast with knowledge fact, there was something extraordinary in the way of the relative. this Ancient guided people and benefited beings. Quyeàn Thöïc Töù Cuù: Boán caâu do toâng Thieân Thai He was indefatigably rigorous; three times he laäp ra: taát caû caùc phaùp ñeàu quyeàn; taát caû caùc phaùp climbed Mount T'ou-Tzu, nine times he went to ñeàu thaät; taát caû caùc phaùp ñeàu vöøa quyeàn vöøa thaät; Tung Shan. Wherever he went, he would set up taát caû caùc phaùp ñeàu chaúng phaûi quyeàn chaúng phaûi his lacquer tub and wooden spoon and serve as the thaät—The four phrases of argumentation rice steward, just for the sake of penetrating this established by the T'ien T'ai Sect: all things are matter. Whoever would uphold the teaching of our unreal; all things are real; all things are both real school must be a brave spirited fellow; only with and unreal; all things are neither real nor unreal. the ability to kill a man without blinking an eye Quyeàn Tích: Temporary traces, evidences of the can one become Buddha right where he stands. incarnation of a Buddha in human form. Therefore his illumination and function are Quyeàn Trí: Expedient wisdom—Relative or simultaneous; wrapping up and opening out are temporal wisdom. equal in his preaching. Principle and phenomena 1) Phöông tieän trí—Trí phöông tieän töông ñoái vaø are not two, and he practice both the provisional taïm thôøi—Relative or temporal wisdom. and the real. Letting go off the primary, he sets up 2) See Quyeàn Thöïc Nhò Trí (1). the gate of the secondary meaning; if he were to 3) Quyeàn trí hay trí thoâng ñaït veà phöông phaùp cut off all complications straightaway, it would be cöùu ñoä chuùng sanh: The wisdom or knowledge impossible for late-coming students of elementary of using skillful means for saving others. capabilities to find a resting place. It was this way 4) Tuïc Trí—Trí coù quan heä tôùi phöông tieän giaùo yesterday; the matter couldn't be avoided. It is the vaø hieän töôïng töông ñoái vaø sai bieät — way today too; faults and errors fill the skies. Still, Functionally or relatively perfect and if one is a clear eyed person, he can't be fooled complete wisdom. one bit. Without clear eyes, lying in the mouth of Quyeån Hoäi: Voøng vaây. Trong thieàn, töø naày coù a tiger, one cannot avoid losing one's body and nghóa laø caùc baäc thieàn sö duøng lôøi noùi hay haønh life. Zen practitioners should always remember ñoäng kheùo leùo ñeå traéc nghieäm vaø daãn daét ñoà that ancient virtues' verse is this way, their chuùng—Encirclement or siege. In Zen, the term intention is not like this. They have never made up means Zen masters who use skilful words or principles to bind people. That's why Hsueh-tou actions to test and to guide disciples. said, "In the mirror of Ts'ao Ch'i, absolutely no Quyeát: Nirnaya (skt)—Xaùc ñònh—Determined— dust." Someone says this has nothing to do with Resolution—Quyeát ñònh, moät trong möôøi saùu chaân the above head phrase, but the truth is always the lyù cuûa phaùi Chaùnh Lyù ôû AÁn Ñoä. Quyeát trong thieàn truth: a still mind is the bright mirror itself. laø döùt tröø voïng töôûng vaø nghi hoaëc ñeå ñöôïc minh taâm ngoä tính—One of sixteen kinds of truth of the

Right Method sect (Naiyayika) in India. Quyeát Traïch Phaàn Thieän Caên: Caên laønh cuûa söï Resolution in Zen means to eliminate all doubts hieåu bieát

ñuùng—Wholesome root of correct and discriminations from deluded thoughts, so that ascertainment. practitioner can attain an enlightened mind and Quyeát Traïch Phaàn Töôûng: Nibbedha-bhagiya- realize the true nature (Buddha-nature). sanna (p)—Perceptions conducive to penetration. Quyeát Ñònh: Niscaya (skt)—Samcetana (skt)—To Quyeát Traïch Tueä: Nibbedhikapana (p)—Trí tueä be determined—To make up one's mind—Fixed caû quyeát löïa choïn Thaùnh ñaïo—Wisdom on and settled—To decide—Decision. deciding and choosing the holy way. Quyeát Ñònh Ñòa: Giai ñoaïn quyeát taâm—Stage of Quyeát YÙ Ba La Maät: Aditthana-paramita (skt)—determination. Perfection of determination—Ba La Maät thöù taùm Quyeát Ñònh Haønh Ñòa: Giai ñoaïn tu haønh quyeát trong Thaäp Ba La Maät cuûa Boà Taùt, thöôïng caàu Boà taâm—Stage of determined practice. Ñeà, haï hoùa chuùng sanh—Nguyeän Ba La Maät— Quyeát Ñònh Nghieäp: Viniscita-karman (skt)—See The vow paramita, the eighth of the ten paramitas, Ñònh Nghieäp. a bodhisattva's vow to attain bodhi, and save all Quyeát Ñònh Taïng Luaän: Vinirnita-pitaka-sastra beings to the other shore. (skt)—Name of a work of commentary. Quyùnh Voâ Ñoäc Thoaùt: Khoâng coøn moät yù nieäm Quyeát Ñònh Taâm: Taâm chaéc chaén—Conclusion or traàn tuïc naøo, rieâng töï sieâu thoaùt hay laø thaûn nhieân decision—Mind of certainty. giaûi thoaùt—To attain a self-liberation or a calm Quyeát Ñònh Thöùc: Votthapana-citta (p)— emanicipation by getting rid of all worldly Determining consciousness. thoughts. Quyeát Ñònh Truï: Attainment of powers of Quyùnh Xuaát: Trieät ñeå sieâu thoaùt khoûi khoå ñau correct decision and judgment in the eight and phieàn naõo—To be absolutely free from all nine stages of Bodhisattva. sufferings and afflictions. Quyeát Ñònh Vaõng Sanh Nieäm: Resolve the mind Quyønh Chi Ngoïc Dieäp: Jade branches and leaves to be reborn in the Pure Land—See Taùc Nguyeän (talk of imperial descendants). Moân. Quyeát Lieãu: Döùt tröø nghi hoaëc vaø hieåu roõ thieàn phaùp—To get rid of all doubts and to understand thoroughly Zen methods. R Quyeát Nghi: Giaûi quyeát nhöõng nghi hoaëc: To resolve doubts (doubts solved)—Döùt tröø heát nghi Ra Ñaùt Naüng Naïi Ra Haï Ñaùt Ña: Ratna-mudra- hoaëc: To get rid of all doubts. hasta (skt)—Baûo AÁn Thuû Boà Taùt—Precious-seal Quyeát Taâm Ñaït Quaû Boà Ñeà: Pranidhi (skt)—ÔÛ grasping Bodhisattva. ñaây bao goàm söï quyeát taâm cuûa moät ngöôøi ñeå ñaït Ra Haàu La: See La Haàu La. ñeán quaû Boà Ñeà theo ñuùng trình töï. Ñöùc Thích Ca Raøng Buoäc Vaø Giaûi Thoaùt: Bondage and Maâu Ni ñaõ naêm laàn coù quyeát taâm naày trong quaù freedom from bondage—Theo Kinh Duy Ma Caät, nhieàu kieáp soáng cuûa ngaøi—This consists in a khi Vaên Thuø Sö Lôïi Boà Taùt vaâng meänh Phaät ñeán being's resolving to attain Bodhi in due course. thaêm beänh cö só Duy Ma Caät, Duy Ma Caät ñaõ Sakyamuni took this resolution five times in the nhaén nhuû caùc vò Boà Taùt laø khoâng neân khôûi nhöõng course of his many existences as the ancient söï raøng buoäc—According to the Vimalakirti Sutra, Sakyamuni Buddha, whose life extended over when Manjusri Bodhisattva obeyed the Buddha's aeons. command to call on Vimalakirti to enquire after Quyeát Taâm Saét Ñaù: Adamantine determination. his health, Vimalakiriti reminded that a Quyeát Traïch: Quyeát ñoaùn vaø löïa choïn (chæ

coù Bodhisattva should not tie himself up (with wrong Thaùnh ñaïo môùi giuùp ñöôïc ta quyeát ñoaùn hoaøi nghi views). vaø bieän bieät Töù Ñeá)—Deciding and choosing (only Sao goïi laø raøng buoäc? Sao goïi laø giaûi thoaùt? Holy Way or Buddhism can help us decide doubts Tham ñaém nôi thieàn vò laø Boà Taùt bò raøng buoäc. and distinguish the Four Noble Truths). Duøng phöông tieän thoï sanh laø Boà Taùt ñöôïc

giaûi thoaùt. Laïi khoâng coù phöông tieän hueä thì methods unsupported by wisdom? It is buoäc, coù phöông tieän hueä thì giaûi thoaùt, khoâng bondage caused by a Bodhisattva's lack of hueä phöông tieän thì buoäc, coù hueä phöông tieän determination to keep from desire, anger, thì giaûi—What is tying and what is untying? perverse views and other troubles (klesa) Clinging to serenity (dhyana) is a while planting all wisdom roots. This is called Bodhisattva's bondage, but his expedient bondage by expedient methods which lack rebirth (for the salvation of others) is freedom wisdom. from bondage. Further, he is held in bondage Sao goïi laø coù hueä phöông tieän thì giaûi? Laø xa by wisdom which lacks expedient methods lìa caùc thöù phieàn naõo, tham duïc, saân haän, taø (upaya), but is liberated by wisdom supported kieán, vaân vaân maø vun troàng caùc coäi coâng ñöùc, by expedient device; he is (also) held in hoài höôùng Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc, bondage by expedient methods which are not ñoù laø coù hueä phöông tieän thì giaûi—What is upheld by wisdom but is liberated by liberation by expedient methods sustained by expedient methods backed by wisdom. wisdom? It is liberation won by a Bodhisattva Sao goïi laø khoâng coù phöông tieän thì buoäc? Boà who keeps from desire, anger, perverse views Taùt duøng aùi kieân trang nghieâm Phaät ñoä, thaønh and other troubles (klesa) while planting all töïu chuùng sanh ôû trong phaùp Khoâng, voâ töôùng, virtuous roots which he dedicates to his voâ taùc maø ñieàu phuïc laáy mình, ñoù laø khoâng coù realization of supreme enlightenment. This is phöông tieän hueä thì buoäc—What is bondage called liberation by expedient methods by wisdom unsupported by expedient sustained by wisdom. methods? It is bondage caused by the Raøng Buoäc Vöøa Phaùt Sinh: A fetter has arisen. Bodhisattva's desire to embellish the Buddha Raûy Nöôùc Thaùnh: Ngoaïi ñaïo cho raèng moïi toäi loãi land (with merits) in order to bring living coù theå ñöôïc röûa saïch hoaëc hoï coù theå ñöôïc ban beings to perfection while practicing for his phuùc neáu ñeå cho moät vò chuû chaên röôùi caùi goïi laø self-control (the three gates to nirvana, nöôùc thaùnh leân thaân mình—Externalists believe namely,) voidness, formlessness and that sins can be washed away or they can be inactivity. This is called bondage by wisdom blessed by letting a religious person to sprinkle so unsupported by expedient methods (upaya). called holy water on their body. Sao goïi laø coù phöông tieän hueä thì giaûi? Boà Taùt Reøn Luyeän Ñaïo Ñöùc Vaø Tinh Thaàn: Cultivation khoâng duøng aùi kieán trang nghieâm Phaät ñoä, of moral and spiritual growth thaønh töïu chuùng sanh, ôû trong phaùp 'khoâng,' Rôi Vaøo Ñoaïn Kieán: To fall into "Nihilism." 'voâ töôùng,' 'voâ taùc' ñieàu phuïc laáy mình, Roàng Ñoäc: Ñoäc long—Ferocious dragons. khoâng nhaøm chaùn moûi meät, ñoù laø coù phöông Roäng Raõi Trang Nghieâm: Spacious and beautiful tieän hueä thì giaûi—What is liberation by adorned. wisdom backed by

expedient methods? It is Ruøa Muø: See Manh Quy. liberation achieved in the absence of desire to Röøng Chö Thieân: Devavana (p)—Thieân Laâm— embellish the Buddha land (with merits) in Forest of devas. order to bring living beings to perfection, Röøng Haïnh Phuùc Kinh: Subhaga-sutta (p)—Sutra while practicing unremittingly for his self- on the Forest of Happiness—Kinh Röøng Haïnh control (the three gates to nirvana, namely) Phuùc. voidness, formlessness and inactivity. This is Röøng Kieám: Forest of knives—See Kieám Laâm. called liberation by wisdom supported by Röøng Saâu Nuùi Thaúm: Deep forest and high expedient methods (upaya). mountain. Sao goïi laø khoâng coù phöông tieän hueä thì buoäc? Röøng Ta La Song Thoï: Salavana (skt)—The Boà Taùt truï nôi caùc moùn phieàn naõo, tham duïc, forest of sala trees—See Sa La Laâm. saân haän, taø kieán, vaân vaân maø troàng caùc coäi coâng ñöùc, ñoù laø khoâng coù hueä phöông tieän thì buoäc—What is bondage by expedient

member or novice of the monastic community who S has taken the novice vows. In most traditions, the minimum age for this ordination is seven, Sa Baø: Saha (skt)—Coøn goïi laø Sa Ha Laâu Ña, hay however, some monasteries accept younger Saùch Ha, nghóa laø chòu ñöïng hay nhaãn ñoä; nôi coù children to be ordained as long as the person ñaày ñuû thieän aùc, cuõng laø nôi maø chuùng sanh luoân obtains the permission from his parents. The chòu caûnh luaân hoài sanh töû, ñöôïc chia laøm tam novice ordination includes a formal ceremony of giôùi—That which bears, the earth, interpreted as recitation of the refuge prayer and agreement to bearing, enduring; the place of good and evil; a uphold the “Sramanera precepts” (ten precepts). universe, or great chiliocosm, where all are The novice’s head is shaved, and he is given three subject to transmigration and which a Buddha robes and a begging-bowl, following which the transforms; it is divided into three regions and novice is assigned an “acarya” (teacher) and a Mahabrahma Sahampati is its lord. “upadhyaya” (preceptor). The novice can only Sa Baø Baø: Sahassakkha (skt)—Teân khaùc cuûa vua receive the full ordination of a Bhiksu after he is trôøi Ñeá Thích—Another name of Indra. twenty years of age. A novice receives the Sa Baø Ha: Svaha (skt)—Chöõ cuoái trong moãi baøi teaching from an accomplished instructor, who in chuù—Hail!—The last word in any mantra—A turn has been trained by another master, and thus, Brahminical salutation at the end of a sacrifice. in theory at least the chain extends to the Buddha Sa Baø Theá Giôùi: Saha-loka-dhatu (skt)—Saha himself. A novice though a beginner, but he may World—The world of human beings—The world. become an arhat, so not to treat him lightly. Sa Di: Sramanera (s&p)—Shami (jap)—Sami 1) Caàn Saùch Nam: Ngöôøi nam caàn cuø coá gaéng (kor)—Thaát Ma Na Y Laïc Ca—Thaát La Ma Ni tuaân theo lôøi chæ daïy cuûa caùc baäc ñaïi Taên g— La—Sa Di laø ngöôøi nam môùi tu, coøn ñang taäp giöõ A Zealous Man who zealously listen to the nhöõng giôùi khinh vaø möôøi giôùi sa Di. Coøn goïi laø instructions of great monks. Caàn Saùch Nam hay ngöôøi nam caàn cuø chaêm gaéng 2) Thaát La Ma Ni La: Ngöôøi tu haønh caàu tòch tuaân theo lôøi chæ daïy cuûa caùc baäc ñaïi Taêng. tònh vieân maõn hay ngöôøi tu haønh caàu Nieát Baøn Thöôøng thì sa di laø moät thaønh vieân môùi hay ngöôøi Tòch Tònh—One who seek rest or one who môùi tu cuûa Taêng giaø vaø phaûi

thoï giôùi sa di. Trong seeks the peace of nirvana. haàu heát caùc tröôøng phaùi, tuoåi toái thieåu cho sa di laø Sa Di Cao: Sramanera Kao—Khi coøn laø moät chuù baûy tuoåi, tuy nhieân vaøi töï vieän nhaän nhöõng ñöùa treû tieåu, luùc Sa Di Cao chöa thoï giôùi cuï tuùc, moät hoâm hôn mieãn laø coù söï ñoàng yù cuûa cha meï. Leã thoï giôùi ñeán tìm Döôïc Sôn. Döôïc Sôn noùi: "Chuù ôû ñaâu tôùi?" sa di bao goàm leã tuïng kinh caàu nguyeän quy-y vaø Sa Di Cao ñaùp: "Baåm töø Nam Nhaïc tôùi." Döôïc Sôn thoï möôøi giôùi. Roài leã thí phaùt (caïo ñaàu), phaùt ba boä hoûi: "Ñeå ñi ñaâu?" Sa Di Cao ñaùp: "Ñi Giang Laêng y vaø moät baùt khaát thöïc, sau ñoù ngöôøi sa di ñöôïc chæ thoï giôùi." Döôïc Sôn laïi hoûi: "Thoï giôùi tính chuyeän ñònh cho moät vò giaùo thoï vaø y chæ sö. Ngöôøi sa di laøm gì?" Sa Di Cao ñaùp: "Tính chuyeän giaûi thoaùt chæ ñöôïc thoï giôùi Tyø Kheo sau 20 tuoåi maø thoâi. khoûi voøng soáng cheát." Döôïc Sôn nhìn leân töôïng Moät vò Sa Di thoï nhaän giaùo phaùp töø moät vò thaày ñaõ Phaät Thích Ca vaø hoûi: "Coù moät ngöôøi khoâng heà thoï thaønh töïu, thöôøng thì vò thaày naøy cuõng ñaõ ñöôïc giôùi maø cuõng thoaùt voøng soáng cheát, chuù coù bieát huaán ñaïo bôûi moät vò thaày khaùc, vaø nhö vaäy, treân lyù khoâng?" Nhaân ñoù Sa Di Cao ñaïi ngoä. Ñieàu naøy thuyeát ít nhaát heä thoáng naøy keùo daøi ra töø thôøi cuûa cho thaáy Döôïc Sôn khoâng duøng thuû ñoaïn hay Ñöùc Phaät. Sa Di tuy nhoû, nhöng coù theå thaønh baäc phöông phaùp rieâng bieät naøo giuùp cho taâm trí cuûa Thaùnh, neân khoâng theå khinh thöôøng—Sramanera ñeä töû coù theå ñöôïc chín muoài cho chöùng nghieäm. is a male observer of the minor commandments Ngaøi ñaõ vì Sa Di Cao, tuøy cô duyeân maø baøy toû (caùc giôùi khinh). Sramanera is the lowest rank of a Thieàn baèng nhöõng ñöôøng loái thöïc tieãn nhaát. Thaät person cultivating the way. He must keep properly vaäy, Thieàn khoâng phaûi laø troø hyù luaän maø laø moät söï ten precepts. Also called a Zealoues Man or a thöïc soáng ñoäng, söï thöïc lieân heä maät thieát vôùi chính man who zealously listens to the instructions of söï soáng. Caùc thieàn sö thöôøng hay lôïi duïng moïi cô great monks. Usually, a sramanera is a new hoäi trong ñôøi soáng haèng ngaøy. Trong tröôøng hôïp

naøy, Döôïc Sôn ñaõ duøng "aûnh töôïng cuûa ñöùc Thích not to have sexual intercourse; not to lie or speak Ca" ñeå ñaùnh thöùc yù thöùc cuûa ñoà ñeä mình tröôùc evil; not to drink wine; not to decorate oneself chaân lyù cuûa Thieàn—When Sramanera Kao was with flowers, nor utilize cosmetologic powder, nor still a novice and not yet fully ordained, he came use perfumes; not to sing or dance; not to occupy to Yao-shan. Yao-shan said, "Where are you high chairs high beds; not to eat out of regulation from?" Sramanera Kao replied, "From Nan-yueh, hours; and not to possess money, gold, silver, and sir." Yao-shan asked, "Where are you going?" wealth. Sramanera Kao replied, "To Chiang-ling for Sa Di Thaäp Giôùi: Ten precepts of Sramanera— ordination." Yao-shan asked again, "What is your See Giôùi Sa Di. idea in getting ordained?" Sramanera Kao replied, Sa Ña Baø Ha: Sadvahana, or Satavahana (skt)— "I wish to be free from birth and death." Yao-shan Teân cuûa moät vò thí chuû hoaøng toäc cuûa ngaøi Long looked up the statue of Sakyamuni Buddha and Thoï—Name of a royal patron of Nagarjuna. asked Sramanera Kao, "Do you know there is one Sa Ña Baø Ha Vöông: Satavahana (skt)—Baûo who, even without being

ordained, is free from Haønh Vöông—See Daãn Chaùnh Vöông. birth and death?" This made Sramanera Kao wake Sa Ña Caùt Lyù: Satakri (skt)—Teân cuûa moät trong to the truth of Zen. This shows us that Yao-shan nhöõng vò töôùng cuûa loaøi Daï Xoa—Name of one of used no special contrivance or method by which the yaksa generals. the mind of the disciple could be matured for the Sa Ña Kyø Lyù: Satagiri (skt)—Oai Thaàn—Awe- experience. As a matter of fact, Zen is not a inspiring spirits—Awe-inspiring gods. conceptual plaything with them but a vital fact Sa Ñeå Daõ: Satya or Satyata (skt)—Dòch laø "Ñeá" which intimately concerned life itself. Zen masters coù nghóa laø chaéc chaén hay ñuùng söï thaät—Truth. usually make use of every opportunity in their Sa Ñoä: Sadhu (skt)—Thieän laønh—Good— daily life. In this case, Yao-shan used "the statue Virtuous—Perfect—A sage—A saint. of Sakyamuni Buddha" to demonstrate Zen in Sa Giaø Ñaø: Svagata (skt)—Sagata (p)—Susvagata most practical ways for the sake of Sramanera (skt)—Sa Yeát Ñaø—Thieän lai (lôøi ñeå chaøo hoûi)— Kao's enlightenment. Welcome, or well-come, a term of salutation. Sa Di Ñaïo Haàu: Moät ngöôøi môùi tu, chöa ñuû tuoåi Sa Giôùi: Haèng haø sa soá theá giôùi hay theá giôùi nhieàu ñeå thoï giôùi ñaøn—A novice monk who is not old nhö caùt soâng Haèng—Worlds as numerous as the enough to be ordained. sand of Ganges. Sa Di Giôùi: Caàn Saùch Luaät Nghi—Möôøi giôùi Sa Sa Ha: Saha (skt)—Coøn goïi laø Sa Baø hay Ta Baø, Di—The ten commandments taken by the theá giôùi Ta baø cuûa chuùng ta hieän taïi—Saha sramanera—See Giôùi Sa Di. world—The world around us—The present world. Sa Di Ni: Sramanerika (s&p)—Thaát La Ma Na Lí Sa Khaû Ñeá: Sakti (skt)—Xaù Chi—The wife or Ca—Caàn Saùch Nöõ—Nöõ tu môùi gia nhaäp giaùo ñoaøn female energy of a deity, maybe of Indra—Vôï Phaät giaùo, nguôøi trì giöõ möôøi giôùi khinh—A cuûa moät chö Thieân, coù leõ laø cuûa vua Trôøi Ñeá zealous woman, devoted—A female observer of Thích. the minor commandments (caùc giôùi khinh)—A Sa Höõu: Gitamitra (skt)—Kyø Ña Maät—Ca Höõu— female religious novice who has taken a vow to Kyø Maät Ña—See Chæ Ña Maät. obey the ten commandments. Sa Kieáp: Haèng sa soá kieáp—Kalpas countless as Sa Di Ni Giôùi: Möôøi giôùi Sa Di Ni: Khoâng saùt the sands of Ganges. sanh; khoâng troäm ñaïo; khoâng daâm duïc; khoâng laùo Sa Kieät La: Sagara (skt)—Ocean—Bieån— xöôïc; khoâng uoáng röôïu; khoâng ghim hoa treân ñaàu, Ocean—Ocean of nagas—See Haøm Haûi. khoâng doài phaán, khoâng xöùc daàu; khoâng ca haùt, Sa Kieät La Long Vöông: Sagara-naga-raja khoâng khieâu vuõ nhö kyû nöõ daâm nöõ; khoâng ngoài (skt)—Sa caét Long vöông—See Nhò Thaäp Thieân gheá cao, khoâng naèm giöôøng roäng; khoâng aên quaù Vöông. ngoï; khoâng caát giöõ tieàn, vaøng baïc, cuûa caûi—The Sa La: Sala (skt)—Caây Ta La—Sala tree—The ten commandments (precepts) taken by a teak tree. sramanerika: Not to kill living beings; not to steal;

Sa La Ba (1259-1314): Saraba (skt)—Teân cuûa moät chính xaùc khoâng ai roõ—An ancient kingdom or vò danh Taêng Trung Hoa vaøo thôøi nhaø Nguyeân province in India, exact position is unknown. (1280-1368). Ngöôøi ta noùi Sö laø ngöôøi Taây Taïng, Sa La Sa: Sarasa (skt)—Moät loaøi chim seáu beân nhöng du haønh sang Trung Hoa ñeå truyeàn baù giaùo AÁn Ñoä—The Indian crane. thuyeát Maät toâng khi Sö coøn

raát treû vaø löu laïi ñaây Sa La Sa Ñieån Ca Laân Ñeà: See Sa La Ca Laân cho ñeán khi thò tòch vaøo naêm 1314—Name of a Ñeà. Chinese famous monk who lived in the Yuan Sa La Sa Laân Ñeà: See Sa La Ca Laân Ñeà. Dynasty in China. It is said that he came from Sa La Song Thoï: Ta la song thoï (hai caây Ta La Tibet, but traveled to China to spread the Tantric song ñoâi), nôi Phaät ñaõ nhaäp Nieát baøn —The twine teachings when he was very young and stayed trees in the grove in which Sakyamuni entered there until he passed away in 1314. nirvana. Sa La Ca Laân Ñeà: Sarasa-karanda (skt)—Sa La Sa La Song Thuï: See Sa La Song Thoï. Sa Laân Ñeà—The Indian crane—Moät loaøi chim seáu Sa La Thoï: Caây Ta La—Sala tree. beân AÁn Ñoä. Sa La Thoï Vöông: Salendra-raja (skt)—Danh Sa La Caáp Ña: Salagupta (skt)—Teân cuûa moät vò hieäu cuûa ngaøi Dieäu Trang Nghieâm Vöông vò lai danh Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng (618- thaønh Phaät coù danh hieäu laø Sa La Thuï Vöông Nhö 907). Sö laø moät trong nhöõng ñeä töû noåi troäi nhaát cuûa Lai, ngaøi cuõng laø cha cuûa ngaøi Quaùn AÂm —A title Sö Thieän Ñaïo. Sö ñaõ töøng du haønh sang AÁn Ñoä vaø of Salendra-raja Buddha, or Subhavyuha, father of löu laïi ñaây ba naêm ñeå hoïc ñaïo vôùi raát nhieàu baäc Kuan-Yin. thaày xuaát saéc thôøi ñoù; sau ñoù Sö trôû veà Trung Hoa Sa La Vöông: Salaraja (skt)—Danh hieäu cuûa hoaèng döông Phaät phaùp—Name of a Chinese Phaät—A title of the Buddha. famous monk who lived in the T'ang Dynasty in Sa Laïc Ca: Charaka (skt)—Theo Eitel trong China. He was one of the most eminent disciples Trung Anh Phaät Hoïc Töø Ñieån, ñaây laø teân cuûa moät of Master Shan Tao. He used to travel to India and tònh xaù trong thaønh Ca Taát Thí—According to stayed there for three years to study under a Eitel in The Dictionary of Chinese-English variety of best Indian masters at the time; then he Buddhist Terms composed by Professor Soothill, returned to China to spread the Buddha-dharma. this is the name of a monastery in Kapisa. Sa La Ha : Saraha (skt)—Teân cuûa moät trong 84 vò Sa Loä Ña La: Srotra (skt)—Nhó caên—The ear. ñaïi thaønh töïu giaû ôû AÁn Ñoä, ngöôøi noåi tieáng vôùi Sa Ma: Samaveda (skt)—Saùch thöù ba trong boä nhöõng baøi ca veà ñaïi thuû aán—Name of one of kinh Veä Ñaø—The third of the Vedas, containing eighty-four great achievers (maha-siddhas) in the hymns. India who was known for his songs about Sa Ma Ñeá: Sammatiya (skt)—Chaùnh Löôïng Boä, mahamudra. moät trong 18 toâng Tieåu Thöøa—One of the Sa La Hoa: Boâng cuûa caây Ta La—Flowers of the eighteen Hinayana sects. Sala tree (the teak tree). Sa Ma La: Smara (skt)—Kyù öùc—Recollection— Sa La Laâm: Salavana (skt)—Röøng caây Ta La Remembrance. Song Thoï gaàn thaønh Caâu Thi Na, nôi maø Ñöùc Phaät Sa Ma Pheä Ñaø: Samaveda (skt)—Samhita (skt)— ngoài vaøo giöõa hai haøng caây roài thò tòch (thaønh Caâu Sa Ma—Ca Vònh Veä Ñaø—Tam Ma Bì Ñeà—Ta Thi Na coøn coù teân laø Giaùc thaønh. Thaønh coù ba goùc Ma Veä Ñaø—Quyeån kinh thöù ba trong boán quyeån neân goïi laø giaùc, cuõng goïi laø ngöu giaùc vì coù nhöõng kinh Veä Ñaø, goàm nhöõng baøi ca trong khi haønh leã— caây Ta La moïc song ñoâi. Sau khi Ñöùc Phaät thò tòch The third of four books of Veda, containing the thì coù 4 caây khoâ heùo, coøn laïi 4 caây coøn töôi)—The hymns. forest of sala trees, or the grove of Sala trees near Sa Ma Tha: Samatha bhavana (p)—Tu Chæ— Kusinagara, the reputed place

of the Buddha's Thieàn vaéng laëng—Haønh thieàn theo boán möôi ñeà death. muïc nhaèm muïc ñích ñaït ñöôïc taâm vaéng laëng. Söï Sa La Leâ Phaát: Salaribhu (skt)—Teân cuûa moät bình an do cheá ngöï ñöôïc moät soá phieàn naõo vaø vöông quoác hay moät tænh coå cuûa AÁn Ñoä, maø vò trí chöôùng ngaïi—Meditation on tranquility, a method

of contemplation on forty objects to acquire the epithet used to call the Buddha—See Thích Ca mind of tranquility. Maâu Ni Phaät. Sa Maïn Ñaø La: Maïn ñaø la baèng caùt—Sand Sa Moân Giôùi: Commandments for Sramana—See Mandala. Cuï Tuùc Giôùi. Sa Moân: Sramana (skt)—Shamon (jap)—Ta Sa Moân Löôïng: Sramana Liang—See Löôïng Sa Moân—Tang Moân—Baø Moân—Sa Moân Na—Xaù La Moân. Ma Na—Thaát La Ma Na—Sa Ca Maõn Nang— Sa Moân Nhò Chuûng: Hai loaïi Sa Moân—Two kinds Thaát Ma Na Naõ—Nhaø tu Phaät giaùo, töø boû gia ñình, of Sammatiya: töø boû duïc voïng, coá coâng tu haønh vaø thanh baàn tònh 1) Chaùnh meänh sa moân: Monk who makes his chí—Buddhist monk or Buddhist priest who have living by mendicancy (right livelihood for a left their families, quitted the passions and have monk). the toilful achievement (coâng lao tu haønh). 2) Taø meänh sa moân: Monk who works for a Diligent quieting (Caàn töùc) of the mind and the living (improper way of living). passions, Purity of mind (tònh chí) and poverty Sa Moân Quaû: The fruit, or rebirth resulting from (baàn ñaïo). the practices of the sramana. 1) Xuaát gia ly duïc: Who have left their families Sa Moân Thoáng: Vò Taêng Thoáng caùc Taêng Ñoà and forsaken all the passions. trong nöôùc, ñöôïc boå nhaäm bôûi caùc vua ñôøi nhaø 2) Khoâng coøn bò ngoaïi traàn loâi cuoán: Who are Nguïy—The national superintendent of archbishop uncontaminated by outward attractions. over the Order appointed under Wei dynasty. 3) Thöông xoùt chuùng sanh moïi loaøi vaø khoâng coøn Sa Na Lò Ca: Sannagarika (skt)—See Maät Laâm ueá tröôïc: Who are merciful to all and impure Sôn Boä. to none. Sa Na Lôïi Ca: Sannagarika (skt)—Maät Laâm Sôn 4) Khoâng coøn quaù vui vì haïnh phuùc hay quaù Boä—Moät trong 18 toâng phaùi Tieåu Thöøa —One of buoàn vì khoå ñau: Who are not elated by joy the eighteen Hinayana sects. nor harrowed by distress. Sa Taâm: Haèng haø sa soá taâm—Mind like sand in its 5) Kham nhaãn chòu ñöïng baát cöù thöù gì coù theå xaûy countless functionings. ñeán: Who are able to bear whatever may Sa Thaïch Taäp: Shaseki-shuâ (jap)—Teân cuûa moät come. boä luaän "Goùp Nhaët Caùt Ñaù" cuûa Nhaät Baûn goàm 6) Thanh baàn: Poverty. möôøi chöông, ñöôïc Thieàn sö Laâm Teá Nhaät Baûn laø 7) Tònh taâm: Purity of mind. Mujuâ Doâgyoâ bieân soaïn vaø hoaøn thaønh vaøo naêm 8) Caàn töùc (chuyeân caàn vaø tòch tónh nôi taâm 1283. Noäi dung vaên baûn chöùa ñöïng nhöõng caâu khoâng coøn duïc voïng): Diligent quieting—chuyeän Phaät giaùo. Robert E. Morrell ñaõ xuaát baûn Quieting of the mind and the passions. baûn dòch tieáng Anh, do nhaø xuaát baûn Sunny Press 9) Thaønh töïu khoå haïnh: Toilful achievement. phaùt haønh vaøo naêm 1985—Collection of Sand and 10) Tu haønh khoå haïnh: Ascetics of all kinds. Stone, name of a Japanese work of commentary in 11) Nhaø tu Phaät giaùo, töø boû gia ñình, töø boû duïc ten sections compiled by the Japanese Rinzai voïng, coá coâng tu haønh vaø thanh baàn tònh chí:

monk Mujuâ Doâgyoâ (1226-1313) and completed in Buddhist monk or Buddhist priest who have 1283. The text contains a series of popular left their families, quitted the passions and Buddhist stories. Robert E. Morrell has published have the toilful achievement (coâng lao tu an English translation under the title "Sand and haønh). Diligent quieting (Caàn töùc) of the mind Pebbles," Sunny Press, 1985. and the passions, Purity of mind (tònh chí) and Sa Trung Thuû Du: Laáy daàu trong caùt, yù chæ vieäc poverty (baàn ñaïo). laøm voâ caên cöù luoáng coâng voâ ích—To get oil from Sa Moân Baát Kính Vöông Giaû Luaän: Ordained the sand, implies baseless and wasteful task. Buddhists Do Not Have to Honor Royalty—See Sa Tyø Ca La: Kapila (skt)—Coù leõ laø Taêng Kyø Sa Luaän Sa Moân Baát Kính Vöông Giaû. Tyø Ca La, teân cuûa vò ngoaïi ñaïo ñaõ saùng laäp ra phaùi Sa Moân Coà Ñaøm: Samana-Gotama (skt)—Moät Soá Luaän Sö—Possibly Sankhya Kapila, the danh hieäu moät soá ngöôøi duøng ñeå goïi ñöùc Phaät—An founder of the sankhya philosophy.

Sa Yeát Ñaø: Svagata (skt)—Thieän lai (lôøi ñeå chaøo Sai Bieät Caûnh Giôùi Taäp Khí: Taäp khí cuûa nhöõng hoûi)—Well-come, a term of salutation. caûnh giôùi sai bieät—The habit energy of various Saùch Chaân Phaùp Thí Thieàn Sö: Zen master Ts'eâ- differentiations of state. cheân Fa-Si—See Qui Toâng Saùch Chaân Thieàn Sö. Sai Bieät Chi Töôùng: Ñaëc tính cuûa söï phaân bieät— Saùch Chaân Qui Toâng Thieàn Sö: Kiso Sakushin Characteristics of differentiation. (jap)—Kuei-tsung Ts'eâ-cheân (Wade-Giles Sai Bieät Chöùng: Söï chöùng cuûa sai bieät—Witness Chinese)—Guizong Cezhen (Pinyin Chinese)— of distinction. See Qui Toâng Saùch Chaân Thieàn Sö. Sai Bieät Duyeân: Different circumstances—Ngöôøi Saùch Ngaïn Chu Löông (1501-1579): Teân cuûa moät tu haønh luùc naøo cuõng ñöôïc chö Phaät, chö Boà Taùt Thieàn sö Nhaät Baûn, thuoäc toâng Laâm Teá, soáng vaøo hoùa ñoä töø luùc môùi phaùt taâm cho ñeán luùc thaønh theá kyû thöù XVI—Name of a Japanese Zen master Phaät. Trong suoát thôøi gian ñoù chuùng sanh gaëp gôõ of the Lin Chi Sect, who lived in sixteenth hay töôûng nhôù ñeán caùc Ngaøi ñeàu ñöôïc caùc Ngaøi century. keát laøm quyeán thuoäc hoaëc daãn daét. Chö Phaät hoaëc Saùch Nhó Ba Thaû Thích Ca Sinh (1002-1062): chö Boà Taùt coù theå thò hieän hoaëc laøm thaân cha meï Zurpo-che sakyahbyun-gnas (tib)—Teân cuûa moät vò hay thaân thuoäc. Ñoâi khi caùc Ngaøi haï mình laøm keû danh Taêng Taây Taïng vaøo theá kyû thöù XI. Sö laø moät toâi tôù. Ñoâi khi laøm baïn höõu hay laøm keû oan gia trong nhöõng ngöôøi ñaõ saùng laäp ra phaùi Ninh Maõ, duøng nhieáp phaùp ñeå giaùo hoùa, nhöõng sai bieät moät trong nhöõng tröôøng phaùi chính cuûa Phaät giaùo duyeân nhö vaäy raát nhieàu). Taây Taïng—Name of a Tibetan famous monk in Sai Bieät Haønh: Differentiation in practices. eleventh century. He was one of the founders of Sai Bieät Meâ Laàm: Misled or misconducted. the Nyingma, one of the major schools of Tibetan Sai Bieät Phaåm Loaïi: Söï phaân bieät do phaåm loaïi— Buddhism. Differentiation into categories and types. Saùch Phaïn Tieàn: Ñoøi tieàn côm, yù noùi thieàn taêng ñi Sai Bieät Phaân Bieät: Phaân bieät caùc söï khaùc bieät— haønh cöôùc maø khoâng tham hoïc, khoâng thu ñöôïc Discrimination of distinctions. keát quaû gì, chæ toán côm cuûa thí chuû, ñeán cheát bò Sai Bieät Trí: Knowledge of variety—Ñaây laø loaïi Dieâm vöông ñoøi

tieàn côm—To receive a bill for trí hieåu bieát söï sai bieät cuûa caùc hieän töôïng—This the boarding fee. In Zen, the term implies is the knowledge of the variety of phenomena. wandering monks who don't try to seek for Sai Bieät Töôùng: Söï töôûng töôïng: instructions, don't get any result, only waste the Prabhedanayalakshana or Parikalpita (skt)— donation from almsgivers; after death, King of hell Imagination—Khía caïnh cuûa söï ñaëc thuø sinh khôûi will send a bill for boarding fee. töø söï töôûng töôïng sai laàm—The aspect of Saùch Saùch: Daùng veû nhanh nheïn—To have a individuation arising from false imagination. lively gait. Sai Chi Haøo Ly, Maäu Dó Thieân Lyù: Sai moät ly ñi Saùch Thaùnh: Sacred Books. moät daëm—Sai laàm nhoû tôi nhö caùi loâng tô coù theå Saùch Thoaïi: Phaùp ngöõ thieàn sö thöôøng noùi tröôùc laøm cho mình laïc ñi caû ngaøn daëm—A miss is as khi thöôïng ñöôøng thuyeát phaùp (nhaèm giuùp ñeä töû coù good as a mile, or the slightest divergence can thì giôø suy gaãm nhöõng gì maø caùc ngaøi seõ noùi)—A lead one far astray. short dharma-talk that Zen masters usually brief Sai Ña La: Ksetra (skt)—Ñaát—Land—region— their disciples before entering the dharma hall to Country. preach. Sai La Ba Ni: Ksarapaniya (skt)—1) Moät loaïi chaát Saùch Tu: To stimulate—To cultivation of the loûng coù chöùa chaát kieàm chua aên da tay: Alkaline good; to keep oneself up to the mark. water, caustic liquid; 2) Moät loaïi y aùo: A kind of Saùch Töû: Quyeån saùch—A book. garment. Sai Bieät: Pariccheda (skt)—Vivesa (skt)—Sai bieät Sai Lôïi Ni Ca: Ksirinika (skt)—Moät loaïi caây coù hay khaùc bieät, hay söï phaân bieät, ñoái laïi vôùi “bình muû—A sap-bearing tree. ñaúng.”—Difference—Discrimination—Opposite Sai Moät Li, Ñi Ngaøn Daäm: If you are off track by of on the level. a thousandth of an inch, you are a thousand miles away from your destination.

Saùi Beänh Baát Giaû Loâ Ñaø Döôïc: Trò beänh khoâng Ni—To repent or regret for error and seek nhôø ñeán thuoác Loâ Ñaø, yù noùi neáu ñuùng thuoác, chæ forgiveness, or to ask for pardon. It especially caàn moät löôïng nhoû laø coù hieäu quaû—When treating refers to the regular confessional service for a disease, one only needs a small amount of good monks and nuns—See Saùm Hoái. medications to recover. Saùm Hoái: Ksama (skt)—Parisuddhi (skt)—Sange Saùi Saùi Laïc Laïc: Taâm khoâng meâ hoaëc. Taâm (jap)—Repentance (confession and reform)— khoâng chaáp tröôùc baát cöù thöù gì, maø ngöôïc laïi, noù Remorse—Confession and reform—Saùm hoái xa lìa moïi troùi buoäc vaø oâ nhieãm—The term means nghieäp chöôùng—Saùm nghóa laø saùm tröø caùi loãi laàm the mind is not deluded and confused. The mind is xöa, caûm thaáy hoå theïn vôùi nhöõng loãi laàm ñaõ phaïm not attached to anything; on the contrary, it phaûi trong quaù khöù. Hoái laø caûi söûa, quyeát taâm söûa completely abandons all bondages and ñoåi ñeå khoâng coøn taùi phaïm nöõa. Saùm hoái hay Saùm defilements. ma coù nghóa laø thaân neân kieân trì nhaãn naïi noùi ra Saùi Thuûy: Raûy nöôùc—To sprinkle the water. nhöõng loãi laàm cuûa mình, vaø thænh caàu tieàn nhaân tha Saùi Thuûy Bình: Vase of sweet dew—See Saùi thöù. Hôn nöõa, saùm hoái laø söï thuù loãi veà nhöõng haønh Thuûy Quan AÂm. ñoäng ñaõ qua cuûa mình, nhöõng sai laàm veà vaät lyù vaø Saùi Thuûy Quan AÂm: Moät trong 33 vò

Quan AÂm, taâm lyù, taâm ta ñöôïc thanh tònh do söï saùm hoái nhö tay phaûi caàm bình raûy nöôùc cam loà—One of the vaäy, vaø vì noù giaûi thoaùt cho ta khoûi moät caûm giaùc thirty-three forms of Kuan-Yin, who holds a vase toäi loãi neân ta caûm thaáy deã chòu hôn. Saùm hoái hay of sweet-dew in his right hand. Saùm ma coù nghóa laø thaân noùi ra nhöõng loãi laàm cuûa Saùi Thuûy Quaùn Ñaûnh: Theo truyeàn thoáng Maät mình, phaùt taâm hoå theïn aên naên, ñem ba nghieäp Giaùo, chö Phaät quaùn ñaûnh ñeä töû baèng caùch raûi thaân khaåu yù ra maø chí thaønh saùm hoái. Saùm hoái laø nöôùc leân ñaàu cuûa vò aáy—According to the Tantric moät trong nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi Tradition, Buddhas baptizes a disciple by giaùc, vì nhôø ñoù maø noäi taâm chuùng ta luoân ñöôïc goäi sprinkling the head with water. röõa—Repentance means repenting of past errors, Saùi Tònh: Pheùp tu cuûa toâng Chaân Ngoân, laáy nöôùc feeling a great sense of shame and remorse for the cam loà trong bình tònh thuûy maø raûy khaép ñaøn traøng transgressions we made in the past (repent (khi raûy nguyeän cho taâm Boà Ñeà thanh tònh cuûa heát misdeeds and mental hindrances or karmic thaûy chuùng sanh ñeàu ñöôïc taêng tröôûng)—To purify obstacles). Reform means turning away from the by sprinkling. future errors, resolving to improve oneself and Saøi: Cuûi—Firewood—Fuel—Brushwood. never making those mistakes again. Patience or Saøi Ñaàu: Vò Taêng phuï traùch veà cuûi löûa trong töï forebearance of repentance or regret for error. In vieän—The one who looks after firewood in a addition, repentance is the confession of our own monastery. past physical and mental misdeeds, our minds are Saøi Lang Ñòa Nguïc: Moät trong 16 du taàng ñòa purified by such repentance, and because it frees nguïc, nôi soùi beo tôùi aên thòt toäi nhaân—One of the us from a sense of sin, we feel greatly refreshed. sixteen hells, where sinners are devoured by Repentance or regret for error. From infinite wolves. reincarnations in the past to the present, to feel Saøi Phi Voâ Xu Cô: Nhaø ngheøo khoâng caàn ñoùng ashame, be remorseful, and bring forth the three cöûa gaøi then. Thieàn toâng duøng töø naày ñeå chæ caûnh karmas of body, speech and mind to repent giôùi thong dong töï taïi, khoâng khoå ñau phieàn naõo, sincerely. Repentance is one of the most khoâng caâu neä khöù lai—The poor don't need to lock entrances to the great enlightenment; for with it, their door. In Zen, the term is used to indicates the the mind within is always stilled. realm of great serenity, free from sufferings and Saùm Hoái Nghieäp Chöôùng: Repent misdeeds and afflictions, and neither going nor coming. mental hindrances—Ñaây laø haïnh nguyeän thöù tö Saûi: Buddhist nun. trong Phoå Hieàn Thaäp Haïnh Nguyeän. Saùm hoái nghieäp chöôùng laø vì töø voâ thæ tham, saân, si ñaõ Saùm: Ksamayati (skt)—Hoái haän veà loãi laàm (hoái khieán thaân khaåu yù taïp gaây voâ bieân aùc nghieäp, nay quaù) vaø xin ñöôïc tha thöù. Saùm hoái laø nghi thöù c tu ñem troïn caû ba nghieäp thanh tònh thaân, khaåu vaø yù taäp thöôøng xuyeân trong caùc khoùa leã cuûa chö Taêng

thaønh taâm saùm hoái tröôùc möôøi phöông tam theá caùc Saùm Ma Y: Y aùo laøm baèng moät loaïi caây gai daïi— Ñöùc Nhö Lai—This is the fourth of the ten Clothing made of ksauma, i.e. wild flax. conducts and vows of Universal Worthy Saùm Nghi: The

rules for confession and pardon— Bodhisattva. Repent misdeeds and mental Nghi thöùc cuûa pheùp saùm hoái (Phaùp Hoa Saùm Phaùp, hindrances means from beginningless kalpas in Phöông Ñaúng Saùm Phaùp, Quaùn AÂm Saùm Phaùp, Di the past, we have created all measureless and Ñaø Saùm Phaùp). boundless evil karma with our body, mouth and Saùm Nguyeän Taâm: Repentance-Vow Mind— mind because of greed, hatred and ignorance; now Chuùng ta töø voâ thæ kieáp ñeán nay, do nôi chaáp ngaõ we bow before all Buddhas of ten directions that quaù naëng neân bò voâ minh haønh xöû, thaâ n, khaåu, yù vì we completely purify these three karmas—See theá maø taïo ra voâ löôïng nghieäp nhaân, thaäm chí ñeán Thaäp Haïnh Nguyeän Phoå Hieàn. caùc vieäc nghòch aân boäi nghóa ñoái vôùi cha meï, Tam Saùm Hoái Vôùi Möôøi Phöông Chö Phaät: To repent Baûo, vaân vaân chuùng ta cuõng khoâng töø. Ngaøy nay to the ten directions of Buddhas. giaùc ngoä, aét phaûi sanh loøng hoã theïn aên naên baèng Saùm Hoái Tam Nghieäp: Saùm hoái nghieäp chöôùng caùch ñem ba nghieäp thaân khaåu yù aáy maø chí thaønh nôi thaân khaåu yù: Thöù nhaát laø Saùm Hoái Thaân saùm hoái. Haønh giaû tu Thieàn neân luoân nhôù raèng Nghieäp hay nôi thaân toû baøy toäi loãi, phaùt loà caàu trong kieáp luaân hoài, moïi loaøi haèng ñoåi thay laøm ñöôïc tieâu tröø, roài duøng thaân aáy maø haønh thieän quyeán thuoäc laãn nhau. Theá maø ta vì meâ môø laàm nghieäp nhö boá thí cuùng döôøng, vaân vaân. Thöù nhì laø laïc, töø kieáp voâ thæ ñeán nay, do taâm chaáp ngaõ muoán Saùm Hoái Khaåu Nghieäp hay nôi khaåu toû baøy toäi loãi, lôïi mình neân laøm toån haïi chuùng sanh, taïo ra voâ phaùt loà caàu ñöôïc tieâu tröø, roài duøng khaåu aáy maø löôïng voâ bieân aùc nghieäp. Thaäm chí ñeán chö Phaät, nieäm Phaät, tuïng kinh, hay aên noùi thieän laønh, vaân Thaùnh nhôn, vì taâm ñaïi bi ñaõ ra ñôøi thuyeát phaùp vaân. Thöù ba laø Saùm Hoái YÙ Nghieäp hay nôi yù phaûi cöùu ñoä loaøi höõu tình, trong aáy coù ta, maø ñoái vôùi thaønh khaån aên naên, theà khoâng taùi phaïm—To ngoâi Tam Baûo ta laïi sanh loøng vong aân huûy phaù. repent three (body, speech, and mind) karmas: Ngaøy nay giaùc ngoä, ta phaûi hoå theïn aên naên, ñem First, Repentance on the Body Karma or the body ba nghieäp chí thaønh saùm hoái. Ñöùc Di Laëc Boà Taùt openly confesses all transgressions and pray for ñaõ leân ngoâi baát thoái, vì muoán mau chöùng quaû Phaät, them to disappear, and then use that body to moãi ngaøy coøn leã saùm saùu thôøi. Vaäy ta phaûi ñem practice wholesome actions, such as alms givings, thaân nghieäp kính leã Tam Baûo, khaåu nghieäp toû baøy offerings, etc. Second, Repentance on the Speech toäi loãi caàu ñöôïc tieâu tröø, yù nghieäp thaønh khaån aên Karma or the speech openly confesses all naên theà khoâng taùi phaïm. Ñaõ saùm hoái, phaûi döùt haún transgressions and pray for them to disappear, and taâm haïnh aùc, khoâng coøn cho tieáp tuïc nöõa, ñi ñeán then use that speech to practice Buddha choã taâm vaø caûnh ñeàu khoâng, môùi laø chaân saùm hoái. Recitation, chant sutras, speak wholesomely, etc. Laïi phaûi phaùt nguyeän, nguyeän höng long ngoâi Tam Third, Repentance on the Mind Karma or the mind Baûo, nguyeän ñoä khaép chuùng sanh ñeå chuoäc laïi loãi must be genuine, remorseful, vowing not to revert xöa vaø ñeàn ñaùp boán aân naëng (aân Tam Baûo, aân cha back to the old ways. meï, aân sö tröôûng, aân thieän höõu tri

thöùc, vaø aân Saùm Kyø Tieàn Khieân Hoái Kyø Haäu Quaù: Saùm laø chuùng sanh). Coù taâm saùm nguyeän nhö vaäy toäi caûm thaáy hoå theïn vôùi nhöõng loãi laàm ñaõ phaïm phaûi chöôùng môùi tieâu tröø, coâng ñöùc ngaøy theâm lôùn, vaø trong quaù khöù. Hoái laø caûi söûa, quyeát taâm söûa ñoåi môùi ñi ñeán choã phöôùc hueä löôõng toaøn. Duøng loøng ñeå khoâng coøn taùi phaïm trong töông lai nöõa — saùm nguyeän nhö theá maø haønh ñaïo, môùi goïi laø phaùt Remorse or repentance (confession) on previous Boà Ñeà taâm—From infinite eons, because we have wrong actions and reforming or turning away from been drowning deeply in the concept of “Self,” the future errors—See Saùm Hoái. ignorance has ruled and governed us. Thus, our Saùm Ma: Ksama (skt)—Xoa Ma—Nhaãn Thöù hay body, speech, and mind have created infinite kieân nhaãn thænh caàu ñöôïc tha thöù cho nhöõng loãi karmas and even great transgressions, such as laàm—To forebear or to have patience with; ask being ungrateful and disloyal to our fathers, for consideration or pardon. mothers, the Triple Jewels, etc, were not spared. Now that we are awakened, it is necessary to feel

ashamed and be remorseful by using the same Saùm Quaù: Saùm hoái loãi laàm ñaõ taïo ra—Leã tuïng three karmas of body, speech, and mind to repent saùm hoái, ñaëc bieät chæ veà leã Boá Taùt cuûa chö Taêng sincerely. Zen practitioners should always Ni—Repentance or regret for error, a bimonthly remember that in the endless cycle of Birth and recitation on repentance or regret for error, Death, all sentient beings are at one time or especially refers to the regular confessional another related to one another. However, because service for monks and nuns. of delusion and attachment to self, we have, for Saùm Tröø: Confession and forgiveness. countless eons, harmed other sentient beings and Saøm: Cöôùp giaät—To rob by snatching. created an immense amount of evil karma. The Saøm Ñoaït: Tranh ñoaït vaät gì—To fight for Buddhas and the sages appear in this world out of something. compassion, to teach and liberate sentient beings, Saøm Haøng Ñoaït Thò: Tranh ñoaït thò tröôøng—To of whom we are a part. Even so, we engender a fight for the market. mind of ingratitude and destructiveness toward the Saøm Sieåm: To slander and flatter. Triple Jewel (Buddha, Dharma, Sangha). Now that Saøm Tieân: Vöôït leân tröôùc—To get over—To pass we know this, we should feel remorse and repent by—To surmount. the three evil karmas. Even the Maitreya San: Boûn Xeûn—Avaricious—Stingy—Stinginess. Bodhisattva, who has attained non-retrogression, San Baèng Söï Ñoái Laäp Giöõa Khaúng Ñònh Vaø Phuû still practices repentance six times a day, in order Ñònh: To level the opposition between affirmation to achive Buddhahood swiftly. We should use our and negative—See Khaúng Ñònh Vaø Phuû Ñònh bodies to pay respect to the Triple Jewel, our Ñöôïc San Baèng Trong Thieàn. mouth to confess our transgression and seek San Ñaø Na: Santana (p)—Continuity—Doøng taâm expiation, and our minds to repent sincerely and thöùc caù nhaân—The individual stream of undertake not to repeat them. Once we have consciousness. repented, we should put a complete stop to our San Ñaâu Suaát Ñaø: Samtushita-deva-raja (skt)— evil mind and conduct, to the point where mind King of Tusita heaven. and objects are empty. Only then will there be San Ñeà Lam: Ñöôïc dieãn taû nhö moät theá giôùi xa true repentance. We should

also vow to foster the xaêm. Vaøo thôøi ñoù coù vò Luaân Vöông teân laø Voâ Triple Jewel, rescue and liberate all sentient Traùnh Nieäm coù 1000 ngöôøi con, (nhöng ñieàu naày beings, atone for our past transgressions, and haõy coøn nhi ngôø)—Described as a fabulous world repay the “for great debts,” which are the debt to of the past whose name is given as Sandilya, and the triple Jewel, the debt to our parents and who has 1,000 children, but this is doubtful. teachers, the debt to our spiritual friends, and San Ñeå La Ñaïi Töôùng: Sandila (skt)—Moät trong finally the debt we owe to all sentient beings. möôøi hai vò thaàn lieân heä vôùi ñöùc Phaät Döôïc Sö— Through this repentant mind, our past One of the the twelve spirits connected with the transgressions will disappear, our virtues will Master of Healing Buddha—See Thaäp Nhò Döôïc increase with time, leading us to the stage of Xoa Ñaïi Töôùng. perfect merit and wisdom. Only when we practice San Hoâ: Moät trong thaát baûo—Coral, one of the with such a repentant mind can we be said to have seven treasures—See Thaát Baûo. “developed the Bodhi Mind.” San Kyø: Sanci or Sanchi (skt)—Thaønh phoá mieàn Saùm Nghi: Nghi thöùc cuûa pheùp saùm hoái (Phaùp Hoa trung AÁn Ñoä, nôi xuaát hieän nhöõng baèng chöùng ñaàu Saùm Phaùp, Phöông Ñaúng Saùm Phaùp, Quaùn AÂm tieân cuûa ngheä thuaät Phaät giaùo töø theá kyû thöù ba Saùm Phaùp, Di Ñaø Saùm Phaùp)—The rules for tröôùc Taây lòch—City in central India where the confession and pardon. first monuments of Buddhist art originated around Saùm Phaùp: Nghi thöùc hay phöông caùch saùm hoái; the 3rd century BC. coù nhieàu loaïi nhö Quaùn AÂm Saùm Phaùp, Di Ñaø Saùm San Kyø Ñaïi Thaùp: Sanci (Sanchi-skt)—Great Phaùp, vaân vaân—The mode of action, or ritual, at stupas in Sanci (Sanchi)—Nhöõng ngoâi thaùp lôùn ôû the confessional; the various types of San Kyø, thaønh phoá mieàn trung AÁn Ñoä, nôi xuaát confessional, e.g. that of Kuan-Yin, Amitabha, etc.

hieän nhöõng baèng chöùng ñaàu tieân cuûa ngheä thuaät Saùn Nhaõ Di Tyø La Pheâ Phaát: Sanjaya Phaät giaùo töø theá kyû thöù ba tröôùc Taây lòch—Big Belatthiputta (p)—See Taùn Nhaõ Di Tyø La Pheâ monuments in Sanci, a city in central India where Phaát. the first monuments of Buddhist art originated Saûn Töû Thieàn: Phaùp thieàn hieåu suoâng taát caû laø around the 3rd century BC. khoâng. Ñaây laø caùi “Khoâng” sai laàm maø nhöõng keû San Nhaõ: Sanjna (skt)—Moät con soá thaät lôùn, cuoàng thieàn thöôøng hay chaáp vaøo. Thieàn sö Huyeàn 10,000 tyû (1,000,0007)—A particularly high Sa noùi: "Coù keû ngöng taâm, thaâu caùc nieäm, nhieáp number, 1,000 septillions. taát caû caùc söï veà khoâng. Nhaém maét che con ngöôi. San Nhaõ Baø: A wasting disease. Vöøa coù nieäm moùng khôûi, laäp töùc phaù tröø. Duø laø tö San Ni La Xaø: Teân moät con soâng ôû Udyana— töôûng vi teá nhaát khôûi daäy cuõng laäp töùc ñeø neùn. Name of a river of Udyana. Kieán giaûi nhö theá töùc laø rôi vaøo ngoan khoâng San Tham: Lobha (skt)—Xan tham hay boûn ngoaïi ñaïo. AÁy laø keû hoàn chöa taùn maø ñaõ laø cheát xeûn—Stingy—Avaricious. roài. Keû aáy man maùc môø mòt, voâ giaùc voâ tri, gioáng San Xaø Da Tì La Hieàn Töû: Sanjaya-Vairatiputra nhö bòt tai maø aên caép chuoâng, chæ töï löøa doái mình (skt)—Ngöôøi cho raèng chaúng caàn tu haønh, cöù traûi maø thoâi!"—False

emptiness, improper and qua soá kieáp heát khoå thì ñeán söôùng—Sanjaya- crooked understanding of emptiness which “Mad Vairatiputra, who was agnostic in refusing to Zen” practitioners always attach to. Zen master maintain any opinion about anything. Hsuan Sha said: "Some people begin to collect San Xaø Daï Tyø La Chi Töû: Sanjaya-Vairatiputra their thoughts, suppress their minds, and merge all or Samjayin Vairadiputra (skt)—San Theä Di Tyø things into Emptiness. They close their eyelids Laït Tri Töû—Moät trong luïc sö ngoaïi ñaïo (saùu vò sö and hide their eyeballs. As soon as distracting ngoaïi ñaïo). Vò naày cho raèng ôû laâu trong coõi sanh thoughts arise, they push them away. Even when töû, traûi heát soá kieáp, sau ñoù seõ töï heát voøng khoå ñau the subtlest thought rises, they immediately phieàn naõo, gioáng nhö cuoán cuoän chæ, sôïi heát thì suppress it. This kind of practice and thoâi, khoâng caàn phaûi tìm ñaïo—One of the six understanding constitutes the very trap of the founders of heretical or non-Buddhist schools, dead-void heretics. Such practitioners are living whose doctrine was that pain and suffering would dead men. They become callous impassive, end in due course, like unwinding a ball of silk, senseless, and torpid. They resemble stupid hence there was no need of seeking the “Way.”— thieves who try to steal a bell by stuffing their See Luïc Sö Ngoaïi Ñaïo. ears!"—See Baùc Töôùng. San Xaø Taø Tyø La Ñeå: Sanjaya-Vairati (skt)—1) Sang Moân: Chín loå trong thaân theå—Ulcerating Vua cuûa moät loaøi Daï Xoa: A king of yaksas; 2) orifices, i.e. the nine orifices in the body which Thaày cuûa Muïc Kieàn Lieân vaø Xaù Lôïi Phaát tröôùc khi discharge—See Cöûu Khoång Baát Tònh. caùc vò naày quy-y theo Phaät: Name of the teacher Saùng Daï Thaàn: Nisakara (skt)—Ngöôøi taïo ra ban of Maudgalyayana and Sariputra before their ñeâm—Maker of the night. conversion. Saùng, Tröa, Chieàu, Toái Chæ Moät Hoàng Danh A Saùn Nhaõ: Sanjaya (skt)—Entirely Vanquishing Di Ñaø: Devoted cultivators should recite (hoaøn toaøn bò ñaùnh baïi). Amitabha’s name without interruption in the 1) Teân cuûa moät vò saùng laäp ra moät trong möôøi morning, at noon, in the evening and at night. phaùi ngoaïi ñaïo: Name of the founder of one Saøng Toïa Thí: Boá thí choã ngoài hay nhöôøng choã of the ten heretical sects. cho ngöôøi khaùc—The seat offering or to offer 2) Teân cuûa vò thaày cuûa Xaù Lôïi Phaát vaø Muïc Kieán one’s seat to others. Lieân tröôùc khi hai vò naày veà quy-y Phaät: Sanh: Name of the teacher of Maudgalyayana and 1) Jati (skt)—Born—Sinh. Sariputra before they were converted by the 2) Sambhavati (skt): Spring from—Becoming. Buddha. Sanh Baùo: Life’s retribution—Next life 3) Vua cuûa loaøi Daï Xoa: Name of a king of retribution or rebirth retribution—Haønh ñoäng baây yaksas. giôø maø ñeán ñôøi sau môùi chòu quaû baùo, moät trong

tam hay töù baùo. Nhöõng vieäc laøm trong kieáp naøy and future; unity and difference, impermanence saûn sanh ra nhöõng haäu quaû trong kieáp taùi sanh saép and permanence. tôùi. Kieáp naày (sanh baùo) gaây nghieäp thieän aùc thì Sanh Ñaïo: A way of living—Coù raát nhieàu quan kieáp sau seõ chòu quaû baùo söôùng khoå—nieäm sai laàm veà Thieàn trong vieäc tu taäp. Tröôùc Recompenses in the next rebirth for deeds now heát, trong Thieàn taäp, khoâng phaûi chæ hoïc giaùo lyù laø done, or future result which will happen in the quan troïng, maø coøn phaûi bieát ñoâi

chuùt veà loái soáng next life, one of the three and four retributions, cuûa caùc Thieàn gia. AÙp duïng vaøo noäi taâm, Thieàn laø life's retribution. Nhöõng vieäc laøm trong kieáp naøy moät kinh nghieäm vaø moät söï thöïc hieän, hoaëc moät saûn sanh ra nhöõng haäu quaû trong kieáp taùi sanh saép giaùo lyù ñem ngöôøi ta ñeán nhöõng traïng thaùi naøy; tôùi. The deeds, wholesome or unwholesome, done nhöng beà ngoaøi Thieàn chính yeáu laø moät truyeàn in this life produce their results, meritorious thoáng vaø moät sinh ñaïo (ñaïo soáng). Vì theá, muoán retributions or evil karma, in the next hieåu Thieàn moät caùch ñöùng ñaén, chuùng ta phaûi hoïc reincarnation. khoâng nhöõng chæ giaùo lyù, maø caû ñaïo soáng nöõa . Ít Sanh Baùo Nghieäp: Upapadya-vedaniya-karma ra, moät hieåu bieát thoaùng qua veà ñôøi soáng töï vieän (skt)—Nghieäp ñôøi naày, ñôøi sau thaønh thuïc— cuûa caùc Thieàn sö chaéc haún laø moät söï hoã trôï raát coù Karma for next life retribution—Karma for rebirth giaù trò ñeå coù söï hieåu bieát veà Thieàn toát hôn—There retribution. are many misconceptions about Zen in Zen Sanh Bôûi Toäi Baùo: To be born as retribution for practice. First, in Zen practice, it is important to their karmic offenses. learn not only the teaching itself, but also Sanh Caùt Töôøng Phong Thaàn: Producing something about the mode of life followed by Zen Auspicious Wind Deity (Spirit). students. Applied inwardly, Zen is an experience Sanh Chaân Nhö: Pravrttitathata (skt)—See Löu and a realization, or a teaching that brings one to Chuyeån Chaân Nhö. these states; but outwardly Zen is mainly a Sanh Chi: See Sinh Chi. tradition and a way of living. Therefore, to Sanh Chuû: Pajmpati (p)—Name of a deity—Teân understand Zen properly, one should study not cuûa moät vò trôøi. only its doctrine, but also its way of life. At least a Sanh Chuû Thaàn: See Ma Ha Ba Xaø Ba Ñeà. passing acquaintance with the monastic life of Zen Sanh Dieät: Utpadanirodha (skt). monks is a very valuable aid to a better 1) Sanh vaø Dieät: Arising and extinction— understanding of Zen. Beginning and end—Birth and extinction— Sanh Ñaéc: Prakrtja (skt)—Upapatti-pratilambhika Production and annihilation—Appearance and (skt)—Baåm Sinh—Thoï Sanh Ñaéc—Sanh ra ñaõ coù disappearance. saün—Congenital—Inborn—Natural—Innate—2) Huûy dieät söï soáng: Destruction of life. Springing from nature. 3) Caùc phaùp höõu vi döïa vaøo nhaân duyeân hoøa Sanh Ñieàn: Ba vuøng sanh töû luaân hoài cuûa chuùng hôïp, töø phaùp chöa coù trôû thaønh coù goïi laø sanh; sanh—The three regions of the constant round of döïa vaøo nhaân duyeân maø phaùp ñaõ coù trôû thaønh rebirth. khoâng goïi laø dieät—All life or phenomena that Sanh Ñoà: Ñöôøng sanh töû luaân hoài cuûa chuùng have birth and death. sanh—The way or lot of rebirth or mortality. Sanh Dieät Khöù Lai: Trung Luaän cho raèng sinh Sanh Ñöôïc Laøm Thaân Ngöôøi Laø Khoù : Human dieät khöù lai, chæ laø nhöõng töø ngöõ töông ñoái vaø birth is difficult—Sanh Laøm Ngöôøi Laø Khoù. khoâng thaät (kyø thaät chö phaùp voán laø Nhö Lai Taïng Sanh Giaù Moân Ñình: See Sanh Moân Truï Hoä. baát sanh baát dieät baát khöù baát lai)—The Sanh Giaû Taát Dieät: Coù sanh taát coù dieät—All who Madhyamika-Sastra believed that all things are born must perish. coming into existence and ceasing to exist, past Sanh Hoùa: Hoùa Sanh. and future, are merely relative terms and not true Sanh Höõu: Sho-U (jap)—Chín tieán trình taùi sanh

in reality. laø höõu thì goïi laø sanh höõu. Taùi sanh laø höõu vì noù Sanh Dieät Khöù Lai Nhaát Dò Ñoaïn Thöôøng: hieän höõu. Sanh höõu noùi vaén taét laø caùc uaån do Coming into existence and ceasing to exist, past nghieäp sanh. Sanh höõu goàm chín loaïi—Rebirth-

process becoming or rebirth is becoming since it the moment of birth, both mother and baby suffer. becomes. Rebirth-process becoming briefly is During pregnancy, the mother lose her appetite aggregates generated by karma. It is of nine kinds: and sleep, she often vomits and feels very weary. 1) Loaïi höõu tình coù duïc voïng: See Duïc höõu. At birth, she suffers from hemorrhage or her life 2) Loaïi höõu tình coù saéc: See Saéc Höõu. may be in danger in some difficult cases. For the 3) Loaïi höõu tình voâ saéc: See Voâ Saéc Höõu. baby, since embryo, it is shut up in the dark, wet 4) Loaïi höõu tình coù töôûng: See Töôûng Höõu. womb and narrower than in prison for nine months 5) Loaïi höõu tình khoâng coù töôûng: See Voâ Töôûng or even longer. When the mother is hungry, it feel Höõu. haggard; when she is full, it is squeezed. A 6) Loaïi höõu tình khoâng coù töôûng maø cuõng khoâng screaming at birth is nothing but a sign of a long coù khoâng töôûng: See Phi Töôûng Phi Phi Töôûng string of suffering days. Höõu. Sanh Khoâng: Moät trong hai loaïi khoâng, chuùng 7) Loaïi höõu tình coù moät uaån: See Höõu Nhaát Uaån. sanh do nguõ uaån hôïp laïi chöù khoâng coù thöïc theå — 8) Loaïi höõu tình coù boán uaån: See Höõu Töù Uaån. One of the two kinds of void, empty at birth, or 9) Loaïi höõu tình coù nguõ uaån: See Höõu Nguõ Uaån. void of a permanent ego—See Nhò Khoâng. Sanh Höõu Nhaät, Töû Höõu Thôøi: Moät thôøi ñeå sanh Sanh Kinh: Nhöõng chuyeän veà tieàn thaân Ñöùc Phaät vaø moät thôøi ñeå cheát—Time to be born and time to vaø caùc ñeä töû cuûa Ngaøi, ñöôïc Truùc Phaùp Hoä ñôøi die. Taây Taán dòch ra naêm quyeån, vaøo khoaûng theá kyû Sanh Hyû Taâm: Hasituppada-citta (skt)—Rootless thöù ba sau Taây Lòch—Stories of the previous mirth-producing mind—Smile producing incarnations of the Buddha and his disciples, consciousness of an arhat. translated by Dharmapala, 5 books (chuan), third Sanh Khôûi: Uppada (p)—Utpada or Pravritti century A.D.. (skt)—Arising—Appearance. Sanh Laøm Ngöôøi Laø Khoù: It’s difficult to be born 1) Naêng Sanh (sanh) Sôû Sinh (khôûi): The in the human realm—It’s difficult to be reborn (in beginning and rise. the human realm) as a human being—See Khoù 2) Söï sanh ra vaø nhöõng gì khôûi leân töø söï sanh ra Sanh Laøm Ngöôøi. aáy: Birth and what arises from it. Sanh Laõo Bònh Töû: Sanh giaø beänh cheát laø boán noãi 3) Nguyeân nhaân cuûa moät haønh ñoäng: Cause of an khoå ñau cuûa con ngöôøi—Birth, Old Age, Sickness, act. Death, the four afflictions that are the lot of every Sanh Khôûi Chaân Nhö: Pravrttitathata (skt)—See man. Löu Chuyeån Chaân Nhö. Sanh Laõo Bònh Töû Khoå: Birth is suffering, old Sanh Khôûi Taâm: Uppada-khana (p)—Vithi-cittas age or growing old is suffering, sickness is (p)—Arising of citta—Arising of thought—Cittas suffering, death is suffering. arising in a process. Sanh Laäu: Janussoni (p)—Teân cuûa moät vò Baø La Sanh Khôûi Thöùc: Pravritti-vijnana (skt)—See Moân—Name of a Brahman. Chuyeån Thöùc. Sanh Linh: Taâm thöùc (taâm vaø trí thoâng minh) cuûa Sanh Khoå: Birth is suffering—Suffering of birth— moät

chuùng sanh coøn goïi laø linh hoàn—The mind or Trong luùc sanh, caû meï laãn con ñeàu khoå. Khi coù intelligence of the living—A living intelligent thai, ngöôøi meï bieáng aên maát nguû, thöôøng hay noân being—A living soul. möõa vaø raát ö laø meät moûi. Vaøo luùc laâm boàn, ngöôøi Sanh Löïc: Life energy—Khí hay sanh löïc khoâng meï phaûi chòu khoå vì hao moøn tinh huyeát, vaø trong phaûi laø linh hoàn hay ngaõ; noù chæ laø löïc. Noù cuõng laø vaøi tröôøng hôïp coù theå nguy hieåm ñeá n taùnh maïng. taát caû nhöõng sanh hoaït vaø khí löïc cuûa vuõ truï vaø taát Veà phaàn ñöùa treû, töø luùc coøn laø thai nhi naèm trong caû moïi thöù trong vuõ truï, ñaëc bieät laø sinh vaät—It is buïng meï baån öôùt vaø chaät heïp hôn lao tuø trong chín not the soul nor the ego; it is only energy. It is also thaùng hay laâu hôn. Luùc meï ñoùi thì con phôø phaïc, activity and the energy of the cosmos and khi meï no thì con bò doàn eùp khoù beà cöïa quaäy. Ñeán everything within the cosmos, especially in living ngaøy chaøo ñôøi, thì tieáng khoùc chæ laø moät daáu hieäu things. baùo tröôùc moät chuoãi daøi khoå ñau phieàn naõo—At Sanh Maïng: Life.

Sanh Manh: Muø luùc sanh—Born blind—Blind Sanh Phaät: Vò Phaät soáng—A living Buddha. since birth—Blind from birth—Muø töø khi loït loøng Sanh Phaät Nhöùt Nhö: See Sinh Phaät Nhöùt Nhö. meï. Sanh Quaû: Phalaparinama (skt)—Quaû naêng Sanh Moân Truï Hoä: Choáng cöûa ñôõ nhaø, yù noùi bieán—Fruiting—Troå quaû. choáng ñôû moân ñình Thieàn toâng—To prop up—To Sanh Sanh: Birth and rebirth. prop up the Zen sect. Sanh Sanh Ñieåu: See Coäng Meänh Ñieåu. Sanh Nha Phaùt Dieäu Thaàn: Bearing Branch Sanh Sanh Töû Töû: Ever-recurring samsara or Emitting Radiance Deity (Spirit). transmigrations—The round of mortality—To be Sanh Nhaøm Chaùn Nôi Thaân Baát Tònh: Sanh born again and again. nhaøm chaùn nôi thaân ta vaø thaân ngöôøi ñeå giaûm Sanh Saéc: Jata-rupa (skt)—Sinh Töôïng Sinh Töï. thieåu duïc voïng—To develop a deep sense of Sanh Taâm Kieân Coá: To develop a firm mind. disgust of our own body and the bodies of others Sanh Taân: Beán sanh—The ford of life— to decrease the desire of lust. Mortality. Sanh Nhaân: Janana (skt)—Producing cause, as Sanh Thaân: good or evil deeds cause good or evil karma. 1) Sanh thaân cuûa Phaät vaø Boà Taùt, ñoái laïi vôùi Sanh Nhaãn: Sinh Nhaãn, phaùp thaân—The physical body (sinh thaân) of a Sanh Nieäm Xöù Boà Taùt: Smritisajatyah (p)—Vò Buddha or a Bodhisattva, in contrast with his Boà Taùt thöù hai beân phaûi cuûa Hö Khoâng Taïng Boà dharmakaya (phaùp thaân). Taùt trong Thai Taïng Giôùi—The second 2) Thaân (bieán dòch vaø sinh töû) cuûa moät vò Boà Taùt Bodhisattva on the right of the Bodhisattva of khi sanh ra trong coõi luaân hoài—A Space (Hö Khoâng Taïng Boà Taùt) in the Bodhisattva's body when born in a mortal Garbhadhatu. form. Sanh Phaïn: Xuaát Phaïn—Offerings made before a 3) Nhuïc Theå: The physical body—See Nhuïc meal—Theo Kinh Nieát Baøn thì ñaây laø moät phaàn Thaân. côm cuùng cho ma quyû vaø chö chuùng sanh tröôùc khi Sanh Thaân Cuùng: Phaùp hoäi cuùng döôøng xaù lôïi chö Taêng Ni ñoä côm—According to the Nirvana sinh thaân cuûa Ñöùc Phaät—The worship paid to the Sutra, these are offerings made before a meal of a Buddha-relics. small portion of food to ghosts and all others living Sanh Thaân Xaù Lôïi: The Buddha-relics. or souls. Sanh Theå: Birth nature. Sanh Phaïn

Baøn: Cheùn hay toâ ñeå côm cuùng ma Sanh Thò Tuøng Haø Xöù? Töû Khöù Ñaùo Haø Xöù?: quyû vaø chö höông linh—The bowl in which the Sanh töø ñaâu ñeán? Cheát ñi veà ñaâu?—Whence is offerings of food to ghosts are contained. birth? Whither is death?—Where does the birth Sanh Phaïn Ñaøi: Taám keä ñeå côm cuùng cho ma quyû come from? Where does death go?—See Coâng AÙn vaø chö höông linh—A board on which the Sanh Thò Tuøng Haø Xöù? Töû Khöù Ñaùo Haø Xöù? offerings of food to ghosts are placed. Sanh Thieân: Thieân thuù trong luïc thuù, nhöõng coõi Sanh Phaùp: Prasava-dharma (skt)— trôøi nôi chuùng sanh coù theå taùi sanh vaøo (töø Töù Prasavadharnim (skt)—Ngöôøi vaø vaät hay höõu tình Thieàn Thieân ñeán Töù Thieân Vöông)—The highest vaø phi tình—The living and things—Men and incarnations of the six paths, the heavens where things—The self and things: those living in this world can be reborn (from the 1) Höõu Tình: Chuùng höõu tình laø nhöõng chuùng Four Dhyana Heavens to the Four Heavenly sanh coù tình caûm vaø lyù trí—The living—The Kings). sentient or those with emotions and wisdom. Sanh Thieân Truï Ñòa: See Sanh Moân Truï Hoä. 2) Phi Tình: Nhöõng chuùng sanh khoâng coù tình Sanh Thieän Taâm Nan: Sanh ñöôïc thieän taâm laø caûm vaø lyù trí—Insentient things or those khoù—To beget a good heart is difficult. without emotions nor wisdom. Sanh Thuù: Boán caùch sinh vaø saùu neûo luaân hoài— Sanh Phaùp Nhò Thaân: Hoùa thaân vaø phaùp thaân— Four forms of birth and the six forms of rebirth or The physical body (Nirmanakaya) and the spiritual transmigrations—See Töù Sanh. body (Dharmakaya).

Sanh Tri: Innately intelligent—To realize in vôùi ngöôøi cheát treû chaêng? Vì theá, haønh giaû tu bodily experience. Thieàn phaûi thaáy roõ raøng sinh meänh cuûa mình. Sinh Sanh Trieäu Dung Dueä: Quan Trung Töù Thaùnh— meänh ñang toàn taïi ngay trong luùc naøy ñaây, laø caùi Boán vò Thaùnh ôû ñaát Quan Trung hay boán ñaïi ñeä töû gì? Trong moãi saùt na coù tôùi baûy chuïc ngaøn laàn sanh cuûa ngaøi Cöu Ma La Thaäp—Four great disciples töû, cuoái cuøng laø caùi gì? Coù phaûi ñoù laø sinh meänh of Kumarajiva: khaùc nhau giöõa ñaøn oâng, ñaøn baø, ngöôøi treû, ngöôøi 1) Ñaïo Sinh: Tao-Sheâng—Indian Buddhajiva. giaø, giöõa chuùng sanh con ngöôøi hay chuùng sanh 2) Taêng Trieäu: Seâng-Chao (Chinese). khaùc hay khoâng? Noù töông ñoái hay tuyeät ñoái? 3) Ñaïo Dung: Tao-Jung (Chinese). Haønh giaû tu Thieàn neân luoân nhôù raèng taát caû nhöõng 4) Taêng Dueä: Seâng-Jui (Chinese). xem xeùt vaø hieåu bieát thoâng thöôøng cuûa chuùng ta veà Sanh Truï Dò Dieät: See Sinh Truï Dò Dieät. caùi sinh meänh chaúng coù nghóa lyù gì neáu chuùng ta Sanh Truï Dieät: Utpadasthitinirodha (skt)—Birth, phaûi sinh töû ñeán baûy chuïc ngaøn laàn trong moãi saùt existence, death (birth-abiding-disappearance). na. Chuùng ta phaûi baèng moïi caùch, vôùi taát caû söùc Sanh Trung Quoác Nan: Ñöôïc sanh ra trong xöù löïc cuûa mình, tu taäp ñeå vöôït thoaùt khoûi voøng sinh trung taâm laø khoù—To be born in the central töû naøy—Rebirth and redeath or life and death. Zen kingdom is difficult. practitioners should always remember that "life Sanh Tröôûng Laõo: Jati-thero (p)—An elder by and death" is a primary theme that we must birth. clarify, and that we must really understand that Sanh Töû: Samsara or Janma-marana

(skt)— life and death is the life and death of the instant. Utpaøda-nirodha (skt)—Birth and death—Life and According to Zen master Dogen, the founder of death—Living and dying—Birth and death—Soáng Japanese Soto Zen, Sakyamuni Buddha said that cheát (do hoaëc nghieäp cuûa heát thaûy chuùng sanh gaây in twenty-four hours our life is born and dying, ra, heã coù sanh laø coù töû). Haønh giaû tu Thieàn neân rising and falling, 6,400,099,980 times. So in one luoân nhôù raèng "sanh töû" laø vieäc lôùn, nhaát ñònh phaûi second, our life is born and dying around seventy laøm cho roõ, nhaát ñònh phaûi thöïc hieåu raèng sinh töû thousand times. Our conscious mind cannot even laø sinh töû trong töøng saùt na. Theo Thieàn sö Ñaïo imagine such an occurence. What kind of life is Nguyeân, vò saùng laäp ra toâng Taøo Ñoäng cuûa Nhaät this? We usually think of our life as fifty years, Baûn, ñöùc Phaät Thích Ca Maâu Ni töøng noùi raèng sixty years, maybe the most around one hundred trong moät ngaøy ñeâm, sinh meänh chuùng ta coù toång years. But what are people doing with such long coäng saùu tyû boán traêm trieäu chín möôi chín ngaøn lives? Zen master Dogen said that living a long chín traêm taùm möôi laàn sinh töû, cho neân moãi giaây life without awareness is almost a crime. On the sinh meänh chuùng ta coù khoaûng baûy chuïc ngaøn laàn contrary, he emphasized that even if you live one sinh töû. Ñieàu naøy e raèng taâm trí chuùng ta khoâng day with a clear understanding of what life is, the caùch naøo töôûng töôïng noåi. Sinh meänh nhö vaäy roát value of that one day is equal to many, many cuoäc laø sinh meänh nhö theá naøo? Thoâng thöôøng years of living without awareness. We are all so chuùng ta cho raèng sinh meänh con ngöôøi khoaûng concerned with how long we will live. We feel naêm möôi naêm, saùu möôi naêm, coù leõ cao nhaát laø that living eighty, ninety, or a hundred years is a khoaûng traêm naêm. Nhöng nhöõng ngöôøi soáng laâu wonderful life. Maybe so, but wonderful ñang laøm gì vôùi cuoäc soáng cuûa hoï? Thieàn sö Ñaïo compared with what? Compared with those who Nguyeân ñaõ töøng noùi raèng soáng laâu nhöng laïi khoâng die young? So, Zen practitioners must see our life tænh thöùc quaû laø ñieàu toäi loãi. Ngöôïc laïi, ngaøi nhaán clearly. The existence of this life at this very maïnh raèng chæ caàn soáng moät ngaøy maø hieåu roõ cuoäc moment, what is it? Being born and dying seventy soáng thì giaù trò cuûa moät ngaøy soáng ñoù töông ñöông thousand times at this very moment, what is it? Is vôùi giaù trò cuûa ngöôøi soáng nhieàu nhieàu naêm maø such a life different for a man, a woman, a young khoâng tænh thöùc. Moãi chuùng ta ñeàu quan taâm ñeán person, and old person, a human being, or other vieäc mình soáng ñöôïc bao laâu. Chuùng ta caûm thaáy beings? Is it relative or absolute? Zen practitioners soáng taùm möôi, chín möôi hay moät traêm naêm laø should always remember that all our usual cuoäc soáng kyø dieäu, nhöng kyø dieäu so vôùi caùi gì? So considerations and understanding about what our

life is make no sense if we a born and dying “khoâng duïng coâng” vaø caùc “phöông tieän thieän seventy thousand times in an instant. We must, by xaûo” phaùt xuaát töø loøng ñaïi bi—The sameness of all means, with our best effort to practice to get birth-and-death and Nirvana, one of the spiritual beyond this cycle of birth and death. attainments of the Bodhisattva, who, however, Sanh Töû Daõ: The wilderness of life

and death. practices “effortless” deeds and “skillful means” Sanh Töû Dieät: Bhavanirodha (skt)—Extinction of born of a great compassionate heart. life and death cycle; extinction of the process of Sanh Töû Teá: Coõi sanh töû, ñoái laïi vôùi coõi Nieát existence—Chaám döùt tieán trình luaân hoài sanh töû Baøn—The region of births-and-deaths, as (hieän höõu). compared with nirvana. Sanh Töû Ñaïi Haûi: Bieån lôùn sanh töû—The ocean Sanh Töû Trí: Knowledge of the workings of of mortality—Mortal life. karma—Trí tueä bieát roõ haønh hoaït cuûa nghieäp — Sanh Töû Ñaïi Söï: The great issue of birth and Vôùi taâm ñònh tænh, hoaøn toaøn thanh tònh, saùng suûa, death—The clarification of life and death is one khoâng oâ nhieãm, khoâng phieàn naõo, nhu nhuyeãn, great purpose of all Buddhists—See Sanh Töû. kieân ñònh vaø baát ñoäng... haønh giaû coù theå bieát ñöôïc Sanh Töû Giaûi Thoaùt: 1) Thoaùt ra nhöõng heä luïy nhöõng chuùng sanh coù aùc haïnh veà thaân khaåu vaø yù, cuûa voøng luaân hoài sanh töû: Release from the bonds sau khi cheát seõ sanh vaøo caûnh giôùi khoå ñau, hay of births and deaths; 2) Nieát Baøn: Nirvana. ngöôïc laïi seõ sanh vaøo caûnh giôùi thieän laønh—Once Sanh Töû Haø: Doøng soâng sanh töû luaân hoài—River the mind composing quite purified, clarified, soft, of birth-and-death. without blemish, without defilement, fixed and Sanh Töû Haûi: Samsara (skt)—Ocean of immovable, practitioners will be able to know the mortality—Bieån sanh töû. passing and arising of beings as one possessed of Sanh Töû Khoå UÙy: Sôï noãi ñau khoå cuûa sanh töû— wrong conducts in body, speech and mind; after Fearing the pains of birth and death, one of the ten dying, have arisen in a sorrowful state. things that Bodhisattvas should avoid. Sanh Töû Tröôøng Daï: Ñeâm daøi cuûa luaân hoài sanh Sanh Töû Khöù Lai: Soáng vaø cheát, ñi vaø ñeán—töû—The long night of births and deaths. Living and dying—Going and coming. Sanh Töû Töû Sanh: To be born gain and again— Sanh Töû Luaân: 1) Baùnh xe sanh töû: The wheel of Sanh Sanh Töû Töû. samsara (births-and-deaths); 2) Voøng sanh töû: The Sanh Töû Töùc Nieát Baøn: Shoji-soku-nehan (jap)— round of mortality. Phieàn naõo töùc boà ñeà, sinh töû töùc nieát baøn. Thuaät Sanh Töû Luaân Hoài: Cheát ñi ñaàu thai laïi khoâng ngöõ Nhaät Baûn "Shoji-soku-nehan" coù nghóa laø ngöøng nghæ—Samsara or transmigrations—Deaths 'Sanh töû töï chuùng laø nieát baøn'. Ñoái vôùi baäc hoaøn and Rebirths continuously. toaøn ñaïi giaùc, khoâng coù söï khaùc nhau giöõa theá giôùi Sanh Töû Löu: Doøng sanh töû (söï sanh töû khieán cho hieän töôïng vaø theá giôùi thöïc chaát; giöõa ta baø sanh töû con ngöôøi bò troâi daït chìm ñaém neân goïi laø doøng vaø nieát baøn coù söï ñoàng nhaát—Affliction is bodhi sinh töû)—The flow of transmigrations. and mortality (samsara) is nirvana. The Japanese Sanh Töû Löu Lai: Cöù ôû hoaøi trong voøng luaân hoài term "Shoji-soku-nehan", literally means 'Birth sanh töû—Flowed or floated down in the stream of and death themselves are nirvana'; for a birth and death. completely enlightened one the phenomenal Sanh Töû Neâ: Vuõng laày cuûa luaân hoài sanh töû—The world and the essential world are not different but quagmire of the circle of life and death. rather fully identical (samsara of birth and death Sanh Töû Ngaïn: Bôø beân naày cuûa bieån sanh töû— and nirvana are just one). The shore of life-and-death—The shore of mortal

Sanh Töû Vaân: Maây muø sanh töû—The life. envelopment in cloud of life and death. Sanh Töû Nieát Baøn Bình Ñaúng: Samsara- Sanh Töû Vieân: The garden of life and death. nirvanasamata (skt)—Söï bình ñaúng cuûa sanh töû vaø Nieát Baøn, moät trong nhöõng chöùng ñaéc cuûa vò Boà Taùt, vaø tuy vaäy vò Boà Taùt thöïc haønh caùc haønh ñoäng

Sanh Töùc Voâ Sanh, Voâ Sanh Töùc Sanh: To be means there is no difference between "sound" and born is not to be born, not to be born is to be "no sound". Sound is just the no sound, and no born—See Sinh Töùc Voâ Sinh, Voâ Sinh Töùc Sinh. sound is just sound (matter is just the immaterial, Sanh Veà Coõi Naøo: Where will a person be the immaterial is just matter, or form is emptiness reborn?—Theo AÁn Quang Ñaïi Sö, sau khi taét thôû and the very emptiness is form). In the Heart roài thì thaàn thöùc lìa ra khoûi xaùc thaân. Nôi naøo coøn Sutra, the Buddha told Sariputra: “Sariputra! This noùng sau roát laø thaàn thöùc xuaát ra ôû ñoù, vaø do ñoù phenomenal world or form is emptiness, and ngöôøi ta bieát ñöôïc ngöôøi aáy seõ taùi sanh vaøo coõi emptiness is truly the phenomenal world. naøo: Ñaûnh Thaùnh, maét Sanh Trôøi, ngöïc sanh laïi Emptiness is not different from the phenomenal coõi ngöôøi, buïng sanh loaøi ngaï quyû, ñaàu goái sanh world, the phenomenal world is not different from loaøi suùc sanh, vaø nôi loøng baøn chaân ñoïa vaøo ñòa emptiness. What is the phenomenal world that is nguïc—According to Great Master Yin-Kuang, emptiness, what is emptiness that is the when we take our last breath, our spirits or Alaya phenomenal world.” Consciousness will leave the body. Thus the area Sao La Haàu (sao): Rahu (skt)—La Hoä—La Hoã— of the body that remains warm is where the spirit See La Haàu. left the body: Crown enlightenemt, eyes born in Sao Moân Ngoõa Töû: Mieáng ngoùi duøng ñeå goõ cöûa, Heaven, chest born in the Human Realm, stomach cöûa môû roài thì neùm boû ngay mieáng ngoùi ñoù ñi. born in the realm of hungry ghosts, knee born in Trong thieàn, töø naày coù nghóa laø giaùo phaùp khoâng the animal realm, and the sole of the feet born in phaûi laø cöùu caùnh maø chæ laø phöông tieän thoâi. Giaùo the hells. phaùp cuûa Ñöùc Phaät cuõng gioáng nhö chieác beø, ñöôïc Sanh Xuùc: Dính maéc—Attachments—Nhöõng duøng ñeå ñi qua beân kia bôø. Taát caû chuùng ta ñeàu vöôùng maéc theo quan ñieåm Phaät giaùo: tham, saân, phaûi leä thuoäc vaøo chieác beø Phaät phaùp naøy ñeå vöôït phieàn naõo, luyeán aùi, meâ voïng, si meâ, ngaïo maïn, thoaùt doøng soâng sanh töû. Chuùng ta gaéng söùc baèng nghi ngôø, taø kieán, vaân vaân—Attachments in tay chaân, baèng trí tueä ñeå ñaït ñeán bæ ngaïn. Khi cöùu Buddhist point of view: greed, anger, afflictions, caùnh bæ ngaïn ñaõ ñeán, thì beø cuõng phaûi boû laïi sau love-attachment, delusion, stupidity, arrogance, löng—A tile is used to knock on a door, one doubt, improper views, and so on. should throw that very tile away after the door is Sao Giaø Ñaû Toûa: Phaù boû goâng cuøm. Trong thieàn, opened. In Zen, the term means the form of töø naày ñöôïc duøng ñeå chæ söï phaù boû goâng cuøm teaching is not final dogma but an expedient ngoan khoâng ñoaïn dieät—To destroy (demolish) method. The Buddha’s teaching is likened a raft shackles. In Zen, the term is used to indicate a for going the other shore. All of us depend on the demolition of the shackle of improper and crooked

raft of Dharma to cross the river of birth and understanding of emptiness (false emptiness). death. We strive with our hands, feet, and wisdom Sao Khoâng Taùc Höôûng, Kích Moäc Voâ Thanh: to reach the other shore. When the goal, the other Goõ vaøo hö khoâng phaùt ra aâm thanh; ñaùnh leân baûng shore, is reached, then the raft is left behind. goã khoâng coù tieáng ñoäng, yù noùi trong thieàn khoâng Sao Saøng Thuï Phaát: Goõ vaøo phaùp toøa, döïng ñöùng coù söï khaùc bieät giöõa coù tieáng vaø khoâng tieáng. Coù phaát töû, yù noùi cô hoäi vaø phong thaùi nhaø thieàn—To tieáng cuõng töùc laø khoâng tieáng, vaø khoâng tieáng cuõng knock on the dharma throne, and to stick up the töùc laø coù tieáng. Trong Baùt Nhaõ Taâm Kinh, Ñöùc duster, the term implies Zen opportunity and Phaät baûo ngaøi Xaù Lôïi Phaát: “Naøy Xaù Lôïi Phaát! manner. Theá giôùi hieän töôïng hay saéc töôùng naøy laø khoâng, Saùp Xuùc: Thaáy thaân theå goà gheà—Roughness. vaø khoâng quaû thöïc laø theá giôùi hieän töôïng. Khoâng Saùt: Setsu (jap). khoâng khaùc vôùi theá giôùi hieän töôïng hay Saéc, theá 1) Caét ñöùt maïng soáng: Vadha-himsa (skt)—To giôùi hieän töôïng hay Saéc khoâng khaùc vôùi Khoâng. cut down, or cut off the life—Killing—Gieát Caùi gì laø theá giôùi hieän töôïng thì caùi ñoù laø Khoâng, haïi chuùng sanh, moät trong boán troïng toäi trong caùi gì Khoâng thì caùi ñoù laø theá giôùi hieän töôïng”— Phaät giaùo. Saùt sanh laø coá yù gieát haïi maïng soáng To knock in the sky, a sound was heard; to strike a cuûa chuùng sanh, keå caû thuù vaät. Lôøi khuyeân wooden board, no sound was heard. The term khoâng saùt sanh thaùch thöùc chuùng ta phaûi saùng

taïo ra nhöõng phöông caùch khaùc hôn baïo ñoäng kind of question whereby the questioner attempts nhaèm giaûi quyeát nhöõng xung ñoät—Killing, to see where the master stands. A monk came to one of the four grave prohibitions or sins in Tung-Feâng who lived in a mountain hut and asked Buddhism. Killing is intentionally taking the him, “If a tiger should suddenly appear here, what life of any being, including animals. The would you do?” The hut-keeper roared like a advice of not killing challenges us to think tiger; the monk behaved as if terrified; whereupon creatively of alternate means to resolve the keeper laughed heartily—See Phaàn Döông conflict besides violence. Thaäp Baùt Vaán. 2) Ñaát: Land. Saùt Can: Yasti (skt)—Sekkan (jap)—Saùt Truï— 3) Khoaûng thôøi gian raát ngaén (Saùt na): A very Kim Saùt—Bieát Saùt—Caây coät côø cuûa töï vieän, döïng short period of time. treân ñænh thaùp, beân treân coù gaén baûo chaâu hay hoûa 4) Saùt (raõi ra): To scatter—To set loose—To chaâu maï vaøng, moät bieåu töôïng cuûa Ñaïo Phaät — sow. The flagpole of a monastery, surmounted by a gilt 5) Vicara (p): Sustained application—Danh töø ball or pearl, symbolical of Buddhism; “Saùt” coù nghóa laø quan saùt hay doø xeùt. Trong inferentially a monastery with its land. A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), “Saùt” coù Saùt Ñeá Lôïi: Khattiya (p)—Ksatriya (p)—Sastriya nghóa laø “lieân tuïc ñaët taâm treân ñoái töôïng.”— (skt)—Moät trong boán giai caáp chính ôû AÁn Ñoä— The word “vicara” usually means One of the four Indian castes—Hoa ngöõ dòch laø “examination,” but in Abhidharma it signifies giai caáp ñòa chuû vaø Vöông chuûng, giai caáp maø töø the “sustained application” of the mind on the ñoù Ñöùc Phaät ñöôïc sanh ra. Giai caáp Saùt ñeá Lôïi. object. Whereas “vitakka” is the directing of Saùt ñeá

lôïi, giai caáp thoáng trò. Ñaây laø giai caáp thöù the mind and its concomitants towards the hai trong heä thoáng giai caáp xaõ hoäi coå AÁn Ñoä. Vaøo object, vicara is the continued exercise of the thôøi Ñöùc Phaät, xaõ hoäi AÁn Ñoä nhìn nhaän boán giai mind on the object. caáp laø Baø La Moân, Saùt Ñeá Lôïi, Thöông Nhaân, vaø a) "Taàm" töïa nhö con chim ñang xoaûi caùnh roäng Thuû Ñaø La—Chinese render it as landowners and ra ñeå bay, coøn "Saùt" thì töïa nhö con chim royal caste, the caste from which the Buddha ñang bay löôïn treân khoâng trung vôùi ñoâi caùnh came forth. Ruling class: The warrior and ruling xoaûi roäng: Vitakka is like a bird's spreading castes in India during Sakyamuni's time (a out its wings to fly, vicara is like the bird's member of the military or reigning order). The gliding through the air with outstretched second of the four Indian castes. The other castes wings. were the Brahmanas, the Vessas, and the Sudras b) "Taàm" töïa nhö con ong bay höôùng veà caùnh (the priest caste, the merchants or workers, and hoa, "Saùt" töïa nhö con ong ñang bay löôïn treân the servants or slaves). At the time of the Buddha, hoa: "Vitakka" is like a bee's diving towards the Aryan clas in India recognized four social a flower, vicara is like the bee's buzzing grades called varnas (a colour), the highest being above the flower. the Brahmin or priest Baø la moân). Next comes the c) Trong thöïc taäp thieàn, thì "Saùt" giuùp taïm thôøi Kshatriya (Saùt ñeá lôïi), the Warrior ruler; then the khaéc phuïc hoaøi nghi: In practicing meditation, Vaishya or merchant; and lastly the Sudra or "vicara" serves to temporarily inhibit the people of non-Aryan descent. hindrance of doubt. Saùt Ñoä: Ksetra (skt)—1) Ñaát ñai hay xöù sôû: Land, Saùt Bieän: Attempting to see where the master field, country, place; 2) Vuõ truï bao goàm Tam stands—Trong nhaø Thieàn, coù loaïi caâu hoûi qua ñoù Thieân Ñaïi Thieân Theá Giôùi: A universe consisting ngöôøi hoûi muoán bieát roõ laäp tröôøng cuûa Boån Sö. of three thousand large chiliocosms (great cosmo); Moät nhaø sö ñeán kieám Ñoàng Phong cö nguï taïi moät 3) Thaùp côø trong töï vieän: Flagstaff on a pagoda or thaûo am treân nuùi, hoûi: "Neáu coù con coïp boãng nhieân monastery. hieän ra ôû ñaây, thaày seõ laøm gì?" Am chuû lieàn roáng Saùt Ñoä Trang Nghieâm: The adornment of lands— leân nhö moät con coïp; nhaø sö kia coù veû hoaûng sôï; Vôùi quoác ñoä trang nghieâm, chö Boà Taùt ñem taát caû thaáy theá am chuû caû cöôøi ha haû—In Zen, there is a

coõi laøm moät coõi—With the adornment of lands, Saùt Na Ñònh: Khanika-samadhi (p)—Ksanika- Bodhisattvas make all lands one land. samadhi (skt)—Momentary concentration—Söï Saùt Giaû: Keû saùt nhaân, moät teân cuûa ma quaân—The ñònh trong saùt na hieän taïi. murderer, a name for mara Saùt Na Sinh Dieät: Khanabhana (p)—Ksana- Saùt Haûi: Ñaát vaø bieån—Land and sea. bhanga (skt)—Setsuna-Shometsu (jap)—Chö phaùp Saùt Haïi Töôûng: Vihimsa-samjna (skt)—chuyeån ñoäng lieân tuïc, trong khoaûnh khaéc moät saùt Perception of killing. na coù caû sinh vaø dieät—All things are in continuous Saùt Haõn: Lau moà hoâi—To wipe off sweat. flow, born and destroyed every instant. Saùt Hoaït Laâm Thôøi: Tuøy thôøi cöùu soáng hoaëc gieát Saùt Na Tam Theá: Ba thôøi khaùc nhau trong khoaûnh cheát. Trong thieàn, töø naày coù nghóa laø tuøy thôøi maø khaéc ba saùt na, saùt na quaù khöù,

saùt na hieän taïi vaø chaët ñöùt voïng töôûng phaân bieät hay laøm soáng laïi saùt na vò lai—The moments past, present, future. tính giaùc—To kill or to save in accordance with Saùt Na Voâ Thöôøng: Moïi luùc ñeàu qua caùc giai the circumstances. In Zen, the term means to cut ñoaïn sanh, truï, dò vaø dieät. Khoâng coù luùc naøo ñöôïc off discriminations from deluded thoughts, or to goïi laø thöôøng haèng, chæ trong khoaûnh khaéc moät saùt revive the nature of awareness (intuitive nature) na maø coù ñaày ñuû boán töôùng sanh, truï, dò, dieät— in accordance with the circumstances. Every moment passes through the stages of birth, Saùt Hoaït Leänh: Leänh tha gieát—Order of setting stay, change, and destruction. Not a moment is free or execution—See Saùt Hoaït Laâm Thôøi. permanent, but passes through stages of birth, Saùt Lôïi: See Saùt Ñeá Lôïi. stay, change, death. Saùt Löïc Voâ Ngaïi Duïng: Quoác ñoä löïc voâ ngaïi Saùt Nghieäp: Deed of killing—Nghieäp do saùt sanh duïng, vì thò hieän baát khaû thuyeát trang nghieâm ñeå maø coù, moät trong möôøi aùc nghieäp, töùc aùc nghieäp trang nghieâm—Power relating to lands, gieát haïi caùc loaøi höõu tình khaùc—One of the ten manifesting untold adornment and arraying kinds of evil karma, the karma resulting from them—See Möôøi Löïc Voâ Ngaïi Duïng. kiling—See Thaäp AÙc. Saùt Ma: Ksema (skt)—Nôi cö nguï—A residence, Saùt Nhaân Baát Traùc Nhaõn: Gieát ngöôøi khoâng chôùp dwelling, abode, land, property. maét. Trong thieàn, töø naày coù nghóa laø baäc thieàn sö Saùt Na: Ksana (skt)—Setsuna (jap)—Moät khoaûnh giaùc ngoä daãn giaùo ñoà ñeä baèng nhöõng phöông caùch khaéc ñöôïc xem nhö moät ñôn vò ño löôøng thôøi khoác lieät vaø naëng tay—To kill people without gian—An instance as a measure of time. winking the eyes. In Zen, the term means 1) Khoaûnh khaéc cuûa moät khoaûng thôøi gian raát enlightened Zen masters who lead and teach ngaén, ñoái laïi vôùi kieáp laø moät khoaûng thôøi gian disciples with firece and heavy-handed methods. daøi: The shortest period or measure of time, a Saùt Nhaân Ñao: Ñao gieát ngöôøi—Sword for killing moment, an instant; in contrast with kalpa, the (used in killing). longest period of time. Saùt Nhaân Ñao Hoaït Nhaân Kieám: Ñao gieát ngöôøi, 2) 65 (coù choã noùi 60) saùt na töông ñöông vôùi moät kieám cöùu ngöôøi—Knife for killing, and sword for caùi khaûy moùng tay—Sixty-five (some says 60) in saving—The knife that kills people and the ksanas are said to pass the clicking of the sword that gives people life—Saùt nhaân ñao laø dao fingers. gieát ngöôøi, trong Thieàn coù nghóa laø caùc vò Thieàn sö 3) 90 saùt na ñöôïc coi nhö moät nieäm: 90 ksanas thöôøng duøng phöông tieän laøm cho ngöôøi hoïc maéc are equal to a thought. keït vaøo hình thöùc phaân bieät. Trong khi hoaït nhaân 4) Moät saùt na töông ñöông vôùi moät phaàn baûy kieám töùc laø kieám cöùu soáng ngöôøi, haøm yù chæ khaû möôi laêm giaây, hay 4.500 saùt na töông ñöông naêng ñaùnh thöùc hoïc nhaân quay veà chaân taùnh. Noùi vôùi moät phuùt—A ksana is equal to one toùm laïi, trong thieàn, töø naày coù nghóa laø thieàn sö seventy-fifth of a second, or 4,500 ksanas are bieát caùch duøng phöông tieän thieän xaûo ñeå daãn giaùo equal to a minute. ñoà ñeä. Coù laàn Giaùp Sôn göûi moät vò Taêng ñeán töï Saùt Na Ñaúng Khôûi: Tatksana-samuthana (skt)— vieän Thaïch Söông. Vò Taêng ñöùng dang chaân tröôùc Taâm sôû vaø nghieäp khôûi leân cuøng luùc —Mental coång vaø

noùi: "Ta khoâng hieåu!" Thaïch Söông noùi: factors and actions are simultaneously arising. "Chaúng caàn laøm nhö theá ñaâu xaø leâ!" Vò Taêng noùi:

"Neáu vaäy thì xin taïm bieät." Vò Taêng ñoù laïi ñi ñeán Saùt Nieäm Tam Theá: The moments, past, present töï vieän cuûa Nham Ñaàu, cuõng ñöùng dang chaân vaø and future. noùi: "Ta khoâng hieåu!" Nham Ñaàu gaàm leân moät Saùt Nieäm Voâ Thöôøng: Not a moment is tieáng. Vò Taêng noùi: "Neáu theá thì xin taïm bieät." Vò permanent, but passes through the stages of birth, Taêng vöøa böôùc ra, Nham Ñaàu noùi: "Tuy laø haäu stay, change and death. sanh nhöng coù khaû naêng." Vò Taêng ñoù quay veà Saùt Phaät Saùt Toå: See Phuøng Phaät Saùt Phaät. thuaät laïi cho Giaùp Sôn nghe. Giaùp Sôn thöôïng Saùt Phuï Saùt Maãu: Kill father and/or mother— ñöôøng hoûi: "Ñaïi chuùng coù hieåu khoâng?" Moïi ngöôøi Gieát cha gieát meï—Trong Phaät giaùo, töø “Gieát cha ñeàu khoâng ñoái ñaùp ñöôïc, Giaùp Sôn noùi: "Neáu gieát meï” cuõng bao goàm luoân caû vieäc gieát moät vò A chaúng ai noùi thì laõo Taêng ñaây chaúng tieác laøm chi La Haùn hay moät Thaùnh nhaân—In Buddhism, the maáy coïng loâng maøy ñaønh phaûi noùi thoâi!" Giaùp Sôn term “Killing father and/or mother” also includes beøn noùi: "Thaïch Söông tuy coù dao gieát ngöôøi laïi the offenses of killing an Arhat and killing a sage. khoâng coù kieám cöùu ngöôøi. Nham Ñaàu coù dao gieát Saùt Quyû: 1) Loaøi quyû gieát haïi chuùng sanh (caùc ngöôøi cuõng nhö kieám cöùu ngöôøi!"—In Zen, the chuøa thöôøng veõ saùt quyû vôùi hai tay oâm laáy baùnh xe knife that kills people means Zen masters utilize luaân hoài): To slay demons, a ghost of the slain; a skillful means to cause disciples to get stuck in murderous demon; 2) AÙm chæ voâ thöôøng: A forms of distinction. While the sword that gives metaphor for impermanence. people life implies the ability to awaken disciples Saùt Sinh: Panatipata (p)—Moät trong möôøi aùc to see their true nature. In short, in Zen, the term nghieäp, gieát haïi maïng soáng cuûa loaøi höõu tình— means Zen masters know how to use skilful means One of the ten kinds of evil karma, to kill living to lead and teach disciples. Once, Jiashan sent a beings, to take life, kill the living, or any monk to Shishuang's temple. The monk then stood conscious being—See Thaäp AÙc. straddling the gate and said, "I don't understand!" Saùt Sinh Giôùi: See Saùt Sinh. Shishuang said, "Your Reverence, there's no Saùt Taëc: Ksinasrava (skt)—Ngöôøi tieâu dieät nhöõng need." The monk then said, "In that case, I'll say teân ñaïo taëc (cuûa chuùng sanh), ngöôøi cheá ngöï duïc farewell." The monk then went to Yan-T’ou's voïng, hay baäc A La Haùn—Thief-destroyer, i.e. temple. Acting as before, he said, "I don't conqueror of the passions, an arhat. understand!" Yan-T’ou gave out a great roar. The Saùt Taâm Truïc Voïng: Mind-murder and the curse monk said, "In that case, I'll say farewell." The of idle reverie—Theo William Elliot Griffis trong monk just went out, Yan-T’ou said, "Although he's quyeån "Toân Giaùo Nhaät Baûn," ñoâi khi Thieàn ñöôïc young, he's capable." The monk went back and coù nghóa laø "Saùt taâm truïc voïng." Coù phaûi oâng ta reported to Jiashan. Jiashan entered the hall and muoán noùi Thieàn laø traïng thaùi chuyeân chuù taâm vaøo said to the monks, "Will the monk who yesterday moät vaät, hay gaây nguû ñeå gieát cheát caùc hoaït ñoäng came back from Shishuang's and Yantou's places cuûa taâm? Haønh giaû tu Thieàn neân luoân

nhôù raèng please come forward and tell the story as he did Thieàn khoâng coù "Taâm" ñeå gieát, vì vaäy trong Thieàn before?" The monk came forward and told his chaúng bao giôø coù vieäc "saùt taâm". Haønh giaû tu story. Jiashan said, "Does anyone in the Thieàn cuõng neân luoân nhôù raèng Thieàn laø moät caùi hoá congregation understand this?" The assembly was thaúm khoâng ñaùy, nôi ñoù ba coõi khoâng coù phaùp, tìm silent. Jiashan said, "If no one will speak, then I'm taâm nôi naøo? Töù ñaïi voán khoâng, Phaät truï vaøo ñaâu? not afraid to risk losing my eyebrows by doing Chaân lyù môû ra ngay tröôùc maét baïn, vaø chæ coù vaäy so!" Then Jiashan said, "Although Shishuang has chöù thaät söï khoâng coøn gì khaùc nöõa. Trong khoaûnh the knife that kills, he doesn't have the sword that khaéc do döï, Thieàn lieàn ñi maát khoâng trôû laïi. Ba ñôøi gives life. Yan-T'ou has the knife that kills as chö Phaät ñeàu muoán baïn naém baét noù moät laàn, well as the sword that gives life!" nhöng noù ñaõ vöôït xa ngaøn daëm. Quaû thaät, Thieàn Saùt Nieäm: A thought (90 ksana equal one finger- khoâng coù thôøi gian ñeå baän taâm ñeán caùi lôøi baøn luaän snap, 90th of a thought equal 4.500th a minute). nhö "saùt taâm". Theo Thieàn sö D.T. Suzuki trong Saùt Nieäm Sanh Dieät: All things are in continuous taùc phaåm "Thieàn Hoïc Nhaäp Moân," thöïc söï, chuùng flow, born and destroyed every instant. ta cöù theo khía caïnh beân ngoaøi thì cöïc kyø khoù loøng

maø suy ñoaùn ñöôïc Thieàn. Khi baïn cho raèng baïn the mind and its concomitants towards the ñang thaáy noù thì noù ñaõ khoâng coøn nöõa; môùi thaáy object, vicara is the continued exercise of the noù ôû phía tröôùc thì noù laïi ôû ñaèng sau. Vì theá, tröø mind on the object. phi baïn boû ra thôøi gian vaøi naêm nghieân cöùu moät 2) Trong thöïc taäp thieàn, thì "Saùt" giuùp taïm thôøi caùch nghieâm tuùc veà nguyeân lyù cô baûn cuûa Thieàn, khaéc phuïc hoaøi nghi: In practicing meditation, neáu khoâng thì baïn vaãn khoâng theå hieåu ñöôïc — "vicara" serves to temporarily inhibit the According to William Elliot Griffis in a book titled hindrance of doubt. "Religions of Japan," Zen is sometimes means (B) Taàm: Vitakka (skt). "mind-murder and the curse of idle reverie." Does 1) "Taàm" töïa nhö con chim ñang xoaûi caùnh roäng he mean that Zen kills the activities of the mind by ra ñeå bay, coøn "Saùt" thì töïa nhö con chim making one's thought fix on one thing, or by ñang bay löôïn treân khoâng trung vôùi ñoâi caùnh inducing sleep? Zen practitioners should always xoaûi roäng: Vitakka is like a bird's spreading remember that Zen has no "mind" to murder; out its wings to fly, vicara is like the bird's therefore, there is no "mind-murdering" in Zen. gliding through the air with outstretched Zen practitioners should also always remember wings. that Zen is a bottomless abyss where nothing 2) "Taàm" töïa nhö con ong bay höôùng veà caùnh really exists throughout the triple world; where do hoa, "Saùt" töïa nhö con ong ñang bay löôïn treân you wish to see the mind? The four elements are hoa: "Vitakka" is like a bee's diving towards all empty in their ultimate nature; where could the a flower, vicara is like the bee's buzzing Buddha's abode be? The truth is unfolding itself above the flower. right before your eye; this is all there is to it and Saùt Traàn: Voâ soá nhöõng haït buïi nhoû hay voâ soá indeed nothing more. A minute's hesitation and quoác ñoä—Lands, countless as the dust. Zen irrevocably lost. All the

Buddhas of the past, Sau Moät Khaéc Ngoä Ñaïo: After a glympse of present, and future may try to make you catch it enlighenment. once more, and yet it is a thousand miles away. Sau Taây Lòch: Anno Domini (A.D.)—Christian Zen has no time to bother itself with such criticism Era (C.E.). as "mind-murder". According to Zen master D.T. Saùu Ba La Maät: Sadparamita (skt)—Six virtues of Suzuki in "An Introduction To Zen Buddhism," the perfection—See Luïc Ñoä Ba La Maät. truth is, Zen is extremely elusive as far as its Saùu Caùch Phaïm Troïng Toäi Buoân Baùn Röôïu vaø outward aspects are concerned; when you think Nhöõng Chaát Cay Ñoäc: Saùu caùch phaïm toäi buoân you have caught a glimpse of it, it is no more baùn röôïu vaø nhöõng chaát cay ñoäc khaùc daãn ñeán there; from afar it looks so approachable, but as troïng toäi Ba-La-Di (troïng toäi cuûa Boà Taùt): töï mình soon as you come near it you see it even further buoân baùn; baûo ngöôøi buoân baùn röôïu vaø nhöõng chaát away from you than before. Unless, therefore, you cay ñoäc; phöông tieän buoân baùn nhöõng chaát aáy; devote some years of earnest study to the thaáy ngöôøi buoân baùn maø taùn thaùn; hoan hyû khi understanding of its primary principles, it is not to thaáy ngöôøi buoân baùn nhöõng chaát aáy; duø ng buøa chuù be expected that you will begin to have a fair ñeå buoân baùn nhöõng chaát cay ñoäc aáy—Six ways of grasp of Zen. selling alcoholic beverages and other intoxicants Saùt Taàm: Vicara-Vitakka (skt & p)—Tyø Giaù La—which lead to a Parajika offense (major offense Sustained application. for a Bodhisattva): to trade in alcoholic beverages (A) Saùt: Vicara (skt). and other intoxicants by oneself; to encourage 1) Danh töø “Saùt” coù nghóa laø quan saùt hay doø xeùt. others to do so; to trade such intoxicants by Trong A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), expedient means; to praise others for doing such “Saùt” coù nghóa laø “lieân tuïc ñaët taâm treân ñoái trade; to rejoice at witnessing others people to töôïng.”: The word “vicara” usually means trade such intoxicants; and to trade such “examination,” but in Abhidharma it signifies intoxicants through incantation or deviant mantras. the “sustained application” of the mind on the Saùu Caùch Phaïm Troïng Toäi Daâm Duïc: Saùu caùch object. Whereas “vitakka” is the directing of phaïm toäi daâm duïc daãn ñeán troïng toäi Ba-La-Di

(troïng toäi cuûa Boà Taùt): töï mình phaïm toäi daâm; baûo Saùu Caùch Phung Phí Taøi Saûn: Six ways of ngöôøi daâm duïc; taùn thaùn ngöôøi taø daâm; phöông wasting one’s property. Theo Kinh Thi Ca La tieän taø daâm; thaáy ngöôøi taø daâm maø hoan hyû; duøng Vieät, coù saùu caùch phung phí taøi saûn: ñam meâ caùc buøa chuù ñeå phaïm toäi taø daâm —Six ways of sexual loaïi röôïu, du haønh ñöôøng phoá phi thôøi, la caø ñình misconduct which lead to a Parajika offense ñaùm hyù vieän, ñam meâ côø baïc, giao du aùc höõu, vaø (major offense for a Bodhisattva): to engage in quen thoùi löôøi bieáng—According to the Sigalaka sexual intercourses by oneself; to encourage Sutra, there are six ways of wasting one’s others to commit sexual misconduct; to praise one property: addiction to strong drinks and sloth- who commits sexual misconduct; to commit sexual producing drugs is one way of wasting one’s misconduct by expedient means; to rejoice at substance, haunting the streets at unfitting time, witnessing committing sexual misconduct; and to attending fairs, being addicted to

gambling, commit sexual misconduct through incantation or keeping bad company, and habitual idleness. deviant mantras. Saùu Caûnh Trôøi: See Luïc Duïc Thieân. Saùu Caùch Phaïm Troïng Toäi Saùt Sanh: Saùu caùch Saùu Caên Nhaân: The six chief causes—See Luïc phaïm toäi gieát daãn tôùi troïng toäi Ba La Di (troïng toäi Caên Nhaân. cuûa Boà Taùt): töï mình gieát; baûo ngöôøi khaùc gieát; Saùu Coõi Luaân Hoài: Sad-marga (skt)—Sadakula phöông tieän gieát; khen taëng söï gieát; thaáy gieát maø (skt)—Rikdruk (tib)—Luïc Thuù—Six realms of tuøy hyû; duøng buøa chuù ñeå gieát —Six ways of killing samsara—Six worlds of existence—See Luïc Ñaïo. which lead to a Parajika offense (major offense Saùu Cung Kính Phaùp: Garava (p)—Theo Kinh for a Bodhisattva): to kill by oneself; to encourage Phuùng Tuïng trong Tröôøng Boä Kinh, coù saùu cung others to kill; to kill by expedient means; praising kính phaùp: soáng cung kính vaø tuøy thuaän baäc ÑAÏO killing; rejoice at witnessing killing; and kill SÖ; soáng cung kính vaø tuøy thuaän PHAÙP; soáng cung through incantation or deviant mantras. kính vaø tuøy thuaän TAÂNG; soáng cung kính vaø tuøy Saùu Caùch Phaïm Troïng Toäi Troäm Caép: Saùu caùch thuaän HOÏC PHAÙP; soáng cung kính vaø BAÁT phaïm toäi troäm caép daãn ñeán troïng toäi Ba-La-Di PHOÙNG DAÄT; soáng cung kính vaø tuøy thuaän söï LEÃ (troïng toäi cuûa Boà Taùt): töï mình troäm caép; baûo PHEÙP—According to the Sangiti Sutta in the Long ngöôøi troäm caép; phöông tieän troäm caép; taùn thaùn söï Discourses of the Buddha, there are six kinds of troäm caép; thaáy troäm cöôùp maø tuøy hyû; vaø duøng buøa respect: behaves repectfully and courteously chuù troäm cöôùp—Six ways of stealing which lead towards the TEACHER; behaves respectfully and to a Parajaka offense (major offense for a courteously towards the DHAMMA; behaves Bodhisattva): stealing committed by oneself; to respectfully and courteously towards the encourage others to steal; steal by expedient SANGHA; behaves respectfuly and courteously means; to praise stealing; to rejoice at witnessing towards the TRAINING; behaves respectfully and stealing; and steal through incantation or deviant in respect of EARNESTNESS; and behaves mantras. respectfully and in respect of HOSPITALITY. Saùu Caùch Phaïm Troïng Toäi Voïng Ngöõ: Saùu caùch Saùu Ñieàu Khoù Gaëp: phaïm toäi noùi doái daãn ñeán troïng toäi Ba-La-Di (A) Saùu ñieàu khoù gaëp: ñöôïc sanh ra laøm ngöôøi laø (troïng toäi cuûa Boà Taùt): töï mình noùi doái; khuyeán khoù; ñöôïc sanh ra cuøng thôøi vôùi Phaät laø khoù; khích ngöôøi noùi doái; phöông tieän noùi laùo; taùn thaùn nghe ñöôïc chaùnh phaùp laø khoù; coù taâm laønh laø ngöôøi noùi laùo; nghe thaáy ngöôøi noùi laùo maø hoan khoù; ñöôïc sanh ra nôi trung taâm vöông quoác laø hyû; duøng buøa chuù ñeå noùi laùo gaït ngöôøi —Six ways khoù; tu taäp ñöôïc quaû vò laø khoù —Six difficult of lying which lead to a Parajika offense (major things: to be born in human form; to be born in offense for a Bodhisattva): to use false words and the Buddha-age; to hear the true Buddha-law; speech by oneself; to encourage others to lie; to to beget a good heart; to be born in the central lie by expedient means; to praise those who lie; to kingdom; and to be perfect. rejoice at witnessing lying; and to lie through (B) Saùu ñieàu khoù gaëp khaùc: sanh ra nhaèm thôøi coù incantation or deviant mantras. Phaät laø khoù (Ngoä Phaät Theá Nan); nghe ñöôïc chaùnh phaùp laø khoù (Vaên

Chaùnh Phaùp Nan);

sanh ñöôïc thieän taâm laø khoù (Sanh Thieän Taâm cuûa taát caû caùc phaùp vaø nhaát theå cöùu caùnh cuûa toaøn Nan); ñöôïc sanh ra trong xöù trung taâm laø khoù theå vuõ truï. Vôùi caên baûn "ba nghìn" naày, toâng Thieân (Sanh Trung Quoác Nan); ñöôïc thaân ngöôøi laø Thai ñeà ra moät theá giôùi heä goàm möôøi caûnh vöïc, töùc khoù (Ñaéc Nhaân Thaân Nan); vaø ñöôïc ñaày ñuû laø theá giôùi cuûa höõu tình ñöôïc chia thaønh möôøi coõi caùc caên laø khoù (Toaøn Caên Nan)—Six other hay Luïc Phaøm Töù Thaùnh—According to the T'ien- difficult things: to be born in the Buddha-age; T'ai Sect, the whole universe is said to have the to hear the true Buddha-law; to beget a good constituency of "three thousand," but the theory is heart; to be born in the central kingdom; to be quite different from other pluralistic systems. It is in human form; and to be perfect. not an inumeration of all dharmas; nor is it the Saùu Ñieàu Kieän Sinh Hoaït Cuûa Moät Vò Sa Moân: world system of the three chiliocosms. The Theo Kinh Töù Thaäp Nhò Chöông, coù saùu ñieàu kieän expression of "three thousand" does not indicate a sinh hoaït cuûa moät vò sa moân: caïo boû raâu toùc; laõnh numerical or substantial immensity, but is thoï giôùi phaùp; xaû boû cuûa caûi theá gian; nhu caàu vöøa intended to show the inter-permeation of all ñuû; khaát thöïc, aên vöøa ñuû, vaø chæ aên ngaøy moät ngoï; dharmas and the ultimate unity of the whole vaø nguû döôùi goác caây—According to the Sutra in universe. As the basis of "three thousand" the Forty-Two Sections, there are six conditions of school sets forth a world-system of ten realms. living activities for a Sramanera: shaving their That is to say, the world of living beings is divided heads and beards; accepting the Buddha's into ten realms or the six stages of rebirth for Dharmas; renouncing worldly wealth and riches; ordinary people and the four saints—See Luïc moderating in acquiring things; begging for food, Phaøm Töù Thaùnh. eating only enough to satisfy the hunger, and Saùu Giaùc Quan: Sadayatana (skt)—Six sense- taking only one meal a day at noon; and passing organs—Six entrances—Six faculties—See Luïc the night beneath trees. Caên. Saùu Ñieàu Kieän Taän Dieät Tham Duïc: Saùu ñieàu Saùu Hoøa Kính Phaùp: Six things conducive to kieän coù khuynh höôùng taän dieät tham duïc (Ñöùc Phaät communal living—See Luïc Hoøa. vaø Phaät Phaùp): nhaän thöùc veà moái nguy haïi cuûa ñoái Saùu Khoâng Cung Kính Phaùp: Agarava (p)— töôïng; kieân trì quaùn töôûng veà nhöõng moái nguy haïi Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù aáy; thu thuùc luïc caên; ñieàu tieát vieäc aên uoáng (aên saùu khoâng cung kính phaùp: soáng khoâng cung kính, uoáng coù ñoä löôïng); taïo tình baèng höõu toát; vaø ñaøm khoâng tuøy thuaän baäc ÑAÏO SÖ; soáng khoâng cung luaän höõu ích—Six conditions tend to the kính, khoâng tuøy thuaän PHAÙP; soáng khoâng cung eradication of sense-desires (The Buddha and His kính, khoâng tuøy thuaän TAÊNG; soáng khoâng cung Teachings): perceiving the loathsomeness of the kính, khoâng tuøy thuaän HOÏC PHAÙP; soáng khoâng objects; constant meditation on loathsomeness; cung kính, BAÁT PHOÙNG DAÄT; soáng khoâng cung sense-restraint; moderation in food; good kính, khoâng tuøy thuaän söï LEÃ PHEÙP—According to friendship; and profitable talk. the Sangiti Sutta in the Long Discourses of the Saùu

Ñieàu Suy Nieäm: Anussati-tthanani (p)—The Buddha, there are six kinds of disrespect: behaves six objects of recollection—Six thoughts to dwell disrepectfully and discourteously towards the upon—See Luïc Nieäm Phaùp. TEACHER; behaves disrespectfully and Saùu Ñöôøng: Six paths—See Luïc Ñaïo. discourteously towards the DHAMMA; behaves Saùu Ñöôøng Sanh Töû: Six stages of rebirth for disrespectfully and discourteously towards the ordinary people and four saints—Theo toâng Thieân SANGHA; behaves disrespectfuly and Thai, toaøn theå vuõ truï ñöôïc coi nhö laø söï taäp thaønh discourteously towards the TRAINING; behaves cuûa "tam thieân," nhöng lyù thuyeát naày khaùc haún disrespectfully and in not respect of nhöõng heä thoáng ña nguyeân khaùc. Noù khoâng phaûi laø EARNESTNESS; and behaves disrespectfully and moät loái lieät keâ taát caû caùc phaùp, cuõng khoâng phaûi laø not in respect of HOSPITALITY. theá giôùi heä cuûa ba ñaïi thieân theá giôùi vuõ truï. Ba Saùu Loaïi Chaán Ñoäng: See Luïc Chuûng Chaán nghìn khoâng phaûi chæ cho moät tính chaát bao la cuûa Ñoäng. danh soá hay baûn theå, maø ñeå noùi leân söï töông dung

Saùu Loaïi Gia Suùc: Saùu loaïi gia suùc—Six kinds of kieán laäp cuûa taâm. Thöù naêm laø Nhaát Nguyeân Luaän domestic animals The six domestic animals—See Tuyeät Ñoái hay söï caàn thieát veà luaän lyù ñeå ñaït ñeán Luïc Suùc. caùi yù nieäm toái haäu veà nhaát tính. Thöù saùu laø Tam Saùu Loaïi Taâm Taùnh: Carita (p)—Theo Hoøa Giôùi Duy Thò Töï Taâm—According to The Thöôïng Narada trong Ñöùc Phaät vaø Phaät Phaùp, coù Lankavatara Sutra, there are six proofs for the saùu taâm taùnh hay saùu ñeà muïc haønh thieàn: baåm "Mind-Only": First, things are not what they seem taùnh tham aùi, baåm taùnh saân haän, baåm taùnh si meâ, to be. Second, all things are relative and have no baåm taùnh coù nhieàu ñöùc tin, baåm taùnh thieân veà tri substance (svabhava) which would eternally and thöùc, baåm taùnh phoùng daät. Carita laø baûn chaát coá absolutely distinguish on from another. Third, höõu cuûa moät ngöôøi. Baûn chaát naày loä ra khi ôû vaøo names and images are mere signs (samketa) and traïng thaùi bình thöôøng, khoâng coù gì laøm xao ñoäng. have no reality whatever (abhava) in themselves, Baåm taùnh moãi ngöôøi khaùc nhau laø do nôi haønh for they belong to the imagination (parikalpita). ñoäng hay nghieäp trong quaù khöù khaùc nhau. Nôi The ignorant take what is presented by the mind moät soá ngöôøi thì tham aùi maïnh hôn, trong khi vaøi itself for objective realities. The wise know that ngöôøi khaùc thì saân haän laïi maïnh hôn—According names and signs and symbols are to be taken for to Most Venerable Narada in The Buddha and His what they are intended from the beginning. Teachings, there are six kinds of natures, six kinds Fourth, that which is unborn has nothing to do with of temperament, or six subjects of meditation: causation, there is no creator, all is nothing but the lustful temperament (covetousness), hateful construction (vyavasthana) of the mind. Fifth, the temperament (ill-will), ignorant temperament absolutely idealistic monism. The logical (ignorance), devout temperament (faith), necessity of reaching the ultimate notion of unity. intellectual temperament (wisdom), discursive Sixth, the three worlds are mind itself. temperament (distracted, loose, or unrestrainted). Saùu Möôi Ba Phaùp Höõu Laäu: Sixty-three kinds of Carita signifies the intrinsic nature of a person

entities—Theo Tyø Kheo Boà Ñeà trong Vi Dieäu which is revealed when one is in normal state Phaùp, coù saùu möôi ba phaùp höõu laäu—According to without being preoccupied with anything. The Bhikkhu Bodhi in Abhidhamma, there are sixty-temperaments of people differ owing to the three entities: diversity of their past actions or kamma. In some 1-4) Nhöõng phaùp baát thieän coù boán Laäu Hoaëc : tham people raga or lust is predominant, while in others duïc hay Duïc Laäu, luyeán aùi duyeân theo kieáp dosa or anger, hatred. sinh toàn hay Höõu Laäu, taø kieán hay Kieán Laäu, Saùu Loaïi Thöïc Phaåm: Six kinds of food—See voâ Minh hay Voâ Minh Laäu—There are four Luïc Traàn. taints: the taint of sensual desire, the taint of Saùu Luaän Chöùng Veà Duy Taâm: Six proofs for the attachment to existence, the taint of wrong “Mind-Only.”—Trong Kinh Laêng Giaø, coù saùu luaän views, and the taint of ignorance. chöùng veà Duy Taâm: Thöù nhaát, söï vieäc caùc söï vaät 5-8) Coù boán loaïi baïo löu hay caûnh ngaäp luït: traän khoâng nhö veû daùng beà ngoaøi cuûa chuùng. Thöù nhì, luït cuûa tham duïc, traän luït cuûa söï luyeán aùi taát caû caùc söï vaät ñeàu töông ñoái vaø khoâng coù caùi töï duyeân theo kieáp sinh toàn, traän luït cuûa taø kieán, tính naøo maõi maõi phaân bieät moät caùch tuyeät ñoái söï vaø traän luït cuûa voâ minh—There are four vaät naày vôùi söï vaät khaùc. Thöù ba, caùc teân goïi hay floods: the flood of sensual desire, the flood danh vaø aùc hình aûnh hay töôùng chæ laø nhöõng daáu of attachment to existence, the flood of wrong hieäu giaû danh vaø khoâng coù thöïc tính naøo (phi höõu) views, and the flood of ignorance. trong töï chuùng. Ngöôøi ngu töôûng nhöõng gì do chính 9-12)Boán thöù troùi buoäc: troùi buoäc vaøo tham duïc, caùi taâm bieåu hieän laø nhöõng thöïc tính khaùch quan. troùi buoäc vaøo luyeán aùi duyeân theo kieáp sinh Ngöôøi trí bieát raèng caùc teân goïi, caùc hình töôùng vaø toàn, troùi buoäc vaøo taø kieán, vaø troùi buoäc vaøo voâ caùc töôïng tröng phaûi ñöôïc xem laø nhöõng gì maø minh—Four bonds: the bond of sensual chuùng ñöôïc ñònh töø ban ñaàu. Thöù tö, “nhöõng gì desire, the bond of attachment to existence, khoâng ñöôïc sinh ra thì khoâng dính daùng gì ñeán the bond of wrong views, and the bond of nhaân quaû, khoâng coù ngöôøi taïo laäp, taát caû chæ laø söï ignorance.

13-16)Coù boán thöù thaét chaët (thaân): thaét chaët vaøo ceremonies, the fetter of doubt, the fetter of tham duïc, thaét chaët vaøo söï oaùn gheùt, thaét chaët restlessness, and the fetter of ignorance. vaøo taø kieán (cuùng kieán nghi leã), vaø thaét chaët 44-53)Möôøi troùi buoäc, theo Vi Dieäu Phaùp: troùi vaøo giaùo ñieàu raèng thì laø “chæ coù giaùo phaùp buoäc bôûi luyeán aùi duyeân theo duïc laïc, luyeán aùi naày môùi laø chôn lyù.”—There are four bodily duyeân theo kieáp sinh toàn, troùi buoäc bôûi saân knots or ties: the bodily knot of covetousness, haän, troùi buoäc bôûi ngaõ maïn, troùi buoäc bôûi taø the bodily knot of ill-will, the bodily knot of kieán, chaáp thuû nhöõng leã nghi cuùng kieán sai adherence to rites and ceremonies, the bodily laàm, troùi buoäc bôûi nghi hoaëc, troùi buoäc bôûi ñoá knot of dogmatic belief that “This alone is the kî ganh gheùt, troùi buoäc bôûi tham lam boûn xeûn truth”. (xan tham), vaø troùi buoäc bôûi voâ minh—Ten 17-20)Boán chaáp thuû (thaân): chaáp thuû vaøo tham fetters, according to the Abhidhamma: the duïc, chaáp thuû vaøo taø

kieán oaùn haän, chaáp thuû fetter of sensual lust, attachment to existence, vaøo leã nghi cuùng kieán sai laàm, vaø chaáp thuû the fetter of aversion, the fetter of conceit, the vaøo giaùo ñieàu baûn ngaõ (cho raèng coù linh hoàn fetter of wrong views, adherence to rites and tröôøng toàn)—Four bodily clingings: clinging to ceremonies, the fetter of doubt, the fetter of sense pleasures, clinging to wrong views, envy, the fetter of avarice, and the fetter of clinging to rites and ceremonies, and clinging ignorance. to a doctrine of self. 54-63)Möôøi oâ nhieãm: tham aùi, saân haän, si meâ, ngaõ 21-26)Saùu trieàn caùi (chöôùng ngaïi): chöôùng ngaïi maïn, taø kieán, nghi hoaëc, hoân traàm, phoùng daät, cuûa tham duïc, chöôùng ngaïi cuûa söï oaùn gheùt, khoâng hoå theïn toäi loãi, vaø khoâng sôï haäu quaû chöôùng ngaïi cuûa hoân traàm daõ döôïi, chöôùng cuûa toäi loãi—Ten defilements: the defilement ngaïi cuûa phoùng daät lo aâu, chöôùng ngaïi cuûa söï of Greed, of hatred, of delusion, of conceit, of hoaøi nghi, vaø chöôùng ngaïi cuûa söï voâ minh— wrong views, of doubt, of sloth, of Six hindrances: the hindrance of sensual restlessness, of shamelessness, and desire, the hindrance of ill-will, the hindrance fearlessness of wrong doing. of sloth and torpor, the hindrance of Saùu Möôi Hai Kieán Chaáp: Sixty-two views—See restlessness and worry, the hindrance of Luïc Thaäp Nhò Kieán. doubt, and the hindrance of ignorance. Saùu Naêm Khoå Haïnh: The six years of 27-33)Baûy thuøy mieân (taâm taùnh nguû ngaàm): luyeán sakyamuni's austerities before his enlightenment. aùi duïc laïc, luyeán aùi theo kieáp sinh toàn, saân Six Years of Ascetic praticing of the Buddha haän, ngaõ maïn, taø kieán, hoaøi nghi, vaø voâ (Ascetic period of the Buddha)—See Luïc Nieân minh—Seven latent dispositions: sensual lust, Khoå Haïnh. attachment to existence, aversion, conceit, Saùu Neûo Luaân Hoài: Six Realms of Existence— wrong views, doubt, and ignorance. See Luïc Ñaïo, and Luïc Phaøm Töù Thaùnh. 34-43)Möôøi thaèng thuùc hay daây troùi buoäc, theo Saùu Nguy Hieåm Cuûa Thoùi Quen Löôøi Bieáng: Six Kinh Taïng: luyeán aùi duyeân theo duïc laïc, dangers when one attaches to idleness—Theo luyeán aùi duyeân theo saéc giôùi, luyeán aùi duyeân Kinh Thi Ca La Vieät, thoùi quen löôøi bieáng coù saùu theo voâ saéc giôùi, troùi buoäc bôûi saân haän, troùi moái nguy hieåm: Thöù nhaát, vì nghó raèng trôøi quaù buoäc bôûi ngaõ maïn, troùi buoäc bôûi taø kieán, chaáp laïnh, neân ngöôøi ta khoâng chòu laøm vieäc. Thöù nhì, thuû nhöõng leã nghi cuùng kieán sai laàm, troùi buoäc vì nghó raèng trôøi quaù noùng, neân ngöôøi ta khoâng bôûi hoaøi nghi, troùi buoäc bôûi phoùng daät, vaø troùi chòu laøm vieäc. Thöù ba, vì nghó raèng haõy coøn quaù buoäc bôûi voâ minh—Ten fetters, acording to sôùm neân ngöôøi ta khoâng chòu laøm vieäc. Thöù tö, vì the Suttanta method: the fetter of sensual lust, nghó raèng ñaõ quaù treã ñeå laøm vieäc. Thöù naêm, vì attachment to fine-material existence, nghó raèng toâi quaù ñoùi neân khoâng theå laøm vieäc. Thöù attachment in immaterial existence, the fetter saùu, vì nghó raèng quaù no ñeå laøm vieäc —According of aversion, the fetter of conceit, the fetter of to the Sigalaka Sutra, there are six dangers when wrong views, adherence to rites and one attaches to idleness: First, thinking it's too cold, one does not work. Second, thinking it's too

hot, one does not work. Third, thinking it's too bewails his loss; one wastes one's present wealth; early, one does not work. Fourth, thinking it's too one's word is not trusted in the assembly; one is late, one does not work. Fifth, thinking I'm too despised by one's friends and companions; and hungry, one does not work. Sixth, thinking I'm one is not in demand for marriage. Because a full, one does not work. gambler cannot afford to maintain a wife. Saùu Nguy Hieåm Khi Du Haønh Treân Ñöôøng Phoá Saùu Nguy Hieåm Khi La Caø Ñình Ñaùm Hyù Vieän: Phi Thôøi: Six dangers when one wanders the Theo Kinh Thi Ca La Vieät, coù saùu nguy hieåm khi streets at unfitting time—Theo Kinh Thi Ca La la caø ñình ñaùm laø luoân luoân tìm xem choã naøo coù Vieät, du haønh treân ñöôøng phoá phi thôøi coù saùu moái muùa, choã naøo coù ca, choã naøo coù nhaïc, choã naøo coù nguy hieåm: Thöù nhaát, töï mình khoâng ñöôïc che chôû taùn tuïng, choã naøo coù nhaïc tay, choã naøo coù troáng— hoä trì. Thöù nhì, vôï con khoâng ñöôïc che chôû hoä trì. According to the Sigalaka Sutra, there are six Thöù ba, taøi saûn khoâng ñöôïc che chôû hoä trì. Thöù tö, dangers when one frequents fairs and parties. One bò tình nghi laø taùc nhaân cuûa aùc söï. Thöù naêm, naïn is always thinking, where is there dancing, where nhaân cuûa caùc tin ñoàn thaát thieät. Thöù saùu, töï röôùc is there singing, where are they playing music, vaøo thaân nhieàu khoå naõo—According to the where are they reciting, where is there hand- Sigalaka Sutra, there are six dangers when one clapping, and where are the drums? wanders the streets at unfitting time: First, one is Saùu Nguy Hieåm Khi Thaân Caän AÙc Höõu: Six Defenseless and without protection. Second, wife dangers when one keeps bad company—Theo and children are defenseless and without Kinh Thi Ca La Vieät, coù saùu moái nguy hieåm khi protection. Third, one's property is defenseless thaân caän aùc höõu (baïn xaáu): Thöù nhaát, nguy hieåm and without protection. Fourth, one is suspected of cuûa nhöõng keû côø baïc. Thöù nhì, nguy hieåm cuûa crimes. Fifth, false reports are pinned on one. nhöõng keû loaïn haønh. Thöù ba, nguy hieåm cuûa nhöõng Sixth, one encounters all sorts of unpleasantness. keû nghieän röôïu. Thöù tö, nguy hieåm cuûa nhöõng keû Saùu Nguy Hieåm Khi Ñam Meâ Caùc Loaïi Röôïu vaø traù nguïy. Thöù naêm, nguy hieåm cuûa nhöõng keû löôøng Thuoác: Six dangers when one attaches to gaït. Thöù saùu, nguy hieåm cuûa nhöõng keû baïo ñoäng— addiction of alcoholic drinks and drugs—Theo According to the Sigalaka Sutra, there are six Kinh Thi Ca La Vieät, coù saùu nguy hieåm khi ñam dangers when one keeps bad company: First, the meâ caùc loaïi röôïu vaø thuoác: taøi saûn hieän taïi bò toån danger of gamblers. Second, the danger of any thaát, taêng tröôûng söï gaây goã, beänh taät deã xaâm nhaäp, glutton. Third, the danger of the drunkard. Fourth, thöông toån danh döï, ñeå loä aâm taøng, vaø trí löïc toån the danger of cheaters. Fifth, the danger of haïi—According to the Sigalaka Sutra, there are tricksters. Sixth, the danger of the bully. six dangers when one attaches to addiction of Saùu Nguyeân Lyù: Theo Giaùo Sö Junjiro Takakusu alcoholic drinks and drugs: present waste of trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, coù saùu money, increased quarrelling, liability to sickness, nguyeân lyù toång quaùt cho caùc toâng phaùi Phaät Giaùo loss of good name, indecent exposure of one's Ñaïi Thöøa: Duyeân Khôûi, Voâ Ngaõ, Töông Ñoái,

Nhö person, and weakening of the intellect. Thöïc, Vieân Dung, vaø Nieát Baøn hay Giaûi Thoaùt Saùu Nguy Hieåm Khi Ñam Meâ Côø Baïc: Six Cöùu Caùnh—According to Prof. Junjiro Takakusu dangers when one attaches to gambling—Theo in The Essentials of Buddhist Philosophy, there Kinh Thi Ca La Vieät, coù saùu moái nguy hieåm khi are six general principles, commonly especially to ñam meâ côø baïc: keû thaéng thì sanh thuø oaùn; ngöôøi all schools of Mahayana: the Principle of baïi thì sanh taâm saàu muoän; taøi saûn hieän taïi bò toån Causation, the Principle of Indeterminism of the thaát; taïi hoäi tröôøng hay trong ñaïi chuùng, lôøi noùi Differentiated, the Principle of Reciprocal khoâng hieäu löïc; baèng höõu ñoàng lieâu khinh mieät; Identification, the Principle of True Reality, the vaán ñeà cöôùi gaû khoâng ñöôïc tín nhieäm, vì ngöôøi Principle of Totality, and the Principle of Perfect ñam meâ côø baïc khoâng theå quaùn xuyeán lo laéng Freedom. ñöôïc vôï con—According to the Sigalaka Sutra, Saùu Phaùp Ñöa Ñeán Chaùnh Quaùn Ñònh Tónh: there are six dangers when one attaches to Theo kinh Tröôøng Boä, coù saùu phaùp ñöa ñeán chaùnh gambling: the winner makes enemies; the loser quaùn ñònh tónh: Thöù nhaát laø tri kieán veà Thaùnh ñieån

trong vò Tyø Kheo ña vaên. Thöù nhì laø tham vaán Saùu Phaùp Voâ Vi Trong Duy Thöùc Hoïc: Trong nhieàu veà Phaät, Phaùp vaø Thaùnh Taêng. Thöù ba laø Duy Thöùc Hoïc, coù saùu phaùp voâ vi: hö khoâng voâ vi, tinh thoâng giôùi luaät do haønh trì vaø nghieân cöùu caùc traïch dieät voâ vi, phi traïch voâ vi dieät phaùp, baát ñoäng giôùi ñieàu. Thöù tö laø thaân caän caùc vò nhieàu kinh dieät voâ vi, töôûng thoï dieät voâ vi, vaø chôn nhö voâ nghieäm vaø ñöùc haïnh trong Taêng chuùng. Thöù naêm vi—The six Unconditioned Dharmas: laø baàu baïn thaân thieän vaø ñaày lôïi ích vôùi nhöõng vò unconditioned Empty Space (akasha (skt), tinh thoâng giôùi luaät. Thöù saùu laø ñaøm luaän caùc vaán unconditioned Extinction which is attained through ñeà veà Giôùi Luaät—According to the Digha Nikaya, selection (pratisamkhyanirodha (skt), there are six things that lead to right reflection on unconditioned Extinction which is Unselected tranquility: First, knowledge of the holy scriptures (apratisamkhyanirodha (skt), unconditioned in the well-learned Bhiksu. Second, questioning Unmoving Extinction (aninjya (skt), unconditioned much about the Buddha, the Dharma and the Extinction of Feeling (samjnavedayitanirodha Sangha of Real Saints. Third, mastering the (skt), and unconditioned True Suchness (tathata discipline due to the practice and study of the (skt). rules. Fourth, association with those more Saùu Suy Tö Ñeán Hyû: Somanassupavicara (p)— experienced and virtuous in the Order. Fifth, Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù sympathetic and helpful companionship with saùu suy tö ñeán hyû: Thöù nhaát laø khi maét thaáy saéc, experts of the rules. Sixth, talks referring to hoan hyû khôûi leân, saéc aáy ñöôïc suy tö. Thöù nhì laø matters of Rules. khi tai nghe tieáng, hoan hyû khôûi leân, aâm thanh aáy Saùu Phaùp Ñöa Ñeán Söï Hoøa Hôïp: Saùu ñieàu thaønh ñöôïc suy tö. Thöù ba laø khi muõi ngöûi höông, hoan thaät giuùp cho anh em hoøa hôïp—Trong Luaät Taïng, hyû khôûi leân, muøi höông aáy ñöôïc suy tö. Thöù tö laø Ñöùc Phaät ñaõ nhaéc nhôû saùu nguyeân taéc thaønh thaät khi löôõi neám vò, hoan hyû khôûi leân, vò aáy ñöôïc suy ñeå soáng hoøa hôïp: ngoân ngöõ töø bi, haønh vi töø

bi, yù tö. Thöù naêm laø khi thaân xuùc chaïm, hoan hyû khôûi chí töø bi vaø caûm thoâng, coäng höôûng taøi saûn, cuøng leân, söï xuùc chaïm aáy ñöôïc suy tö. Thöù saùu laø khi yù giöõ giôùi thanh tònh, vaø cuøng giöõ chaùnh kieán —In nhaän phaùp, hoan hyû khôûi leân, phaùp aáy ñöôïc suy Vinaya, the Buddha reminded six things of tö—According to the Sangiti Sutta in the Long sincerity that will help to lead a Brotherhood to Discourses of the Buddha, there are six harmony: sincerity of speech, sincerity and pleasurable investigations: First, when, on seeing kindness of action, sincerity and sympathy of a sight-object with the eye, one investigates a spirit, equal sharing of common property, corresponding object productive of pleasure. following the same pure precepts, and having right Second, when, on hearing a sound-object with the views. ear, one investigates a corresponding object Saùu Phaùp Maät Haønh Cuûa Phaùi Naropa: Six productive of pleasure. Third, when, on smelling a dharmas of Naropa order—Tu taäp Maät giaùo ñöôïc smell-object with the nose, one investigates a ngaøi Naropa daïy cho Marpa Chogi Lodro vaø ñöôïc corresponding object productive of pleasure. vò naøy truyeàn sang Taây taïng. Nhöõng phaùp tu naøy Fourth, when, on tasting a taste-object with the ñaëc bieät quan troïng ñoái vôùi tröôøng phaùi Kagyupa. tongue, one investigates a corresponding object Saùu phaùp ñoù laø söùc noùng, thaân huyeãn giaû, giaác productive of pleasure. Fifth, when, on touching a moäng, aùnh saùng trong suoát, thaân trung aám, vaø touch-object with the body, one investigates a chuyeån thöùc—Tantric practices taught to Marpa corresponding object productive of pleasure. Chogi Lodro by Naropa (1016-1100) and brought Sixth, when, on knowing a mind-object with the to Tibet by him. They are particularly important to mind, one investigates a corresponding object the Kagyupa order. The six are: heat (candali), productive of pleasure. iIllusory body (maya-deha), dream (svapna), clear Saùu Suy Tö Ñeán Öu: Theo Kinh Phuùng Tuïng light (prabhasvara), intermediate state trong Tröôøng Boä Kinh, coù saùu suy tö ñeán öu: Thöù (antarabhava), and transference of consciousness nhaát laø khi maét thaáy saéc, öu khôûi leân, saéc aáy ñöôïc (samkrama). suy tö. Thöù nhì laø khi tai nghe tieáng, öu khôûi leân, aâm thanh aáy ñöôïc suy tö. Thöù ba laø khi muõi ngöûi

höông, öu khôûi leân, muøi höông aáy ñöôïc suy tö. Thöù investigates a corresponding object productive of tö laø khi löôõi neám vò, öu khôûi leân, vò aáy ñöôïc suy indifference. Sixth, when, on knowing a mind- tö. Thöù naêm laø khi thaân xuùc chaïm, öu khôûi leân, söï object with the mind, one investigates a xuùc chaïm aáy ñöôïc suy tö. Thöù saùu laø khi yù nhaän corresponding object productive of indifference. phaùp, öu khôûi leân, phaùp aáy ñöôïc suy tö— Saùu Taø Kieán Veà Töï Ngaõ: Six wrong views on the According to the Sangiti Sutta in the Long “self”—See Töï Ngaõ Luïc Taø Kieán. Discourses of the Buddha, there are six Saùu Taàng Trôøi Duïc Giôùi: Saùu coõi trôøi duïc giôùi: unpleasurable investigations: First, when, on Töù Thieân vöông (boán ngöôøi canh giöõ quanh trieàn seeing a sight-object with the eye, one nuùi Tu Di), Ba möôi ba vò trôøi treân ñænh Tu Di, investigates a corresponding object productive of Trôøi Dieäm Ma (thöôøng xuyeân soáng trong traïng thaùi displeasure. Second, when, on hearing a sound- haïnh phuùc), Trôøi Ñaâu Suaát

(nhöõng vò trôøi thoûa object with the ear, one investigates a maõn), Trôøi vui saùng taïo aûo thuaät, vaø Thieân Ma corresponding object productive of displeasure. (trôøi Mara)—Six Deva Realms of desire: the four Third, when, on smelling a smell-object with the celestial kings, who are the protectors of the four nose, one investigates a corresponding object directions and live on the slope of Mount Meru; productive of displeasure. Fourth, when, on tasting the thirty-three gods who live on the summit of a flavour with the tongue, one investigates a Mount Meru; the Yamas or Suyamas who are in corresponding object productive of displeasure. the state of continual happiness; the peaceful and Fifth, when, on touching a touch-object with the contented gods; gods who take joy in magical body, one investigates a corresponding object creations; and the gods who attempt to dominate productive of displeasure. Sixth, when, on each other. knowing a mind-object with the mind, one Saùu Thöù Chaán Ñoäng: Saùu thöù chaán ñoäng—Six investigates a corresponding object productive of kinds of trembling—See Luïc Chuûng Chaán Ñoäng. displeasure. Saùu Vò Sö Chính Trong Töï Vieän: Saùu vò sö cai Saùu Suy Tö Ñeán Xaû: Theo Kinh Phuùng Tuïng quaûn töï vieän: Ñoâ Töï, Giaùm Tö, Phoù Tö, Ñöôøng Tö trong Tröôøng Boä Kinh, coù saùu suy tö ñeán xaû: Thöù (Duy Na), Ñieån Toïa, vaø Tröïc Tueá —Six main nhaát laø khi maét thaáy saéc, xaû khôûi leân, saéc aáy ñöôïc officers in a temple: Chief officer (Head monk of suy tö. Thöù nhì laø khi tai nghe tieáng, xaû khôûi leân, the temple), Prior, Assistant Prior, Supervisor of aâm thanh aáy ñöôïc suy tö. Thöù ba laø khi muõi ngöûi monks in the temple, Head cook, and Caretaker. höông, xaû khôûi leân, muøi höông aáy ñöôïc suy tö. Thöù Saùu YÙ Nghóa Cuûa Chöõ “Theá Toân”: Töï taïi, röïc rôõ tö laø khi löôõi neám vò, xaû khôûi leân, vò aáy ñöôïc suy haøo quang, trang nghieâm, vang danh, kieát töôøng, tö. Thöù naêm laø khi thaân xuùc chaïm, xaû khôûi leân, söï vaø toân quí—The six meanings of the Honoured xuùc chaïm aáy ñöôïc suy tö. Thöù saùu laø khi yù nhaän One or Bhagava: at ease and comfortable, radiant phaùp, xaû khôûi leân, phaùp aáy ñöôïc suy tö— halo, upright and adorned, renowned, auspicious, According to the Sangiti Sutta in the Long honoured and noble. Discourses of the Buddha, there are six indifferent Say Ñaém Duïc Laïc Vaø Ngaõ Laïc: Be attached to investigations: First, when, on seeing a sight- sensual pleasures and selfish pleasure—Vì nhöõng object with the eye, one investigates a chuùng sanh say ñaém duïc laïc vaø ngaõ laïc maø thò corresponding object productive of indiffernce. hieän khoå haïnh. Ñaây laø moät trong möôøi lyù do khieán Second, when, on hearing a sound-object with the chö Ñaïi Boà Taùt thò hieän khoå haïnh. Chö Boà Taùt ear, one investigates a corresponding object duøng phöông tieän khoå haïnh naày ñeå ñieàu phuïc vaø productive of indifference. Third, when, on laøm cho chuùng sanh an laïc—For the sake of smelling a smell-object with the nose, one sentient beings who are attached to sensual investigates a corresponding object productive of pleasures and selfish pleasure. This is one of the indifference. Fourth, when, on tasting a flavour ten reasons Great Enlightening Beings practice with the tongue, one investigates a corresponding austerities. Enlightening Beings use these object productive of indifference. Fifth, when, on expendient means of austerities to pacify all touching a touch-object with the

body, one sentient beings.

Saéc: Rupa (skt)—Form—Hình töôùng cuûa vaät chaát. Saéc Baát Nhö Khöù: Saéc keå nhö chaúng maát—Form Coù nhieàu loaïi saéc (vaät chaát, hình theå, hay hình is not gone. daùng vaät theå—matter, form, or material shape)— Saéc Caùi: Caùi giaû che ñaäy caùi thaät. Baûn chaát cuûa Appearance—Object—Saéc laø hình theå, nhöng vaät chaát laø che ñaäy vaø laøm cho chuùng sanh meâ thöôøng duøng theo nghóa theå chaát, coù moät vò trí muoäi—The seeming concealing reality. The trong khoâng gian, vaø ngaên ngaïi vôù i nhöõng hình theå concealing, or misleading, character of the visible khaùc. Vaäy, saéc coù theå tích, do ñoù coù haïn cuoäc, bò or material. tuøy thuoäc. Saéc phaùt hieän khi hoäi ñuû nhöõng nhaân Saéc Caûnh: Rupa-visaya (skt)—Material objects— duyeân naøo ñoù, vaø tuøy nhöõng nhaân duyeân aáy maø truï Caûnh saéc, caûnh giôùi coù hình saéc (caùc phaùp xanh, moät thôøi gian, roài tieâu dieät maát. Saéc voán voâ vaøng, ñoû, traéng ñeàu laø caûnh giôùi ñoái vôùi nhaõn thöôøng, leä thuoäc, hö giaû, töông ñoái, nghòch ñaûo vaø caên)—Visible objects, the realm of vision or form. sai bieät—Form is used more in the sense of Saéc Caên: Vatthurupa (skt)—The material basis of “substance,” or “something occupying space mind. which will resist replacement by another form.” Saéc Caäp Voâ Saéc Baát Dò: Saéc cuøng voâ saéc khoâ ng So it has extension, it is limited and conditioned. It khaùc—Form and non-form are not different. comes into existence when conditions are Saéc Chuùng: Shiki-Shu (jap)—See Saéc Uaån. matured, as Buddhists would say, and staying as Saéc Cuï: Vaät theå—Material objects. long as they continue, pass away. Form is Saéc Cöùu Caùnh Thieân: Akanistha (skt)— impermanent, dependent, illusory, relative, Aksanirtha (skt)—A Ca Ni Traù Thieân—Heaven antithetical, and distinctive. above thought—The highest of the Saéc AÙi: Rupa-tanha (p & skt)—Loving of form—Brahmalokas—The highest heaven of the world of Craving after form—Craving for sights—Craving form—No Thought Heaven—Thoughtless for the world of form—Tríu meán saéc giôùi. Heaven—Heaven of the most rarefied form Saéc AÙi Keát: Ruparaga (skt)—Bond of loving of (where forms becomes more refined, more subtle form—Tham muoán coõi saéc—Desire for fine and more lofty)—Taàng trôøi saéc giôùi cao nhaát (cöïc material existence. ñænh cuûa saéc giôùi). Akanishtha nghóa ñen laø Saéc AÙi Truï: Tö hoaëc hay AÙi duïc trong saéc giôùi, “khoâng phaûi caùi ít nhaát” hay “khoâng phaûi caùi nhoû moät trong boán loaïi truï trong voøng sanh töû tam nhaát,” vaø coõi trôøi naày laø coõi choã toät cuøng cao nhaát giôùi—The desires in the form-realm, one of the cuûa saéc giôùi maø tieáng Phaïn goïi laø Rupadhatu hay four abidings found in the three realms of Rupaloka, töùc laø theá giôùi cuûa hình saéc—The mortality. highest of the material heavens. Akanishtha Saéc AÙi Truï Ñòa: Duïc voïng vaø luyeán aùi trong coõi literally means “not the least” or “not the saéc giôùi—The desires in the form realm. Clinging smallest,” and the heaven so designated is or attachment in the form-realm. regarded as situated at the highest end of the Saéc AÂm: See Saéc Uaån. Rupadhatu or Rupaloka, the world of Form. Saéc Baøo: Saéc Dieäm—Vaät chaát voâ thöôøng nhö baøo Saéc Duïc: Attraction to Colour—Sexual desire— nhö dieäm (nhö bong boùng nhö aùnh löûa)—The Lusts of

flesh—Passion—Söï ham muoán haáp daãn material as a bubble, or a flame; impermanent. cuûa maøu saéc hay ham muoán nhuïc theå hay xaùc Saéc Baát Dò Khoâng, Khoâng Baát Dò Saéc: Saéc töùc thòt—The sensual attraction of colour or sexual thò khoâng, khoâng töùc thò saéc, thoï, töôûng, haønh, thöùc desire. In Buddhist point of view, no desire is as dieäc phuïc nhö thò. Saéc chaúng khaùc khoâng, khoâng deep-rooted as sex. chaúng khaùc saéc; thoï, töôûng, haønh, thöùc laïi cuõng Saéc Duy: Sensation of form. nhö vaäy—Form does not differ from emptiness Saéc Duy Ñaëc Lôïi: Savitr (skt)—Activities of the (the void), emptiness does not differ from form; sun—Söï hoaït ñoäng cuûa maët trôøi. form itself is emptiness, emptiness itself is form; Saéc Ñaûnh Thieân: Summit of heaven—Ñænh thöù tö the same is true for feelings, conceptions, vaø laø ñænh cao nhaát cuûa coõi saéc giôùi—The fourth impulses and consciousness—See Saéc Töùc Thò and the highest heaven in the world of form. Khoâng, Khoâng Töùc Thò Saéc.

Saéc Giôùi: Rupa-bhumi (skt)—Rupadhatu, or 10-18)Chín coõi Töù Thieàn Thieân: Voâ Vaân Thieân, rupaloka (skt)—Zuk kham (tib)—Form realm— Phuùc Sanh Thieân, Quaûng Quaû Thieân, Voâ The world of Beauty (form)—Coõi höõu hình—Saéc Töôûng Thieân, Voâ Phieàn Thieân, Voâ Nhieät giôùi, ñeä nhò giôùi trong tam giôùi—Fine material Thieân, Thieän Hieän Thieân, Saéc Cöùu Caùnh sphere—The visible form element—World of Thieân, vaø Ñaïi Muïc Taïi Thieân—The fourth form or material world—Saéc giôùi, ñeä nhò giôùi dhyana heavens: Anabhraka, Punyaprasava, trong tam giôùi. Saéc giôùi laø moät trong tam giôùi theo Brhatphala, Asanjnisattva, Avrha, Atapa, truyeàn thoáng vuõ truï hoïc Phaät giaùo. Saéc giôùi ñöôïc Sudrsa, Akanistha, and Mahamahesvara. xem nhö laø phaùp giôùi cao hôn theá giôùi trong ñoù Saéc Giôùi Thieân: Rupa-brahmaloka (p)—Heavens con ngöôøi sanh soáng, hay duïc giôùi. Theo Phaät giaùo of form—See Saéc Giôùi Thaäp Baùt Thieân. thì saéc giôùi thieàn laáy saéc giôùi Thieân laøm ñoái töôïng. Saéc Giôùi Thieàn: Rupa-dhyana (skt)—Rupa-jhana Caûnh giôùi beân treân Duïc giôùi goàm Töù Thieàn Thieân. (p)—Thieàn trong coõi saéc giôùi—Meditation in the Ñaây laø coõi cuûa thieân thaàn baäc thaáp (Chuùng sanh realm of form. trong coõi naày khoâng coù daâm duïc vaø thöïc duïc, chæ Saéc Giôùi Voâ Saéc Giôùi Thieàn Ñònh: Abstract coù thaân thaân theå vaät chaát toát ñeïp thuø thaéng, coõi meditation in the realms of form and beyond nöôùc cung ñieän nguy nga. Toùm laïi trong coõi naày form—Thieàn ñònh trong coõi Saéc giôùi hay Voâ Saéc tham duïc vaät chaát khoâng ngöøng töï thaïnh, nhöng giôùi. chöa giaûi thoaùt heát caùc moái phieàn tröôïc cuûa vaät Saéc Höõu: Rupa-bhavo (p)—Becoming in the chaát vi teá. Y cöù theo tinh thaàn tu döôõng cao caáp, world of form—Hieän höõu saéc giôùi hay loaïi höõu coõi naày chia laøm töù thieàn thieân)—‘Rupa-dhatu’ is tình coù saéc—Fine-material becoming, the kind of one of the three worlds (triloka) of traditional becoming possessed of fine material—See Tam Buddhist cosmology. This realm is considered to Chuûng Hieän Höõu. be higher that the one in which human beings live, Saéc Khoâng Ngoaïi Ñaïo: Moät trong möôøi loaïi ngoaïi i.e., the desire realm or kama-dhatu. According to ñaïo, phuû nhaän saéc höõu, tìm caàu söï töï kieåm soaùt vaø Buddhism, the four form-realm-meditations have cho raèng ñaây laø nieát

baøn (duøng saéc phaù höõu duïc, the form-heaven as their objective. The realm of duøng khoâng phaù saéc höõu)—One of the ten kinds of form or matter. It is above the lust world. It is heretics, who denied material existence, and represented in the Brahamlokas (töù thieàn thieân)— consequently sought self-control, or nirvana. The realm of the lesser deities. Saéc Kim Cang Boà Taùt: Rupa-vajra-bodhisattva Saéc Giôùi Höõu: Form-sphere existence—Existence (skt)—Name of a Bodhisattva. in the realm of form—See Saéc Höõu. Saéc Löïc: Power of personal appearance—See Saéc Giôùi Thaäp Baùt Thieân: Möôøi taùm taàng töù thieàn Thaäp Löïc Boà Taùt. saéc giôùi—Eighteen "Heavens of form." Saéc Löïc Duõng Kieän Thaàn: Physical Strength 1-3) Ba coõi Sô Thieàn Thieân: Phaïm Chuùng Thieân, Courage and Health Deity (Spirit). Phaïm Phuï Thieân, vaø Ñaïi Phaïm Thieân —The Saéc Maïng Caên: Rupa-jivitindriya (skt)—Sinh löïc first dhyana heavens: Brahmaparisadya, cuûa khaû naêng theå xaùc—Vital power of physical Brahmapurohita or Brahmakayika, and faculties. Mahabrahma. Saéc Meänh Caên: See Saéc Maïng Caên. 4-6) Ba coõi Nhò Thieàn Thieân: Thieåu Quang Thieân, Saéc Nhaäp: Choã hay nôi maø caên traàn gaëp nhau thì Voâ Löôïng Quang Thieân, vaø Quang AÂm goïi laø "Saéc Nhaäp" hay "Saéc Xöù," moät trong thaäp Thieân—The second dhyana heavens: nhò nhôn duyeân—The entrances, or places, where Parittabha, Apramanabha, and Abhasvara. the organs and objects of physical sense meet, one 7-9) Ba coõi Tam Tam Thieàn Thieân: Thieåu Tònh of the twelve nidanas. Thieân, Voâ Löôïng Tònh Thieân, vaø Bieán Tònh Saéc Phaùp: Rupani (skt)—Pratigha (skt)—Hieän Thieân—The third dhyana heavens: höõu vaät chaát—Material existence—Material or Parittasubha, Apramanasubha, and things which have form—Matter or form which Subhakrtsna. has substantial resistance—Höõu (saéc höõu)—Chö phaùp ñöôïc chia laøm hai loaïi: saéc phaùp vaø taâm

phaùp. Saéc phaùp laø nhöõng gì coù chaát ngaïi. Ñaây cuõng luyeán aùi moïi vaät maø khoâng coù chaùnh kieán veà thöïc laø moät trong tam höõu. Cuõng laø moät trong ba laäu chaát cuûa chuùng laø nguyeân nhaân cuûa khoå ñau. Taùnh hoaëc nuoâi döôõng doøng sanh töû luaân hoài—All things voâ thöôøng vaø bieán ñoåi voán coù saün trong baûn chaát are divided into two classes: physical dharma and cuûa vaïn höõu. Ñaây laø baûn chaát cuûa chuùng ta vaø ñaây mental dharma. Physical dharma which has laø chaùnh kieán. Neáu chuùng ta khoâng chaáp nhaän ñieàu substance and resistance. This is also one of three naøy, chaéc chaén chuùng ta seõ gaëp nhieàu ñieàu xung kinds of existence. Also one of the three ñoät maâu thuaãn vì chuùng ta khoâng theå naøo thay ñoåi affluences that feed the stream of mortality or ñöôïc baûn chaát cuûa vaïn höõu vaø keát quaû laø 'nieàm hy transmigration—See Taâm Phaùp and Tam Chuûng voïng xa daàn khieán cho chuùng ta ñau khoå. Vaäy giaûi Hieän Höõu. phaùp duy nhaát laø ôû choã phaûi ñieàu chænh quan ñieåm Saéc Quang: Thaân quang hay aùnh haøo quang, ñoái cuûa chính mình—According to the Anattalakkhana laïi vôùi "taâm quang;" moãi vò Phaät ñeàu coù ñaày ñuû caû Sutta, the Buddha taught: "O, Bhiksus, is the form hai—Physical light in contrast with light of the not the self. If the form, o Bhiksus, were the self, mind; every Buddha has both. the

body would not be subject to disease and we Saéc Quang Minh: Physical light—Thaân quang should be able to say ‘Let my body be such and hay aùnh haøo quang nôi thaân, ngöôïc laïi vôùi taâm such a one, let my body not be such and such a quang minh. Moãi vò Phaät ñeàu coù caû hai thöù saéc one. But since this body, o Bhiksus, is not the self, quang vaø taâm quang—As contrasted with light of therefore, the body is subject to disease, and we the mind. Every Buddha has both physical light are not able to say ‘Let my body be such and such and light of the mind. a one, let my body not be such and such a one.’” Saéc Saéc: Caùc hình saéc khaùc nhau—Various forms. The Buddha further said: “Now what do you think, Saéc Sôû Duyeân: Ruparammana (skt)—Saéc Traàn— o Bhiksus, is the body permanent or perishable?” The visible object—Moät trong luïc traàn, caùc maøu “It is perishable, Lord.” The Buddha added: “And saéc (xanh, ñoû, vaøng, traéng, v.v.) vaø hình saéc haáp that which is perishable, does that cause pain or daãn cuûa nam nöõ (mang taùnh oâ nhieãm)—The visual joy?” “It causes pain, Lord.” “And that which is object—The quality of form, color, or sexual perishable, painful, subject to change, is it attraction. possible to regard that in this way: ‘This is mine, Saéc Vaø Tam Phaùp AÁn: Forms and trilaksana— this am I, this is myself?’” “That is impossible, Theo kinh Voâ Ngaõ Töôùng, Ñöùc Phaät daïy: “Naøy Lord.” By the method of analysis the Buddha caùc Tyø Kheo, saéc khoâng phaûi laø ngaõ. Vì naøy caùc pointed out to his disciples that attachment to Tyø Kheo, neáu saéc laø ngaõ, thì thaân naøy seõ khoâng bò things without a correct view as to their true beänh vaø chuùng ta coù theå noùi ‘öôùc mong saéc cuûa ta nature is the cause of suffering. Impermanence ñöôïc nhö vaày, öôùc mong saéc cuûa ta khoâng phaûi and change are inherent in the nature of all things. nhö vaày. Nhöng vì naøy caùc Tyø Kheo, saéc thaân This is their true nature and this is the correct khoâng phaûi laø Ngaõ cho neân thaân naøy bò beänh vaø view, and as long as we are at variance with it, we chuùng ta khoâng theå noùi ‘öôùc mong cho saéc cuûa ta are bound to run into conflicts. We cannot alter or ñöôïc nhö vaày, hay öôùc mong cho saéc ta khoâng control the nature of things, and the result is phaûi nhö vaày. Laïi nöõa naøy caùc Tyø Kheo, caùc oâng disappointment or suffering. The only solution to nghó theá naøo? Saéc laø thöôøng hay voâ thöôøng?” Baïch this problem lies in correcting our own point of Ñöùc Theá Toân: “Saéc laø voâ thöôøng.” “Caùi gì voâ view. thöôøng thì taïo khoå ñau hay laïc thuù?” Baïch Ñöùc Saéc Taâm: Saéc (phaùp coù hình chaát gaây trôû ngaïi vaø Theá Toân: “Noù taïo khoå ñau.” Vaäy caùi gì voâ thöôøng, khoâng coù tri giaùc). Taâm (phaùp khoâng coù hình chaát, khoå ñau, chòu söï bieán hoaïi thì coù theå naøo suy nghó khoâng theå thaáy ñöôïc, nhöng coù tri giaùc). ÔÛ chö theo caùch naøy: “Caùi naøy laø cuûa toâi, caùi naøy laø töï phaùp thì goïi laø “Saéc Taâm,” trong caùc loaøi höõu tình ngaõ cuûa toâi, ñöôïc chaêng?” Baïch Ñöùc Theá Toân: thì goïi laø “Thaân Taâm”—Matter or material. Mind “Khoâng theå nhö vaäy ñöôïc.” Nhö vaäy baèng phöông or immaterial. In inanimate we call “Material and phaùp phaân tích, Ñöùc Phaät ñaõ nhìn nhaän söï hieän immaterial,” in living things or animate we call dieän cuûa khoå ñau treân ñôøi naøy. Ngaøi cho thaáy raèng “Matter and mind.”

Saéc Taâm Baát Nhò: Saéc taâm khoâng hai, do vaäy vaïn Mau, tænh Caø Mau, Nam Vieät Nam—Name of a phaùp duy taâm cuõng laïi laø duy saéc (döïa vaøo duy temple located in Caø Mau town, Caø Mau province, thöùc voâ caûnh do ngaøi Hoä Phaùp laäp ra, vaø duy caûnh South Vietnam. voâ thöùc do ngaøi Thanh Bieän laäp ra)—All things Saéc Töù Taäp Phöôùc: See Taäp Phöôùc. are matter because mind and matter are identical, Saéc Töù Töø AÂn Töï: See Töø AÂn Saéc Töù Töï. for matter is mind. Saéc Töù Töï: Chuøa ñöôïc saéc töù (aân vua ban)— Saéc Thanh: Thaáy vaø nghe ñöôïc—The visible and Royal chartered pagoda. audible. Saéc Töï Taïi Vò: Giai ñoaïn khoâng coøn bò caûn ngaïi Saéc, Thanh, Danh, Lôïi: Form, sound, fame, profit bôûi saéc töôùng—Stage of unimpeded form. or fortune. Saéc Töï Töôùng: Rupasvabhava (skt)—Töï tính cuûa Saéc, Thanh, Höông, Vò, Xuùc, Phaùp: Shiki-Sho- theá giôùi beân ngoaøi—The self-nature of the xternal Ko-Mi-Shoku-Ho (jap)—Forms, sounds, scents, world. tastes, textures (touches), and mental objects. Saéc Töùc Thò Khoâng, Khoâng Töùc Thò Saéc : Rupam Saéc Thaân: Rupakaya (skt)—Zugku (tib)—Thaân do eva sunyata, sunyataiva rupam (p & skt)—Shiki- caùc saéc phaùp nhö töù ñaïi nguõ traàn taïo ra cuûa Phaät, Soku-Ze-Ku, Ku-Soku-Ze-Shiki (jap). ñoái laïi vôùi phaùp thaân hay chaân thaân cuûa Phaät (phaàn (I) Theo quan ñieåm Kinh ñieån Pali—In the point taâm linh phi vaät chaát vaø baát töû)—The physical of view of the Pali scriptures: Kinh ñieån Pali body (of the Buddha), as contrasted with the ñaõ tuyeân boá saùu caên, saùu traàn vaø saùu thöùc dharma-kaya, the immaterial, spiritual, or cuõng nhö naêm uaån ñeàu laø khoâng taùnh nhö sau: immortal body. “Maét laø khoâng phaûi ngaõ vaø baát cöù caùi gì thuoäc Saéc Thaân Thanh Tònh: Thanh tònh saéc thaân vì tuøy veà ngaõ; saéc khoâng phaûi laø ngaõ vaø baát cöù caùi gì sôû nghi ñeå thò hieän—Purity of physical thuoäc veà ngaõ; thöùc khoâng phaûi laø ngaõ vaø baát embodiment, appearing according to need. cöù caùi gì thuoäc veà ngaõ.” Trong Baùt Nhaõ Taâm Saéc Thò Saéc, Khoâng Thò Khoâng: Matter is matter, Kinh, Ñöùc Phaät baûo ngaøi Xaù Lôïi Phaát: “Naøy immaterial is immaterial. Xaù Lôïi Phaát! Theá giôùi hieän töôïng hay saéc Saéc Thöùc Truù: Phenomenon—Khi duyeân saéc, töôùng naøy laø khoâng, vaø khoâng quaû thöïc laø theá thöùc khôûi leân vaø an truù, thöùc aáy laáy saéc laøm caûnh, giôùi hieän töôïng. Khoâng khoâng khaùc vôùi theá laáy saéc laøm sôû y, laáy saéc laøm caên cöù thoï höôûng; giôùi hieän töôïng hay Saéc, theá giôùi hieän töôïng ñöôïc taêng tröôûng, taêng thònh, vaø taêng quaûng— hay Saéc khoâng khaùc vôùi Khoâng. Caùi gì laø theá Consciousness gains a footing in relation to giôùi hieän töôïng thì caùi ñoù laø Khoâng, caùi gì materiality, with materiality as object and basis, as Khoâng thì caùi ñoù laø theá giôùi hieän töôïng.” Taâm a place of enjoyment; and there it grows, Kinh giaûi thích yù nieäm Taùnh Khoâng roäng ra increases, and flourishes. nhö sau: “Saéc chaúng khaùc vôùi khoâng,” hoaëc Saéc Traàn: Ruparammana (skt)—Form objects— “Khoâng chaúng khaùc vôùi saéc” vaø “Taùnh khoâng The visual object—Moät trong luïc traàn, caùc maøu cuûa chö phaùp khoâng sanh khoâng dieät, khoâng saéc (xanh, ñoû, vaøng, traéng, v.v.) vaø hình saéc haáp nhieãm, khoâng tònh, khoâng taêng, khoâng giaûm,” daãn cuûa nam nöõ (mang taùnh oâ nhieãm)—The nghóa laø saéc khoâng coù baûn chaát cuûa chính noù, quality

of form, color, or sexual attractio—See noù sanh khôûi laø do duyeân sanh, do ñoù saéc laø Saéc Sôû Duyeân. khoâng hoaëc ñoàng nghóa vôùi khoâng. Nhö vaäy, Saéc Tu Baùch Tröôïng Thanh Quy: Hyakujo khaùch theå, chuû theå vaø thöùc ñeàu tuøy thuoäc laãn Shingi (jap)—See Baùch Tröôïng Thanh Quy. nhau. Thöïc teá cuûa caùi naøy laø phuï thuoäc vaøo Saéc Tuï: Hôïp theå höõu hình—Material compound. caùi khaùc; neáu caùi naøy giaû thì nhöõng caùi khaùc Saéc Tö: Volition based on sights. cuõng laø giaû. Chuû theå nhaän thöùc vaø yù thöùc cuûa Saéc Töù: Ñöôïc trieàu ñình coâng nhaän vôùi saéc khaùch theå beân ngoaøi haún cuõng laø giaû. Vì vaäy, phong—To be royally recognized with honor. khi moät ngöôøi nhaän thöùc beân trong hoaëc beân Saéc Töù Bieån: Bieån saéc töù—Royal charter board. ngoaøi ñeàu laø voïng töôûng, thì seõ thaáy khoâng coù Saéc Töù Quan AÂm Coå Töï: Quan AÂm Saéc Töù Töï— gì caû, taïo taùc vaø huûy dieät, nhieãm vaø tònh, taêng Teân cuûa moät ngoâi chuøa toïa laïc trong thò xaõ Caø vaø giaûm... Do theá, noùi raèng “Taùnh khoâng cuûa

chö phaùp khoâng sanh, khoâng dieät, khoâng be either real or unreal at the same time. nhieãm, khoâng tònh, khoâng taêng, khoâng giaûm.” Here, Sunyata must be defined as Tuy nhieân, treân thöïc teá chuùng ta khoâng theå noùi Pratityasamutpada. There is the intimate raèng moät phaùp vöøa laø thaät vaø ñoàng thôøi vöøa laø connection that exists between causality and khoâng thaät. ÔÛ ñaây taùnh khoâng phaûi ñöôïc ñònh sunyata. The one presupposes the other; the nghóa nhö lyù duyeân khôûi. Coù söï lieân heä maät two are inseparably connected. Sunyata is the thieát toàn taïi giöõa lyù duyeân khôûi vaø taùnh khoâng. logical consequence of the Buddha’s view of Caùi naøy bao haøm caùi kia, caû hai khoâng theå causality and effection. taùch rôøi nhau. Taùnh khoâng laø heä quaû hôïp lyù (II) Theo quan ñieåm Kinh ñieån Ñaïi Thöøa —In the cuûa quan ñieåm cuûa Ñöùc Phaät veà lyù duyeân point of view of the Mahayana scriptures: khôûi—The Pali scripture declares six sense- Taùnh khoâng laø chuû ñeà trung taâm cuûa heä thoáng organs, six sense-objects and six trieát hoïc Ñaïi Thöøa. Töø naøy ñöôïc duøng trong consciousnesses as well as five aggregates heä thoáng Baùt Nhaõ Ba La Maät ñeå chæ moät traïng are Sunyata as “Eye is void of self and thaùi nôi maø taát caû caùc chaáp thuû ñöôïc xem nhö anything belonging to self; form is void from baûn chaát thaät cuûa hieän töôïng laø hoaøn toaøn bò self and anything belonging to self; visual choái boû. Noùi caùch khaùc, neáu chuùng ta bieát chö consciousness is void of self and anything phaùp thöôøng khoâng coù töôùng coá ñònh laø chuùng belonging to self.” Matter is just the ta gieo ñöôïc chuûng töû tueä giaùc nhö Kinh Dieäu immaterial, the immaterial is just matter Phaùp Lieân Hoa daïy: “Bieát chö phaùp khoâng coù (form is emptiness and the very emptiness is töôùng coá ñònh thöôøng haèng, haït gioáng veà Phaät form). In the Heart Sutra, the Buddha told taùnh seõ sanh khôûi.” Trong Baùt Nhaõ Taâm Kinh, Sariputra: “Sariputra! This phenomenal world Ñöùc Phaät baûo ngaøi Xaù Lôïi Phaát: “Naøy Xaù Lôïi or form is emptiness, and emptiness is truly Phaát! Theá giôùi hieän töôïng hay saéc töôùng naøy the phenomenal world. Emptiness is not laø khoâng, vaø khoâng quaû thöïc laø theá giôùi hieän different from the phenomenal world, the töôïng.

Khoâng khoâng khaùc vôùi theá giôùi hieän phenomenal world is not different from töôïng hay Saéc, theá giôùi hieän töôïng hay Saéc emptiness. What is the phenomenal world that khoâng khaùc vôùi Khoâng. Caùi gì laø theá giôùi hieän is emptiness, what is emptiness that is the töôïng thì caùi ñoù laø Khoâng, caùi gì Khoâng thì caùi phenomenal world." The Hrdaya Sutra ñoù laø theá giôùi hieän töôïng." Theo Thieàn sö expands this concept by emphasis that "Rupa Taêng Xaùn trong Tín Taâm Minh, khoâng truù ôû does not differ from Sunya", or "Sunya does nôi naøo nhöng truù ôû khaép nôi. Möôøi phöông not differ from rupa" and "Sunya of all things ñang ôû ngay tröôùc maët baïn. Caùi nhoû nhaát cuõng is not created, not annihilated, not impure, not gioáng nhö caùi lôùn nhaát nôi maø voâ minh bò pure, not increasing, and not decreasing." It ñoaïn taän. Caùi lôùn nhaát cuõng gioáng nhö caùi nhoû means that because rupa must have no nature nhaát, khoâng coøn thaáy bieân giôùi nöõa. Söï hieän of its own, it is produced by causes or depend höõu ñuùng laø troáng roãng (Saéc laø Khoâng). Söï on anything else, so rupa is sunyata or troáng roãng ñuùng laø söï hieän höõu (Khoâng laø identical with void. Therefore, the perceived Saéc). Neáu noù khoâng gioáng nhö theá thì baïn object, the perceiving subject and knowledge khoâng neân duy trì noù—Sunyata is the central are mutually interdependent. The reality of theme of the Mahayana philosophical system. one is dependent upon others; if one is false, This term has been used in the Prajna- the others must be false. The perceiving paramita system to denote a stage where all subject and knowledge of the external object viewpoints with regard to the real nature of must also be false. So what one perceives mundane world are totally rejected. In other within or without is illusory. Therefore, there words, we may say that to have a viewpoint is is nothing, creation and annihilation, pure and to cling to a position and there can be various impure, increase and decrease and so on. types of positions with regard to the real However, in reality, we cannot say a thing to nature of things as Saddharma-Pundaria

expressed: "Knowing that phenomena have laø khoâng, khoâng laø saéc."—According to Zen no constant fixed nature, that the seeds of Master Seung Sahn in The Compass of Zen, Buddhahood sprout through causation." the Heart Sutra teaches that "form is Matter is just the immaterial, the immaterial emptiness, and emptiness is form." Many is just matter (form is emptiness and the very people don't know what this means, even emptiness is form). In the Heart Sutra, the some long-time students of meditation. But Buddha told Sariputra: "Sariputra! This there is a very easy way to see this in our phenomenal world or form is emptiness, and everyday lives. For example, here is a emptiness is truly the phenomenal world. wooden chair. It is brown. It is solid and Emptiness is not different from the heavy. It looks like it could last a long time. phenomenal world, the phenomenal world is You sit in the chair, and it holds up your not different from emptiness. What is the weight. You can place things on it. But then phenomenal world that is emptiness, what is you light the chair on fire, and leave. When emptiness that is the phenomenal world." you come back later, the chair is no longer According to Zen Master Seng-Tsan in Faith there! This thing that seemed so solid and in Mind, abiding no where, yet everywhere. strong and real is now a pile of

cinder and ash Ten directions are right before you. The which the wind blows around. This example smallest is the same as the largest in the shows how the chair is empty; it is not a realm where delusion is cut off. The largest is permanent abiding things. It is always the same as the smallest, no boundaries are changing. It has no independent existence. visible. Existence is precisely emptiness and Over a long or short time, the chair will emptiness is precisely existence. If it is not eventually change and become something like this, you should not preserve it. other than what it appears. So this brown chair (III) Theo Thieàn Sö Suøng Sôn Haïnh Nguyeän trong is complete emptiness. But though it always quyeån Thieàn Ñònh Chæ Nam, Taâm Kinh daïy has the quality of emptiness, this emptiness is raèng: "Saéc laø khoâng, khoâng laø saéc." Nhieàu form: you can sit in the chair, and it will still ngöôøi khoâng hieåu ñöôïc yù nghóa cuûa caâu naøy, hold you up. "Form is emptiness, and keå caû nhöõng ngöôøi ñaõ quaùn töôûng nhieàu naêm. emptiness is form." Nhöng coù moät caùch hieåu raát ñôn giaûn, döïa Saéc Töôùng: Rupalakshana (skt)—Töôùng maïo saéc theo cuoäc soáng ñôøi thöôøng cuûa chuùng ta. thaân beân ngoaøi, coù theå nhìn thaáy ñöôïc hay caùc ñaëc Chaúng haïn, ñaây laø chieác gheá baèng caây. Chieác tröng cuûa cô theå—Material appearance—External gheá maøu naâu, chaéc chaén, naëng neà vaø coù veû raát manifestation—The visible or corporeal features. beàn vöõng. Baïn ngoài leân, chieác gheá chòu söùc Saéc Töôùng Ñoä: Theá giôùi saéc töôùng cuûa chö Phaät naëng cuûa baïn moät caùch vöõng chaõi. Baïn ñaët ñoà (coù theå thaáy ñöôïc)—A Buddha's material or ñaïc leân gheá cuõng khoâng sao. Nhöng roài baïn visible world. chaâm löûa vaøo gheá vaø boû ñi. Moät laùt sau khi Saéc Töôûng: Rupa-sanna (p)—Nhaän thöùc veà hình baïn trôû laïi, chieác gheá khoâng coøn nöõa! Caùi vaät töôùng—Perception of form. vöøa môùi ñaây coù veû chaéc chaén, beàn vöõng, vaø Saéc Töôûng Ñoä: Theá giôùi saéc töôûng—World of hieän thaät maø baây giôø chæ coøn laø moät ñoáng tro perception of form. buïi, bò gioù thoåi bay töù taùn. Thí duï naøy chæ ra Saéc Uaån: Upadarupa (p)—Rupa-khandha (skt)— tính khoâng cuûa caùi gheá; noù khoâng phaûi laø moät The skandha of rupa (or that which has form)— vaät thöôøng truï. Noù luoân thay ñoåi, khoâng töï Aggregate matter or the skandha of form—Saéc hieän höõu. Khoâng choùng thì chaày, cuoái cuøng caùi uaån thuoäc veà thaân, coøn boán uaån kia thuoäc veà taâm. gheá seõ thay ñoåi, bieán thaønh moät thöù khaùc. Vì Saéc uaån chöùa ñöïng vaø bao goàm Töù Ñaïi: ñaát, nöôùc, vaäy, caùi gheá maøu naâu naøy hoaøn toaøn laø löûa, gioù. Tuy nhieân, töù ñaïi khoâng ñôn thuaàn laø ñaát, "khoâng". Nhöng daàu baûn chaát voán khoâng, caùi nöôùc, löûa, vaø gioù nhö chuùng ta thöôøng nghó. Trong "khoâng" aáy vaãn laø "saéc": baïn coù theå ngoài leân tö töôûng Phaät giaùo, nhaát laø trong Vi Dieäu Phaùp, töù chieác gheá vaø noù vaãn chòu ñöôïc baïn ñaáy. "Saéc ñaïi coù yù nghóa roäng hôn—The skandha of form

relates to the physical body, while the remaining Arya-acalanatha-raja consists—See Baát Ñoäng four concern the mind. The skandha of rupa (or Minh Vöông. that which has form). Matter contains and Saâm: Daày ñaëc nhö röøng—Forest-like—Dense. comprises the Four Great Primaries which are Saâm La Vaïn Töôïng: Caùc loaïi hieän

töôïng toàn taïi traditionally known as, solidity, fluidity, heat or trong vuõ truï, voâ soá hình theå hay thieân hình vaïn temperature, and motion or vibration. However, traïng daày ñaëc vaø gaàn guïi nhau baøy ra trong vuõ they are not simply earth, water, fire and wind, truï—The myriad forms dense and close, i.e. the though conventionally they may be so called. In universe. Buddhist thought, especially in the Abhidhamma, Saâm La Vaïn Töôïng Chi Taâm: Theo Khôûi Tín the Higher Doctrine, they are more than that. Luaän thì ñaây laø nguoàn cuûa moïi hieän töôïng. Saéc Vi: Vi traàn—Atoms of things, of form, or Nguyeân taâm troøn ñaày, bao truøm khaép möôøi colour. phöông. Ñaây laø caùi taâm nguyeân thuûy khoâng phaân Saéc Vò: Höông vò cuûa söï haáp daãn duïc tình—The bieät ñoái ñaõi —According to the Awakening of flavour of sexual attraction, or love of women. Faith, the original mind is the source of all Saéc Xöù: Rupayatanam (p)—Field of visible phenomena, the mind which is in all things—See form—Sight-object—Coõi höõu hình—See Luïc Nguyeân Taâm. Ngoaïi Xöù. Saâm La Vaïn Töôïng Töùc Phaùp Thaân: Theo Hieån Saèn Ñeà: See Nhaãn Nhuïc. giaùo thì phaùp cuûa tam thieân ñaïi thieân theá giôùi laø Saèn Ñeà Ba La Maät: See Nhaãn Nhuïc Ba La Maät. phaùp thaân. Theo Maät giaùo thì phaùp cuûa tam thieân Saèn Ñeà Ba La Maät Boà Taùt: Ksanti-paramita- theá giôùi ñeàu laø hình tam muoäi da cuûa Ñöùc Ñaïi Bodhisattva (skt)—Cardinal patience—Vò Boà Taùt Nhaät phaùp thaân—The universe in its vast variety thöù ba beân traùi trong Hö Khoâng Thai Taïng Giôùi, is the dharmakaya, or Buddha-body; in the moät trong möôøi vò Boà Taùt trong Thai Taïng Giôùi — esoteric school it is the Vairocana-body. Its Guardian Bodhisattva is the third on the left in Saâm Laâm: See A Luyeän Nhaõ. the hall of space in the Garbhadhatu. Saâm Tuù: Ardra (skt)—Bahu (skt)—Tham, teân cuûa Saèn Ñeà Ñeà Baø: Ksanti-vadirsi (skt)—Teân cuûa vò moät trong hai möôi taùm choøm sao—Name of one thaày daïy voõ cuûa thaùi töû Taát Ñaït Ña luùc coøn treû — of the twenty eight constellations. Name of young Prince Siddhartha's teacher of Saám: Ñieàm baùo tröôùc—The book of oracles— martial art. Prognosticate—Prophecy. Saèn Ñeà La: Sandhila (skt)—See Ñeà La. Saám La Baùn Ni: Ksarapaniya (skt)—1) Nöôùc tro, Saèn Ñeà Tieân Nhaân: Ksantirsi (skt)—Ksantyrsi moät loaïi chaát loûng coù chöùa chaát kieàm chua aên da (skt)—Enduring rsi—Patient rsi—1) Nhaãn Nhuïc tay: Ash-water, alkaline water, caustic liquid; 2) Y Tieân, vò tieân nhaãn nhuïc tröôùc moïi laêng nhuïc maï lî, aùo maøu nöôùc tro: Ash-coloured garments. nhö Ñöùc Thích Ca Maâu Ni trong tieàn kieáp, thôøi Saám Ma: Ksauma (skt)—Ksaumaka (skt)—Soâ ngaøi coøn laø moät vò tieân tu haïnh nhaãn nhuïc, töøng Ma—Coøn goïi laø Soâ Ma Ca, Thuû Ma, Toâ Ma, hay nhaãn nhuïc tröôùc söï loùc thòt xeû da bôûi vua Ca Lôïi Tu Ma, nghóa laø thöù quaàn aùo laøm baèng gai— maø khoâng sanh loøng oaùn haän—The rsi who Flax—Linen—Linen garment. patiently suffers insult, i.e. Sakyamuni, in a former Saân: Krodha or Pratigha or Dvesa (skt)—Upanada life, suffering mutilation to convert Kaliraja; 2) (skt)—Hatred or resentment—Haát La Ñaø—Caên Teân cuûa Ñöùc Phaät Thích Ca Maâu Ni trong tieàn baûn phieàn naõo “Saân Khueå” hay söï noùng naûy, moät kieáp: Name of Sakyamuni Buddha in a previous trong tam ñoäc (tham, saân, si)—Anger, ire, wrath, incarnation. resentment, one of the six fundamental klesas or

Saép Xeáp Thôøi Khaéc Tu Haønh: To establish one of the three poisons (passion, anger, and (arrange) a time-table (frame) to practice the way. ignorance)—See Saân Haän. Saét: OÁng saùo—A lute. Saân Baát Haønh Xöù Haïnh: Moät trong boán baát haønh Saét Thaïch: Taûng ñaù duøng laøm ngoâi cho Baát Ñoäng xöù haïnh (haønh xöû sai traùi)—One goes wrong Minh Vöông—The stone of which the throne of through hatred, one of the four ways of going wrong—See Töù Baát Haønh Xöù Haïnh.

Saân Baát Thieän Caên: Doso akusala mulam (p)— Coù Thöù Gì Ñaëc Bieät Caû': "Trong moãi ngöôøi chuùng Unwholesome root of hatred. ta, coù moät con caù maäp saùt thuû. Vaø noù laø noãi sôï haõi Saân Baát Thieän Tö Duy: Unwholesome maø chuùng ta chöa traûi nghieäm. Caùi caùch maø baïn motivation through enmity. ñang che daáu noù laø toû ra deã thöông, laøm nhieàu vieäc Saân Baát Thieän Töôûng: Unwholesome perception vaø tuyeät vôøi vôùi moïi ngöôøi, mong raèng khoâng ai of enmity. bieát ñöôïc con ngöôøi thaät cuûa chính baïn, voán laø moät Saân Chöôùng: Dosa kincanam (p)—Obstacles of keû ñang sôï muoán cheát. Khi chuùng ta ñeå loä ra caùc hatred. lôùp phaãn noä, khoâng neân ñieân cuoàng leân. Chuùng ta Saân Dao Ñoäng: Trouble of hatred, one of the khoâng neân truùt côn giaän cuûa mình leân ngöôøi khaùc. three kinds of troubles. Trong tu taäp chaân chaùnh, côn giaän döõ chæ laø moät Saân Dieät: Söï chaám döùt saân haän—Extinction of khoaûnh khaéc thôøi gian roài seõ qua ñi. Nhöng trong hatred—Dieät taét heát haän thuø. moät khoaûnh khaéc thôøi gian ngaén, chuùng ta caûm Saân Ñoäc: Poison of anger—See Tam Ñoäc. thaáy khoâng ñöôïc deã chòu cho laém. Taát nhieân laø Saân Giaùc: Hatred. khoâng traùnh khoûi nhö theá; chuùng ta seõ trôû neân Saân Giôùi: Enmity. löông thieän hôn, vaø caùi kieåu giaû taïo beân ngoaì cuûa Saân Haän: Dosa (skt)—Anger—Ill-will—Hatred— chuùng ta baét ñaàu bieán ñi. Tieán trình naøy khoâng keùo Rage—Saân haän laø söï ñaùp laïi caûm xuùc ñoái vôùi vieäc daøi maõi maõi, nhöng trong suoát thôøi gian ñoù, caûm gì khoâng thích ñaùng hay khoâng coâng baèng. Neáu giaùc thaät laø khoù chòu. Coù khi chuùng ta coù theå noå khoâng ñaït ñöôïc caùi mình ham muoán cuõng coù theå buøng leân, nhöng nhö theá vaãn toát hôn laø troán chaïy ñöa ñeán saân haän. Saân haän lieân heä tôùi vieäc töï baûo hoaëc che daáu phaûn öùng cuûa chính mình. Haønh giaû veä mình. Tuy nhieân, theo giaùo thuyeát nhaø Phaät thì tu Thieàn neân luoân nhôù raèng saân haän laø moät trong saân haän töï bieåu loä trong noù moät tö caùch thoâ loã, phaù tam ñoäc, hay moät trong ba ngoïn löûa ñang ñoát chaùy maát haønh giaû moät caùch höõu hieäu nhaát. Chính vì theá taâm. Saân haän cuõng laø moät trong nhöõng phieàn naõo maø trong kinh Phaùp Cuù, Ñöùc Phaät daïy ñeå cheá ngöï hay caên nguyeân gaây ra ñau khoå. Saân haän laø nhieân saân haän, chuùng ta phaûi phaùt trieån loøng töø bi baèng lieäu ñoát chaùy caû röøng coâng ñöùc cuûa keû tu haønh. caùch thieàn quaùn vaøo loøng töø bi. Theo Phaät giaùo, Ngöôøi tu phaûi luoân cheá ngöï saân haän vaø phaùt trieån caên baûn cuûa söï saân giaän thöôøng thöôøng laø do söï sôï loøng töø bi trong taâm. Cuõng nhö tröôøng hôïp cuûa haõi maø ra. Vì khi chuùng ta noåi giaän leân thöôøng tham duïc, do bôûi khoâng taùc yù nhö lyù maø saân haän chuùng ta khoâng coøn sôï haõi ñieàu gì nöõa, tuy nhieân, phaùt sanh, khi saân haän phaùt sanh

neáu khoâng ñöôïc ñaây chæ laø moät loaïi naêng löôïng muø quaùng. Naêng ngaên chaën söï sinh soâi naåy nôû cuûa noù, noù seõ laøm löôïng cuûa söï giaän döõ coù tính caùch taøn phaù vaø cho taâm chuùng ta cuøn nhuït vaø che laáp maát trí tueä khoâng xaây döïng ñöôïc chuyeän gì heát. Thaät vaäy, cuûa chuùng ta. Saân haän laøm meùo moù taâm vaø caùc giaän döõ thaùi quaù coù theå daãn ñeán vieäc töï mình keát taâm sôû cuûa noù, vì vaäy noù caûn trôû söï tænh giaùc vaø lieãu ñôøi mình. Vì vaäy Ñöùc Phaät daïy: “Khi mình ñoùng maát cöûa giaûi thoaùt. Beân caïnh ñoù, haønh giaû tu giaän ai, haõy lui laïi vaø raùng maø nghó ñeán moät vaøi Thieàn phaûi ñeå yù thaät kyõ hôi thôû cuûa mình bôûi vì ñieàu toát cuûa ngöôøi aáy. Laøm ñöôïc nhö vaäy, côn giaän chaéc chaén coù caùi goïi laø ñaëc tính hoã töông giöõa taâm töï noù seõ nguoâi ñi.” Coù moät ngöôøi ñang cheøo moät vaø khí (hôi thôû), nhö theá coù nghóa laø moät caùi taâm chieác thuyeàn ngöôïc doøng soâng vaøo moät saùng söông hay hoaït ñoäng tinh thaàn naøo ñoù phaûi ñi keøm vôùi muø daøy ñaëc. Boãng nhieân, ôû chieàu ngöôïc laïi, anh ta moät hôi thôû hay khí coù ñaëc tính töông ñöông, daàu chôït thaáy moät chieác thuyeàn ñang ñi ngöôïc laïi, laø thaùnh hay phaøm. Chaúng haïn nhö moät taâm traïng, chaúng nhöõng khoâng muoán traùnh maø laïi coøn ñaâm tình caûm hay tö töôûng ñaëc bieät naøo ñoù luoân luoân coù thaúng ñeán thuyeàn cuûa mình. Ngöôøi ñaøn oâng la lôùn: moät hôi thôû coù ñaëc tính vaø nhòp ñieäu töông ñöông "Coi chöøng!" nhöng chieác thuyeàn kia vaãn ñaâm ñi keøm theo, theå hieän hay phaûn aûnh. Vì theá, saân thaúng vaøo vaø suyùt laøm chìm thuyeàn cuûa anh ta. haän khoâng nhöõng chæ phaùt sinh moät caûm nghó khích Ngöôøi ñaøn oâng giaän döõ leân tieáng chöôûi ruûa ngöôøi ñoäng, maø caû moät hôi thô thoâ thaùo naëng neà. Traùi laïi, beân chieác thuyeàn kia. Nhöng khi anh ta nhìn kyõ laïi khi coù söï chuû taâm laëng leõ vaøo moät vaán ñeà trí thöùc, thì anh ta thaáy beân chieác thuyeàn kia chaúng coù moät tö töôûng vaø hôi thôû cuõng bieåu hieän moät söï bình ai. Charlotte Joko Beck vieát trong quyeån 'Khoâng tònh nhö vaäy—Anger is an emotional response to

something that is inappropriate or unjust. If one remember that hatred is one of the three fires does not obtain what one is greedy can lead to which burn in the mind until allowed to die for anger. Anger is an emotion involved in self- fuelling. Anger is also one of the mula-klesa, or protection. However, according to Buddhist root causes of suffering. Anger manifests itself in doctrines, anger manifests itself in a very crude a very crude manner, destroying the practitioner in manner, destroying the practitioner in a most a most effective way. To subdue anger and effective way. Thus, according to the Buddha’s resentment, we must develop a compassionate teachings in the Dharmapada Sutra, to subdue mind. As in the case of lust or sense-desire, it is anger and resentment, we must develop a unwise or unsystematic attention that brings about compassionate mind by meditating on loving ill-will, which when not checked propagates itself, kindness, pity and compassion. According to saps the mind and clouds the vision. It distorts the Buddhism, the basis of anger is usually fear for entire mind and its properties and thus hinders when we get angry we feel we are not afraid any awakening to truth, and blocks the path to more, however, this is only a blind

power. The freedom. Lust and ill-will based on ignorance, not energy of anger, if it’s not so destructive, it may only hamper mental growth, but act as the root not be of any constructive. In fact, extreme anger cause of strife and dissension between man and could eventually lead us even to taking our own man and nation and nation. Besides, Zen life. Thus the Buddha taught: “When you are practitioner should always pay close attention to angry at someone, let step back and try to think your breathing because there is surely a so-called about some of the positive qualities of that person. reciprocal character of mind and breathing To be able to do this, your anger would be (Prana), which means that a certain type of mind reduced by its own.” A man was rowing his boat or mental activity is invariably accompanied by a upstream on a very misty morning. Suddenly, he breathing of corresponding character, whether saw another boat coming downstream, not trying transcendental or mundane. For instance, a to avoid him. It was coming straight at him. He particualr mood, feeling, or thought is always shouted, "Be careful!" but the boat came right into accompanied, manifested, or reflected by a him, and his boat was almost sunk. The man breathing of corresponding character and rhythm. became very angry, and began to shout at the Thus anger produces not merely an inflamed other person, to give him a piece of his mind. But thought-feeling, but also a harsh and accentuated when he looked closely, he saw that there was no "roughness" of breathing. On the other hand, when one in the other boat. Charlotte Joko Beck wrote there is a calm concentration on an intellectual in 'Nothing Special': "There's a killer shark in problem, the thought and the breathing exhibit a everybody. And the killer shark is unexperienced like calmness. fear. Your way of covering it up is to look so nice Saân Haän Thieân: Maharosana (skt)—Ma Ha Loâ and do so much and be so wonderful that nobody Saét Naõ—The angry deva. can possibly see who you really are, which is Saân Haän Vaø Thuø Ñòch: Hatred and Animosity—someone who is scared to death. As we uncover Trong Kinh Phaùp Cuù Ñöùc Phaät tuyeân boá raát roõ these layers of rage, it's important not to act out; raøng raèng moät taâm ñaày nhöõng saân haän vaø thuø ñòch we shouldn't inflict our rage on others. In genuine khoâng theå hieåu moät caùch toát ñeïp, khoâng theå noùi practice, our rage is simply a stage that passes. moät caùch toát ñeïp. Moät ngöôøi oâm aáp nuoâi döôõng söï But for a time, we are more uncomfortable than baát maõn vaø uaát haän seõ khoâng laøm dòu bôùt haän thuø when we started. That's inevitable; we're cuûa mình. Chæ vôùi taâm baát haïi vaø loøng töø maãn ñoái becoming more honest, and our false surface style vôùi chuùng sanh moïi loaøi môùi coù theå chaám döùt ñöôïc is beginning to dissolve. The process doesn't go on haän thuø—In the Dharmapada Sutra, the Buddha forever, but it certainly can be most uncomfortable makes it very clear that with a heart filled with while it lasts. Occasionally we may explode, but hatred and animosity, a man cannot understand that's better than evading or covering our and speak well. A man who nurtures displeasure reaction." Zen practitioners should always and animosity cannot appease his hatred. Only

with a mind delighted in harmlessness and with three fetters, the fetter (bind) of anger—See Tam loving kindness towards all creatures in him Kieát Söû. hatred cannot

be found. Saân Taâm: See Saân Khueå Taâm. Saân Haän Trieàn Caùi: Pratigha-avarana (skt)—The Saân Taàm: Vyapada-vitakko (p)—Unwholesome hindrance of ill-will—Saân haän khueå caùi. thought of enmity. Saân Hoûa: Löûa saân haän (söï saân haän moät khi noåi leân Saân Taäp Nhaân: Habits of anger—Habits of chaúng khaùc naøo löûa ñoát chaùy caû röøng coâng ñöùc)— hatred—Nhaân saân haän—See Thaäp Nhaân Thaäp The fire of anger, once arises can burn the whole Quaû. forest of merits. Saân Taåu Hoáng Ñòa: Phuøng mang trôïn maét, yù noùi Saân Hoang Vu: The barrenness of hatred. noåi traän loâi ñình giaän döõ—To swell one's cheeks Saân Keát: Upayana (skt & p)—Saân haän keát chaët and to glower one's eyes, implies a furious anger. vaøo thaân—Detrimental—Harmful—Hurtful—The Saân Thaân Heä Phöôïc: Vyapada (p)—Tie of ill- bodily tie of ill-will. will—The bodily knot of ill-will. Saân Khueå: Doso (p)—Krodha or Pratigha or Saân Tröôùc Taâm: Mind full of hate. Dvesa (skt)—Dvesa (skt)—Haát La Ñaø— Saân Tuøy Mieân: Patigha (p)—Resentment—Grievance—Hatred—Ill-will—Resentment—AÙc Inherent tendency to resentment—The underlying yù—Haän thuø—Saân Haän—Caên baûn phieàn naõo “Saân tendency to aversion. Khueå” hay söï noùng naûy, moät trong tam ñoäc (tham, Saân Töôûng: Thought of anger—Suy nghó giaän döõ. saân, si). Saân haän xaõy ra khi chuùng ta ñeø neùn söï Saán: Daksina (skt)—See Ñaït Thaán (1)(2). caûm xuùc giaän vaøo saâu beân trong—Anger, ire, Saán Khaåu: Lôøi noùi voäi vaøng caåu thaû—Hasty and wrath, resentment, one of the six fundamental careless speeches. klesas or one of the three poisons (passion, anger, Saán Truïc Ngoân Chöông: Chaáp tröôùc vaøo chöõ and ignorance). Hatred happens when one nghóa. Chöõ nghóa chæ laø trí tueä phaøm phu khoâng represses the emotional feelings deep inside. hôn khoâng keùm; haønh giaû tu thieàn phaûi neân nöông Saân Khueå Caùi: Pratigha-avarana (skt)—Saân haän vaøo trí tueä tröïc giaùc chöù khoâng nöông vaøo tri thöùc Trieàn Caùi—The hindrance of ill-will. phaøm phu—To attach to words and meanings, Saân Khueå Söù: Söù giaû saân haän (moái sai khieán do which are only intellectual or normal loøng saân haän gaây ra), laø moät trong naêm ñoän söû — understanding. Zen practitioners should always The messenger or lictor of anger, one of the five trust in intuitive wisdom (wisdom growing out of envoys of stupidity—See Nguõ Ñoän Söû. eternal truth) and not in normal consciousness Saân Khueå Taâm: Dosa-mula-citta (p)—Saân Taâm— (illusory knowledge). Taâm töùc giaän noùng naûy hay loøng saân nhueá, moät Saàu Muoän: Daurmanasya (skt)—Afflicted— trong tam ñoäc—Mind rooted in aversion—The Distressed—Grieved—Mental suffering— heart of anger, one of the three poisons—See Tam Sadness—Saàu muoän (söï ñau ñôùn veà taâm linh)— Ñoäc. Beân caïnh khoå ñau veà theå xaùc, coøn coù nhieàu hình Saân Nhueá: Vyapada (skt)—Anger—Ill-will. thöùc khoå ñau veà tinh thaàn. Khoå veà tinh thaàn nhö Saân Nhueá Caùi: Pratigha-avarana (skt)—Saân Khueå buoàn phieàn, ghen gheùt, ñaéng cay, baát toaïi, khoâng Caùi—The hindrance of ill-will—Saân haän Trieàn haïnh phuùc, vaân vaân. Ngöôøi ta thaáy buoàn, thaáy ñôn Caùi—See Nguõ Trieàn Caùi. ñoäc, thaáy saàu thaûm khi maát ñi ngöôøi thaân yeâu. Saân Nhueá Töôûng: Vyapada-samjna (skt)—Ill-will Caûm thaáy khoù chòu khi bò baét buoäc phaûi ñi vôùi

perception. ngöôøi mình khoâng thích. Ngöôøi ta cuõng caûm thaáy Saân Phieàn Naõo: Pratigha (skt)—Passion or khoå ñau khi khoâng theå thoûa maõn nhöõng gì mình defilement of anger—Phieàn naõo gaây ra bôûi saân muoán, vaân vaân—Besides physical suffering, there haän (do caêm gheùt maø thaønh tính, döïa vaøo baát an vaø are also various forms of mental suffering. Mental aùc haønh maø taïo thaønh nghieäp)—Afflictions caused suffering such as sadness, distress, jealousy, by resentment or anger. bitterness, unsatisfaction, unhappiness, etc. People Saân Phöôïc: Dvesa-bandhana (skt)—Moät trong feel sad, lonely or depressed when they lose tam phöôïc, söï troùi buoäc cuûa saân haän —One of the someone they love through separation or death.

They become irritated or uncomfortable when Si Ñaêng: Si muoäi voâ minh loâi cuoán ngöôøi aùm muoäi they are forced to be in the company of those (khoâng giaùc ngoä) nhö aùnh ñeøn loâi cuoán loaøi thieâu whom they dislike or those who are unpleasant. thaân vaäy—The lamp of delusion, attracting the People also suffer when they are unable to satisfy unenlightened as a lamp does the moth. their needs and wants, etc. Si Ñònh: Pheùp thieàn ñònh aùm muoäi, chaúng nhöõng Sen Baùu: Jewelled Lotus Flowers. khoâng giuùp trí hueä phaùt trieån, maø coøn laøm cho taâm Si: Moha (skt)—Mudha (p)—Delusion—Foolish— trí theâm môø toái khoâng toû ngoä—The samadhi of Ignorance—Silly—Unconsciousness—Voâ minh, ignorance, i.e. without mystic insight. meâ söï boû lyù, nghi ngôø chaùnh phaùp, töø ñoù taát caû moïi Si Ñoà: Söï toái aùm cuûa ngu si—The darkness of the phieàn naõo khôûi leân. Ñaây laø moät trong tam ñoäc unenlightened condition. tham, saân, si—Infatuation or ignorance is Si Ñoäc: Moät trong tam ñoäc, söï ñoäc haïi cuûa ngu si interpreted by unenlightened, i.e. misled by (ngu si chaúng nhöõng haïi mình maø coøn haïi ngöôøi, appearances, taking the seeming for real; from chaúng nhöõng naõo loaïn mình maø coøn naõo loaïn this unenlightened condition arises every kind of ngöôøi khaùc)—The poison of ignorance, or klesa, i.e. affliction or defilement by the passions, delusion, one of the three poisons—See Tam Ñoäc. etc. It is one of the three poisons, desire, dislike, Si Ñoän: Foolish—Stupid. delusion. Si Ñoän Khoâng Taùnh: Chidon Kusho (jap)—Name Si AÙi: Avidya (skt)—Si meâ vaø aùi duïc hay söï tham of a monk. aùi meâ muoäi, voâ minh hay si meâ laø cha, tham aùi laø Si Haàu: Laáy hình aûnh con khæ ngu si, chuïp laáy meï, hai thöù naày saûn sanh ra taát caû caùc phieàn naõo boùng traêng trong nöôùc ñeå ví vôùi moät con ngöôøi aùm vaø aùc nghieäp—Ignorance and desire, or muoäi, laáy hö laøm thöïc, laáy giaû laøm chôn—The unenlightened desire, ignorance is being father, deluded monkey seizing the reflection of the desire is mother, which produce all affliction and moon in the water, e.g. unenlightened men who evil karma. take the seeming for the real. Si Baát Haønh Xöù Haïnh: Moät trong boán baát haønh Si Hoûa: Mohaggi (p)—Fire of delusion—Löûa si. xöù haïnh (haønh xöû sai traùi) theo Kinh Phuùng Tuïng Si Hoang Vu: The barrenness of delusion. trong Tröôøng Boä Kinh—One goes wrong through Si Hoaëc: Si meâ vaø nghi hoaëc, khieán chuùng sanh delusion, one of the four ways of going wrong khoâng thaáy ñöôïc chaùnh ñaïo—Unenlightened and according to the Sangiti Sutta in he Long deluded, ignorant of the right way of

seeing life Discourses of the Buddha—See Töù Baát Haønh Xöù and phenomena (ignorance misleads sentient Haïnh. beings to be blind of the right way). Si Baát Thieän Caên: Moho akusala mulam (p)— Si Maïn: Ngu si vaø ngaõ maïn coáng cao, hay söï ngaõ Unwholesome root of delusion. maïn meâ muoäi—Ignorance and pride, or ignorant Si Caên Taâm: Moha-mula-citta (p)—Mind rooted pride. in ignorance. Si Meâ: Ignorance—Illusion—Taâm ngu si meâ muoäi Si Caåu: Con choù ngu si, ñöôïc ñem ví vôùi chuùng ñoái vôùi söï lyù, khoâng tin nhaân quaû luaân hoài, nghi sanh ñaày daãy tham, saân, si, maïn, nghi, aùc kieán, taø ngôø chaùnh phaùp. Trong Phaät giaùo, si meâ ñoàng kieán, vaân vaân—Deluded dogs, i.e. a person who is nghóa vôùi voâ minh. Baûn chaát cuûa noù laø laøm cho full of desire, dislike, delusion, pride, doubt, tinh thaàn chuùng ta muø quaùng hay chaúng bieát gì. wickedness, wrong views, etc. Nhieäm vuï cuûa noù laø laøm cho chuùng ta khoâng thaáu Si Chöôùng: Moho kincanam (p)—Obstacles of suoát ñöôïc baûn chaát thaät cuûa söï vaät. Noù hieän ñeán delusion. khi chuùng ta khoâng coù chaùnh kieán. Noù chính laø goác Si Cuoàng Löôõng Ñaàu Taåu: Keû si meâ khö khö reã cuûa taát caû nhöõng nghieäp baát thieän— chaáp tröôùc hai beân—An ignorant person who Unenlightened and led astray. In Buddhism, stubbornly attaches to the extremes. delusion or moha is a synonym for avijja, Si Dao Ñoäng: Trouble of delusion. ignorance. Its characteristic is mental blindness or Si Dieät: Mohakkhaya (p)—Mohaksaya (skt)— unknowing. Its function is non-penetration, or Dieät taét si meâ—Extinction of delusion. concealment of the real nature of the object. It is

manifested as the absence of right understanding Si Töû: See Si Phaøm. or as mental darkness. Its proximate cause is Si Voõng: Löôùi ngu si—The net of delusion, or unwise attention. It should be seen as the root of ignorance. all that is unwholesome. Sí Do La: Keyura (skt)—Chuoãi Anh Laïc— Si Meâ Laø Nguoàn Goác Cuûa Taát Caû Moïi Phieàn Necklace of pearl—Necklace of diamond. Naõo: Delusion (ignorance or stupidity) is the Sí Xaù Khaâm Baø La: Kesakambala (skt)—See Xí source of all afflictions. Xaù Khaâm Baø La. Si Meâ Toät Böïc: Total ignorance. Sæ: 1) Raêng, ñaëc bieät laø raêng treân phía tröôùc: Si Ngoác Ñaïi Hueä: Chigotsu Daie (jap)—Name of Teeth, especially the front and upper teeth; 2) Sæ a monk. Nhuïc: Disgrace (shame, ashamed). Si Nhaân Dieän Tieàn, Baát Ñaéc Thuyeát Moäng: Sæ AÁn: AÁn coù hình raêng cöa—A serrated seal. Tröôùc keû coøn mô, khoâng neân noùi moäng—One Sæ Maï: To affront—To insult. should not talk about dreams to an ignorant Sæ Moäc: Dantakastha (skt)—Caùi que taêm laøm saïch person. raêng—A stick for cleaning the teeth. Si Nhaân Thuyeát Moäng: Fool's talk—Keû ngu si Sæ Tieåu Moä Ñaïi: Choái boû hay maéc côû vôùi caùi nhoû noùi chuyeän moäng mô. (Tieåu Thöøa) vaø meán moä caùi lôùn (Ñaïi Thöøa)—Si Phaøm: Phaøm phu si meâ aùm muoäi—The Ashamed of the small (Hinayana) and in love with common, unenlightened people. the great (Mahayana). Si Phieàn Naõo: Mudhaya (skt)—Phieàn naõo gaây ra Só Duïng Quaû: Purusakara-phala (skt)—Quaû ñoàng bôûi si meâ (meâ muoäi môø aùm veà söï lyù maø thaønh tính, thôøi sanh ra bôûi "caâu höõu nhaân," coù nghóa laø töù ñaïi döïa vaøo nhöõng nghi hoaëc maø taùc thaønh nghieäp)— ñeàu laø nhaân caâu höõu vôùi nhau, khoâng coù caùi gì bò

Afflictions caused by stupidity or ignorance. loaïi boû; vaø “töông öng nhaân,” nhö söï töông öng Si Phöôïc: Moha-bandhana (skt)—Söï troùi buoäc cuûa giöõa nhöõng ñieàu kieän taâm vaø tinh thaàn, chuû quan si meâ—The bond of unenlightenment. vaø khaùch quan—Simultaneous effect produced by Si Söû: Moät trong thaäp kieát söû, voâ minh sai khieán the co-operative causes (sahabhu-hetu), as the con ngöôøi ñeán choã laàm laïc, khoå naõo, khoâng roõ four elements in nature, not one of which can be chaùnh kieán, khoâng bieát chaùnh ñaïo—The omitted; and the mutual responsive or associated messenger, lictor, or affliction of unenlightenment, causes (samprayukta-hetu), i.e. mind and mental one of the ten bonds or fetters—See Thaäp Kieát conditions, subject with object. Söû. Só Ñaït Ña: Siddhartha (skt)—See Thích Ca Maâu Si Taâm: Deluded mind—Taâm aùm muoäi hay toái aùm Ni Phaät. gaây ra bôûi voâ minh. Voïng taâm gaây neân söï phöùc taïp Só Khueâ Thieàn Sö (1083-1146): Teân cuûa moät vò vaø phieàn naõo treân ñôøi naày—Unenlightened mind, Thieàn sö Trung Hoa, thuoäc phaùi Döông Kyø, toâng ignorance darkening the mind. The unenlightened Laâm Teá vaøo thôøi nhaø Toáng (960-1279). Sö laø moät mind or heart of all men. The illusion (deluded, trong nhöõng ñeä töû vaø ngöôøi noái phaùp noåi troäi nhaát wrong, false, or misleading)-mind, which results in cuûa Thieàn sö Phaät Nhaõn Thanh Vieãn (Long Moân complexity and confusion in this world. Thanh Vieãn). Töø naêm 1131 ñeán naêm 1162, Sö giuùp Si Thieàn: Ignorant meditation—Loaïi thieàn chæ bieát Thieàn sö Ñaïi Hueä Toâng Caûo soaïn treân 100 coâng ngoài yeân maø taâm ñòa khoâng ñöôïc khai ngoä ñeå thaáy aùn Thieàn—Name of a Chinese Zen master of the ñöôïc baûn chaát thaät cuûa vaïn höõu —A kind of Zen Yang-chi branch, Lin-chi Sect, in the Sung that practitioners only sit still without opening dynasty. He was one of the most eminent disciples their mind to the reality of all things. and dharma heirs of Zen master Fo-yen Ch’ing- Si Thuû: Chaáp vaøo söï meâ laàm maø gaây ra phieàn yuan. From 1131 to 1162, He helped Zen master naõo—The klesa of moha, held in Ta-hui Tsung-kao (1089-1163) to compose more unenlightenment. than one hundred koans. Si Thuûy: Nöôùc ueá tröôïc cuûa söï si muoäi: The turbid Só Phu Kieán: Idea of a creator—Só phu kieán hay waters of ignorance—Uoáng nöôùc ueá tröôïc: To Taïo hoùa kieán, cho raèng coù moät ñaáng taïo hoùa. Ñaây drink the water of delusion. laø moät trong taùm loaïi taø kieán —Holding to the idea

of a creator. This is one of the eight incorrect Sieâu Ñaúng: Super—Above the ordinary. views—See Baùt Taø Kieán. Sieâu Ñoä: To free souls from suffering. Sieåm: Sathya (skt)—Duplicity or undully Sieâu Giôùi: Vikramasila (skt)—Name of a monk. flattering—Nònh bôï hay doái gaït, söï nònh noït: Sieâu Giôùi Tu Vieän: Vikramasila (skt)—Tu Vieän Flattery, conceit—Möu meïo, löøa ñaûo vaø bôï ñôõ: Sieâu Giôùi—Moät trong boán tu vieän lôùn nhaát taïi Guile, slyness and cunning in dealing with others. mieàn Baéc AÁn Ñoä döôùi thôøi Hoaøng Ñeá Sieåm Khuùc: Kuhana (skt)—Vanka (skt)—Löøa doái Dharmapala. Vaøo thôøi ñoù Nalanda, Uddantapuri nònh noït—Flattery and fawning. (Bihar Sharif), Vajrasana, vaø Vikramasila laø boán Sieâu: Vikrama (skt)—Sieâu ñoä hay cöùu ñoä: To tu vieän lôùn nhaát ôû AÁn Ñoä—One of

the four great save—Sieâu vieät: Leap over, to surpass. viharas in north India during the reign of king Sieâu AÂm: Ultra-sound—Supersonic—Above the Dharmapala. At that time, Nalanda, Uddantapuri speed of sound. (Bihar Sharif), Vajrasana and Vikramasila were Sieâu Baïch Hoaùn Bích Thieàn Sö (1648-1728): Teân the four greatest viharas of India. cuûa moät vò Thieàn sö Vieät Nam, phaùp heä thöù 33, Sieâu Hình Hoïc: Metaphysics. thuoäc toâng Laâm Teá vaøo theá kyû thöù XVII—Name Sieâu Hình Hoïc Veà Cuoäc Ñôøi: Metaphysical of a Vietnamese Zen master, of the 33rd lineage, theories of existence—Trong Phaät giaùo, ñöùc Phaät Lin-chi Sect, in the seventeenth century—See khoâng quan taâm ñeán nhöõng yeáu toá taïo neân con Nguyeân Thieàu Thieàn Sö. ngöôøi cuõng nhö ñeán nhöõng lyù thuyeát sieâu hình veà Sieâu Baûo Thieàn Sö (1635-1709): Teân cuûa moät vò cuoäc ñôøi. Ngaøi chæ quan taâm soáng giaây phuùt hieän Thieàn sö Trung Hoa thuoäc toâng Laâm Teá, soáng vaøo taïi nhö theá naøo. Ñoù laø quan ñieåm cuûa ngaøi. Baùnh cuoái thôøi nhaø Minh ñaàu thôøi nhaø Thanh—Name of mì ñöôïc laøm ra töø boät mì. Laøm theá naøo ñeå khi a Chinese Zen master of the Lin Chi Sect, who ñöôïc ñöa vaøo loø, boät bieán thaønh baùnh mì laø vaán ñeà lived in the end of the Ming dynasty and the quan troïng nhaát ñoái vôùi ñöùc Phaät. Laøm theá naøo ñeå beginning of the Ch'ing dynasty in China. ñaït ñeán giaùc ngoä laø moái quan taâm chính cuûa ngaøi. Sieâu Baùt: Theo toâng Thieân Thai thì giaùo thuyeát Moät ngöôøi giaùc ngoä laø moät con ngöôøi hoaøn haûo, coù trong nhöõng Kinh Phaùp Hoa vaø Nieát Baøn vöôït haún taùnh caùch ñöôïc öa thích cho chính mình vaø cho giaùo thuyeát cuûa taùm toâng phaùi khaùc —According to ngöôøi khaùc. Ñöùc Phaät muoán giuùp con ngöôøi tìm ra the T'ien-T'ai sect, the teaching of the Lotus and caùch phaùt trieån taùnh caùch lyù töôûng naøy, caùch maø Nirvana sutras surpasses the eight other schools— caùc baäc thaùnh ngaøy xöa trôû thaønh thaùnh. Ñeå hieåu See Thieân Thai Nguõ Thôøi Baùt Giaùo. ñöôïc caùch laøm theá naøo moät mieáng boät troøn nhoû trôû Sieâu Baùt Ñeà Hoà: Vò cuûa söõa ñaõ ñöôïc tinh cheá nhö thaønh caùi baùnh mì toaøn haûo, ngaøi ñaõ laøm ñi laøm phoù maùt, moät trong naêm thöùc aên cheá ra töø söõa, laø laïi, cho ñeán khi ñeán choã hoaøn toaøn thaønh coâng. Ñoù moùn boå döôõng nhaát, ñöôïc toâng Thieân Thai ví vôùi laø caùch tu taäp cuûa ngaøi—In Buddhism, Buddha giaùo phaùp cuûa Phaät trong kinh Nieát Baøn vaø Phaùp was not interested in the elements comprising Hoa. Theo toâng Thieân Thai thì giaùo thuyeát trong human beings, nor in metaphysical theories of nhöõng Kinh Phaùp Hoa vaø Nieát Baøn vöôït haún giaùo existence. He was more concerned about how he thuyeát cuûa taùm toâng phaùi khaùc—Clarified butter himself existed in this moment. That was his point. ghee, one of the five main products from milk, a Bread is made from flour. How flour becomes rich liquor skimmed from boiled butter; clarified bread when put in the oven was for Buddha the butter; ghee; used for the perfect Buddha-truth, as most important thing. How we become found according to T'ien-T'ai, in Nirvana and enlightened was his main interest. The Lotus sutras. According to the T'ien-T'ai sect, the enlightened person is some perfect, desirable teaching of the Lotus and Nirvana sutras surpasses character, for himself and for others. Buddha the eight other schools—See Nguõ Vò (B).

wanted to find out how human beings develop this Sieâu Baït: To surpass—To go beyond—Excel ideal character, how various sages in the past (v)—Outshine—Transcend—Vöôït troäi hôn. became sages. In order to find out how dough Sieâu Caùch: See Sieâu Toâng Vieät Caùch. became perfect bread, he made it over and over Sieâu Chöùng: See Sieâu Ngoä.

again, until he became quite successful. That was 2) Vöôït qua maët trôøi: Surpassing the sun. his practice. 3) Vò vua ñaõ ñaùnh ñuoåi doøng hoï Sa Ca hay Sieâu Laïc Thieàn Sö (1642-1702): Teân cuûa moät vò Scythians, maø trò vì vuøng Baéc AÁn vaøo khoaûng Thieàn sö Trung Hoa thuoäc toâng Laâm Teá, soáng vaøo nhöõng naêm 57 tröôùc Taây Lòch: A celebrated cuoái thôøi nhaø Minh ñaàu thôøi nhaø Thanh—Name of king who drove out the Sakas, or Scythians, a Chinese Zen master of the Lin Chi Sect, who and ruled over northern India from 57 B.C. lived in the end of the Ming dynasty and the 4) Moät vò thí chuû vaø moät aân nhaân cuûa Phaät Giaùo: beginning of the Ch'ing dynasty in China. Vikramaditya, a patron of literature and Sieâu Leân Thöôïng Giôùi: To attain the highest famous benefactor of Buddhism (maybe the ground—Bodhisattva's Ten Grounds—See Thaäp same person as in (3). Ñòa. 5) Coøn goïi laø Löïc Nhaät Vöông, laø vò vua cuûa Sieâu Linh Hoïc: Matapsychics. nöôùc A Du Ñoà, ngöôøi ñaõ chinh phuïc caùc Sieâu Ngaïn Thieàn Sö: Ch'ao-an Zen master—Teân vöông quoác cuûa daân toäc Scythians, thoáng trò caû cuûa moät vò ñeä töû thuoäc Haïc Laâm phaùi, Ngöu Ñaàu moät vuøng baéc AÁn, laø vò vua khoân ngoan nhaát toâng, ngöôøi ñöôïc thoï giaùo cuûa Thieàn sö Haïc Laâm cuûa vöông trieàu Caáp Ña. OÂng coøn laø ngöôøi Huyeàn Toá vaøo ñaàu theá kyû thöù VIII. Sau khi thoï baûo hoä caùc toân giaùo (Voâ Tröôùc laø ngöôøi cuøng giôùi vaø tu taäp döôùi tröôùng Thieàn sö Huyeàn Toá ñöôïc thôøi vôùi nhaø vua): A celebrated Hindu king, ít laâu, Sieâu Ngaïn ñeán tu hoïc Thieàn döôùi tröôùng Maõ around 57 B.C., who drove out the Sakas or Toå Ñaïo Nhaát, vaø sau ñoù coù leõ cuõng döôùi tröôùng Scythians, ruled all northern India, was one of moät vò Taêng Baéc toâng teân Thoâng Quan—Name of the wisest of Hindu kings and a great patron a Zen monk of the Hao-Lin Zen Sublineage, Niu- of literature: Sieâu Nhaät Vöông. t'ou School, who was ordained with a Zen master Sieâu Nhò Thöøa Giaûi Thoaùt: Liberation from Hao-Lin Hsuan-Su in the early eighth century. transcending the two lesser vehicles of individual After he was ordained, Ch'ao-an stayed with emancipation. Hsuan-su for a short time, then he went to study Sieâu Nhieân: Lokuttara (p)—Lokottara (skt)— under Ma-tsu Tao-i, and later probably also under Supermundane—Supernatural—Supramundane— a Northern School monk named T'ung-kuang. Sieâu theá—Xuaát theá—Sieâu theá (sieâu nhieân hay Sieâu Ngheä: Trình ñoä raát cao—An extremely high vöôït leân treân taát caû), vöôït ra tam giôùi vaø haøm level. nghóa baát cöù gì coù lieân quan ñeán söï tieán gaàn ñeán Sieâu Ngoä: Söï giaùc ngoä tröïc tieáp vaø töùc thôøi, vöôït Nieát baøn. Ñaây laø nhöõng giai ñoaïn khaùc nhau cuûa qua taát caû caùc thöù lôùp thoâng thöôøng—A direct and con ñöôøng leân Thaùnh. Trong Phaät giaùo Ñaïi thöøa, immediate enlightenment, which goes beyond all sieâu nhieân haøm nghóa thuaàn khieát tuyeät ñoái veà theå normal stages. chaát laãn tinh thaàn—The transcendental, i.e. Sieâu Nhaân: Uttari-manussa

(p)—Superman—See beyond the three worlds. Lokottara Ñaïi Só. (supramundane) means anything that is connected Sieâu Nhaát Thieát Theá Gian Quan: Crown of with the path to liberation or that is directed jewels Illuminating All Things in the Cosmos. toward the attainment of nirvana. In the Sieâu Nhaät Nguyeät Quang: Light Outshinning the Mahayana Buddhism, Lokottara means a Sun and the Moon—One of the twelve lights of supramundane who is mentally and physically Amitabha Buddha. absolutely pure. Sieâu Nhaät Nguyeät Quang Nhö Lai: Buddha of Sieâu Nhieân Thaàn Bí Thieàn: Supernatural and Light Outshinning the Sun and the Moon mystic Zen—Thieàn coù moät khía caïnh sieâu nhieân (Amitabha Buddha)—Brightness of Super Sun and thaàn bí, cuõng laø moät thaønh phaàn thieát yeáu cuûa baûn Moon of Tathagata (Buddha of Light Surpassing chaát cuûa Thieàn. Khoâng coù khía caïnh ñoù noù khoâng that of Sun and Moon). theå laø caùi toân giaùo maø töï caên baûn noù vaãn laø, vaø Sieâu Nhaät Vöông: Vikramaditya (skt). Thieàn chaéc haún ñaõ maát ñi caùi ñòa vò laø moät dieãn 1) Teân cuûa moät vò vua AÁn Ñoä: Name of an vieân khoâi haøi trong vôû kòch Phaät giaùo. Trong nhieàu Indian king —Sieâu Nhaät Vöông. giai thoaïi Thieàn chuùng ta coù theå thaáy caùi phöông

caùch Thieàn thò hieän nhöõng thaàn thoâng vaø söï dieãu was he who opened the mind of Yun-meân by côït cuûa noù vôùi chuùng moät caùch traéng trôïn. Muïc hurting his leg. Later Tao-tsung returned to his Chaâu Ñaïo Tung laø sö phuï cuûa Vaân Moân. Chính Sö native town of Mu-chou, as his mother was very laø ngöôøi ñaõ khai môû taâm thöùc cho Vaân Moân baèng old and needed someone to take care of her. From caùch laøm cho Vaân Moân queø chaân. Sau naøy Ñaïo then on he stayed with his mother and earned a Tung trôû veà queâ ôû Muïc Chaâu vì thaân maãu cuûa Sö living by making straw sandals. At that time a ñaõ quaù giaø vaø caàn coù ngöôøi phuïng döôõng. Töø ñoù great rebellion broke out, led by a man called Sö sinh soáng baèng ngheà ñan giaøy coû. Vaøo thôøi loaïn Huang-Tsao. As the insurgent army approached Hoaøng Saøo buøng noå, khi loaïn quaân tieán ñeán Muïc Mu-chou, Tao-tsung went to the city gate and Chaâu, Ñaïo Tung ñeán tröôùc cöûa thaønh treo leân ñoù hung a big sandal upon it. When Huang-Tsao's moät chieác deùp lôùn. Khi quaân Hoaøng Saøo ñeán, hoï army reached the gate they could not force it khoâng taøi naøo môû cöûa vaøo thaønh ñöôïc. Hoaøng Saøo open, no matter how hard they tried. Huang-Tsao nhaãn nhuïc ra leänh cho thuoäc haï, "Haún phaûi coù moät remarked resignedly to his men: "There must be a vò toân tuùc soáng trong thaønh naøy. Chuùng ta neân ñeå great sage living in this town. We had better leave yeân laø hôn." Noùi roài Hoaøng Saøo haï leänh ruùt quaân, it alone." Saying so, he led his army away and vaø Muïc Chaâu thoaùt ñöôïc naïn bò taøn phaù. Trong khi Mu-chou was saved from being sacked. Zen ñi daïo nuùi Thieân Thai, Sö Muïc Quang Xaï gaëp master Mu-kuang She, name of a Chinese Zen Thieàn sö Hoaøng Baù, noùi chuyeän vôùi nhau nhö ñaõ master in the ninth century. We do not have quen bieát töø laâu. Hai ngöôøi ñoàng haønh, gaëp moät detailed documents on this Zen Master; however, khe suoái ñaày nöôùc chaûy maïnh, sö loät muõ choáng there is a dialogue between him and Zen master gaäy ñöùng laïi. Muïc Quang Xaï thuùc Hoaøng Baù ñoàng

Huang-po in The Records of the Transmission of qua. Hoaøng Baù baûo: “Huynh caàn qua thì töï qua.” the Lamp (Ch’uan-Teng-Lu), Volume IX. While Muïc Quang Xaï lieàn veùn y, böôùc treân soùng nhö ñi on his journey to Mount T’ien-T’ai, Mu-kuang She treân ñaát baèng. Qua ñeán bôø, Muïc Quang Xaï xaây laïi met Zen master Huang-Po. They talked and laugh, hoái: “Qua ñaây! Qua ñaây!” Hoaøng Baù baûo: “Baäy! just as though they were old friends who had long Vieäc aáy töï bieát. Neáu toâi sôùm bieát seõ chaët baép ñuøi known one another. Their eyes gleamed with huynh.” Muïc Quang Xaï khen: “Thaät laø phaùp khí delight as they then set off traveling together. Ñaïi Thöøa, toâi khoâng bì kòp.” Noùi xong, khoâng thaáy Coming to the fast rapids of a stream, they Muïc Quang Xaï ñaâu nöõa. Maëc daàu Thieàn cheá dieãu removed their hats and took up staffs to walk vaø khoâng öa nhöõng haønh ñoäng laøm pheùp laï vaø thaàn across. Mu-kuang She tried to lead Huang-Po thoâng, caùc thieàn sö ñaõ ñaéc phaùp tuyeät nhieân khoâng across, saying: “Come over! Come over!” Huang- phaûi laø khoâng coù khaû naêng laøm nhöõng thöù ñoù. Hoï Po said: “If Elder Brother wants to go across, then coù theå laøm neáu hoï cho laø caàn thieát cho moät muïc go ahead.” Mu-kuang She then began walking ñích xöùng ñaùng. Nhöõng thaàn thoâng naøy chæ laø caùi across the top of the water, just as though it were phoù saûn taát nhieân cuûa thöïc ngoä. Moät ngöôøi ngoä dry land. Mu-kuang She turned to Huang-Po and hoaøn toaøn phaûi coù chuùng neáu khoâng caùi ngoä cuûa said: “Come across! Come across!” Huang-Po ngöôøi aáy nhieàu nhaát chæ coù theå coi laø môùi ñöôïc yelled: Ah! You self-saving fellow! If I had known phaàn naøo thoâi. Phoå Hoùa Traán Chaâu Thieàn Sö laø this before I would have chopped off your legs!” moät thí duï ñieån hình khaùc veà khía caïnh sieâu nhieân Mu-kuang She cried out: “You’re truly a vessel thaàn bí cuûa Thieàn (See Phoå Hoùa Traán Chaâu Thieàn for the Mahayana, I can’t compare with you!” And Sö)—Zen has a supernatural and mystic side so saying, he vanished. Despite all their mockery which is an essential part of its nature. Without and dislike of wonder-working acts and this it could not be the religion that basically it still supernatural powers, the accomplished Zen is, and it would lose its position as the most masters were by no means incapable of humorous actor in the Buddhist play. In many Zen performing them. They could do so if they antics we can see the Zen way of performing deemed it necessary for a worthwhile purpose. miracles and its cynical manner of poking fun at These miracle powers are simply the natural by- them. Tao-tsung was the teacher of Yun-meân. It products of true Enlightenment. A perfectly

enlightened being must possess them, otherwise Sieâu Theá Phaùp: Lokuttara-dhamma (p)— his Enlightenment can at most be considered as Unconditioned dhamma which is nibbana. only partial. The story of Zen master P'u Hua is Sieâu Theá Taâm: Supramundane resultant another typical example of supernatural and consciousness. mystic side of the nature of Zen. Sieâu Theá Trí: Trí Ba La Maät—Transcendent Sieâu Phaøm: Supermundane—Eminent—Super knowledge—Transcendental knowledge— human. Transcendental knowledge means entering into Sieâu Phaät Vieät Toå: Caûnh giôùi cöùu caùnh vöôït qua the powers of Buddhas—Trí Ba La Maät coù nghóa Phaät vaø Toå—The final realm passes over or laø

nhaäp Phaät löïc. surpasses even the realm of Buddha or patriarchs. Sieâu Thoaùt: Free from sufferings. Sieâu Phöông: See Sieâu Toâng Vieät Caùch. Sieâu Thoaùt Sinh Töû: To go beyond the cycle of Sieâu Quaù: Samatikram (skt)—Vöôït quaù—To go birth and death. beyond—To cross over—To transgress. Sieâu Tình Ly Thöùc: Vöôït khoûi moïi tình thöùc, Sieâu Quaù Tam Giôùi: Transcend the triple world— thoaùt ly heát thaûy moïi thöù tri kieán phaøm tuïc —To go Sieâu quaù tam giôùi, maø thöôøng ôû taïi taát caû theá beyond all worldly consciousnesses and to get rid giôùi—Bodhisattvas transcend the triple world, yet of all kinds of ordinary knowledge. they always appear in all worlds. Sieâu Toâng Dò Muïc: See Sieâu Toâng Nhaõn. Sieâu Quaàn Baït Tuïy: Vöôït leân treân ñaùm ñoâng— Sieâu Toâng Nhaõn: Phaùp nhaõn phi thöôøng vöôït ra Far above all others—Outstanding. ngoaøi caùch thöùc thoâng thöôøng trong thieàn moân, Sieâu Sanh: Sieâu thoaùt khoûi khoå ñau phieàn naõo mieãn sao haønh giaû coù theå thaáu suoát vaïn höõu, coù trong kieáp lai sinh—To release the soul from theå thaáy roõ söï thaät—Outstanding dharma eyes that sufferings and afflictions—To raise from a state of passes over or surpasses normal mode or style in a suffering in the next world. monastery, as long as practitioners can see clearly Sieâu Sanh Tònh Ñoä: Enter the Pure Land. or purely the truth, or is able to penetrate all Sieâu Tam Giôùi Thuû: Hands of fostering things. transcendence of the triple world—Vôùi tay khieán Sieâu Toâng Vieät Caùch: Vöôït ra ngoaøi khuoân pheùp sieâu tam giôùi, chö Boà Taùt coù theå trao tay aáy cho thoâng thöôøng trong thieàn moân—To pass over or chuùng sanh ñeå vôùt hoï ra khoûi buøn aùi duïc—With surpass normal rule of conduct (rule of behavior) hands of fostering transcendence of the triple in a monastery. world, Bodhisattvas can extend them to sentient Sieâu Trí Thieàn Sö (1610-1674): Teân cuûa moät vò beings and extricate them from the mire of Thieàn sö Trung Hoa thuoäc toâng Laâm Teá, soáng vaøo craving—See Möôøi Tay Cuûa Chö Ñaïi Boà Taùt. cuoái thôøi nhaø Minh ñaàu thôøi nhaø Thanh—Name of Sieâu Thaàn: Atidesa (p)—Supernatural spirit. a Chinese Zen master of the Lin Chi Sect, who Sieâu Theá: Vöôït hôn haún moïi thöù treân theá gian lived in the end of the Ming dynasty and the naày—Surpassing the world—Superior to anything beginning of the Ch'ing dynasty in China. in the world—Supramundane—See Sieâu Nhieân. Sieâu Töù Cuù, Tuyeät Baùch Phi: Transcending the Sieâu Theá Boà Taùt: Transcendent Bodhisattva. four propositions and one hundred negations— Sieâu Theá Ñaïo: Lokuttara-magga (p)— Khoâng luaän baèng caâu, khoâng noùi baèng lôøi. Moät Supramundane path. hoâm, coù moät vò Taêng ñeán hoûi Maõ Toå: "Sieâu töù cuù, Sieâu Theá Gian Trí: Jnanam-lokottara-taman (p)— tuyeät baùch phi; xin Hoøa Thöôïng chæ thaúng cho bieát Trí sieâu vieät—Knowledge of the supreme supra- yù chæ Ñoâng du cuûa Toå." Maõ Toå khoâng traû lôøi thaúng world. maø thoaùi thaùc raèng: "Hoâm nay ta meät, khoâng theå Sieâu Theá Nguyeän: Theä nguyeän vöôït hôn haún caùc noùi cho oâng nghe ñöôïc, toát hôn, oâng haõy tìm ñeán lôøi nguyeän khaùc, yù noùi 48 lôøi nguyeän cuûa Ñöùc Phaät Trí Taïng maø hoûi." Vò Taêng nghe theo lôøi Maõ Toå A Di Ñaø vöôït hôn haún caùc lôøi nguyeän cuûa Tam tìm ñeán Trí Taïng vaø neâu leân caâu hoûi: "Sieâu töù cuù, Theá chö Phaät—Vows that are

superior to any tuyeät baùch phi; xin huynh chæ thaúng cho bieát yù chæ other vows, i.e. the forty-eight vows of Amitabha Ñoâng du cuûa Toå." Trí Taïng noùi: "Sao oâng khoâng Buddha—See Töù Thaäp Baùt Nguyeän. hoûi Hoøa Thöôïng?" Vò Taêng noùi: "Chính Hoøa

Thöôïng daïy toâi laïi ñaây kieám thaày." Trí Taïng laïi made this proclamation, "T'sang head is white, thoaùi thaùc: "Böõa nay toâi ñau ñaàu neân caûm thaáy while Hai's head is black." Whatever Zen truth is khoâng theå caét nghóa vieäc ñoù cho oâng ñöôïc. Toát hôn concealed here, is it not the most astounding story oâng haõy tìm ñeán huynh Haûi." Baáy giôø vò Taêng tìm to find an earnest truth-seeker sent away from ñeán Baùch Tröôïng Hoaøi Haûi vaø yeâu caàu soi toû cho one, who evidently pretends to be too sick to mình. Baùch Tröôïng noùi: "Ñeán choã naøy toâi chaúng elucidate the point to him? But is it possible that bieát gì heát." Khi vò Taêng thuaät laïi toaøn theå söï vuï Zen is cunningly conveyed in this triviality itself? cho Maõ Toå nghe, Maõ Toå thoát leân raèng: "Ñaàu cuûa This is one of the most particular cases, the like of Taïng traéng, ñaàu cuûa Haûi ñen." Daàu cho ñaïo Thieàn which can probably not be found anywhere in the bò che daáu ôû ñaây laø gì ñi nöõa, ñaây haù chaúng phaûi laø history of religion or philosophy. This is the moät trong nhöõng giai thoaïi Thieàn laï luøng nhaát, vôùi unique method adopted by Zen masters of past moät ngöôøi caàu ñaïo nhieät thaønh maø bò ñaåy töø vò generations which makes us, Zen students of later thaày naøy sang vò thaày khaùc, maø roõ raøng ai cuõng generations, wonder how the masters ever came laøm boä beänh naëng khoâng theå chæ daãn gì cho anh ta. to conceive it, except in their earnest desire to Nhöng phaûi chaêng coù theå laø Thieàn ñöôïc truyeàn ñaït impart the knowledge of Zen to their disciples. moät caùch xaûo dieäu ngay trong tính chaát taàm thöôøng Sieâu Vieät: To be transcendental (transcending)— naøy. Ñaây laø moät trong nhöõng tröôøng hôïp heát söùc Pass over—Sense of the Beyond— ñaëc bieät, maø coù leõ chuùng ta khoâng tìm thaáy nhö Supermundane—Surpassing—Supreme. vaäy ôû baát cöù ñaâu trong lòch söû toân giaùo hay trieát Sieâu Vieät Chöùng: See Sieâu Ngoä. hoïc. Ñaây laø phöông phaùp ñoäc nhaát voâ nhò ñöôïc caùc Sieâu Vieät Lyù Luaän: To go beyond (pass over, thieàn sö ñôøi tröôùc chaáp nhaän khieán haønh giaû ñôøi surpass, find liberation from) logical sau chuùng ta laáy laøm laï vaø töï hoûi baèng caùch naøo interpretations—See Lyù Luaän Sieâu Vieät. maø thieàn sö laïi chòu ñöïng noåi, tröø phi vì khaùt voïng Sieâu Vieät Sinh Töû: Vöôït thoaùt voøng soáng cheát— nhieät thaønh muoán truyeàn kieán giaûi veà Thieàn cho To go beyond (pass over, surpass, find liberation moân ñeä cuûa mình—Transcending the four from) the cycle of birth and death. propositions and one hundred negations (not to Sieâu Vónh Thieàn Sö: Teân cuûa moät vò Thieàn sö discuss with phrases and not to speak with words). Trung Hoa thuoäc toâng Laâm Teá, soáng vaøo cuoái thôøi One day, a monk came and asked Ma-tsu, nhaø Minh ñaàu thôøi nhaø Thanh—Name of a "Transcending the four propositions and one Chinese Zen master of the Lin Chi Sect, who lived hundred negations, please tell me directly what is between the end of the Ming dynasty and the the meaning of the patriarchal visit to this beginning of the Ch'ing dynasty in China. country." Ma-tsu did not answer

the question Sinh: Jati (skt)—Life—Rebirth—Born—The directly, but excused himself by saying, "I am living—See Töù Sinh and Thaäp Nhò Nhaân Duyeân. tired today and unable to tell you anything about Sinh Baùo: Life’s retribution—See Sanh Baùo. it; you had better go to Chih-t'sang and ask." The Sinh Baùt Nieát Baøn: The “more-than-half-timer” monk went to Chih-t'sang as directed, and anagamin—Ñaõ sanh ra trong coõi Saéc giôùi thì proposed the question: "What is the idea of the khoâng bao laâu sau seõ ñoaïn lìa taát caû moïi phieàn Patriarch's coming from the West?" Chih-t'sang naõo coøn soùt laïi. Ñaây laø moät trong naêm loaïi baát said, "Why do you not ask the master about it?" hoaøn (Na Haøm) theo Kinh Phuùng Tuïng trong The monk said, "It was the master himself who Tröôøng Boä Kinh—The anagamin who is born into told me to come to you." Chih-t'sang, however, the form world and soon overcome the remains of made the following excuse: "I have a headache illusions—See Nguõ Chuûng Baát Hoaøn. today and do not feel like explaining the matter to Sinh Baát Nam: Impotent male by birth—Moät you. You had better go to our brother Hai." The trong naêm loaïi baát nam—One of the five kinds of monk now came to Pai-chang and asked him to be impotent males or eunuchs—See Nguõ Chuûng Baát enlightened. Pai-chang said, "When it comes to Nam. this, I don't know anything." When the monk reported the whole affair to Ma-tsu, the latter

Sinh Baát Nhò: All are Buddha, and of the same flowing through the four defiled mental states, the dharmakaya (phaùp thaân) or spiritual nature, and path consists of conquering and eliminating the the same infinity (khoâng). defilements, and extinction consists of Sinh Baát Taêng Baát Dieät: The indestructibility of extinguishing Being and returning to non-Being." the living and the Buddha; neither increase, nor In Chih-I's words, this is the realm of change. This decrease, nor extinct. is the view point expressed in the first phrase of Sinh Bieán: Hetuparinama (skt)—Nhaân Naêng the Mulamadhyamakakarika verse: "All things Bieán—Söï töï chuyeån bieán töø nhaân sang quaû —A which arise through conditioned co-arising." cause that is also an effect—The power in a cause Sinh Duïc: To bear and rear—To give birth and to to transform itself into an effect. rear. Sinh Bình: During one’s lifetime. Sinh Duyeân: Queâ quaùn—Native village—Native Sinh Chi: Linga or Anga-jata (skt)—Nam caên hay country. boä phaän sinh duïc nam—The male organ or penis. Sinh Ñaéc Thieän: Natural goodness—Sinh ñaéc Sinh Chuûng: Phalam Prati-grhnati (skt)— thieän do baåm sinh maø coù khaùc vôùi gia haønh thieän Producing seed—Thuû Döõ—Thuû quaû vaø Döõ quaû do tu haønh maø chöùng ñaéc ñöôïc—As differentiated (phaøm caùi coù theå laø haït gioáng sinh ra thaønh vaïn from goodness acquired by effort or work. phaùp hieän taïi laø nhaân, töø nhaân sinh ra quaû vôùi söùc Sinh Ñaéc Tueä: Wisdom received by birth—Baåm taùc duïng saûn sanh caùc phaùp töông öùng goïi laø “thuû sinh trí tueä, moät trong boán loaïi trí hueä —Wisdom quaû.” Khi vaïn phaùp saép sinh thaønh, söùc taùc duïng received by birth or nature, one of four kinds of cho noù naûy sinh keát quaû goïi laø “döõ quaû.”)—The wisdom. producing seed and that which it gives, or Sinh Hoùa: Life and death—To come into the produces. world and evolve—See Hoùa Sanh. Sinh Dieät: Shometsu (jap)—Söï sinh ra vaø hoaïi Sinh Hoùa

Nhò Thaân: The nirmanakaya in its two dieät—Life and death—Production and destruction. forms of physical body (öùng thaân) and Sinh Dieät Moân: Door of beginning and end— transformation body (hoùa thaân) are capable of any Door of creation and extinction. form. Sinh Dieät Taâm: Taâm sinh dieät—Mind of arising Sinh Hoøa Hôïp Tònh: Anumatikappa (p)—Ñöôïc and ceasing. pheùp hoäi nghò vôùi thieåu soá, moät trong möôøi haønh Sinh Dieät Töù Ñeá: The four noble truths as arising vi maø caùc Tyø Kheo thaønh Pheä Xaù Ly chuû tröông and ceasing (perishing)—Ñaây laø söï nhaán maïnh laø thích hôïp vôùi giôùi luaät maø ñöùc Phaät ñaõ ñaët ra. ñeán doøng tuoân chaûy khoâng ngöøng cuûa theá giôùi hieän 1) Duø khoâng ñuû soá quy ñònh nhö tam sö thaát töôïng. Vaïn söï vaïn vaät töông sinh töông dieät trong chöùng, hoäi nghò vaãn coù hieäu löïc nhö thöôøng— maøng löôùi cuûa nhaân duyeân. Töø caùi thaáy naøy, nhö Allowing ordination to proceed even though Thieân Thai Trí Khaûi Ñaïi sö ñaõ noùi: "Khoå ñi qua ba there are not enough three superior monks chaëng ñöôøng, sinh, dò, vaø dieät; Taäp cuoáng troâi theo and seven witnesses (see Tam Sö Thaát boán traïng thaùi oâ nhieãm cuûa taâm; Ñaïo chinh phuïc Chöùng). vaø giaûm daàn oâ nhieãm; vaø Dieät döùt töø caùi Ngaõ ñeå 2) Ñöôïc pheùp yeâu caàu chaáp nhaän moät haønh ñoäng veà vôùi Voâ Ngaõ." Trong nhöõng lôøi noùi cuûa Trí Khaûi, sau khi ñaõ laøm. Ñaây laø vi phaïm kyõ luaät— ñaây laø caûnh bieán dò. Ñaây cuõng laø caùch chuù giaûi caâu Obtaining sanction for a deed after it is done. keä thöù nhaát trong Trung Quaùn Luaän: "Nhaân duyeân This also amounts to a breach of monastic sôû sinh phaùp."—This is the standpoint that discipline. emphasizes the constant flux of phenomena. All Sinh Hoaït Thieàn Vieän: Trong taát caû caùc phaùi Phaät things are constantly arising and instantly giaùo ôû Nhaät hieän nay, chæ coù Thieàn coøn giöõ ñöôïc perishing in an interdependent web of causes and phong caùch sinh hoaït tu vieän thaät söï, ñöôïc toå chöùc conditions. From this point of view, as T'ien T'ai theo nhöõng nguyeân taéc maø ñaïi thieàn sö Baùch Great Master Chih-I says, "Suffering consists of Tröôïng Hoaøi Haûi ñaõ ñaët ra ôû Trung Hoa vaøo theá passing through the three stages of birth, change, kyû thöù VIII. Sinh hoaït thieàn vieän mang tính giaûn dò and annihilation; the cause of suffering consists of vaø thanh ñaïm. Noùi chung, ñôøi soáng trong Thieàn

vieän khoâng coù ñieåm gì quan heä vôùi cuoäc soáng hieän Buddhist schools of Japan today, only Zen still ñaïi. Haàu nhö chuùng ta coù theå noùi raèng baát cöù thöù gì maintains an authentic monastic activities. It is hieän ñaïi vaø thöôøng ñöôïc xem laø töôïng tröng cho organized on fundamental principles laid down by moät neáp soáng hieän ñaïi ñeàu khoâng thaáy trong Thieàn Pai-chang Huai-hai in China in the 8th century. vieän. Muïc ñích cuûa söï ñaøo taïo trong caùc tu vieän Simplicity and frugality distinguish this monastic khoâng chæ nhaèm ñaït tôùi toaøn giaùc, maø coøn nhaèm life. Generally speaking, life in a Zen monastery phaùt trieån nhöõng phaåm chaát duõng caûm, khieâm is something altogether out of keeping with nhöôøng vaø bieát ôn. Söï ñaøo taïo veà taâm linh trong modern life. We can almost say that anything moät thieàn vieän goàm coù tu taäp thieàn toïa tónh taâm modern and ordinarily regarded as symbolic of a haèng ngaøy, thöïc haønh ñeàu ñaën söï nhieáp

taâm, lao modern life are absent here. The object of training ñoäng chaân tay vaø khaát thöïc. Theo Thieàn sö D.T. in a Zen monastery is not only enlightenment, but Suzuki trong quyeån "Söï Huaán Luyeän cuûa moät also cultivation of fortitude, humility and Thieàn Taêng Phaät Giaùo," thay vì laø moät cô cheá tieát gratitude. Monastic training is comprised chiefly kieäm lao ñoäng thì hình nhö söï phí phaïm lao ñoäng of daily sitting meditation, periodic strict practice laïi ñöôïc khuyeán khích trong Thieàn vieän. Tinh thaàn of collected mind, physical work, and begging for thöông maïi vaø töï giôùi thieäu mình ñeàu bò caám. Giaùo food. According to Zen master Daisetz Teitaro duïc khoa hoïc trí thöùc cuõng bò caám. Tieän nghi xa xæ, Suzuki in "The Training of the Zen Buddhist söï töû teá meàm yeáu nhö phuï nöõ cuõng roõ raøng vaéng Monk," instead of labour-saving machinery, what maët trong Thieàn vieän. Tuy nhieân, taïi ñaây caùc thieàn may appear as labour-wasting is encouraged. sinh coù moät tinh thaàn thaønh khaån trong vieäc tìm Commercialism and self-advertisement are caàu chaân lyù cao hôn, hoï quyeát ñònh noã löïc ñeå ñaït banned. Scientific intellectual education is ñöôïc trí tueä sieâu vieät, nhaèm giuùp mình chaám döùt interdicted. Comfort, luxury, and womanly taát caû nhöõng khoå ñau phieàn naõo cuûa kieáp nhaân kindness are conspicuous for their absence. There sinh, vaø cuõng ñeå ñaït ñöôïc caùc phaåm chaát ñaïo ñöùc is, however, a spirit of grim earnestness, with caên baûn, nhaèm môû ñöôøng cho cho moät cuoäc soáng which higher truths are sought, there is determined an bình cuûa theá giôùi moät caùch eâm thaém, vaø laøm devotion to the attainment of superior wisdom, thaêng hoa phuùc lôïi chung cho taát caû nhaân loaïi. Do which will help to put an end to all the woes and ñoù ñôøi soáng thieàn khoâng nhöõng giuùp thaønh thuïc söï ailments of human life, and also the acquirement phaùt trieån taâm linh cuûa moät vò Taêng, maø coøn nhaèm of the fundamental social virtues, which quietly ñaøo taïo ra nhöõng caù nhaân nhö laø coâng daân toát cho pave the way to world-peace and the promotion of xaõ hoäi. Ñôøi soáng thieàn cuûa moät thieàn sinh ñaïi khaùi the general welfare of all humankind. The Zen coù theå ñöôïc phaân tích thaønh nhöõng phong caùch vaø life thus aims, besides maturing the monk's sinh hoaït sau ñaây: thöù nhaát laø soáng ñôøi khieâm spiritual development, at turning out good citizens cung, thöù nhì laø soáng ñôøi lao taùc, thöù ba laø soáng as social members as well as individuals. The Zen ñôøi phuïng söï, thöù tö laø soáng ñôøi caàu nguyeän vaø tri life may be roughly analysed into the following aân, vaø thöù naêm laø soáng ñôøi thieàn ñònh. Sau khi behaviors and activities: first, life of humility; ñöôïc thaâu nhaän vaø Taêng ñoaøn, moät Taêng só phaûi second, life of labour; third, life of service; fourth, ñöôïc ñaøo taïo theo caùc tieâu chuaån naøy. Nhöõng life of prayer and gratitude; fifth, life of ngöôøi môùi vaøo tu phaûi traûi qua trung bình ba naêm meditation. After his initiation to the Brotherhood, trong moät tu vieän tröôùc khi coù ñöôïc trình ñoä caàn the monk is to be trained along these lines. In the thieát cho moät vò sö ñeå coù theå laøm nhöõng chöùc naêng Zen school, novices must spend an average of thaày tu trong moät ngoâi chuøa hay töï vieän. Coøn phaûi three years in a Zen monastery before they are maát nhieàu naêm nöõa môùi trôû thaønh thieàn sö. ÔÛ Nhaät eligible to serve as monks in

temple or monastery. ngaøy nay, caùc chuøa vaø tu vieän thöôøng coù truyeàn such monks, however, are by no means Zen thoáng noái truyeàn trong gia ñình cuûa caùc vò sö, ñieàu masters. Temples and monasteries in present day naøy ñöa tôùi söï suy thoaùi cuûa truyeàn thoáng Thieàn, Japan are often hereditary within a family of vì coù tröôøng hôïp caùc thaày tu ôû ñoù chöa ñaït tôùi giaùc monks. This can only lead to deterioration in the ngoä—Activities in a monastery. Of all the Zen tradition in the case where such monks lack

enlightenment. the self. By forgetting the self, we can appreciate Sinh Höõu: See Sanh Höõu. our life not in the narrow, restricted, isolated way Sinh Khí: Pana (p)—Prana (skt)—Bindu (tib)— that we usually live but rather as a life of unity, a The breath of life—Life maintaining energy—The life that is unsurpassable. Another way to explain spirit of life—Sinh löïc laøm cho cô theå thaønh moät what we mean by forgetting the self is that we are heä thoáng soáng—Vitality or subtle energy which transcending the subject-object relationship or the gives the body the energy to be a living system. "I-Other" relationship. We are transcending Sinh Khôûi: Bhutamidam (p): Appear—Arise— duality. So, what is the primary matter of our Naûy sinh ra—Arising—Come into being practice? It always comes back to oneself, to one's (existence)—Xuaát hieän—Sinh khôûi—Trôû thaønh own life. We say clarify yourself. Clarify the hieän thöïc. matter of your life and death. How do we do that? Sinh Khôûi Nhaân: Nhaân sinh ra—Produced cause. Fogen Zenji says, "Forget the self." Zen Sinh Khoâng: Pudgalanairatmya (skt)—Nhaân Voâ practitioners should always ask yourselves: "Are Ngaõ—Egolessness of person—Selflessness of we forgetting ourself or are we reinforcing person—Con ngöôøi khoâng coù söï thöôøng haèng cuûa ourself?" This is an extremely important matter in caùi ngaõ—Man as without ego or permanent soul— our practice. No permanent human ego or soul. Sinh Nghieäp: Janaka-karma (skt)—Productive Sinh Khoâng Quaùn: Quaùn veà söï sinh khôûi töø taùnh karma—Regenerative karma—Productive khoâng—Contemplation on arising from emptiness. Karma—See Taùi Taïo Nghieäp. Sinh Kyù Töû Quy: Soáng gôûi thaùc veà, ngöôøi Phaät töû Sinh Nhaân: Janmahetu (skt)—Producing cause— phaûi duïng coâng tu taäp ñeå khi thaùc ñöôïc veà vôùi ngoâi Nguyeân nhaân cuûa söï sinh hay sinh nhaân hay nhaân nhaø thaät söï cuûa mình chöù khoâng phaûi laø ngoâi nhaø tröïc tieáp, moät trong naêm nguyeân nhaân—The cuûa kieáp lai sinh trong luïc ñaïo—Life is a place to producing or direct cause of all things, one of the lodge, death is returning home. Buddhists should five causes (four elements of earth, water, fire and try their best to cultivate so that when death wind which are the causers or producers and arrives, we can return to our real home (nirvana), maintainers of infinite forms of nature (results) not a home in the next life in the six paths. Sinh Nhaãn: Nhaãn bình thöôøng: Common or Sinh Linh: Chuùng sanh höõu tình—Living beings. ordinary patience—Nhaãn cuûa chuùng sanh: The Sinh Meänh Nhaát Theå: A life of unity—Haønh giaû common or ordinary patience of the masses. tu Thieàn neân luoân nhôù raèng caùch tu taäp hay nhaát laø Sinh Nhaát Nhö: The living and the Buddha are queân ñi chính mình. Baèng caùch queân chính mình, one—See Sinh Nhöùt Theå.

chuùng ta coù theå hieåu sinh meänh cuûa mình khoâng Sinh Nhi Tri Chi: Bieát töø luùc môùi sanh ra—To phaûi trong haïn heïp, giôùi haïn hay coâ laäp, maø laø moät know something at birth. sinh meänh nhaát theå vaø voâ thöôïng. Caùch giaûi thích Sinh Nhi Tri Giaû: Ngöôøi bieát baèng tröïc giaùc— khaùc ñeå noùi veà queân chính mình laø haønh giaû vöôït One who knows something intuitively. qua quan heä "chuû theå-khaùch theå" hay "ngaõ-nhaân". Sinh Nhö Tröôùc Sam, Töû Ñoàng Thoaùt Khoá: Chuùng ta vöôït qua nhò nguyeân ñoái ñaõi. Nhö vaäy, Soáng nhö maëc aùo, cheát nhö côûi boû aùo quaàn. Trong vaán ñeà chính cuûa vieäc tu haønh laø gì? Ñoù laø vaãn cöù thieàn, töø naày chæ caûnh giôùi giaûi thoaùt cuûa haønh giaû quay veà vôùi chính mình, trôû veà ngay trong ñôøi giaùc ngoä thieàn—Living is just like wearing soáng chính mình. Chuùng ta thöôøng noùi thanh tònh clothes, and dying is taking off clothes. In Zen, the hoùa vaán ñeà sinh töû cuûa chính mình. Laøm sao ñeå term indicates a realm of liberation of an laøm ñöôïc chuyeän naøy? Thieàn sö Ñaïo Nguyeân noùi: enlightened practitioner. "Queân chính mình." Haønh giaû tu Thieàn chuùng ta Sinh Nhöùt Theå: The living and the Buddha are of neân luoân töï hoûi: "Chuùng ta coù ñang queân chính the same substance—See Sinh Baát Nhò. mình hay laø ñang cuûng coá chính mình?" Ñaây laø Sinh Nieäm Xöù Boà Taùt: See Sanh Nieäm Xöù Boà vaán ñeà cöïc kyø quan troïng trong vieäc tu haønh cuûa Taùt. chuùng ta—Zen practitioners should always Sinh Phaïn: Food offering to ghosts and other remember that the best way to practice is to forget souls before the meal—Sanh Phaïn—See Xuaát

Chuùng Sanh Thöïc. Appearance-to-appearance. Sinh Phaùp: Keá sinh nhai—Means of livelihood— Sinh Sinh Ñieåu: Jivajiva (skt)—See Coäng Meänh See Sanh Phaùp. Ñieåu and Meänh Quang Ñieåu. Sinh Phaàn: Phaàn moä chuaån bò luùc coøn ñang Sinh Sinh Hoùa Hoùa: Luaân hoài—Samsara—Cycle soáng—Tomb prepared during one's life. of birth and death. Sinh Phaät: Chuùng sanh vaø Ñöùc Phaät: All the living Sinh Sinh Theá Theá: Ñôøi ñôøi kieáp kieáp—From and the Buddha—Vò Phaät soáng: A living generation to generation—Without end. Buddha—See Hoaït Phaät. Sinh Sô: Ngöôøi (haønh giaû) chöa thuaàn thuïc—An Sinh Phaät Baát Nhò: The living and the Buddha are untamed person (practitioner). one—See Sinh Phaät Nhöùt Nhö. Sinh Taâm: Taïo thaønh thoùi quen, thöôøng laø thoùi Sinh Phaät Baát Taêng Baát Giaûm: Taùnh khoâng hoaïi xaáu—To form a new habit, mostly bad. dieät, baát taêng baát giaûm, vaø tuyeät ñoái cuûa chuùng Sinh Taân: Ford of life or mortality—Beán sanh töû. sanh vaø Phaät—The indestructibility of the living Sinh Thaéng Quyeát Ñònh: Do löïc trì giôùi nhaát ñònh and the Buddha; they neither increase nor thöôøng ñöôïc sanh vaøo nhaø quyù thaéng (Saùt Ñeá Lôïi, decrease. They are being the absolute. Baø La Moân, tröôûng giaû)—The certainty of rebirth Sinh Phaät Giaû Danh: Nhöõng töø ngöõ chuùng sanh in honourable families—See Luïc Chuûng Quyeát vaø Phaät chæ laø nhöõng giaû danh taïm thôøi —The Ñònh. living and the Buddha are but temporary names, Sinh Thaân: Buddha’s earthly body. borrowed or derived for temporal indication. Sinh Thieân: See Sanh Thieân. Sinh Phaät Nhöùt Nhö: Sinh Phaät Nhöùt Theå—Sinh Sinh Thoï: Bò daøy voø—To be tortured. Phaät Baát Nhò—Phaøm Thaùnh

Nhöùt Nhö—Chuùng Sinh Thuaän Töû An: Soáng ñuùng ñaïo lyù, cheát bình sanh vaø Phaät ñeàu nhö moät, laø nhaát theå, laø baát nhò, an—To live according to the morality and to die at laø khoâng sai khaùc—The living and the Buddha are peace (peacefully). one, i.e., all are the one undivided whole, or Sinh Toâ Vò: Navanita (skt)—Curdled milk—Vò absolute; they are all of the same substance; all cuûa söõa ñoâng ñaëc. are Buddha, and of the same dharmakaya, or Sinh Truï Dò Dieät: Boán töôùng sanh giaø beänh cheát spiritual nature; all are of the cuûa phaùp höõu vi—Arising, dwelling, decaying and same infinity. passing away—Birth, stay (growth), change Sinh Phaät Nhöùt Theå: All the living and the (decay), death are four phases of existence on Buddha are the one undivided whole—See Sinh earth. Phaät Nhöùt Nhö. Sinh Tröôûng: To be born and grow up. Sinh Phieân: Ngöôøi man rôï—Barbarian. Sinh Töû: Shoji (jap)—See Sanh Töû and Thaäp Nhò Sinh Quí Truï: Acquiring the Tathagata nature or Chuûng Sanh Töû. seed or dwelling of noble birth—Choã truù cuûa söï Sinh Töû Baát Kyø: Khoâng theå ñoaùn tröôùc ñöôïc söï taïo ra quí hieån hay ñöùc haïnh, ñoàng vôùi haïnh Phaät, soáng vaø söï cheát—The unpredictability of life and haáp thuï khí phaàn cuûa Phaät. Nhö caùi thaân trung aám, death. töï caàu cha meï, aâm tín thaàm thoâng hôïp vaøo gioáng Sinh Töû Chi Teá: Giöõa caùi soáng vaø caùi cheát—Nhö Lai. Ñoù goïi laø sinh quí truï—Abode of Between life and death. producing virtues. When their conduct is the same Sinh Töû Dieät: Bhavanirodha (skt)—Söï chaám döùt as the Buddhas' and they take on the demeanor of sinh töû—Extinction of the process of existence. a Buddha, then, like the intermediate skandha Sinh Töû Ñaïi Haûi: Great ocean of mortality. body searching for a father and mother, they Sinh Töû Haûi: Bieån sanh töû—Ocean of mortality. penetrate the darkness with a hidden trust and Sinh Töû Lao Quan: Cöûa nguïc sinh töû luaân hoài— enter the lineage of the Thus Come One. This is The hell gate of birth and death—Theo Cuø Chaâu called the dwelling of noble birth. Kieät Phong Ngu Thieàn Sö Thò Nguõ Ñaøi Thieän Sinh Saùt: Life and death. Giaûng Chuû: "Phaûi roõ ñaïi söï cuûa mình, muoán thaáu Sinh Saéc: Maøu saéc soáng ñoäng—Life colour. thoaùt lao quan sinh töû tröôùc phaûi caét ñöùt taát caû kieán Sinh Sinh: Sho-Sho (jap)—Life-to-life or

giaûi hö voïng thaùnh phaøm."—The hell door of birth naày—Ordinary people believe that life is a and death. According to Zen Master Chieh-feng's constant struggle against sorrow and calamity, Records of Teachings, "One must know one's own only after death does one find ease and pleasure. great matter that in order to pull down the difficult On the contrary, one who tries to cultivate will pass or to destroy all difficulties and barriers to have an ease and pleasure life in this very life. approach awakening, one must cut off all delusive Sinh Voâ Taùnh: Utpatti-nihsvabhavata (skt)—Moïi views of both ordinary people and saints." vaät ñeàu töø söï keát hôïp bôûi vaät chaát maø thaønh, chöù Sinh Töû Luaân Hoài: See Sanh Töû Luaân Hoài. khoâng coù töï taùnh—Everything derived from Sinh Töû Löu: Doøng sinh töû hay traïng thaùi cuûa constituent materials. cuoäc soáng—State of life and death. Sính Nhaân Ngaõ: Toû roõ söùc maïnh—To give a clear Sinh Töû Neâ: See Sanh Töû Neâ. indication of one's strength—See Tranh Nhaân Sinh Töû Ngaïn: See Sanh Töû Ngaïn. Ngaõ. Sinh Töû

Toàn Vong: Soáng cheát coøn maát, yù noùi moät Sính Tuaán: Troå taøi—To display one's talent maát moät coøn—A matter of life and death. (skill). Sinh Töû Töùc Nieát Baøn: See Sanh Töû Töùc Nieát Soi Raïng Nieát Baøn AÂn: AÂn soi raïng Nieát baøn cho Baøn. chuùng ñeä töû—Grace of revealing his nirvana to Sinh Töû Vieân: Vöôøn sanh töû, hay theá giôùi Ta Baø stimulate his disciples, one of ten kinds of the nôi maø chuùng sanh vöøa yù hay baèng loøng moät caùch Buddha's grace. meâ muoäi. Theá giôùi sanh töû nôi phaøm phu caûm thaáy Soi Saùng: To light—To illuminate—To give light thoûa maõn—The garden of life and death, this to someone—To shed light on something. mortal world in which the unenlightened find their Soi Saùng Traïng Thaùi Taâm: To shed light on this satisfaction. state of mind. Sinh Töùc Voâ Sinh, Voâ Sinh Töùc Sinh: To be born Song Ñoái: Yamaka (p)—Song Luaän—Moät trong is not to be born, not to be born is to be born— nhöõng boä saùch cuûa Boä Luaän Taïng cuûa tröôøng phaùi Sanh töùc laø khoâng sanh, khoâng sanh töùc laø sanh. Phaät giaùo Nguyeân Thuûy. Boä saùch naøy lieân quan Ñaây laø thuyeát cuûa caùc kinh Baùt Nhaõ vaø laø tuyeät yù ñeán vieäc ñònh nghóa roõ raøng caùc thuaät ngöõ — cuûa Tam Luaän toâng. Sanh chæ laø moät töø ngöõ giaû Bookof Pairs—One of the books of the taïm. Tuïc Ñeá goïi laø "sanh," nhöng Chaân Ñeá laïi laø Theravadin Abhidhamma Pitaka. The pairs, which "voâ sanh," töông ñoái laø "sanh" trong khi tuyeät ñoái is concerned with clear definition of term. laø "voâ sanh."— It is an accepted doctrine of the Song Haønh Luaän: Parallelism. Prajna teaching and the ultimate doctrine of the Song Laâm: Haøng caây Ta La (song thoï), khu röøng Madhyamika school. Birth, creation, life, each is nôi Ñöùc Theá Toân nhaäp dieät —Twin trees, the sala- but a temporary term, in common statement it is trees under which the Buddha entered nirvana. called birth, in truth it is not birth; in the relative it Song Laâm Vieãn Hoøa Thöôïng: Most Venerable is birth, in the absolute non-birth. Yuan of Shuang-shan—Thieàn sö Trung Hoa vaøo Sinh Töôïng Sinh Töï: Töï nhieân vaø töông töï vôùi töï theá kyû thöù 13. Hieän nay chuùng ta khoâng coù nhieàu nhieân, nhö vaøng vaø baïc. Sinh Töôïng, vaøng laø loaïi taøi lieäu chi tieát veà Hoøa Thöôïng Song Laâm Vieãn; kim khí thieân nhieân vaø toaøn haûo töø phaåm chaát laãn tuy nhieân, coù moät chi tieát nhoû veà vò Thieàn sö naøy maøu saéc. Sinh Töï, baïc ñöôïc saép haïng keá vaøng, duø trong Tuyeát Nham Töï Truyeän. Thieàn sö Tuyeát coù theå bò môø nhaït ñi—Natural and similar, i.e. Nham ñaõ noùi veà nhöõng kinh nghieäm cuûa mình: gold and silver. The proper natural or unchanging "Luùc ñeán truù nguï taïi choã cuûa Hoøa Thöôïng Song (colour), gold being the natural and perfect metal Laâm Vieãn, töø saùng ñeán toái toâi luoân baän roän laøm and colour. The tarnishable or changing (colour), caùc vieäc trong chuøa, vaø khoâng bao giôø toâi ra khoûi silver being next, though it will tarnish. laõnh ñòa nhaø chuøa. Ngay khi trong lieâu chuùng hay Sinh Ö Öu Hoaïn, Töû Ö An Laïc: Ngöôøi thöôøng luùc ñang laøm coâng vieäc cuûa mình, toâi luoân khoanh cho raèng cuoäc soáng laø lo laéng öu phieàn, chæ sau khi tay tröôùc ngöïc, vaø maét ngoù xuoáng ñaát khoâng xa cheát laø an laïc. Ngöôïc laïi, ngöôøi bieát coá gaéng tu taäp hôn ba böôùc. Coâng aùn ñaàu tieân cuûa toâi laø 'Voâ'. Heã seõ coù cuoäc soáng an laønh ngay trong ñôøi naày kieáp khi naøo taâm nieäm

khuaáy ñoäng laø toâi daèn noù xuoáng

ngay laäp töùc, vaø luùc ñoù taâm yù toâi nhö moät mieáng Soùng Soâng Haèng: Gangalahari (skt)—Wave of baêng laïnh, thanh saïch, eâm dòu, tænh laëng, vaø khoâng the Ganges. dao ñoäng. Moät ngaøy troâi qua nhanh nhö caùi khaûy Sô Canh: See Sô Daï. moùng tay. Khoâng moät tieáng chuoâng hay tieáng Sô Chuùng Sanh Cö: Six deva heavens of desire— troáng naøo loït vaøo tai toâi."—Yuan of Shuang-shan, Duïc Giôùi Nhaân Thieân—Theá giôùi Ta Baø vaø saùu coõi name of a Chinese Zen Master in the thirteenth trôøi duïc giôùi trong ñoù chuùng sanh coù nhieàu loaïi century. We do not have detailed documents on thaân vaø nhieàu loaïi töôûng—The world and the six this Zen Master; however, in Hsueh Yen's deva heavens of desire in which there is variety of autobiography, there is a small detail on him. Zen bodies and thinking or ideas—See Luïc Duïc Thieân. master Hsueh-Yen told the following stories of his Sô Cô: Môùi baét ñaàu tu taäp—Beginning in practice. experience in Zen: "While staying under Yuan of Sô Cô Nguõ UÙy: Panca-mahabhaya (skt & p)—Five Shuang-shan I was kept busy attending to the great fears—Sô cô nguõ uùy laø 5 noãi lo sôï lôùn lao affairs of the monastery from morning to evening, cuûa ngöõng ngöôøi sô cô treân ñöôøng haønh trì Boà Taùt: and was never out of the monastery grounds. Even 1) sôï veà maïng cuûa mình; 2) sôï veà vieäc khoâng ñöôïc when I was in the general dormitory or engaged in ngöôøi khaùc chaáp nhaän; 3) sôï cheát; 4) sôï taùi sanh my own affairs, I kept my hands folded over my vaøo aùc ñaïo; vaø 5) sôï raèng bò ruït reø nhuùt nhaùt khi chest and my eyes fixed on the ground without phaûi thuyeát giaûng tröôùc hoäi chuùng—"Panca- looking beyond three feet. My first koan was 'Mu'. mahabhaya" are five main fears of beginners on Whenever a thought was stirred in my mind, I lost the Bodhisattva path: 1) fear concerning livelihood no time in keeping it down, and my consciousness (ajivika-bhaya); 2) fear of disapproval (asloka- was like a cake of solid ice, pure and smooth, bhaya or akirti-bhaya); 3) fear of death (marana- serene and undisturbed. A day passed as rapidly bhaya); 4) fear of bad transmigrations (durgati- as the snapping of the fingers. No sound of the bhaya); and 5) fear that is timidity when bell or the drum ever reached me."—See Tuyeát addressing assemblies (parisaccharadya-bhaya). Nham Toå Khaâm Thieàn Sö. Sô Daï: Luùc ñaàu hoâm (phaàn ñaàu, giöõ khuya vaø Song Luaän: Yamaka (skt & p)—The Book of höøng saùng)—The first of the three divisions Pairs—Boä Song Luaän—Song Ñoái hay quyeån saùch (watch) of the night. veà caëp ñoâi—Abhidharma—See Song Ñoái. Sô Ñaúng: Elementary. Song Löu: Hai doøng giaùo phaùp hay hai anh em Sô Ñòa: Beginner at the first ground—Ñòa thöù nhaát song sinh, hoùa ñaïo vaø quaùn taâm (caàn phaûi thoï trì trong thaäp ñòa ñi ñeán toaøn giaùc vaø nieát baøn—The caû hai)—The twin streams of teaching and mystic first stage of the ten bodhisattva stages to perfect contemplation. enlightenment and nirvana—See Thaäp Ñòa. Song Moäc: See Song Laâm. Sô Ñòa Boà Taùt Thaát Haïnh Moân: Seven acts Song Nhaäp Kinh: Yuganaddha-sutta (skt)—Kinh (rules) for Bodhisattvas at the first stage—Baûy Song Nhaäp, Taêng Nhaát A Haøm IV.170—Name of haïnh cho moät vò Boà Taùt sô ñòa: nhaãn nhuïc, traùnh a sutra in the Anguttara Nikaya IV.170. kieän tuïng, nhieàu hyû

laïc, haïnh phuùc taâm, thanh tònh Song Nhaäp Thöù Ñeä: Yuganaddha-krama (skt)—taâm, thöông xoùt chuùng sanh, vaø khoâng thuø gheùt baát Succession of double entrances. cöù chuùng sanh naøo—Seven acts for Bodhisattvas Song Trì: See Song Trì Haø. at the first ground: forebearance, avoiding Song Trì Haø: Yugamdhara (skt)—Yugandhara lawsuits (avoid disputing), having much joy, (skt)—Du Caùn Ñaø La—Du Caên Ñaø La—Teân cuûa having much happiness in mind (happiness), moät con soâng ôû vuøng Baéc AÁn—Name of a river in seeking permanent purity of the mind (purity of northern India. heart), feeling pity for all sentient beings Song Trì Sôn: Yugarjidhara (skt)—Voøng nuùi ñaàu (compassion), and bearing no enemy toward tieân trong baûy voøng nuùi bao quanh nuùi Tu Di—The sentient beings (not getting angry). first of the seven concentric circles around Meru. Sô Ñòa Dó Thöôïng: The stages above the initial Song Vöông: Töø duøng ñeå goïi Daï Ma Vöông—A stage of a Bodhisatva's development. term for Yama.

Sô Haønh: Prakrticarya (skt)—Trong ñoù ngöôøi tu initial fruit or achievement—Quaû döï löu thöù nhaát haønh phaûi bieát vaâng lôøi cha meï, thaày toå; vaâng lôøi hay Tu Ñaø Hoaøn, nôi ñaây moïi phieàn naõo bò ñoaïn caùc sa moân cuøng caùc Baø La Moân, vaø toân kính taän ñeà böôùc vaøo doøng giaûi thoaùt—The stage of ngöôøi giaø, phaûi laøm vieäc thieän, phaûi khuyeân ngöôøi Srota-apanna, where illusion being discarded and khaùc cuùng döôøng vaø phaûi thôø cuùng Ñöùc Phaät. Khi the stream of enlightenment entered. coøn ôû 'sô haønh' thì ngöôøi ñoù chæ laø moät ngöôøi Sô Quaû Höôùng: Höôùng veà quaû Tu Ñaø Hoaøn hay thöôøng chöù chöa phaûi laø Boà Taùt. Ñöùc Phaät Thích Döï Löu—The aiming at the fruit of Srota-apanna. Ca ñaõ traûi qua sô haønh töø thôøi Ñöùc Voâ Naêng Sô Saùt Na Thöùc: Thöùc thöù taùm laø sô thöùc. Trong Thaéng Phaät (Aparajitadhvaja)—In this carya, an saùt na ñaàu tieân chæ coù a laïi da thöùc hay thöùc thöù individual is expected to be obedient to his parents taùm phaùt sinh maø thoâi—The initial ksana, initial and Buddhist masters, to the Sramanas and consciounes, i.e the eighth or alaya-vijnana, from Brahmins, and to the elders, to perform good which arises consciousness. deeds, to instruct others to offer gifts, and to Sô Sinh Baát Tònh: Luùc môùi sanh chaúng saïch— worship the Buddhas. While a being is in this Birth is not clean—Impurity of the newly-born carya, he is just a common being and not a baby—Khi ñaõ ñuû thaùng ngaøy, thai thaân ñaàu höôùng Bodhisattva. Sakyamuni Buddha practised this veà saûn moân, ra khoûi mình ngöôøi meï cuøng moät luùc Carya from the time of Aparajitadhvaja Buddha. vôùi maùu muû, söï hoâi nhô daãy ñaày—Once ready to Sô Hoan Hyû Ñòa: Ñòa vò thöù nhaát cuûa Thaäp Ñòa, be born, the fetus emerges from the womb with gioáng nhö Hoan Hyû Ñòa—The stage of joy, the pus and blood gushing forth and foul odors in first of the ten stages toward Buddhahood—See profusion. Thaäp Ñòa. Sô Sinh Ngöu Ñoäc Baát Phaï Hoå: Con ngheù môùi Sô Naêng Bieán: Alaya-vijnana (skt)—Caùi taâm thöù sanh khoâng bieát sôï con coïp, yù noùi ngöôøi thieáu kinh bieán hieän chö caûnh thaønh taùm thöùc. A-Laïi Da hay nghieäm thì voâ minh (ñieác khoâng sôï suùng)—A thöùc thöù taùm ñöôïc goïi laø "Sô Naêng Bieán" vì caùc newly born calf is not afraid of tigers, i.e., the thöùc khaùc ñeàu töø ñoù maø

ra—The initiator of young are fearless or inexperience is ignorance. change, or the first power of change, or mutation, Sô Sôn Boá Ñôn: Sô Sôn Coù caâu khoâng caâu—With i.e. the alaya-vijnana, so called because other a phrase or without a phrase is just the same as the vijnanas are derived from it—See A Laïi Da Thöùc. tree collapses and the creeper withers—See Coâng Sô Nguyeân: Thuoäc veà baûn chaát—Intrinsic(al)— AÙn Sô Sôn Höõu Cuù Voâ Cuù. Belonging to the real nature of a thing; not Sô Sôn Caâu Höõu Caâu Voâ: Sô Sôn Coù caâu khoâng dependent on external circumstances. caâu—With a phrase or without a phrase is just the Sô Nguyeän: First vows. same as the tree collapses and the creeper Sô Nhaät Phaàn: Beginning of the day—Buoåi saùng withers—See Coâng AÙn Sô Sôn Höõu Cuù Voâ Cuù. sôùm trong ngaøy—The first of the three divisions of Sô Sôn Ñaûo A: Sô Sôn bò tieâu ngöôïc (baèng the day—See Sô Trung Haäu. mieäng)—See Coâng AÙn Sô Sôn Ñaûo A. Sô Phaùt Taâm: The initial determination to seek Sô Sôn Höõu Cuù Voâ Cuù: Sô Sôn Coù caâu khoâng enlightenment—Sô phaùt taâm thôøi tieän thaønh chaùnh caâu—See Coâng AÙn Sô Sôn Höõu Cuù Voâ Cuù. giaùc—Caùi taâm môùi phaùt caàu ñaïo Boà Ñeà. Taàn Hoa Sô Sôn Höõu Voâ: Sô Sôn Coù caâu khoâng caâu—With Nghieâm Kinh noùi raèng: “Vöøa môùi phaùt taâm, lieàn a phrase or without a phrase is just the same as the thaønh chaùnh giaùc, bieát roõ chaân taùnh thaät cuûa chö tree collapses and the creeper withers—See Coâng phaùp ñaày ñuû ôû tueä thaân, khoâng phaûi laø söï giaùc ngoä AÙn Sô Sôn Höõu Cuù Voâ Cuù. töø nhöõng caùi khaùc.”—The Chin dynasty Hua-Yen Sô Sôn Khuoâng Nhaân Thieàn Sö: Sozan-kyonin Ching says: “At the very moment of the initial (jap)—Shu-shan K'uang-jeân (Wade-Giles determination, the novice enters into the status of Chinese)—See Khuoâng Nhaân Sô Sôn Thieàn Sö. perfect enlightenment.” Sô Sôn Quang Nhaân Thieàn Sö: Shu-shan K'uang- Sô Phaùt Taâm Thôøi Tieän Thaønh Chaùnh Giaùc: See jeân (Wade-Giles Chinese)—See Khuoâng Nhaân Sô Sô Phaùt Taâm. Sôn Thieàn Sö. Sô Quaû: Srota-apatti-phala (skt)—First fruit—The

Sô Taêng Kyø: Kieáp thöù nhaát trong 3 a taêng kyø or more? You might easily lose your original kieáp—The first of the three assamkhyeya or attitude towards it. The same thing will happen in incalculable kalpas. your other Zen practices. For a while you will Sô Taâm: Navayana-samprasthita (skt)—Caùi taâm keep your beginner's mind, but if you continue to môùi phaùt cuûa ngöôøi môùi tu taäp (chöa qua thöïc haønh practice one, two, three years or more, although saâu saéc). Thieàn sö Linh Moäc Tuaán Long vieát trong you may improve some, you are liable to lose the quyeån Thieàn Taâm, Sô Taâm: "Ngöôøi ta thöôøng noùi limitless meaning of original mind. There is no raèng tu Thieàn laø khoù, nhöng coù moät söï ngoä nhaän need to have a deep understanding of Zen. Even veà caùi khoù naøy. Khoù khaên khoâng phaûi töø vieäc phaûi though you read much Zen literature, you must ngoài trong tö theá kieát giaø hoaëc töø vieäc ñaït ñeán giaùc read each sentence with a fresh mind... Always be ngoä. Khoù khaên ñeán töø choã phaûi giöõ sao cho caùi taâm a beginner. Be very careful about this point. If you cuõng nhö vieäc tu taäp cuûa chuùng ta ñöôïc thanh tònh start to practice sitting meditation (zazen), you will theo nghóa caên baûn. ÔÛ

Nhaät Baûn, chuùng ta coù töø 'sô begin to appreciate your beginner's mind. It is the taâm' coù nghóa laø caùi taâm cuûa ngöôøi nhaäp moân. Muïc secret of Zen practice." ñích cuûa vieäc tu taäp chuû yeáu laø laøm sao giöõ cho Sô Taâm Ngoä Ñaïo: Newly awakened mind. ñöôïc caùi 'sô taâm' naøy cuûa chuùng ta. Giaû söû nhö baïn Sô Thieàn: See Sô Thieàn Ñònh. chæ tuïng kinh Baùt Nhaõ moät laàn. Chaéc chaén vieäc Sô Thieàn Ñònh: Prathama-dhyana (skt)— tuïng nieäm cuûa baïn seõ hoaøn haûo. Nhöng neáu baïn Pathama-jhana (p)—Baäc thieàn thöù nhaát trong boán phaûi tuïng baøi kinh ñoù hai, ba, boán hoaëc nhieàu laàn baäc thieàn ñònh trong coõi saéc giôùi—The first hôn nöõa, thì sao? Baïn coù theå deã daøng ñaùnh maát dhyana, the first degree of dhyana, one of the four thaùi ñoä luùc ban ñaàu ñoái vôùi vieäc tuïng nieäm. Ñieàu levels of meditative concentration in the form naøy cuõng coù theå xaûy ra ñoái vôùi vieäc tu taäp Thieàn realm. cuûa baïn. trong moät khoaûng thôøi gian naøo ñoù, baïn Sô Thieàn Phaïm Thieân: Chö Thieân trong coõi Trôøi seõ vaãn ñöôïc caùi taâm ban ñaàu, nhöng neáu baïn tieáp saéc giôùi, do xa lìa daâm duïc maø ñöôïc thanh tònh— tuïc tu taäp moät, hai, ba naêm hoaëc laâu hôn nöõa, daàu Devas in the realms of form, who have purged baïn ñaõ coù nhieàu tieán boä, baïn vaãn coù nguy cô ñaùnh themselves from all sexuality. maát caùi yù nghóa voâ taän cuûa caùi sô taâm. Chuù ng ta Sô Thieàn Taâm Haønh: First jhana functional khoâng caàn phaûi hieåu Thieàn moät caùch thaáu ñaùo. consciousness—Taâm Haønh sô thieàn cuøng vôùi Taàm, Ngay caû khi baïn ñoïc raát nhieàu vaên hoïc Thieàn, baïn Saùt, Phæ, Laïc vaø Nhaát Ñieåm—First jhana phaûi ñoïc töøng caâu, vôùi caùi taâm môùi meû. Luoân luoân functional consciousness together with initial laøm moät haønh giaû vôùi caùi sô taâm. Vaø haõy thaän application, sustained application, zest, happiness, troïng giöõ thaùi ñoä naøy. Neáu baïn baét ñaàu tu taäp toïa and one-pointedness. thieàn, haõy traân troïng caùi sô taâm cuûa baïn. Ñoù chính Sô Thieàn Taâm Quaû: Taâm Quaû sô thieàn cuøng vôùi laø bí quyeát tu taäp Thieàn."—First intention or the Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm—First jhana initial resolve or mind of the novice. Zen Master resultant consciousness together with initial Shunryu Suzuki wrote in the Zen Mind, Beginner's application, sustained application, zest, happiness, Mind: "People say that practicing Zen is difficult, and one-pointedness. but there is a misunderstanding as to why. It is not Sô Thieàn Taâm Thieän: Taâm thieän sô thieàn cuøng difficult because it is hard to sit in the cross-legged vôùi Taàm, saùt, Phæ, Laïc, vaø Nhaát Ñieåm hay Truï — position, or to attain enlightenment. It is difficult First jhana moral or wholesome consciousness because it is hard to keep our mind pure and our together with initial application, sustained practice pure in its fundamental sense... In Japan application, zest, happiness, and one-pointedness. we have the phrase 'shoshin', which means Sô Thieàn Thieân: Pathamajjhanabhumi (skt)—The 'beginner's mind.' The goal practice is always to first dhyana heaven—Coõi Sô Thieàn—Coõi Thieàn keep our beginner's mind. Suppose you recite the Thieân thöù nhaát trong töù thieàn thieân. Coõi trôøi sô Prajna Paramita Sutra only once. It might be a thieàn nôi khoâng coøn vò giaùc hay khöùu giaùc, khoâng very good recitation. But what would happen to caàn thöïc phaåm, nhöng vaãn coøn boán giaùc quan coøn you if you recited it twice, three

times, four times, laïi (Nhaõn, Nhó, Thaân, YÙ). Chuùng sanh trong coõi sô

thieàn khoâng coøn saéc duïc; tuy nhieân, hoï vaãn coøn Sô Vò: Ñòa vò thöù nhaát cuûa haønh vò tam thöøa treân nhöõng ham muoán khaùc. Ñaây laø coõi hyû laïc xa lìa ñöôøng ñi ñeán giaùc ngoä—The initial stage on the caûnh gaây toäi taïo nghieäp. Sô thieàn thieân goàm moät road to enlightenment. theá giôùi, moät veä tinh, moät nuùi Tu Di, vaø saùu coõi Sôù Phaùp Hoa: Commentary on the Lotus Sutra. trôøi duïc giôùi—The first region, as large as one Sôû Baát Naêng Tri: An object cannot be whole universe. The first of the four dhyana recognized. heavens, corresponding to the first stage of Sôû Bieán Keá: Heát thaûy chö phaùp ñeàu do caùi taâm dhyana meditation. The first region, as large as hay yù thöùc so ño tính toaùn chaáp tröôùc maø sanh ra—the whole universe. The inhabitants in this region That by which the mind is circumscribed, i.e. are without gustatory (tasting) or olfactory impregnated with the false view that the ego and (smelling) organs, not needing food, but possess thing possess reality. the other four of the six organs. Heaven beings in Sôû Bieät: Chuû ñeà cuûa moät luaän ñeà coù theå suy dieãn, this Heaven are free from all sexual desires; ñoái laïi vôùi naêng bieät hay caùi ñaõ bò taùch bieät khoâng nevertheless, they still have other desires. This is coøn suy dieãn gì ñöôïc nöõa—The subject of the the ground of joy of separation from production. thesis of a syllogism in contrast with the predicate; The first dhyana has one world with one moon, that which is differentiated. one meru, four continents and six devalokas—See Sôû Caàu: Desideratum. Töù Thieàn Thieân (I). Sôû Caàu Nhö YÙ: Söï vieäc xaõy ra nhö yù muoán— Sô Thôøi Giaùo: Moät trong ba thôøi giaùo maø Phaùp Things are going as (in accordance with) one’s Töôùng Toâng ñaõ laäp ra, trong giai ñoaïn naày Ñöùc wishes—Things are going our way. Phaät coá vöôït qua nhöõng taø thuyeát cho raèng coù moät Sôû Chöôùng Caùch: Bò caûn ngaïi—Impeded. caùi ngaõ thöïc, trong giai ñoaïn naày Ngaøi cuõng daïy Sôû Daãn: Ñöa ra lôøi trích daãn—That which is veà Töù Dieäu Ñeá vaø Nguõ Uaån—A term of the brought forward or out; a quotation. Dharmalaksana school, the first of the three Sôû Duyeân: Arammana (p)—Alambana (skt)— periods of the Buddha’s teaching, in which he Objects—Perceptual referent—Ñoái töôïng cuûa overcame the ideas of heterodox teachers that the nhaän thöùc. Caûnh ñoái ñaõi vôùi taâm thöùc (phaùp taâm vaø ego is real, and preached the four noble truths and sôû taâm laø naêng duyeân, caûnh laø sôû duyeân)—Objects the five skandhas, etc. of perception. Referential object, upon which Sô Toå: First ancestor—First Patriarch. something rests or depends, hence objects of Sô Toå Am: First ancestor's hut or the hut of perception; that which is the environmental or Bodhidharma, located on the northwest of Shao-contributory cause; attendant circumstances. Lin Temple—See Thieáu Laâm Töï. Sôû Duyeân Duyeân: Alambana-hetu (skt)— Sô Toå Ñoâng Du: Patriarch's going to the East— Adhipati-pratyaya (skt)—Conditioned condition— See Coâng AÙn Sô Toå Ñoâng Du. The reasoning mind, or the mind reasoning— Sô Truï: See Sô Truï Ñòa. Intelligence in contact with its object—Ñieàu kieän Sô Truï Ñòa: Truï thöù nhaát trong thaäp truï Boà Taùt — trôû thaønh moät ñoái töôïng cuûa nhaän thöùc, moät trong The first of the ten stages or resting places of the boán nhaân duyeân theo Kinh Laêng Giaø. Caûnh

ñoái ñaõi bodhisattva—See Thaäp Ñòa. vôùi taâm thöùc (phaùp taâm vaø sôû taâm laø naêng duyeân, Sô Trung Haäu: Ba thôøi trong ngaøy: saùng, tröa, vaø caûnh laø sôû duyeân). Caùi duyeân cuûa sôû duyeân hay toái—The three divisions of the day, beginning, taâm thöùc ñoái vôùi caûnh giôùi nhö maét ñoái vôùi saéc middle and end. (taâm thöùc goïi laø naêng duyeân, caûnh giôùi goïi laø sôû Sô Trung Haäu Thieän: Shochugo-Zen (jap)—Phaùp duyeân). Sôû duyeân duyeân coù moät ñoái töôïng hay moâi maø ñöùc Phaät thuyeát giaûng luoân toát cho moïi thôøi — tröôøng khi moät nguyeân nhaân dieãn ra, thí duï nhöõng The Dharma the Buddha preached is always good laøn soùng ñöôïc taïo ra do ao, hoà, soâng, bieån hay taøu in the beginning, in the middle, and in the end. beø—Condition becoming an object of cognition, Sô Tuaàn: Möôøi ngaøy ñaàu trong thaùng hay 10 naêm one of the four causations (hetupratyaya) ñaàu cuûa theá kyû—The first ten day (or decade) of according to the Lankavatara Sutra. Upon which the month. something rests or depends, hence objects of

perception; that which is the environmental or Sôû Haïnh Taïng: Cariya-pitaka (p)—Basket of contributory cause; attendant circumstances. The Conduct—Moät trong 15 quyeån cuûa boä Tieåu A relationship being like that of form or colour to the Haøm, goàm 35 truyeän keå veà tieàn thaân ñöùc Phaät — eye. The influence of one factor in causing Collection of the conducting, one of the fifteen others—Ñieàu kieän trôû thaønh moät ñoái töôïng cuûa volumes of Khuddaka Nikaya, including 35 stories nhaän thöùc. The objective sub-cause, which has an of the Buddha's previous lives. object or environment as a concurring cause, as Sôû Hoùa: Ngöôøi ñaõ ñöôïc chuyeån hoùa—The one waves are conditioned by a basin, a pond, a river, who is transformed or instructed. the sea, or a boat—See Töù Nhaân Duyeân. Sôû Höõu: 1) Caùi maø ngöôøi ta coù: What one has, Sôû Duyeân Ñoaïn: Caét boû taát caû moïi söï caâu thuùc possession, ownership, proprietorship; 2) Caùi ñang hay boù buoäc töø beân ngoaøi—To cut off the external hieän höõu: What there is, what ever exists; 3) Thuû bonds, or objective cause of delusion. Kieán Keát hay chaáp thuû: Grasping, one of the nine Sôû Duyeân Phöôïc: Nhöõng heä phöôïc gaây ra bôûi bonds that bind men to mortality (see Cöûu Keát). hoaøn caûnh beân ngoaøi—External bonds, or Sôû Kieán: Drisya (skt)—Nhöõng gì hieån loä ra cho objective cause of delusion. ngöôøi ta thaáy—What is presented to one’s view. Sôû Duyeân Thoï: Alamana-vedaniyata (skt)—Caûm Sôû Kim (698-759): Teân cuûa moät vò danh Taêng thoï veà ñoái töôïng cuûa nhaän thöùc—Feeling of Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name objects of perception. of a Chinese famous monk who lived in the T'ang Sôû Ñaéc Chaân Lyù: To attain the truth. Dynasty in China. Sôû Ñaéc Phaåm Haïnh Phaät: Anuloma (skt)— Sôû Laäp: Siddha (skt)—Luaän ñeà ñaõ ñöôïc saép ñaët Adaptation—Conformity—Söï phuø hôïp—Söï thích saún—A thesis; that which is set up. hôïp—Ñaây laø söï noái tieáp cuûa söï quyeát taâm ñaït quaû Sôû Löôïng: Prameya (skt)—Ñoái töôïng ñöôïc nhaän Boà Ñeà; giai ñoaïn naày bao goàm sôû ñaéc nhöõng phaåm bieát hay thaåm ñònh—That which is estimated; the haïnh caàn thieát ñeå trôû thaønh Phaät. Ñöùc Phaät Thích content of reasoning, or reasoning. Ca Maâu Ni baét

ñaàu sôû ñaéc nhöõng phaåm haïnh Phaät Sôû Löu Phaät: Nisyandabuddha (skt)—Vairocana vaøo thôøi Ñöùc Phaät Samitavi. Trong giai ñoaïn thöù (skt)—Phaät Loâ Xaù Na. hai vaø thöù ba, moät vò Boà Taùt sôû ñaéc caùc phaåm haïnh Sôû Nam (813-888): Teân cuûa moät vò Thieàn sö noùi ñeán trong Jatakas vaø tieán töø ñòa thöù nhaát leân Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name ñòa thöù taùm. Ñöùc Thích Ca Maâu Ni ñaõ leân ñòa thöù of a Chinese Zen master who lived in the T'ang baûy khi ngaøi sinh ra laøm Hoaøng Töû Kusa—It is a Dynasty in China. continuation of the previous Carya, and consists in Sôû Nguyeän: Wish—Desire. acquiring the virtues necessary to become a Sôû Nhieãm: Upaklista (skt)—Defiled—Polluted—Buddha. Sakyamuni began this Carya at the time Soiled—Stained—That which is soiled or stained. of Samitavi Buddha. During the second and third Sôû Phan Duyeân: Conditioned condition—The Caryas, a Bodhisattva acquires the virtues reasoning mind, or the mind reasoning—Caùi mentioned in the Jatakas and advances from the duyeân cuûa sôû duyeân hay taâm thöùc ñoái vôùi caûnh first to the eight bhumi. Sakyamuni reached the giôùi nhö maét ñoái vôùi saéc (taâm thöùc goïi laø naêng seventh bhumi, when he was born as prince Kusa. duyeân, caûnh giôùi goïi laø sôû duyeân)—Intelligence in Sôû Ñoaïn Kinh: Heya-sutta (p)—Khöu Da Toâ contact with its object. The relationship being like Ña—Moät trong saùu theå loaïi kinh ñieån Kyø Na that of form or colour to the eye. The influence of giaùo—One of the six forms of Jainism sutras. one factor in causing others. Sôû Giang Vöông: Vua cuûa ñòa nguïc thöù nhì trong Sôû Phuïc: Neùn—Cheá ngöï—Quelled. thaäp ñieän ñòa nguïc—King of the grievous river, Sôû Sôn Thieäu Kyø Thieàn Sö: Ch'u-Shan-Shao-Chi the second of the ten rulers of Hades. (Wade-Giles Chinese)—Thieàn Sö Sôû Sôn Thieäu Sôû Haønh Taïng: See Sôû Haïnh Taïng. Kyø, taùc giaû coâng aùn 'Ai ñang nieäm Phaät?' Trong Sôû Haønh Voâ Ngaïi Thaàn: Unimpeded Wherever Thieàn Luaän, Taäp II cuûa Thieàn sö D.T. Suzuki, It Goes Deity (Spirit). Thieàn sö Sôû Sôn Thieäu Kyø ñaõ daïy veà coâng aùn vaø nieäm Phaät nhö sau: "Ngöôøi sô cô caàn nhaát laø phaûi

coù moät vaät ñeå maø naém vaøo Thieàn; vì theá hoï ñöôïc You will then see that Nirvana and Samsara, the daïy phaùp moân nieäm Phaät. Phaät töùc taâm, Taâm töùc land of purity and the land of defilement, are mere Phaät. Taâm vaø Phaät töø ñaâu maø coù? Coù phaûi ñeàu töø idle talk, and that there is from the beginning taâm? Nhöng Taâm aáy khoâng phaûi laø taâm, khoâng nothing requiring explanation or commentary, and phaûi Phaät, khoâng phaûi vaät. Vaäy laø caùi gì? Muoán further that Mind is not somewhat belonging to the thaáy ra, haõy vöùt boû ñi taát caû nhöõng caùi ñaõ tích chöùa realm of empirical consciousness and therefore do hoïc taäp, tri thöùc, kieán giaûi; haõy chæ hoaøn toaøn not an object of mental comprehension. chuyeân chuù vaøo moät caâu hoûi: 'Ai ñang nieäm Sôû Taùc: To be done. Phaät?' Haõy ñeå cho nghi tình naày nghi ñeán cöïc ñoä; Sôû Taùc Minh Lieãu: Kriyabhivyakti (skt)— ñöøng say söa theo nhöõng nghó töôûng meâ laàm; ñöøng Manifested work—Coâng vieäc ñöôïc bieåu hieän. ñeå cho nhöõng yù töôûng phaân bieät cuøng khôûi leân. Sôû Taùc Nhaân: Karanahetu (skt)—Active cause— Moät khi coâng phu beàn bó, lieân tuïc khoâng giaùn See Naêng Taùc Nhaân. ñoaïn, thì thieàn ñònh cuûa

caùc ngöôøi seõ ñöôïc thuaàn Sôû Thaïch: See Sôû Thaïch Phaïn Kyø Thieàn Sö. thuïc, vaø nghi tình cuûa caùc ngöôøi nhaát ñònh buøng vôõ Sôû Thaïch Phaïn Kyø Thieàn Sö (1296-1370): Thieàn döõ doäi. Roài caùc ngöôøi seõ thaáy raèng Nieát Baøn vaø sö Sôû Thaïch Phaïn Kyø laø moät trong nhöõng thieàn sö sanh töû, coõi tònh ñoä vaø coõi ueá tröôïc chæ laø hyù luaän, lôùn thôøi nhaø Minh—Zen master Ch'u-shih Fan-ch'i vaø ngay töø ñaàu chaúng caàn gì giaûi thích hay bình was one of the great masters in early Ming. chuù, vaø theâm nöõa, Taâm khoâng thuoäc caûnh giôùi taâm Moät hoâm, Sö thöôïng ñöôøng daïy chuùng: "Moät yù thöùc, do ñoù laø Baát Khaû Ñaéc.”—Zen master hoâm Vaân Moân ñöa caây gaäy leân tröôùc chuùng Ch’u-Shan-Shao-Ch’i, the author of the koan Taêng vaø baûo, 'Phaøm phu töôûng thaät laø coù; ‘Who is that practises the recitation of the Buddha haøng nhò thöøa phaân chieát maø cho laø khoâng; name.’ In the Essays in Zen Buddhism, composed Duyeân giaùc baûo laø hieän höõu nhö huyeãn; Boà by Zen master D.T. Suzuki, Zen master Ch’u- Taùt noùi laø ñöông theå töùc Khoâng. Ñoái vôùi caùc Shan-Shao-Ch’I taught about koan and recitation moân ñeä Thieàn, khi nhìn caây gaäy, chæ goïi noù laø of Buddha name as follows: :It is necessary for the caây gaäy. Muoán ñi thì cöù ñi. Muoán ngoài thì cöù uninitiated to have a kind of too wherewith to take ngoài. Chaúng coù maûy may loaïn ñoäng.' Sau khi hold of Zen; and it is for this reason that they are nhaéc ñeán coå nhaân, Sôû Thaïch ñöa ra nhöõng told to practise the Recitation of Buddha name, nhaän xeùt rieâng veà caây gaäy: 'Phaøm phu daáy leân that is thinking of the Buddha. The Buddha is no caùi thaáy coù laø khoâng hôïp. Thanh vaên daáy leân other than Mind, or rather, that which desires to caùi thaáy khoâng cuõng vaäy. Duyeân Giaùc thaáy laø see this Mind. Where does this desire, this hieän höõu nhö huyeãn. Boà Taùt thì ñöông theå töùc thought, take its rise? From the Mind, we all say. khoâng, cuõng khoâng hôïp. Vöùt lui khoâng ñöôïc And this Mind is neither a mind, nor a Buddha, nor ö? Laõo Vaân Moân ham nhìn soùng baïc ñeå laïc a something. What is it then? To find it out, let maát coät buoàm. Keát quaû tai haïi laø laøm luïy maáy them abandon all that they have accumulated in oâng sö trong thieân haï.' Hoï chöa thoaùt khoûi caây the way of learning, intellection, and knowledge; gaäy. Vöùt laïi ö? Khoâng ñöôïc! Toát hôn laø ñem and let them devote themselves exclusively to this choân hoï heát vaøo trong moät caùi haàm chung cho one question ‘Who is it that practises the roài!" Theo quan ñieåm cuûa Thieàn veà Taùnh Recitation of Buddha name?’ Let this inquiring Khoâng hay Chaân Nhö, chæ caàn moät haït buïi coøn spirit assert itself to the highest degree. Do not try dính trong taâm cuõng khoâng ñöôïc, vaø khi thaáu to reason it out; do not assume a state of mere hieåu söï tình ñoù. Taùnh khoâng vaø nhöõng yù töôûng passivity for enlightenment to come by itself; do lieân heä seõ hoaøn toaøn trôû neân deã hieåu—Zen not allow yourself to cherish false thoughts and master Ch'u-shih Fan-ch'i was one of the great imaginations; do not let ideas of discrimination masters in early Ming. One day, he entered assert themselves. When your striving and seeking the hall and addressed the monks. In his is constant, permitting to breaks and interruptions, sermons he quoted Yun-men: "Yun-men one your Dhyana will naturally be matured, and your day produced his staff before an

assembly of inquiring spirit brough up to the inevitable crisis. monks and said, 'Common people naively

take it for a reality; the two Yanas analyse it naém laáy noäi tình tröôùc khi Trieäu Chaâu baét ñaàu and declare it to be non-existent; the ñi voøng quanh gheá?'"—Another time, Zen Pratyeka-buddhas declare it to be a Maya-like master Ch'u-shih referred to Chao-chou, existence; and the Bodhisattvas accept it as it saying, "An old lady sent a messenger to is, declaring it empty. As regard to Zen Chao-chou with some offerings and asked him followers, when they see a staff, they simply to revolve the Great Tripitaka. Chao-chou call it a staff. If they want to walk they just came down from his seat and, after walking walk; if they want to sit, they just sit; they once round the chair said, 'I have finished the should not in any circumstances be ruffled revolving of the Tripitaka.' When this was and distracted.'" After these references to the transmitted to the old lady, she remarked, 'I old masters, Ch'u-shih Fan-ch'i airs his own asked him for the revolution of one complete remarks on the staff: "It is improper to cherish Tripitaka, and he has finished only one half of for common people the notion of reality, for it'." After these references Ch'u-shih gave his the Sravakas the notion of non-being, for the own idea saying: "For the old lady, she did not Pratyeka-buddhas the notion of Maya-like only complain about Chao-chou's revolving a existence, and for the Bodhisattvas the notion half Tripitaka, but even when great Zen of empty suchness. Not to be released? Yun- masters of the whole empire walk round the men the old master was so absorbed in mountain for hundreds of thousands of kotis of watching the foaming waves that he was not times, they are, from the point of view of the conscious of losing his own oars. The woeful old lady, no more than a half Tripitaka. When outcome of it is still engaging the anxious the old lady claims that Chao-chou has only attention of the entire world of monks. They finished revolving a half of the Tripitaka. This are not yet freed from the staff. To be is replacing the spurious for the genuine. The released? No! Better have them all interred in only thing that was needed at the time to say one common graveyard!" According to the was this, 'Why not take the whole thing in truth of Zen in the view of emptiness or before Chao-chou started to walk round the suchness, it does matter even a particle of chair?'" dust is not outside of the mind, and when this Sôû Thuû: Grahya (skt)—Caùi bò naém laáy hay caùi bò is understood, Sunyata and its related ideas nhaän thöùc—Seized, that which is perceived. will all become comprehensible. Sôû Thuû Naêng Thuû: Grahyagrahaka (skt)—Caùi Moät laàn khaùc, thieàn sö Sôû Thaïch nhaéc tôùi ñöôïc nhaän thöùc hay ñöôïc hieåu, vaø caùi nhaän thöùc Trieäu Chaâu: "Moät coù baø laõo sai ngöôøi mang hay caùi hieåu—That which is perceived or phaåm vaät ñeán cuùng döôøng Trieäu Chaâu vaø yeâu apprehended, and that which perceives or caàu ngaøi chuyeån Ñaïi Taïng Kinh. Trieäu Chaâu apprehends—See Naêng Thuû. rôøi khoûi choã ngoài, ñi quanh gheá moät voøng roài Sôû Thuoäc Thanh: Svamivacana (skt)—Töø bieåu thò noùi, 'Ta ñaõ chuyeån xong Ñaïi Taïng Kinh roài.' vaät chuû caùch. Khi baø laõo ñöôïc nghe keå laïi caâu chuyeän, baø Sôû Thuyeân: Nghóa lyù cuûa kinh ñieån laø sôû thuyeân noùi, 'Ta yeâu caàu Sö chuyeån

troïn caû Ñaïi Taïng (coøn döïa vaøo kinh vaên maø laøm cho saùng toû nghóa Kinh, theá maø Sö chæ chuyeån coù moät nöûa.'" Sau lyù thì goïi laø naêng thuyeân)—That which is ñoù thieàn sö Sôû Thaïch cho yù kieán rieâng cuûa expounded, explained, or commented. mình nhö sau: "Noùi veà baø laõo, khoâng chæ baø Sôû Tín: See Naêng Tín. than phieàn laø Trieäu Chaâu chæ chuyeån coù moät Sôû Toøng Thanh: Apadana (skt)—Töø bieåu thò vaät nöûa Ñaïi Taïng Kinh, maø cho ñeán caùc ñaïi thieàn ñoù töø ñaâu tôùi. sö khaép trong thieân haï ñi quanh nuùi qua haèng Sôû Tri Chöôùng: Jneyavarana (skt)—Trôû ngaïi cuûa traêm ngaøn trieäu kieáp, theo quan ñieåm cuûa baø tri thöùc—Cognitive obscuration—Hindrance of laõo cuõng chæ laø moät nöûa Ñaïi Taïng Kinh maø knowledge—The intellectual hindrance—Trí hueä thoâi. Baø giaø aáy ñaõ laáy caùi taïp maø cho laø thuaàn. traàn tuïc cho nhöõng ñieàu khoâng thaät laø thaät laøm caûn Luùc ñoù chæ caàn noùi theá naøy, 'Taïi sao khoâng trôû chaân trí hueä. Theá gian trí thöôøng coi söï vaät nhö

thaät laø moät chöôùng ngaïi cho chaân trí, thöôøng ñi Sôû Vieân (986-1039): Teân cuûa moät vò Thieàn sö keøm vôùi phieàn naõo chöôùng (trôû ngaïi cuûa caùc phieàn Trung Hoa vaøo thôøi nhaø Toáng (960-1279)—Name naõo). Theo Phaät giaùo, haàu heát nhöõng hieåu bieát cuõ of a Chinese Zen master who lived in the Sung ñeàu laø chöôùng ngaïi cho tueä giaùc môùi, vaø Phaät giaùo Dynasty in China. goïi noù laø “Sôû tri chöôùng.” Cuõng nhö nhöõng baäc ñaõ Sôû Vieän Töø Minh Thieàn Sö: Shih-shuang Ch'u- ñaït ñaïo, nhöõng nhaø khoa hoïc vó ñaïi ñeàu phaûi traûi yuan—See Töø Minh Sôû Vieän Thieàn Sö. qua nhöõng giai ñoaïn bieán ñoåi lôùn trong töï thaân. Sôû Sôû Y: Asraya (skt)—Deposit—Choã truï—Cô sôû maø dó hoï ñaït ñöôïc nhöõng caùi thaáy saâu saéc laø vì nôi hoï moïi thöù phaûi tuøy thuoäc vaøo, hay caên baûn cuûa caùc quaùn löïc, ñònh löïc vaø nieäm löïc ñaõ ñöôïc phaùt trieån thöùc. Ñaây laø söï chuyeån bieán hay ñoät chuyeån xaõy moät caùch thaâm haäu—Worldly wisdom which ra giöõa caên baûn cuûa taâm thöùc, nhôø ñoù ngöôøi ta coù assumes seeming as real which is a hindrance to theå naém ñöôïc caùi chaân lyù thaâm saâu nhaát cuûa taát caû true wisdom (the barrier of the known, arising söï hieän höõu, maø giaûi thoaùt chuùng ta khoûi nhöõng from regarding the seeming as real), generally raøng buoäc cuûa phaân bieät. Taát caû vieäc tu taäp trong coupled with Klesavarana, hindrance of passions. Phaät giaùo ñeàu nhaèm vaøo caùi bieán coá naày, khoâng coù According to Buddhism, most of the time old noù seõ khoâng coù söï caûi tieán naøo caû. Khi ngöôøi ta knowledge is the obstacle to new understanding, hieåu thoâng raèng theá giôùi beân ngoaøi chæ laø söï bieåu and Buddhism calls it “the barrier built of hieän cuûa chính taâm mình; thì coù moät söï ñoät chuyeån knowledge.” Like those who are awakened, great töø caên baûn cuûa phaân bieät, ñaáy laø söï giaûi thoaùt chöù scientists have undergone great internal changes. khoâng phaûi laø söï huûy dieät. Söï ñoät chuyeån naày laø If they are able to achieve profound realizations, it chaân nhö, laø choã truù thoaùt ngoaøi söï phaân bieät — is because their powers of observation, That on which anything depends, the basis of the concentration, and awareness are deeply vijnanas. This is a sudden revulsion or turning developed. over which takes place at the basis of Sôû Tri Chöôùng Giaûi

Thoaùt: Giaûi thoaùt khoûi trôû consciousness, whereby we are enabled to grasp ngaïi veà söï nhaän thöùc hay hieåu bieát—Liberation the inmost truth of all existence, liberating us from from the cognitive hindrances. the fetters of discrimination. All the Buddhist Sôû Tri Lieãu Tri: Trí trong yù nghóa hieåu bieát (theo discipline aims at this catastrophe, without which Thanh Tònh Ñaïo)—Full understanding as the there is no permanent conversion at all. When it is known (according to The Path of Purification). thoroughly comprehended that the external world Understanding that is direct-knowledge is is no more than the manifestation of one's own knowledge in the sense of the known. mind, there is a revulsion at the basis of Sôû Tri Y: Laø cô sôû cho moïi tri thöùc hay moïi phaùp discrimination, which is emancipation and not toát xaáu tuøy thuoäc vaøo, ñaây laø teân khaùc cuûa A Laïi destruction. The revulsion is Suchness; the abode Da Thöùc—That on which all knowledge depends; is free from discrimination—See Naêng Y. another name for alaya-vijnana—See A Laïi Da Sôû Y Ñeá: Truth—See Chaân Ñeá. Thöùc. Sôû Y Thanh: Samnidhanartha (skt)—Töø bieåu thò Sôû Tri Y Thöùc: Goïi laø Sôû Tri Y thöùc vì noù laø cô sôû choã sôû y cuûa vaät. Ñaây laø moät trong taùm tröôøng hôïp cho moïi phaùp thieän aùc döïa vaøo—Alaya-vijnana is chuyeån thanh trong Phaïn ngöõ (subanta)—This is the basis of all knowledge. one of the eight cases of nouns in Sanskrit—See Sôû Tuaán (1262-1336): Teân cuûa moät vò danh Taêng Baùt Chuyeån Thanh. Trung Hoa vaøo thôøi nhaø Nguyeân (1280-1368)— Sôï: To be afraid of—To fear—To dread—To feel Name of a Chinese famous monk who lived in the (be) frightened—To apprehend. Yuan Dynasty in China. Sôï Haõi Chæ Laø Traïng Thaùi Taâm Thaàn: Fear is Sôû Töôùng Naêng Töôùng: Lashyalakshana (skt)— only a state of mind. Caùi neâu ñònh vaø caùi ñöôïc neâu ñònh—Predicating Sôï Haõi Vaø Khieáp Nhöôïc: Bhaya (p)—Fear—See and predicated. Khieáp Nhöôïc Vaø Sôï Haõi. Sôû Vi Thanh: Sampradana (skt)—Töø bieåu thò sôû Sôïi Daây Raøng Buoäc: Bandha (skt)—Bondage. ñoái vôùi caùi naêng taùc.

Sôn Bieân Taäp Hoïc (1882-1944): Teân cuûa moät vò Taïi Thoâng Vöông Nhö Lai—Theo Kinh Phaùp Hoa, danh Taêng Nhaät Baûn, thuoäc Chaân Ngoân toâng vaøo sau naày A Nan Ñaø seõ thaønh Phaät hieäu laø Sôn Haûi theá kyû thöù XX—Name of a Japanese famous Nhö Lai—King Wisdom Like Mountains And Shingon monk in the twentieth century. Seas And Self-Mastery's Penetrations Buddha. Sôn Caân: Caân duøng ñeå caân nuùi Tu Di, duøng ñeå ví According to the Lotus Sutra (in Anavanamita- vôùi thoï meänh cuûa Ñöùc Phaät khoù theå nghó löôøng vaijayanta), during the kalpa Manojna- (nuùi Tu Di coøn coù theå caân laïng, nhöng thoï maïng sabdabhigarjita, this is the name under which cuûa Ñöùc Nhö Lai khoâng theå nghó baøn)—The Anada is to reappear as Buddha. weight of a mountain, or of Sumeru, may be more Sôn Haøo: Writing brushes as numerous as readily ascertained than the eternity of the mountains, or as the trees on the mountains, and Buddha. ink as vast as the ocean. Sôn Chuû: Girinati (skt)—Töôùng Nuùi—Sôn Sôn Haøo Haûi Vò: Nhöõng moùn ngon töø mieàn nuùi vaø Vöông—Vua nuùi—ngoâi vò cao nhaát—Mountain mieàn bieån—Succulent and fragrant dishes— chief—The king of the mountains—The highest Delicacies from the moutain and the sea. peak. Sôn Kyø: Sanci

(Sanchi-skt)—Thaønh phoá mieàn Sôn Cuøng Thuûy Taän: Nôi cuoái nuùi cuoái soâng, chæ trung AÁn Ñoä, nôi xuaát hieän nhöõng baèng chöùng ñaàu nôi sôn laâm cuøng coác—The end of both mountains tieân cuûa ngheä thuaät Phaät giaùo töø theá kyû thöù ba and rivers, i.e., the end of the world or a very tröôùc Taây lòch—City in central India where the remote place. first monuments of Buddhist art originated around Sôn Gia: Thaäm phaùi hay heä phaùi giaûng saâu veà the 3rd century BC. toâng Thieân Thai, ñöôïc phaùt trieån bôûi Töù Minh— Sôn Löu Thuûy Baát Löu: Sanryu-Sui-Fu-Ryu The “mountain school,” the profounder (jap)—Nuùi chaûy, nöôùc khoâng chaûy. Haønh giaû tu interpretation of T’ien-T’ai doctrines developed Thieàn neân luoân nhôù raèng thuaät ngöõ naøy dieãn ñaït by Shu-Ming—See Sôn Ngoaïi Toâng. taùnh töông ñoái cuûa Thieân Nhieân; vaø caùi hoïc veà Sôn Haûi Hueä Töï Taïi Thoâng Vöông: See Sôn Haûi Thieân Nhieân laïi laø caùnh cöûa ñi vaøo Phaät Ñaïo— Nhö Lai. Mountain flows, waters do not flow. Zen Sôn Haûi Hueä Töï Taïi Thoâng Vöông Nhö Lai: See practitioners should always remember that this Sôn Haûi Nhö Lai. term expresses the relativity of Nature; and the Sôn Haûi Khoâng Thò: Mountain-Ocean-Space- study of Nature is a gate of entry into Buddhism. Market place—Boán nôi maø con ngöôøi khoâng theå Sôn Moân: Sammon (jap)—Cöûa chuøa hay chuøa traùnh khoûi con maét cuûa voâ thöôøng hay söù giaû cuûa chieàn, vì caùc tu vieän thôøi xöa thöôøng ñöôïc xaây töû thaàn: sôn, haûi, khoâng, vaø thò (nôi chôï buùa). Töø döïng treân nuùi. Sôn Moân noùi chung mang hình thöùc treân ñaây toùm taéc caâu chuyeän veà boán anh em coá moät thaùp lôùn, thöôøng coù nhieàu taàng—Mountain duøng pheùp thaàn thoâng ñeå troán chaïy töû thaàn baèng gate or the gate of a monastery; the entrance or caùch troán leân non, xuoáng bieån, vaøo hö khoâng, vaø gate of a monastery, since in ancient times laãn loän vaøo nôi chôï buùa. Ngöôøi nôi chôï buùa ñöôïc monasteries were built on mountains. The gate is baùo caùo laø cheát tröôùc nhaát. Theá môùi bieát tu chôï laø usually a massive, multistory, tower-like structure. khoù—The four places which men cannot conceal Sôn Moân Tam Ñaïi Thò Giaû: Ba vò thò giaû trong töï from the eye of impermanence (a messenger of vieän: thò giaû ñoát höông, thö kyù, vaø thænh khaùch— death): mountain, ocean, sky or Space, and market Three attendants in a monastery: an attendant who place. This phrase sums up a story of four brothers is responsible in burning incense, clerk, and who tried to use their miraculous power to escape welcoming guests. death by hiding in the mountains, seas, sky, and Sôn Moân Tam Ñaïi Thieàn Sö: Ba vò thieàn sö quan market places. The one in the market place was troïng nhaát trong töï vieän: ñoâ töï, duy na, vaø thò giaû the first to be reported as dead. It is so difficult to phöông tröôïng—Three most important Zen stay and cultivate in the market place. masters in a monastery: warden monk, supervisor Sôn Haûi Nhö Lai: Sagara-varadhara-buddhi- of monks, and abbot's personal attendant. vikridita-bhijna (skt)—Sôn Haûi Tueä (Hueä)—Töï

Sôn Moân Thieân Thai: Sammon Tendai (jap)— Sôn Trieäu Nghieâm Döông Toân Giaû: Zen master Phaùi Sôn Moân Thieân Thai (Phaät giaùo Nhaät Baûn). Yen-yang of Hsin-hsing—See Nghieâm Döông Sôn Sôn Ngoaïi Toâng: Moät nhaùnh cuûa toâng

phaùi Thieân Trieäu Taân Höng Thieàn Sö. Thai ñöôïc Ngoä AÂn saùng laäp khoaûng naêm 986 sau Sôn Töôùng Khích Boà Taùt Kinh: Giryagrapra- Taây Lòch, giaûng caïn veà toâng phaùi. Sôû dó goïi laø mardi-raja-sutra (skt)—Name of a sutra. “Sôn Ngoaïi” ví noù ñöôïc phaùt trieån trong nhöõng töï Sôn Töôùng Kích AÂm Boà Taùt: The Bodhisattva vieän xa nuùi Thieân Thai. Thaäm phaùi ñöôïc phaùt trieån with a Voice like Rocks Knocking One Another. ngay taïi nuùi Thieân Thai neân ñöôïc goïi laø Toâng Sôn Sôn Töôùng Kích AÂm Thaàn: Sound of Mountains Gia—A branch of the T’ien-T’ai school founded Colliding Deity (Spirit). by Wu-En in around 986 A.D., giving the Sôn Vöông: Giri-cakravartin (skt)—Vua nuùi— “shallower” interpretation of the teaching of this ngoâi vò cao nhaát, aùm chæ nuùi Tu Di, ngoïn nuùi cao sect; called Shan-Wai because it was developed in nhaát trong huyeàn thoaïi Phaät giaùo—The king of the temples away from the T’ien-T’ai mountain. The mountains, refers to Mount Sumeru, the highest “profounder” sect was developed at T’ien-T’ai peak in Buddhist legendary. and is known as “the sect of the mountain family” Soâ: Chim non: A fledgling—Coû khoâ: Hay (straw). or “home sect.” Soâ Ha: See Ta Baø Ha. Sôn OÂng Ñaïo Maân Thieàn Sö (1596-1674): Teân Soâ Ma: Ksauma or Ksaumaka (skt)—Coøn goïi laø cuûa moät vò Thieàn sö Trung Hoa thuoäc toâng Laâm Saám Ma, Soâ Ma Ca, Thuû Ma, Toâ Ma, hay Tu Ma, Teá vaøo cuoái thôøi nhaø Minh (1368-1644)—Name of nghóa laø thöù quaàn aùo laøm baèng gai—Flax— a Chinese Lin Chi Zen master in the end of the Linen—Linen garment. Ming dynasty in China. Soâ Taêng: Vò Taêng coøn non treû—A fledgling priest, Sôn Phaùp: Quy luaät hay pheùp taéc rieâng cuûa moãi neophyte. thieàn vieän—Internal regulations (policies) of each Soá: Samkhya (skt)—Numeration. Zen monastery. Soá Chaâu: Laàn chuoãi haït, thöôøng laø 108—To count Sôn Quy: See Sôn Phaùp. or tell beads (rosary), which consist of various Sôn Taêng: Sanso (jap)—Hill monk—Mountain numbers, generally 108. monk—1) Taêng löõ ôû mieàn sôn daõ xa rôøi söï sung Soá Dieät Voâ Vi: See Traïch Dieät. tuùc cuûa chuøa chieàn: A monk dwelling apart from Soá Duyeân Taän: Pratisamkhyanirodha (skt)—Soá monasteries; 2) Taêng löõ töï xöng hoâ moät caùch nhuùn dieät voâ vi—See Traïch Dieät. nhöôøng: Mountain monk, a self-deprecatory term Soá Haønh Phieàn Naõo: Nhöõng phieàn naõo nhö tham used by monks, a formula of humility by which a duïc hay laø caùm doã, duïc voïng vaø haäu quaû cuûa noù— Zen master refers to himself. Ordinary passions or temptations, the common Sôn Thanh Thuûy Tuù: Fine scenery, lovely passions and their consequences. landscape. Soá Luaän: Sankha (p)—Samkhya (skt)—Caùc boä Sôn Thaønh: Giurinaraga (skt)—A mountain city— luaän cuûa phaùi Taùt Baø Ña Boä (baøn veà baûn phaùp soá Thaønh phoá treân nuùi. cuûa Phaät giaùo)—The sastras of the Samkhya— Sôn Theá: Mountain world—Monasteries. Trieát hoïc Soá Luaän (Nhò Nguyeân), maø Caâu Xaù Sôn Thieäu Kyø: See Sôû Sôn Thieäu Kyø. Toâng laáy laøm neàn taûng trieát hoïc chính, laø moät Sôn Thuûy: Mountain and water. trong nhöõng neàn trieát hoïc toái coå ôû AÁn Ñoä, coù nhieàu Sôn Thuûy Naïp: Mountain and water robe—Teân ñieåm töông ñoàng vôùi Phaät Giaùo—The Sankhya cuûa moät loaïi y maëc trong tu vieän döôùi thôøi nhaø Philosophy (Dualism), which the Kusa School Toáng. Veà sau naày töø naày ñöôïc duøng ñeå chæ nhöõng based on

for its main philosophy, one of the loaïi y theâu deät maøu meø—Name of a monastic oldest philosophies of India, which has several garment during the Sung dynasty. Later this was tenets in common with Buddhism. the name given to a richly embroidered dress. Soá Luaän Kinh: Sankha-sutta (p)—Samkhya-sutra Sôn Trang: House in the mountain. (skt)—The sutras on the Conch Trumpet—The

sutras of the Samkhya—Kinh ñieån cuûa phaùi Soá Action of our body, our consciousness, our speech. Luaän—See Soá Luaän. If I strike you with my fist, for example, that is Soá Luaän Ngoaïi Ñaïo Sö: Kapila (skt)—Kieáp Tyø karma, an action that becomes karma... At a La laø ngöôøi saùng laäp ra Soá Luaän Ngoaïi Ñaïo. Boä sesshin once, one of my disciples did not behave luaän coá ñaët vaïn phaùp trong 25 ñeá. Thieân Thaân Boà well, too much sex, too much drinking, and the Taùt ñaõ vieát Chaân Thöïc Luaän ñeå phaù laïi boä Taêng day he left he had an accident in his car with a Khö Luaän naày—Founder of the Sankhya young lady. That time, karma returned to the philosophy (Taêng Khö Luaän). It is an attempt to surface very quickly. Even little things reappear. place all concepts in twenty-five categories, with Whatever we do with our body, speech or thought, Purusa at the head and the others in ordered every certainly karma is created. When you are progress. It also teaches “the eternity and born you have a karma: that of your forebears, multiplicity of souls.” Vasubandhu wrote in your grandparents, for example. But karma can be criticism of the system. changed, whereas the so-called fate is a constant. Soá Luaän Phaùi: See Soá Luaän. If you practice zazen your karma changes Soá Luaän Sö: Kapila (skt)—See Soá Luaän Ngoaïi completely, it becomes better." Ñaïo Sö. Soá Soá Khôûi: Repeated activity—Haønh ñoäng laëp ñi Soá Luaän Tuïng: Samkhya-karika (skt)—Taêng Khö laëp laïi. Tuïng—Verses of the Samkhya—See Taêng Khö. Soá Soá Töû: Sanh laøm ngöôøi aùc—Rebirths as evil Soá Nhaân: Another name for the Sarvastivahad— human beings, one of the twelve kinds of life and See Soá Phaùp Nhaân. death. Soá Phaùp Nhaân: Ngöôøi cuûa boä Taùt Baø Ña hay Ñaïi Soá Thuû Thuù: Pudgala (skt)—Boå Ñaëc Giaø La—Taát Chuùng Boä cho raèng vaïn höõu laø thöïc—Those of the caû caùc loaøi höõu tình ñeàu phaûi löu chuyeån trong Sarvastivadah school, who held that all things are luaân hoài sanh töû—A definition of Pudgala, i.e. all real. beings subject to transmigration—See Ngaõ. Soá Phaän Vaø Nghieäp: Fate and Karma—Theo Soá Töùc: See Soå Töùc. Thieàn sö Thaùi Tieân Ñeä Töû Hoaøn trong 'Nhöõng Caâu Soå Chaâu Trì Danh: Counting Rosary Beads Hoûi Cho Moät Vò Thieàn Sö': "Nghieäp vaø soá phaän coù Recitation. cuøng yù nghóa hay khoâng?" Khoâng, hai ñieàu ñoù Soå Sanh Töû: Register of births and deaths. hoaøn toaøn khaùc nhau. Nghieäp töông ñöông vôùi Soå Töùc: Paranayama (skt)—Breathing control— haønh ñoäng. Haønh ñoäng cuûa thaân, cuûa yù thöùc, vaø lôøi To count the breathings—Restraint of breaths— noùi cuûa chuùng ta. Neáu toâi ñaám baïn moät caùi, chaúng Quaùn hôi thôû. haïn, aáy laø nghieäp, moät haønh ñoäng trôû thaønh 1) Kieåm soaùt hay ñeám hôi thôû, töø ñoù laéng ñoïng nghieäp. Trong moät kyø nhieáp taâm, moät trong nhöõng thaân taâm vaøo thieàn ñònh, yeáu toá thöù tö trong ñeä töû cuûa toâi khoâng xöû söï toát: ham meâ saéc duïc, Du Giaø Ñaïo—To control or to count the röôïu cheø, vaø vaøo caùi

ngaøy anh ta ra veà, anh ta laïi breathings in order to calm mind and body for bò moät tai naïn xe hôi vôùi moät phuï nöõ treû. Laàn ñoù, meditation, the fourth element in the path of nghieäp quaû phaûn hoài quaù nhanh. Ngay caû nhöõng classical Yoga. ñieàu nhoû nhaët cuõng phaûn hoài laïi. Nghieäp thaønh 2) Phöông phaùp ñeám hôi thôû: Counting one's hình vôùi baát cöù ñieàu gì chuùng ta laøm, vôùi thaân, vôùi breath—The method of counting the breath— khaåu vaø yù. Khi baïn chaøo ñôøi, baïn ñaõ mang moät caùi Khi thöïc taäp thieàn quaùn, neáu caûm thaáy khoù nghieäp: nghieäp cuûa toå tieân, oâng baø, chaúng haïn. theo doõi hôi thôû Thieàn giaû coù theå ñeám hôi thôû. Nhöng nghieäp coù theå thay ñoåi, trong khi caùi goïi laø Khi thôû vaøo ñeám 1, thôû ra ñeám 1; thôû vaøo ñeám soá phaän thì baát bieán. Neáu baïn tu taäp toïa thieàn, 2, thôû ra ñeám 2. Ñeám cho ñeán thöù 10 thì baét nghieäp cuûa baïn seõ thay ñoåi hoaøn toaøn, vaø seõ trôû ñaàu ñeám laïi soá 1. Trong luùc thôû nhö theá, söï thaønh thieän nghieäp—According to Zen Master ñeám soá laø sôïi daây buoäc taâm vaøo hôi thôû. Ban Taisen Deshimaru in 'Questions to a Zen Master': ñaàu ñeám laø ñeå chuù yù, keûo khoâng thì ñeám loän. "Do karma and fate mean the same thing? No, Tuy nhieân, neáu coù ñeám loän, cöù ñeám trôû laïi töø they are not the same. Karma equals action. soá moät vaø cöù theá ñeám tôùi 10. Ñoù laø hình thöùc

ñònh taâm nhaäp moân. Coät ñöôïc taâm vaøo söï ñeám nhö moät doøng soâng uoán khuùc, moät con raén roài, ñaït ñeán caùi ñònh taâm sô ñaúng naày thì baét nöôùc ñang vöôït nöôùc, chöù khoâng theå nhö moät ñaàu boû söï ñeám maø theo doõi hôi thôû. Phöông daõy nuùi lôûm chôûm hay nhö nhòp phi nöôùc ñaïi phaùp ñeám hôi thôû ñöôïc goïi laø Soå Töùc. Nhöõng cuûa moät con ngöïa ñöôïc. Hôi thôû im laëng cöïc luùc taâm trí bò phaân taùn khoù taäp trung ñeå quaùn kyø quan troïng cho Thieàn giaû, vì khi chuùng ta nieäm, chuùng ta laïi naém laáy hôi thôû. Naém laáy coù theå kieåm soaùt ñöôïc hôi thôû cuûa mình laø hôi thôû cuõng laø quaùn nieäm. Hôi thôû laø moät chuùng ta coù theå kieåm soaùt ñöôïc chaúng nhöõng phöông tieän thaàn dieäu ñeå naém laáy taâm yù. thaân maø coøn taâm mình nöõa—To Buddhists, Khoâng ñöôïc buoâng thaû hôi thôû theo loaïn töôûng our breath should always by light, even, and vaø hoaøn caûnh ñeå töï ñaùnh maát mình. Phaûi bieát flowing, like a thin stream of water running duøng hôi thôû ñeå naém laáy thaân taâm, thöïc hieän through the sand. Our breath should be quiet, chaùnh nieäm, phaùt trieån ñònh tueä—While so quiet that a person sitting next to us cannot meditation, if it is hard to follow your breath, hear it. Our breath should flow gracefully, Zen practitioners can count their breath. As like a river, like a watersnake crossing the you breathe in, count 1 in your mind, and as water, and not like a chain of rugged you breathe out count 1. Breathe in count 2, mountains or the gallop of a horse. Quiet breathe out count 2. Continue to count through breathing is extremely important for any Zen 10, then return to count 1 again. This counting practitioner, because when we are able to is like a string which attaches your master our breath, we are able to control not mindfulness to your breath. This exercise is only our bodies but also our minds. the beginning point in the process of Soå Töùc Moân: Contemplation by counting the becoming continuously conscious of your breathing—Meditation by counting one's breath.

Without mindfulness, however, you breaths—Phaùp moân thieàn quaùn baèng caùch ñeám hôi will quickly lose count. When the count is thôû ñeå laéng ñoïng thaân taâm. Thieàn baèng phöông lost, simply return to count 1 and keep trying phaùp ñeám hôi thôû ñieàu hoøa thaân taâm. Baïn coù theå until you can keep the count correctly. Once ñeám töø moät ñeán möôøi hay ngöôïc laïi (ñaây laø moät you can truly focus your attention on the trong nhöõng phöông phaùp troïng yeáu giuùp ta ñònh counts, you have reached the point at which tónh)—The method of meditation practice through you can begin to abandon the counting counting the breathing in order to calm mind and method and begin to concentrate solely on the body. Meditation by counting one's breaths. You breath itself. When you are upset or dispersed can count from one to ten or vise-versa. and find it difficult to practice mindfulness, Soå Töùc Quaùn: Anapanasatti (p)—Shusoku-kan return to your breath: taking hold of your (jap)—Susoku-kan (jap)—Contemplation by breath is itself mindfulness. Your breath is the counting the breathing. wondrous method of taking hold of your (I) Toång quan veà Quaùn Soå Töùc —An overview of consciousness. One should not lose oneself in Contemplation by counting the breathing: Coù mind-dispersion or in one's surroundings. nhieàu phöông phaùp quaùn, nhöng quaùn soå töùc Learn to practice breathing in order to regain laø deã thöïc haønh nhaát. Soå töùc laø pheùp quaùn ñeán control of body and mind, to practice hôi thôû ñeå loaïi tröø nhöõng taïp nieäm. Baèng caùch mindfulness, and to develop concentration tu taäp laëp ñi laëp laïi nhö vaäy, haønh giaû daàn daàn and wisdom. trôû neân thaønh thaïo vôùi loái ñeám naø y, taát caû 3) Hôi thôû im laëng (khoâng oàn aøo): Quiet voïng töôûng seõ bò tröø khöû, vaø tieán trình ñeám töø breathing—Ñoái vôùi ngöôøi Phaät töû luùc naøo hôi moät ñeán möôøi seõ ñöôïc hoaøn thaønh khoâng giaùn thôû chuùng ta cuõng phaûi thaät nheï nhaøng, ñeàu ñoaïn. Hôi thôû cuûa haønh giaû luùc ñoù seõ trôû neân ñaën vaø troâi chaûy nhö moät laïch nöôùc nhoû chaûy raát vi teá, nheï nhaøng vaø thuaàn thuïc —There are treân caùt. Hôi thôû phaûi thaät im laëng, im laëng many methods of contemplation, but the ñeán noãi ngöôøi ngoài keá beân cuõng khoâng nghe method of contemplation by counting the ñöôïc mình ñang thôû. Hôi thôû neân uyeån chuyeån breathing is the easiest way to practice. A

meditation of counting breathings to eliminate again for 30 or 45 minutes. This way of scattering thoughts. Through repeated counting is the most commonly applied. practice one will gradually become well- 2) Ñeám hôi leõ—Odd counting: Thôû vaøo ñeám 1, versed in this counting exercise, all distracting thôû ra ñeám 2, ñeám ñeán möôøi roài tieáp tuïc trôû thoughts will be eliminated, and the process laïi trong khoaûng thôøi gian 30 ñeán 45 phuùt — of counting from one to ten will be completed Counting 1 for the inhaling process; counting without interruption. The breathing will then 2 for the exhaling process until 10 and repeat become very subtle, light, and tamed. the same process for 30 or 45 minutes. (II) YÙ nghóa cuûa Quaùn Soå Töùc—The meanings of 3) Ñeám thuaän: Ñeám theo hai caùch treân tuaàn töï töø Contemplation by counting the breathing: Soå 1 ñeán 10—Counting from 1 to 10, utilizing töùc quaùn coù nghóa laø taäp trung taâm thöùc ñeå either one of the above

two methods. ñeám hôi thôû vaøo hoaëc ra, chöù khoâng ñeám caû 4) Ñeám nghòch: Ñeám theo hai caùch treân töø 10 hai cuøng luùc. Tröôùc khi baét ñaàu phaûi thôû ra hít ñeán 1—Counting from 10 to 1 utilizing either vaøo khoaûng 10 laàn cho ñieàu hoøa. Khi thôû ra one of the above two methods. nheï nhaøng vaø daøi, neân töôûng 'nhöõng ñieàu (IV) Soå töùc quaùn theo Baïch Vaân An Coác—Hakuun phieàn naõo tham saân si cuõng nhö caùc chaát oâ Ryoko's contemplation by counting the tröôïc ñeàu bò toáng khöù ra ngoaøi heát.' Khi hít breathing: vaøo cuõng nheï nhaøng vaø daøi nhö luùc thôû ra vaø (A) Phöông phaùp soå töùc quaùn theo Baïch Vaân An töôûng 'nhöõng chaát thanh tònh cuûa vuõ truï ñeàu Coác—Hakuun Ryoko's methods of theo hôi thôû thaám vaøo khaép thaân taâm.' Ñieàu contemplation by counting the breathing: caàn nhôù laø caàn phaûi chuyeân taâm vaøo hôi thôû, Theo Baïch Vaân An Coác trong 'Nhöõng Lôøi khoâng ñeå taïp nieäm xen vaøo; neáu coù queân hay Khuyeân Nhaäp Moân Thöïc Haønh Thieàn': laàm loän con soá, ñöøng neân lo laéng, chæ caàn baét "Phöông phaùp toïa thieàn tónh taâm baét ñaàu baèng ñaàu ñeám laïi roõ raøng—Contemplation by vieäc kieåm soaùt hôi thôû; haønh giaû ngoài trong tö counting the breathing means to focus one's theá baát ñoäng cuûa toïa thieàn, ñeám nhöõng laàn thôû mind on the count of each inhalation or vaøo vaø thôû ra cuûa mình. Ñoù laø giai ñoaïn ñaàu exhalation, never counting both at the same tieân cuûa quaù trình höôùng tôùi choã laøm laéng dòu time. First we inhale and exhale the air ten nhöõng chöùc naêng cuûa thaân theå, laøm taét tö duy times for normalization. When exhaling ngoân töø vaø daãn ñeán söï taäp trung nhaát taâm ." deeply, imagine that what is impure in our Phöông phaùp naày daïy caùch taäp trung söï chuù body such as worry, greed, anger, and taâm vaøo vieäc thôû baèng caùch ñeám 'moät' khi thôû ignorance would be rejected in the vaøo, 'hai' khi thôû ra, 'ba' khi thôû vaøo, vaân vaân, atmosphere. When inhaling deeply, imagine cho tôùi 'möôøi', tröôùc khi laïi baét ñaàu töø 'moät'. that what is pure from the cosmos would Sau ñoù coù theå thay ñoåi baøi taäp naày baèng caùch follow the air to impregnate our body and chæ ñeán thôû vaøo hay thôû ra; nhöng nguyeân taéc mind. The most important detail to remember veà ñeám vaãn khoâng thay ñoåi. Baøi taäp cuoái cuøng is to pay close attention to the breathing. Do cuûa 'Soå töùc quaùn' laø theo doõi dieãn tieán thôû vôùi not let the mind wander. If there is some error moät tinh thaàn taäp trung, nhöng khoâng ñeám in the counting, don't worry, just do it again. nöõa. Ñoái vôùi moät ngöôøi môùi taäp toïa thieàn, thaät (III) Coù boán caùch ñeám nhö sau—There are four khoâng deã daøng taäp trung laâu vaøo vieäc ñeám caùc ways of counting: giai ñoaïn thôû maø khoâng bò roái khi ñeám hay 1) Ñeám hôi chaún—Even counting: Hít vaøo, thôû khoâng ñeå cho nhöõng yù nghó cuûa mình lan man. ra ñeám 1; hít vaøo thôû ra ñeám hai; ñeám ñeán 10 Söï kieân trì trong vieäc taäp moät trong caùc baøi roài ñeám laïi trong khoaûng thôøi gian 30 ñeán 45 taäp 'soå töùc quaùn' coù theå laø cô sôû xuaát phaùt raát phuùt: Counting the cycle of breathing that toát ñeå thöïc haønh nhöõng baøi taäp khaùc theo con comprises both inhaling and exhaling. Count 1 ñöôøng thieàn; thaäm chí noù coøn cho pheùp ñaït tôùi for the first cycle, count 2 for the second söï theå nghieäm ñaïi giaùc—According to Zen cycle, and so on until 10 and do

it again and master Hakuun Ryoku in his 'Introductory

Lectures on Zen Training': "The easiest phaùp ñeám hôi thôû laø moät caùch ñeå laøm cho taâm practice for beginners is counting incoming baän roän vaø khoâng cho noù chieám höõu laáy baïn. and outgoing breaths. The value of this Khi chuùng ta ñeám "moät, hai, ba," chuoãi soá ñoù particular exercise lies in the fact that all thaät ra chæ laø "moät, moät, moät." Noù khoâng phuï reasoning is excluded and the discriminative thuoäc vaøo kyù öùc hay yù thöùc, caùc con soá ñi theo mind put at rest. Thus the waves of thought moät ñöôøng keû, nhöng sö laëp ñi laëp laï i coù moät are stilled and a gradual one-pointedness of hieäu öùng maät chuù laøm thö thaùi taâm thöùc voán mind achieved." In this method one collects quen vôùi söï phoái hôïp chuoãi. Moãi laàn baïn thôû one's attention on the inbreath on one, on the ra, hôi thôû ra laø loøng töø bi. Ñoù laø hôi thôû cho ñi outbreath on two, on the inbreath on three, vaø buoâng xaû. Thôû vaøo, aáy laø tieáp nhaän. Gioáng and so on up to ten, then begins again with nhö sanh vaø töû. Thôû vaøo laø taùi sanh. Cuõng nhö one. One can modify this practice to count noùi raèng toâi coù khaû naêng haáp thuï cuoäc soáng only on the outbreath or the inbreath. One qua hôi thôû—According to Zen Master continues to count up to ten and begin again Jakusho Kwong in Zen in America, breath with one. In the last of the four techniques, will cut through thinking because you have to contemplation by counting the breathing, with let go to breathe. The power of breath is collected mind one follows the movement of beyond the discriminating mind... The method the breath without counting. For a person in breath-counting is a way of occupying the without experience in sitting meditation, to mind so that the mind doesn't occupy you. concentrate on counting the breath without Even though we say "one, two, three," the drifting off into thoughts or losing the thread sequence is really just one, one, one. It is not of the count is not easy. Persistent practice of dependent on memory or consciousness. Even one of the types of 'contemplation by counting if it sounds linear, this repetition becomes the breathing' has proved itself and excellent mantric and in this way releases the basis for more advanced practice on the way sequential mind. Each time you exhale, the of Zen and can even lead to the breakthrough exhalation is compassion. It is the breath of of an enlightenment experience. giving or letting go. The inhalation is (B) Boán phöông caùch soå töùc quaùn theo Baïch Vaân receiving. It is like birth and death. Inhaling is An Coác—Four ways of Hakuun Ryoko's being reborn. It is saying I am capable of methods of contemplation by counting the taking my life. breathing: Soâng A Trí La Phaït Ñeå: Aciravati (p)—See A Trí 1) Phaân tích hôi thôû vaøo vaø thôû ra rieâng bieät La Phaït Ñeå. nhau: Shutsunyusoku-kan (jap)—Counting the Soâng Dieâm Phuø: Jambu River—See Dieâm Phuø exhalations and inhalations. Haø. 2) Phaân tích hôi thôû ra rieâng bieät nhau: Soâng Haèng: Ganges River. Shussoku-kan (jap)—Counting the Soâng Ni Lieân Thieàn: Anoma River exhalations. Soáng Ñuùng Vôùi Sinh Meänh: To live as one ought 3) Phaân tích hôi thôû vaøo rieâng bieät nhau: to live—YÙ töôûng caên baûn cuûa Thieàn laø tìm ñöôïc Nisssoku-kan (jap)—Counting the inhalations. keát caáu noäi taïi trong söï toàn taïi cuûa chuùng ta, vaø 4) Chæ theo doõi hôi thôû: Zuisoku-kan (jap)— laøm nhö vaäy baèng moät phöông

caùch tröïc tieáp nhaát Following the breath. coù theå ñöôïc, chöù khoâng baèng caùch tìm baát cöù thöù gì (V) Soå töùc quaùn theo Thieàn sö Jakusho Kwong— töø beân ngoaøi. Vì vaäy, taát caû nhöõng thöù gioáng vôùi Zen Master Jakusho Kwong's contemplation quyeàn uy beân ngoaøi ñeàu bò Thieàn töø choái. Nieàm tin by counting the breathing: Theo Thieàn sö tuyeät ñoái chæ hieän höõu beân trong moãi con ngöôøi. Jakusho Kwong trong quyeån Thieàn ÔÛ Myõ Neáu coù baát cöù quyeàn uy naøo trong Thieàn thì taát caû Chaâu, hôi thôû laøm giaùn ñoaïn tö töôûng, vì ñeå ñeàu ñeán töø noäi taâm. Ñaây laø chaân lyù mang yù nghóa thôû, baïn phaûi buoâng xaû. Söùc maïnh cuûa hôi thôû nghieâm tuùc nhaát. Cho daàu khaû naêng luaän lyù cuõng vöôït ra ngoaøi caùi taâm phaân bieät... Phöông khoâng phaûi laø cöùu caùnh hay tuyeät ñoái. Ngöôïc laïi,

noù seõ laøm chöôùng ngaïi söï thoâng giao tröïc tieáp nhaát in touch with the inner workings of our being, and cuûa taâm vaø chính noù. Nhieäm vuï cuûa trí tueä chæ laø to do this in the most direct way possible, without trung gian, maø Thieàn thì khoâng lieân quan gì ñeán resorting to anything external or superadded. trung gian, töø khi noù muoán giao thoâng vôùi ngöôøi Therefore, anything that has the semblance of an khaùc. Do ñoù, taát caû kinh giaùo ñeàu chæ laø giaû thieát external authority is rejected by Zen. Absolute vaø phöông tieän, trong ñoù khoâng coù baát cöù cöùu caùnh faith is placed in a man's own inner being. For naøo caû. Treân thöïc teá, Thieàn naém baét söï thaät coát loõi whatever authority there is in Zen, all comes from cuûa sinh meänh, vaø ñaây laø hình thöùc tröïc tieáp vaø within. This is true in the strictest sense of the sinh ñoäng nhaát. Thieàn töi xöng laø tinh thaàn Phaät word. Even the reasoning faculty is not considered giaùo, thöïc ra noù laø tinh thaàn cuûa taát caû caùc toân giaùo final or absolute. On the contrary, it hinders the vaø trieát hoïc. Khi ngöôøi ta hoaøn toaøn theå hoäi ñöôïc mind from coming into the directest Thieàn, hoï seõ ñaït söï bình yeân tuyeät ñoái nôi taâm communication with itself. The intellect hoàn, seõ soáng ñuùng vôùi sinh meänh cuûa hoï. Ngoaøi accomplishes its mission when it works as an vieäc soáng ñuùng vôùi sinh meänh, chuùng ta coøn mong intermediary, and Zen has nothing to do with an caàu caùi gì nöõa ñaây? Theo Thieàn sö D.T. Suzuki intermediary except when it desires to trong taùc phaåm "Thieàn Hoïc Nhaäp Moân," coù leõ coù communicate itself to others. For this reason all ngöôøi cho raèng pheâ bình chuû tröông "Thieàn hoïc laø the scriptures are merely tentative and provisory; trieát hoïc coå xuùy söï phuû ñònh thuaàn tuùy" laø hoaøn there is in them no finality. The central fact of life toaøn khoâng sai, nhöng trong Thieàn hoïc khoâng coù as it is lived is what Zen aims to grasp, and this in haøm nghóa pheâ bình. Vì Thieàn vaãn chuù troïng ôû choã the most direct and most vital manner. Zen naém baét thöïc töôùng cuûa sinh meänh, chöù noù tuyeät professes itself to be the spirit of Buddhism, but in ñoái khoâng theå naøo ñaët treân baøn moå cuûa trí tueä. Vì fact it is the spirit of all religions and philosophies. muïc ñích naém baét thöïc töôùng cuûa sinh meänh, cho When Zen is thoroughly understood, absolute neân Thieàn buoäc phaûi ñöa ra haøng loaït nhöõng caâu peace of mind is attained, and a man lives as he phuû ñònh. Song, phuû ñònh ñôn thuaàn hoaøn toaøn ought to live. What more may we

hope? khoâng phaûi laø tinh thaàn cuûa Thieàn, nhöng chuùng ta According to Zen master D.T. Suzuki in "An quen loái suy nghó nhò nguyeân, cho neân chuùng ta Introduction To Zen Buddhism," it may be thought caàn phaûi ñoaïn tröø nhöõng sai laàm cuûa trí tueä naøy that the critics are justified in charging Zen with ngay nôi goác reã. Ñöông nhieân Thieàn chuû tröông advocating a philosophy of pure negation, but "chaúng phaûi ñaây, chaúng phaûi kia, chaúng phaûi taát nothing is so far from Zen as this criticism would caû." Nhöng coù leõ chuùng ta vaãn thaéc maéc sau khi imply. For Zen always aims at grasping the central phuû ñònh taát caû nhöõng thöù naøy roài thì coøn caùi gì? fact of life, which can never be brought to the Luùc naøy vò Thieàn sö seõ cho chuùng ta moät caùi taùt tai dissecting table of the the intellect. To grasp this vaø noùi: "Ñoà ngôù ngaån, ñaây laø caùi gì?" Khoâng central fact of life, Zen is forced to propose a chöøng coù ngöôøi seõ cho raèng ñoù laø caùi côù ñeå tìm series of negations. Mere negation, however, is caùch troán traùnh tình theá khoù xöû, hoaëc laø chæ chöùng not the spirit of Zen, but as we are so accustomed toû hoï khoâng ñöôïc daïy doã. Nhöng neáu chuùng ta to the dualistic way of thinking, this intellectual laõnh hoäi ñöôïc tinh thaàn thuaàn tuùy cuûa Thieàn thì error must be cut at its root. Naturally Zen would chuùng ta seõ hieåu caùi taùt tai naøy laø voâ cuøng nghieâm proclaim, "Not this, not that, not anything." But we tuùc. Vì noù chaúng phaûi khaúng ñònh, chaúng phaûi phuû may insist upon asking Zen what it is that left after ñònh, maø laø söï thaät phaân minh roõ raøng, laø kinh all these denials, and the master will perhaps on nghieäm thuaàn tuùy, cuõng chính laø cô sôû tö töôûng vaø such an occasion give us a slap in the face, söï toàn taïi cuûa chuùng ta. Taát caû roãng rang hö voâ ñeàu exclaiming, "You fool, what is this?" Some may coù trong hoaït ñoäng taâm thöùc hoaït baùt nhaát maø con take this as only an excuse to get away from the ngöôøi mong öôùc. Chuùng ta seõ khoâng coøn luùng tuùng dilemma, or as having no more meaning than a bôûi nhöõng taäp khí hay nhöõng vaät beân ngoaøi nöõa. practical example of ill-breeding. But when the Thieàn phaûi naém baét baèng tay khoâng maø khoâng theå spirit of Zen is grasped in its purity, it will be seen mang gaêng tay—The basic idea of Zen is to come what a real thing that slap is. For here is negation,

no affirmation, but a plain fact, a pure experience, Beings in the animal realm—Existence as the very foundation of our being and thought. All animals. the quietness and emptiness one might desire in Suùc Sanh Nhaân: Nghieäp nhaân khieán chuùng sanh the midst of most active mentation lies therein. Do phaûi taùi sanh vaøo loaøi suùc sanh (trong Thích Thò not be carried away by anything outward or Yeáu Laõm, coù 5 toäi phaûi sanh laøm suùc sanh: 1) conventional. Zen must be seized with bare hands, Phaïm giôùi troäm caép, 2) Nôï naàn khoâng traû, 3) Saùt with no gloves on. sanh, 4) Khoâng thích nghe giaûng kinh phaùp, 5) Soáng Theo Duïc Laïc: Soáng theo duïc laïc, baát caàn Thöôøng vì nhaân duyeân khoù ñeán trai hoäi.)—The ñaïo lyù—To operate under the pleasure principle. cause, or karma, of rebirth as an animal. Doing things in life that brings one pleasure Suùc Sanh Phaùp Giôùi: Phaùp giôùi cuûa loaøi suùc regardless of morals and virtues. sanh—The Dharma realm of animals.

Soáng Vaøo Cuûa Cuùng Döôøng: To live on alms. Suùc Sanh Thuù: Tiryagyoni (skt)—Ñeå Laät Xa— Suù Khaåu Quyû: Demons with stinking breath. Baøng Sinh—Coõi Suùc Sanh—Domestic animals— Suaân Tích: Da deû thoâ saàn—Rough and lumpy Animals—The realm of animals—Animality— skin. See Thaát Thuù. Suaát Ñoâ Baø: Stupa (skt)—Thaùp—A mound. Suùc Sinh: See Suùc Sanh. Suaát Loäc Caàn Na: Srughna (skt)—Theo Eitel Sung Maõn Nhöùt Thieát Theá Giôùi Trí: trong Trung Anh Phaät Hoïc Töø Ñieån, Suaát Loäc Caàn Understanding of Ubiquity. Na laø moät vöông quoác vaø thaønh phoá coå naèm gaàn Sung Maõn Nhöùt Thieát Trí: Söï hieåu ñöõïc taùnh Yamuna, coù leõ laø vuøng giöõa Saharanpur vaø coù maët ôû khaép nôi—The understanding of Srinagar baây giôø—According to Eitel in The ubiquity. Dictionary of Chinese-English Buddhist Terms, Suøng Baùi: To worship—To adore. Srghna is an ancient kingdom and city near the Suøng Baùi Tinh Linh: Animism—Suøng baùi tinh upper course of the Yamuna, probably the region linh coù nghóa laø “söï toân thôø thieân nhieân.” Ngöôøi between Saharanpur and Srinagar. nguyeân thuûy, ngoaøi maët trôøi ra, hoï coøn sôï caû maët Suùc: Nuoâi naáng trong nhaø—To rear—To feed— traêng vaø caùc vì sao. Hoï cuõng coù caûm giaùc nhö theá To domesticate. ñoái vôùi nhöõng ñænh nuùi phuû tuyeát cao vuùt, nhöõng Suùc Döôõng: Nuoâi suùc vaät cho vieäc haï thòt— con soâng lôùn coù khi lôø ñôø troâi chaûy, nhöng cuõng coù Breeding animals for slaughter. khi traøn bôø gaây neân luõ luït taøn phaù ñaát ñai, vaø bieån Suùc Sanh: Tiryagyoni (skt)—Chikushoâ (jap)—Ñeå caû bao la voâ taän chaïy daøi ñeán taän chaân trôøi. Hoï Laät Xa—Domestic animals—Animals—The kính troïng loaøi chim vì khaû naêng bay boång kyø dieäu realm of animals—Animality—Baøng Sanh—Moät cuûa chuùng, vaø sôï nhöõng con maõnh thuù nhö voi, coïp trong luïc thuù trong tam ñoà aùc ñaïo, nôi maø chuùng vaø sö töû. Noãi sôï haõi cuûa con ngöôøi ñoái vôùi thieân sanh sanh vaøo ñeå chòu khoå trong tay cuûa thôï saên, nhieân töø töø thay ñoåi thaønh caûm giaùc kính sôï vaø ñoà teå, hay bò thöông buoân vaø noâng daân baét buoäc cuoái cuøng thaønh söï toân thôø nhöõng söùc maïnh hay phaûi laøm vieäc cöïc nhoïc—One of the sixth forms of nhöõng vaät theå vaø caùc loaøi maõnh thuù nhö caùc thaàn rebirth and one of the three Evil Paths is rebirth as linh—Animism means “nature worship” Primitive an animal in the human world. Beings who are man, not to mention the sun, feared the moon and reborn as animals suffer at the hands of hunters, stars. They had the same feeling toward the snow- trappers, and butchers, and by being forced to capped mountains soaring above them, the great work as beast of burden for farmers and rivers that sometimes flow quietly and at other merchants—See Luïc Ñaïo. times overflow their banks and cause heavy floods Suùc Sanh Caûnh: Tiryagyoni (skt)—Animal that ravage the land, and the boundless immense realm—See Suùc Sanh. ocean stretching to the horizon. They revered Suùc Sanh Ñaïo: Tiryagyoni-gati (skt)—See Suùc birds because of their wonderful ability to fly, and Sanh Thuù. stood in awe of powerful beasts like elephants, Suùc Sanh Höõu: Söï hieän höõu nhö loaøi suùc sanh— tigers and lions. Man’s fear of natural things changed gradually to the feeling of awe and

finally to that worship of such forces and fierce quaàn chuùng. Ñieàu ñaùng ngaïc nhieân laø caùc hoaït animals as gods. ñoäng naøy thaät khoâng ñuùng vôùi phong caùch cuûa Suøng Baùi Toå Tieân: Ancestor worship—Worship Thieàn chuùt naøo! Moät ngöôøi queâ quaùn ôû Haøng ancestors—Theo coå tuïc, Phaät töû chuùng ta thôø cuùng Chaâu, thoaït tieân Suøng Hueä hoïc Thieàn vôùi toå tieân laø ñeå toû loøng bieát ôn. Theo ñaïo Phaät thì thôø Phaùp Khaâm vaø roài boû ra vaøi naêm ruùt lui vaøo cuùng toå tieân, khoâng phaûi laø moät phong tuïc xaáu, vôùi trong nuùi trì chuù ñaø la ni hay moät caâu thaàn chuù hy voïng mong cho hoï ñöôïc nheï nghieäp. Ñaïo Phaät Maät toâng. Naêm 766, Suøng Hueä ñeán Tröôøng luoân khuyeán taán vieäc thôø cuùng toå tieân baèng caùch An vaø hai naêm sau ñoù laïi dính daùng vaøo moät tuïng kinh caàu sieâu cho ngöôøi quaù vaõng vôùi hy cuoäc tranh ñua buøa pheùp vôùi moät ñaïo só Laõo voïng laøm cho hoï ñöôïc nheï nghieäp. Ngöôø i Phaät töû giaùo. Söï thaønh coâng toái haäu cuûa Suøng Hueä neân luoân nhôù raèng tu haønh tinh taán laø caùch ñeàn ñaùp trong cuoäc tranh ñua naøy ñöôïc döïa treân khaû toå tieân xöùng ñaùng nhaát. Tuy nhieân, moät soá Phaät töû naêng ñi chaân traàn leân moät caùi thang ñaày dao vì hieåu laàm Phaät giaùo neân xem chuyeän thôø cuùng laø vaø ñi chaân traàn xuyeân qua löûa, thoïc tay vaøo toái quan troïng trong ñaïo Phaät—According to our trong daàu soâi, vaø nhai nhöõng mieáng saét baèng old customs, Buddhists worship ancestors to show raêng cuûa mình. Taát caû nhöõng vieäc naøy laøm cho our appreciations. According to Buddhism, vua Thaùi Toâng heát söùc haøi loøng vaø nhaø vua worshiping ancestors, with the hope of relieving beøn ban cho Suøng Hueä ñuû thöù ñaëc aân. Maëc their karma, is not a bad custom. Buddhism always daàu toaøn boä söï vieäc xaûy ra naøy taïo thaønh moät promotes ancestor worship by the practice of ñieån hình thuù vò cuûa söï hoãn hôïp giöõa Thieàn vaø chanting sutras for the dead, hoping to relieve Maät toâng, nhöng söï gaàn guõi trong quan heä their karma. Buddhists diligently cultivate is the giöõa Phaùp Khaâm vaø Suøng Hueä veà sau naøy laø best way to show our appreciations to our khoâng roõ raøng. Raát coù theå Suøng Hueä ñaõ phoùng ancestors. However, some Buddhists ñaïi taàm quan troïng cuûa söï tieáp xuùc sôùm hôn misunderstand about Buddhism and consider the nhieàu cuûa mình vôùi Phaùp Khaâm sau khi bieát worshiping the most important issue in Buddhism. raèng vò ñaïi Thieàn sö aáy ñöôïc ñaùnh giaù raát cao Suøng Chieáu Thieàn Sö (?-1342): Teân cuûa moät vò theá naøo ôû trieàu ñình—Of all of Fa-ch'in's Thieàn sö Trung Hoa thuoäc toâng Laâm Teá vaøo thôøi disciples, that is, of the few whose nhaø Nguyeân (1280-1368)—Name of a Chinese Lin biographies are known, Ch'ung-hui of Chang- Chi Zen master in the Yuan dynasty in China. hsin Temple in Ch'ang-an was no doubt the Suøng Ñöùc: Revere virtue—Toân kính ñöùc haïnh. most prominent during his own lifetime. This Suøng Hueä: Ch'ung-hui—See Suøng Hueä Chöông is not to say that he was Fa-ch'in's most Tín Thieàn Sö. intimate successor, because the biography of Suøng Hueä Chöông Tín Thieàn Sö: Zen master the man who is said to fit this description is Ch'ung-hui Chang-hsin—Suøng Hueä Chöông Tín laø unknown. However, Ch'ung-hui's activities teân cuûa moät Thieàn sö vaøo theá kyû thöù VIII, thuoäc attracted the greatest public

attention. What is phaùi Thieàn Kính Sôn, Ngöu Ñaàu Toâng—Name of surprising is how atypical of Ch'an these a Chinese Zen master of the Ching-shan activities were! A native of Hang-chou, Sublineage, Niu-t'ou School, in the eighth century. Ch'ung-hui first studied meditation under Fa- Trong taát caû caùc ñeä töû cuûa Phaùp Khaâm, nghóa ch'in and then spent several years in mountain laø trong moät soá ít ngöôøi coù tieåu söû ñöôïc bieát retreat reciting a dharani or incantation of ñeán, Suøng Hueä cuûa chuøa Chöông Tín ôû Esoteric Buddhism. Ch'ung-hui moved to Tröôøng An khoâng gì nghi ngôø laø ñeä töû loãi laïc Ch'ang-an in 766 and two years later became nhaát trong ñôøi cuûa Phaùp Khaâm. Ñieàu naøy involved in a sorcerer's competition with a khoâng noùi raèng Suøng Hueä laø ngöôøi noái phaùp Taoist master. Ch'ung-hui's ultimate success taâm phuùc nhaát cuûa Phaùp Khaâm, vì tieåu söû cuûa in this competition was based on his ability to ngöôøi ñöôïc cho laø thích hôïp vôùi chuyeän noái walk barefoot up a ladder of knives and phaùp naøy thì khoâng roõ. Tuy nhieân, nhöõng hoaït through fire, thrust his hands into boiling oil, ñoäng cuûa Suøng Hueä thu huùt söï quan taâm cuûa and chew up pieces of iron with his teeth. All

this greatly pleased Emperor Tai-tsung, who life and the secrets of nature. This is because showered various privileges upon Ch'ung-hui. Zen has come to the definite conclusion that Ch'ung-hui's ultimate success in this the ordinary logical process of reasoning is competition was based on his ability to walk powerless to give final satisfaction to our barefoot up a ladder of knives and through deepest spiritual needs. fire, thrust his hands into boiling oil, and chew Suøng Hueä Thieân Truï Thieàn Sö: Zen master up pieces of iron with his teeth. All this Chung-Hui T'ien-Chu—Thieàn sö Suøng Hueä Thieân greatly pleased Emperor Tai-tsung, who Truï soáng trong khoaûng theá thöù XVIII, moät trong showered various privileges upon Ch'ung-hui. nhöõng thieàn sö ñaõ noùi leân nhieàu khaåu quyeát Thieàn Although the entire incident constitutes an thô moäng. Moät hoâm, sö thöôïng ñöôøng daïy chuùng. interesting example of syncretism between Coù moät vò Taêng böôùc ra vaø hoûi veà yù chæ Taây lai Ch'an and Esoteric Buddhism, the closeness cuûa Toå Sö, Sö traû lôøi: of the relationship between Fa-ch'in and "Baïch vieân baûo töû lai thanh chöôùng Ch'ung-hui is unclear. It is entirely possible Phong ñieäp haøm hoa luïc nhò gian." that the latter exaggerated the importance of (Vöôïn traéng oâm con treøo ngoïn bieác his much earlier contact with the former after Ong böôùm ngaäm hoa giöõa nhuïy xanh). learning how highly the great Ch'an master Ñaây laø tröôøng hôïp caùc thieàn sö mieâu taû moät caùch was regarded at the royal court. thô moäng caùc hoaøn caûnh hieän tieàn. Thoâng thöôøng Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån I, moät caùc thieàn sö cuõng laø thi só. Hôn ai heát, loái nhìn cuûa hoâm, Thieàn sö Suøng Hueä thöôïng ñöôøng thò hoï veà theá gian vaø söï soáng coù tính caùch bao dung chuùng: "Ñeâm qua traâu ñaù roáng vang, ngöïa goã vaø giaøu töôûng töôïng. Hoï khoâng pheâ bình, maø laø hí traêng aån sau nuùi." Noùi xong, Sö xuoáng gheá traân troïng; hoï khoâng taùch mình ra khoûi thieân vaø rôøi khoûi saûnh ñöôøng. Kyø thaät, coù nhieàu nhieân, maø traàm mình vaøo trong ñoù. Vì vaäy khi hoï tuyeân boá mang tính phi lyù trong Thieàn. Vaøi ca haùt, caùi 'ngaõ' cuûa hoï khoâng ngaïo ngheã troãi leân; ngöôøi coøn

cho raèng Thieàn voâ lyù cöùng nhaét vaø kyø thaät, noù xuaát hieän giöõa caùi ngaõ khaùc xem nhö laø ñieân roà. Thieàn duøng nhöõng caâu hoûi roõ raøng laø moät trong soá ñoù, theo thoùi thöôøng noù cuõng bình vôù vaån vaø khoâng hôïp lyù, roát cuoäc Thieàn muoán ñaúng vôùi chuùng vaø cuøng hôïp taùc vôùi chuùng ñeå haønh chuùng ta hieåu caùi gì? Caâu traû lôøi ñôn giaûn. söï. Noùi nhö vaäy töùc laø caùi 'ngaõ' vôùi hoï ñaõ trôû thaønh Thieàn muoán chuùng ta coù ñöôïc moät quan ñieåm moät coïng coû khi hoï ñi daïo trong caùnh ñoàng; noù troãi hoaøn toaøn môùi, ñeå deã daøng nhìn thaáu vaøo leân nhö moät trong nhöõng ñænh nuùi nguùt maây trôøi nhöõng huyeàn dieäu cuûa ñôøi soáng vaø bí maät cuûa khi thieàn sö ñang ôû giöõa raëng nuùi cao; noù thì thaàm thieân nhieân. Vieäc naøy laø vì Thieàn ñaõ ñi ñeán nhö moät doøng suoái; noù gaøo theùt trong moät ñaïi keát luaän raèng tieán trình lyù luaän thoâng thöôøng döông; noù ñong ñöa theo khoùm truùc; noù nhaûy vaøo roát cuoäc khoâng coù söùc maïnh cho chuùng ta caùi gieáng coå vaø keâu oïp oaïp nhö moät con eách döôùi aùnh thoûa maõn sau cuøng veà nhöõng nhu caàu saâu traêng. Khi caùc thieàn sö noùi veà doøng bieán töôïng thaúm cuûa taâm linh—According to the Wudeng thieân nhieân trong theá giôùi, hoàn thô cuûa hoï töïa hoà Huiyuan, Volume I, one day, Zen master nhö ñang lang thang giöõa ñoù moät caùch töï do, bình Ch'ung-hui entered the hall and addressed the thaûn vaø thaønh kính. ÔÛ ñaây, trong khi moät soá thieàn monks, saying, "Last night a wooden horse sö khaùc raát ö laø khaùch quan vaø coù veû nhö raát laõnh neighed and a stone man cut capers." He then ñaïm ñoái vôùi khía caïnh xuùc caûm cuûa ñôøi soáng, thì got off the seat and left the hall. In fact, there thieàn sö Suøng Hueä coù moät xuùc giaùc teá nhò cuûa xuùc are many irrational statements in Zen. Some caûm khi ngaøi nhaéc nhôû ñeán con vöôïn meï vaø nhöõng may declare Zen irrevocably insane or silly. coân truøng ñang laøm vieäc. Do ñoù, caùi nhìn cuûa Sö What is Zen through these apparent trivialities veà cuoäc Ñoâng du cuûa Toå Boà Ñeà Ñaït Ma toûa ra moät and irrationalities really driving us to caùi gì ñoù mang taùnh nhaân sinh noàng ñaäm hôn. Noùi comprehend? The answer is simple. Zen toùm laïi, daàu cho ñaïo Thieàn bò che daáu ôû ñaây laø gì wants us to acquire an entirely new point of ñi nöõa, ñaây haù chaúng phaûi laø moät trong nhöõng giai view whereby to look into the mysteries of thoaïi Thieàn laï luøng nhaát, nhöng phaûi chaêng coù theå

laø Thieàn ñöôïc truyeàn ñaït moät caùch xaûo dieäu ngay Suøng Kính: To revere—To respect—To trong tính chaát taàm thöôøng naøy—Zen master T'ien- reverence and respect. Chu-Chung-Hui who lived during the eighteenth Suøng Nhaïc Thieàn Sö (1132-1202): Teân cuûa moät vò century. He was also a Zen poet who gave out Thieàn sö Trung Hoa thuoäc phaùi Döông Kyø, toâng many poetic Zen statements. One day, he entered Laâm Teá vaøo thôøi nhaø Toáng (960-1279)—Name of the hall and addressed the congregation. A monk a Chinese Zen master, of the Yang-chi branch, Lin stepped out and asked a question concerning the Chi Sect, who lived in the Sung dynasty in China. patriarchal visit to which the master's reply was: Suøng Phaïm Thieàn Sö (1004-1087): Thieàn sö Suøng "A grey colored monkey with her children in arms Phaïm, ñôøi thöù 11 doøng Tyø Ni Ña Löu Chi. Sau khi Comes down from the verdant

peaks, xuaát gia sö ñeán tham vaán vôùi ngaøi Voâ Ngaïi ôû While the bees and butterflies busily suck Höông Thaønh. Ít laâu sau ñoù sö ñi vaân du khaép caùc the flowers among the green leaves." mieàn xöù Thieân Truùc vaø trôû veà truï taïi chuøa Phaùp This is the case where the immediate surroundings Vaân laøng Coå Phaùp ñeå hoaèng döông Phaät Phaùp. Sö are poetically depicted. The masters are generally thò tòch naêm 1087, thoï 84 tuoåi—Zen master Suøng poets. More than anything else, their way of Phaïm, the Dharma heir of the eleventh lineage of viewing the world and life is synthetical and the Vinitaruci Zen Sect. After leaving home to imaginative. The do not criticize, they appreciate; become a monk, he went to see Zen Master Voâ they do not keep themselves away from nature, Ngaïi to study meditation. Sometime later he went they are merged in it. Therefore, when they sing, to India and wandered all over India to study their 'ego' does not stand out prominently, it is dharmas. He went back to Vietnam and stayed at rather seen among others as one of them, as Phaùp Vaân Temple in Coå Phaùp to expand the naturally belonging to their order and doing their Buddha Dharma. He passed away in 1087, at the work in their co-partnership. That is to say, the age of 84. 'ego' turns into a blade of grass when the poet Suøng Phuùc Töï: See Thieân Phuùc Töï. walks in the field; it stands as one of the cloud- Suøng Sôn Haïnh Nguyeän Thieàn Sö: Seung Sahn kissing peaks when he is among high mountains; it Sunin—Moät vò Thieàn Taêng Trieàu Tieân, thoï giôùi murmurs in a mountain stream; it roars in the naêm 1948, sau ñoù oâng ñaõ lui veà aån cö ñeå chæ daønh ocean; it sways with the bamboo-grove; it jumps thì giôø cho vieäc tu taäp thieàn ñònh moät caùch maïnh into an old well and croaks as a frog under the meû. Trong thôøi gian chieán tranh Trieàu Tieân, oâng moonlight. When the Zen masters take to the phuïc vuï trong quaân ñoäi 5 naêm, sau ñoù laïi lui veà natural course of events in the world, their poetic ñôøi soáng tu vieän. OÂng laø vò thaày ngöôøi Trieàu Tieân spirit seems to roam among them freely, serenely, ñaàu tieân daïy Thieàn taïi Hoa Kyø. Naêm 1972 oâng du and worshippingly. Here, while other Zen masters haønh sang Hoa Kyø, vaø laøm vieäc trong moät tieäm are altogether too objective and apparently so giaët ôû Providence, RI, nhöng baét ñaàu thu huùt moät coolly above the affectional side of life, Ch'ung- nhoùm ñoà ñeä. OÂng thaønh laäp Trung Taâm Thieàn hui has a fine touch of emotion in his reference to Providence, maø baây giôø coù nhieàu chi nhaùnh trong the motherly monkey and other working insects. khaép caû xöù. OÂng ñaõ vieát vaøi cuoán saùch, bao goàm Out of his view of the patriarchal visit to China, cuoán “Thi Ca Thieàn” vaø “Tro Rôi Treân Thaân something tenderly human gleams. In short, Phaät.” Tro Rôi Treân Thaân Phaät laø söu taäp nhöõng whatever Zen truth is concealed here, is it not the cuoäc ñoái thoaïi, nhöõng caâu chuyeän, nhöõng cuoäc most astounding story, but is it possible that Zen is tham vaán Thieàn, Phaùp thoaïi, vaø thö tín cuûa Thieàn cunningly conveyed in this triviality itself? Sö Suøng Sôn Haïnh Nguyeän. Nhöõng lôøi noùi cuûa oâng Suøng Höng: Teân moät ngoâi chuøa coå trong quaän Phuù khôûi leân do hoaøn caûnh khôûi leân—Korean Son Quoác (ñaûo), tænh Kieân Giang. Khoâng ai bieát ngöôøi monk, ordained in 1948, following which he began naøo ñaõ xaây döïng vaø chuøa ñaõ ñöôïc xaây vaøo naêm an intensive meditation retreat.

During the Korean naøo—Name of an ancient temple, located in Phuù war he served in the army for five years, Quoác district, Kieân Giang province. No one knows following which he returned to the monastic life. who built the temple and when it was built. He was the first Korean master to teach Zen in

America. In 1972, he traveled to the United States your condition, as well as all your opinions. of America, and at first worked in a laundry in Then, your mind will be one ‘before thinking.’ Providence, Rhode Islands, but began to attract a Mind ‘before thinking’ is a clear mind. Clear group of students. He founded the Providence Zen mind has no inside and no outside. It is just Center, which now has affiliated centers around like this. “Just like this” is the truth.” the country. He has written several books, Theo Thieàn Sö Suøng Sôn Haïnh Nguyeän trong including “Bone of Space: Zen Poems and quyeån 'Thieàn Ñònh Chæ Nam', Thieàn coù phong Dropping Ashes on the Buddha. Dropping Ashes caùch daïy ñôn giaûn vaø tröïc tieáp: Thieàn coù on the Buddha is a collection of Seung Sahn nghóa laø neáu baïn muoán bieát döa haáu laø gì, baïn Sunin’s teaching in America, including dialogues, haõy caàm laáy quaû döa, laáy con dao, caét döa ra, stories, formal Zen interviews, Dharma speeches, roài ñöa moät mieáng döa vaøo mieäng, buøm! Kinh and letters. The words arise as situations arise. nghieäm cuûa baïn ñaáy. Chöõ nghóa, lôøi noùi, saùch Theo Thieàn Sö Suøng Sôn, taát caû nhöõng kinh vôû hoaëc hoïc taäp khoâng theå truyeàn ñaït ñöôïc nghieäm, beân ngoaøi vaø beân trong ñeàu trôû thaønh vaán ñeà nhö theá. Neáu baïn ñoïc haøng traêm quyeån moät. Ñoù laø taâm Thieàn. Baûn lai töï taù nh khoâng saùch noùi veà döa, nghe haøng traêm cuoäc dieãn coù söï ñoái nghòch, lôøi noùi vaø chöõ vieát khoâng thuyeát veà döa, khoâng coù thöù gì coù theå daïy cho caàn thieát. Khoâng suy nghó, taát caû moïi vaät raát baïn nhö chæ moät mieáng döa naøy. "Döa haáu laø chính xaùc nhö chuùng ñang laø. Chaân lyù töùc Nhö gì?" Buøm! Ñoù! Döa haáu laø vaäy ñoù! Vaø baïn Thò. Phaàn lôùn ngöôøi ta coù caùi nhìn sai veà theá chöùng thöïc ñöôïc döa haáu laø gì vaø söï chöùng giôùi. Ngöôøi ta khoâng thaáy theá giôùi nhö chính thöïc aáy seõ coøn maõi vôùi baïn. Ñoù laø lyù do taïi noù, hoï khoâng thaáu ñaït Chaân lyù. Caùi gì toát, caùi sao ngöôøi ta noùi giaùo huaán Thieàn ñöôïc dieãn taû gì xaáu? Ai taïo ra toát xaáu? Ngöôøi ta chaáp chaët nhö laø "Khoâng phuï thuoäc vaøo töø ngöõ cuøng caùc veà nhöõng kieán giaûi cuûa mình vôùi taát caû söï lieàu baøi giaûng. Truyeàn ñaït beân ngoaøi kinh ñieån, chæ lónh. Nhöng moïi kieán giaûi ñeàu khaùc nhau. thaúng caùi taâm, ñeå thaáy chaân taùnh vaø thaønh Laøm sao baïn coù theå noùi raèng kieán giaûi cuûa baïn Phaät." Ñeå hieåu döa haáu laø gì, khoâng caàn ñeán laø ñuùng, coøn cuûa ngöôøi khaùc laø sai? Ñaây chæ laø töø ngöõ cuõng nhö caùc baøi giaûng, ngay caû ñöùa beù hö voïng maø thoâi! Neáu muoán hieåu chaân lyù, baïn cuõng deã hieåu. Ñoù laø caùch daïy Thieàn— phaûi buoâng boû vò trí vaø ñieàu kieän cuõng nhö According to Zen Master wrote in The nhöõng kieán giaûi cuûa baïn. Roài thì taâm baïn seõ Compass of Zen, Zen has a very simple and hieän ra tröôùc suy nghó. Taâm tröôùc khi suy nghó direct teaching style. Zen means that if you laø taâm trong saùng. Taâm trong saùng khoâng beân want to understand what a watermelon is, you trong, khoâng beân ngoaøi. Ñoù laø “nhö thò.” Nhö take a

watermelon, get a knife, and cut the Thò chính laø chaân lyù.”—According to Seung watermelon. Then you put a slice into your Sahn Sunin, in all of our experiences, outside mouth, boom! Your experience! Words and and inside have become one. This is Zen speech and books and learning cannot deliver mind. Original nature has no opposites. this point. If you read one hundred books Speech and words are not necessary. Without about watermelons, and hear one hundred thinking, all things are exactly as they are. lectures, they cannot teach as well as one The truth is just like this. Most people have a single bite. "What is a watermelon?" "Boom! deluded view of the world. They don’t see it Ahhh! That's a watermelon!" Then you attain as it is; they don’t understand the truth. What watermelon, and this attainment is forever. is good, what is bad? Who makes good, who This is why Zen teaching is described as "Not makes bad? They cling to their opinions with dependent on words and speech, a special their might. But everybody’s opinion is transmission outside the Sutras, pointing different. How can you say that your opinion directly to mind; see your true nature, become is correct and somebody else’s is wrong? This Buddha." Understanding a watermelon is only a delusion! If you want to understand doesn't need words and speech, even a child the truth, you must let go of your situation,

understands this! This is the manner of Zen it is perfectly transparent. We see through it. teaching. We see all things: our own face." Cuõng theo Thieàn Sö Suøng Sôn Haïnh Nguyeän Cuõng trong quyeån Tro Rôi Treân Thaân Phaät, trong quyeån Thieàn Ñònh Chæ Nam, Thieàn Thieàn sö Suøng Sôn Haïnh Nguyeän noùi: "Trong khoâng giaûi thích. Thieàn khoâng phaân tích. Ñôn quaù khöù, baïn ñaõ gieo nhöõng chuûng töû maø keát giaûn, Thieàn chæ cho chuùng ta thaáy caùi taâm cuûa quaû baây giôø ñöa baïn ñeán vôùi Phaät giaùo. mình ñeå mình coù theå thöùc tænh vaø trôû thaønh Khoâng chæ nhö vaäy, moät soá ngöôøi ñeán ñaây, Phaät. Caùch ñaây ñaõ laâu, coù ngöôøi ñaõ hoûi moät vò ñeán thieàn vieän naøy, chæ moät laàn, trong khi Ñaïi thieàn sö: "Ñeå ñaït ñeán töï ngaõ, coù khoù laém nhöõng ngöôøi khaùc löu laïi daøi haïn vaø haêng say khoâng?" "Coù, khoù laém ñoù," vò thieàn sö ñaùp. tu taäp. Khi baïn nhieät taâm tu taäp Thieàn, baïn Sau ñoù, moät vò Taêng khaùc laïi hoûi cuõng vò thieàn ñang ñoát chaùy nghieäp giam haõm baïn trong voâ sö aáy: "Ñeå ñaït ñeán töï ngaõ, coù deã khoâng?" "Coù, minh. Trong tieáng Nhaät, töø ngöõ maø baïn hieåu raát deã," vò thieàn sö ñaùp. Vaø khi coù ngöôøi hoûi: laø 'nhieät taâm' coù nghóa laø 'söôûi noùng traùi tim.' "Vieäc tu Thieàn laø theá naøo? Khoù hay deã?" Vò Neáu baïn söôûi noùng traùi tim cuûa baïn, caùi thieàn sö traû lôøi: "Khi baïn uoáng nöôùc, chính nghieäp cuûa baïn, voán dó nhö taûng baêng tuyeát, baïn laø ngöôøi bieát nöôùc noùng hay laïnh."—Also seõ tan chaûy thaønh nöôùc; vaø neáu baïn tieáp tuïc tu according to Zen Master in The Compass of taäp, nöôùc seõ boác thaønh hôi vaø bay vaøo khoâng Zen, Zen does not explain anything. Zen does gian. Nhöõng ngöôøi tu taäp ñeán choã laøm tan not analyze anything. It merely points back chaûy chöôùng ngaïi vaø chaáp tröôùc. Taïi sao hoï tu directly to our mind so that we can wake up taäp? Bôûi vì tu taäp laø nghieäp cuûa hoï. Hoài tröôùc and become Buddha. A long time ago, coù moät thi haøo vó ñaïi teân laø Ba Tieâu, oâng laø someone once asked a great Zen

master, "Is moät thanh nieân thoâng minh vaø voán laø moät Phaät attaining our true self very difficult?" The Zen töû moä ñaïo, oâng nghieân cöùu nhieàu kinh keä. Töï master replied, "Yah, very difficult!" Later nghó mình ñaõ thoâng hieåu giaùo lyù nhaø Phaät. someone else asked the same Zen master, "Is Moät hoâm, oâng ñeán tham vaán vôùi ñaïi sö Traïch attaining our true self very easy?" The Zen Am Toâng Baønh. Hai ngöôøi ñaøm ñaïo moät luùc master replied, "Yah, very easy!" Someone laâu. Moãi khi Ñaïi sö neâu ra moät vaán ñeà, Ba later asked him, "How is Zen practice? Very Tieâu laïi ñoái ñaùp troâi chaûy, vieän daãn nhöõng difficult or easy?" The Zen master replied, kinh saùch uyeân thaâm vaø khoù nhaát. Cuoái cuøng, "When you drink water, you understand by Ñaïi sö noùi: 'OÂng laø moät Phaät töû thöôïng thöøa. yourself whether it is hot or cold." OÂng am hieåu moïi thöù. Nhöng trong suoát cuoäc Trong quyeån Tro Rôi Treân Thaân Phaät, Thieàn ñaøm thoaïi giöõa chuùng ta, oâng chæ duøng lôøi cuûa sö Suøng Sôn Haïnh Nguyeän noùi: "Coâng vieäc Phaät vaø nhöõng vò thaày noåi tieáng. Ta khoâng daïy Thieàn gioáng nhö moät caùi cöûa soå. Luù c ñaàu, muoán nghe lôøi noùi cuûa ngöôøi khaùc. Ta chæ chuùng ta nhìn cöûa soå vaø chæ thaáy hình phaûn muoán nghe lôøi cuûa chính oâng, nhöõng lôøi töø chieáu nhôït nhaït cuûa khuoân maët mình. Nhöng chính baûn theå cuûa oâng. Mau naøo, haõy noùi moät daàn daàn cuøng vôùi coâng söùc tu taäp, nhaõn quan caâu naøo ñoù xuaát phaùt töï baûn theå cuûa chính chuùng ta saùng daàn ra, nhöõng lôøi giaùo huaán trôû oâng.' Ba Tieâu khoâng noùi ñöôïc gì. Boãng nhieân neân roõ raøng. Cho ñeán cuoái cuøng, cöûa soå trôû coù moät aâm thanh töø beân ngoaøi khu vöôøn cuûa töï neân trong suoát. Chuùng ta nhìn xuyeân qua vieän. Ba Tieâu quay laïi phía Ñaïi sö vaø noùi: ñöôïc. Chuùng ta thaáy heát moïi vaät: khuoân maët "Ao yeân tónh, eách nhaûy xuoáng. Boõm!" Thieàn thaät cuûa mình."—In Dropping Ashes on the sö cöôøi lôùn: "Baây giôø thì toát roài! Nhöõng lôøi Buddha, Zen Master Seung Shan said: "Zen naøy chính laø lôøi xuaát phaùt töø baûn theå cuûa oâng teaching is like a window. At first, we look at ñaáy!" Ba Tieâu cuõng cöôøi. OÂng ñaõ chöùng ngoä it, and see only the dim reflection of our own (maëc daàu coù moät chi tieát nhoû hôi laï laø Ba Tieâu face. But as we learn, and our vision becomes sanh naêm 1644, chæ moät naêm tröôùc khi Thieàn clear, the teaching becomes clear. Until at last sö Traïch Am thò tòch, nhöng vieäc naøy khoâng aûnh höôûng ñeán giaù trò giaùo huaán cuûa ngaøi

Suøng Sôn qua caâu chuyeän naøy)."—Also in 1) Toân suøng vaø tin töôûng—Reverence and faith, Dropping Ashes on the Buddha, Zen Master to revere and trust. Seung Shan said: "In the past, you have 2) Teân cuûa moät vò Thieàn sö Trung Hoa vaøo thôøi sowed certain seeds that now result in your nhaø Ñöôøng (618-907)—Name of a Chinese encountering Buddhism. Not only that, some Zen master who lived in the T'ang Dynasty in people come here, to a Zen center, only once, China. while others stay and practice very earnestly. 3) Teân cuûa moät vò Thieàn sö Trung Hoa, thuoäc When you practice Zen earnestly, you are Vaân Moân toâng vaøo thôøi nhaø Toáng (960- burning up the karma that binds you to 1279)—Name of a Chinese Zen master of the Ignorance. In Japanese the word for 'earnest' Yun-Meân Sect (established by Zen master means 'to heat up the heart.' If you heat up Yun-meân) in

the Sung Dynasty in China. your heart, this karma, which is like a block of 4) (1671-1729): Teân cuûa moät danh Taêng Nhaät ice, melts and becomes liquid. And if you Baûn, thuoäc toâng Chaân Ngoân, soáng vaøo theá kyû keep on heating it, it becomes steam and thöù XVII—Name of a Japanese famous monk evaporates into space. Those people who of the Shingon Sect, who lived in seventeenth practice come to melt their hindrances and century. attachments. Why do they practice? Because Suøng Tín Long Ñaøm Thieàn Sö: Ch'ung-hsin it is their karma to practice. There was once a Lung-t'an—See Long Ñaøm Suøng Tín Thieàn Sö. great Japanese poet named Basho. he was a Suøng Truyeàn Thieàn Sö (1569-1633): Teân cuûa moät very bright young man, and as a serious vò Thieàn sö Nhaät Baûn thuoäc toâng Laâm Teá vaøo theá Buddhist he had studied many sutras. He kyû thöù XVII—Name of a Japanese Rinzai Zen thought that he understood Buddhism. One master in the seventeenth century. day he paid a visit to Zen Master Takuan Suy: Loss—Thaát hay baát ñaéc hay thua keùm—See (1573-1645). They talked for a long time. The Baùt Phong. Master would say something and Basho Suy Bieän Sieâu Hình: Metaphysical speculation—would respond at length, quoting from the Theo Thieàn sö Thích Nhaát Haïnh, ñöùc Phaät baûo caùc most profound and difficult sutras. Finally, the ñeä töû ñöøng phí phaïm thôøi giôø vaø coâng söùc vaøo caùc Master said, 'You are a great Buddhist, a suy tö sieâu hình. Moãi laàn coù ngöôøi hoûi ngaøi veà moät great man. You understand everything. But in vaán ñeà sieâu hình, ngaøi ñeàu im laëng. Traùi laïi, ngaøi all the time we have been talking, you have thích daïy caùc ñeä töû bieát noå löïc moät caùch thöïc tieãn. only used the words of Buddha or of eminent Moät hoâm coù ngöôøi hoûi ngaøi veà tính voâ haïn cuûa theá teachers. I do not want to hear other people's giôùi, ngaøi traû lôøi: "Cho duø theá giôùi coù haïn ñònh hay words. I want to hear your own words, the voâ taän, coù höõu haïn hay voâ haïn, vaán ñeà giaûi thoaùt words of your true self. Quickly now, give me cuûa oâng vaãn y nhö vaäy." Moät laàn khaùc, ngaøi noùi: one sentence of your own.' Basho was "Haõy töôûng töôïng moät ngöôøi bò truùng moät muõi teân speechless... Suddenly there was a sound in ñoäc vaø thaày thuoác muoán ruùt muõi teân ra ngay laäp the monastery garden. Basho turned to the töùc. Giaû duï ngöôøi kia khoâng chòu cho ruùt muõi teân Master and said, 'Still pond, a frog jumps in. cho tôùi khi anh ta bieát ñöôïc ai baén muõi teân, tuoåi The splash.' The Master laughed out loud and taùc, cha meï laø ai, vaø taïi sao baén. Ñieàu gì seõ xaûy said, 'Well now! These are the words of your ra? Neáu anh ta coá cho ñeán khi nhöõng caâu hoûi naøy true self!' Basho laughed too. He had attained ñöôïc giaûi ñaùp, thì coù leõ ngöôøi ñoù ñaõ laên ra cheát enlightenment." tröôùc." Cuoäc soáng voán ngaén nguûi. Khoâng neân laõng Suøng Thoï Ñaéng Töû: Chong-shou's Chair—See phí cuoäc soáng vaøo nhöõng suy bieän sieâu hình voán Coâng AÙn Suøng Thoï Ñaéng Töû. khoâng mang chuùng ta ñeán gaàn hôn vôùi chaân lyù Suøng Thoï Kheá Truø Thieàn Sö: Chongshou ñöôïc—According to Zen Master Thich Nhat Hanh, Qizhou—See Kheá Truø Suøng Thoï Thieàn Sö. the Buddha always told his disciples not to waste Suøng Tín: their time and energy in metaphysical speculation. Whenever he was asked a metaphysical question,

he remained silent. Instead, he directed his bò troùi buoäc vaøo suy nghó vaø quaù xem troïng giaù trò disciples toward practical efforts. Questioned one cuûa noù. Baèng suy nghó, chuùng ta coá lo cho chính day about the problem of the infinity of the world, mình, lo cho caáu truùc cuûa töï ngaõ. Suy nghó caùi tröøu the Buddha said, "Whether the world is finite or töôïng, noù khoâng phaûi laø caùi toàn taïi. Vaø vì chuùng ta infinite, limited or unlimited, the problem of your cheát ñi soáng laïi ñeán baûy chuïc ngaøn laàn trong moät liberation remains the same." Another time he giaây, cho neân khi chuùng ta ñang suy nghó thì caùi said, "Suppose a man is struck by a poisoned maø mình suy nghó ñaõ trôû thaønh quaù khöù laâu roài. arrow and the doctor wishes to take out the arrow Theá neân caùi maø chuùng ta ñang suy nghó chæ laø caùi immediately. Suppose the man does not want the boùng chöù khoâng phaûi laø chính sinh meänh cuûa arrow removed until he knows who shot it, his mình—In order to conform to our worldly way of age, his parents, and why he shot it. What would thinking and expereince, the Buddha talks of birth, happen? If he were to wait until all these stay, change and disappearance as if things were questions have been answered, the man might die really existent. In reality, nothing is produced, first." Life is so short. It must not be spent in nothing is producing, and even causality is endless metaphysical speculation that does not nowhere, there exists nothing whatever anywhere. bring us any closer to the truth. According to Zen master Taizan Maezumi in "The Suy Ñaït Lieãu Tri: Tueä vôùi tö caùch lieãu tri goïi laø Essence of Zen Practice," in "Zazen", Zen trí trong yù nghóa pheâ phaùn (theo Thanh Tònh practitioners do not expect anything. Zazen is not Ñaïo)—Full understanding as investigating or a technique to achieve anything, it is much more judging. Whatever states are fully-understood are natural. And yet, somehow the most natural thing judged (according to The Path of Purification). is difficult to do. How come? Because we think. Suy Hao Sôn: Worn-down hills—See Hoaïi Sôn. There is nothing wrong with thinking. Thinking is Suy Hoaïn: Tai hoïa cuûa suy thoaùi nhö naïn ñoùi hay a very natural process, but we are so easily dòch beänh—The calamities of decadence, famine, conditioned by our thinking and give too much epidemics. value to it. We try to take care of ourselves, of our Suy Kieåm: Suy löôøng tö duy—To have thought or ego structures, by thinking. Thinking is an idea and to discriminate or to consider or reflect abstraction. It is not being, it is thinking about on an object with discrimination. being. And since we are born and die seventy Suy Löôøng Phaân Bieät: To have thought or idea thousand times in one second, the conditions that and to discriminate. we think about are already gone. We are thinking Suy Nghó: Cinteti (p)—Cintayati (skt)—To have about shadows rather than being this very life thought or idea—To ponder—To think—To think itself. about—To think of—See Suy Tö. Suy Nguyeân: To trace to original. Suy Nghó Theá Tuïc: The worldly way of Suy Nieäm AÙc Quaû: Reflecting upon possible evil thinking—Ñeå phuø hôïp vôùi suy nghó theá tuïc cuûa consequences—Suy nieäm veà nhöõng haäu quaû xaáu chuùng ta neân Ñöùc Phaät noùi ñeán sinh truï dò dieät nhö coù theå xaûy ra, nhö nghó raèng saân haän coù theå ñöa laø nhöõng söï vaät hieän höõu thaät söï, kyø thaät khoâng coù ñeán toäi loãi, saùt

nhaân, vaân vaân. Ñaây laø moät trong gì ñöôïc sanh, khoâng coù gì ñang sanh vaø caû nhaân naêm ñeà nghò cuûa Ñöùc Phaät nhaèm ñem laïi lôïi ích duyeân cuõng khoâng ôû ñaâu caû; khoâng coù caùi gì hieän cho haønh giaû—Reflecting upon possible evil höõu, khoâng ôû ñaâu coù hieän höõu. Theo Thieàn sö consequences, e.g., anger sometimes results in Taizan Maezumi trong quyeån "Chæ Quaùn Ñaû Toïa", murder. This is one of the five practical trong "Toïa Thieàn," chuùng ta khoâng heà mong ñôïi suggestions given by the Buddha will be ñaït ñöôïc baát cöù thöù gì. Toïa Thieàn khoâng phaûi laø beneficial to all—See Naêm Ñeà Nghò Cuûa Ñöùc moät kyõ thuaät nhaèm ñaït ñöôïc caùi gì, maø laø moät vieäc Phaät Cho Haønh Giaû. töï nhieân hôn nhieàu. Vaø tuy vaäy, söï vieäc töï nhieân Suy Tö: Cinteti (p)—Cintayati (skt)—To have laïi laø vieäc khoù laøm. Bôûi sao? Bôûi vì chuùng ta suy thought or idea—To ponder—To think—To think nghó. Suy nghó laø moät tieán trình raát töï nhieân vaø about—Suy tö laø xaây döïng neân nhöõng kieán truùc tö khoâng coù gì sai traùi, nhöng chuùng ta laïi raát deã daøng töôûng baèng nhöõng vieân gaïch yù nieäm ruùt ra töø kho

taøng yù thöùc. Töï thaân cuûa suy tö khoâng coù giaù trò Thinker. It sounds good to say 'thinking,' but saùng taïo. Chæ khi naøo tueä ñöôïc phaùt hieän thì suy tö actually 'The Thinker' exemplifies a posture of môùi coù thöïc chaát môùi. Tueä khoâng do suy tö ñöa chasing after illusions. The figure sits hunched tôùi: noù laø coâng trình cuûa söï quaùn chieáu. Tueä coù theå over, his shoulders drawn forward and his chest nhôø tö töôûng chuyeân chôû, nhöng laém khi tö töôûng compressed. The arms and legs are bent, the neck khoâng chuyeân chôû ñöôïc Tueä, vì tö töôûng thöôøng and fingers are bent, and even the toes are bent. hay bò caùc phaïm truø yù nieäm cuûa chuùng ñieàu khieån When our body is bent like this, blood becomes vaø goø boù. Tö töôûng vaø ngoân ngöõ nhieàu khi khoâng congested and we get caught up in our dieãn taû ñöôïc Tueä baèng moät caùi nhìn hay moät tieáng imagination and become unable to break free. On cöôøi—Thinking is to take cinder blocks of the other hand, when we sit zazen, everything is concepts from the memory warehouse and build straight; straight from trunk, back, neck, and head. monuments. We call these hovels and palaces Because our abdomen rests comfortably on solidly “thoughts.” But such thinking, by itself, has no folded legs, blood leaves the head and circulates creative value. It is only when lit by understanding plentifully toward the abdomen. Precisely because that thinking takes on real substance. blood circulates downward from the head, Understanding does not arise as a result of congestion is alleviated, excitability is lessened, thinking. It is a result of the long process of and we no longer need chase after fantasies and conscious awareness. Sometimes understanding delusions. Therefore, doing correct zazen means can be translated into thoughts, but often thoughts taking the correct posture and entrusting are too rigid and limited to carry much everything to it. understanding. Sometimes a look or a laugh Suy Töôùng: Daáu hieäu khi saép cheát—The expresses understanding much better than words indication of approaching death—See Nguõ Suy or thoughts. Töôùng. Suy Tö Vaø Toïa Thieàn: Thinking and Sitting Suy Töôûng: To think over. meditation (zazen)—Theo Thieàn sö Noäi Sôn Höng Suûy Taän Gia Tö: Doác

heát voán lieáng cuûa mình ra. Chính trong quyeån Môû Voøng Tay Tö Duy, baïn haõy Trong thieàn, töø naày coù nghóa laø haønh giaû ñem heát so saùnh tö theá cuûa toïa thieàn vaø pho töôïng löøng lôøi leõ ra maø noùi, nghóa laø bò rôi vaøo loái tu thieàn noùi, danh cuûa Rodin: Ngöôøi suy tö. Chaéc chaén raèng töø hoaëc moät ngöôøi theo chuû nghóa hình thöùc—To ngöõ 'suy tö' nghe raát keâu nhöng thaät ra, pho töôïng devote all one's strength. In Zen, the term means a 'Ngöôøi suy tö' laø moät thí duï ñieån hình cuûa ngöôøi practitioner who tries his best to express his chaïy theo aûo voïng. Nhaân vaät aáy ngoài, vai chuùi veà abilities in Zen; it is to say he's falling into a form phía tröôùc, ngöïc neùn laïi. Hai caùnh tay, ñoâi chaân of talking Zen, or the one who follows the ñeàu gaäp laïi. Khi thaân theå chuùng ta bò neùn laïi trong formalism. tö theá nhö vaäy, maùu bò ngheõn laïi, chuùng ta bò caàm Suûy Thöïc: Kabalinkarahara (p)—Thöïc phaåm vaät tuø trong trí töôûng töôïng vaø khoâng theå thoaùt ra chaát, ñöôïc vo troøn tröôùc khi aên—Material food, ñöôïc. Traùi laïi, khi chuùng ta ngoài toïa thieàn, taát caû made round before eating. ñeàu thaúng, thaúng töø thaân, löng, coå, ñaàu. Vaø nhôø Suyeån: 1) Öôùc löôïng: To estimate, to guess; 2) buïng naèm yeân oån treân ñoâi chaân gaáp laïi ñuùng caùch, Ñoaøn (vo cho troøn): To roll into a ball, or roll maùu töø ñaàu chaûy xuoáng vaø löu thoâng traøn ñaày together. trong buïng. Vaø chính cuõng nhôø maùu löu thoâng töø Suyeån Phaät: Hình töôïng cuûa ñöùc Tyø Loâ Giaù Na treân xuoáng döôùi, söï öù ngheõn seõ giaûm ñi, tính höng ngoaøi khoaûng troáng—Image of Vairocana in the phaán deã daøng bò keàm cheá vaø chuùng ta khoâng coøn open. chaïy theo töôûng töôïng vaån vô vaø meâ hoaëc nöõa. Suyeån Thöïc: Ñoaøn Thöïc hay vo troøn côm cuõng Nhö theá, toïa thieàn ñuùng caùch coù nghóa laø choïn moät nhö nhöõng thöùc aên, ñaây laø taäp tuïc cuûa ngöôøi AÁn tö theá ñuùng vaø an taâm giao phoù—According to Ñoä laø vo troøn thöùc aên trong tay tröôùc khi aên—To Zen Master Kosho Uchiyama in the Opening the roll rice, etc., into a ball in eating, the Indian way, Hand of Thought, compare the sitting meditation or Hindu fashion of eating by first rolling the food (zazen) posture to Rodin's famous statue: The into a ball in the hand.

Suyeãn: Öôùt ñaãm—Soak—Wet—Damp. Sö Huyeàn: Ví nhö coù ngöôøi laáy gaân sö töû laøm daây Suyeãn Phaät: An image of Vairocana in the open. ñaøn, moät khi aâm thanh gaûy leân thì caùc loaïi ñaøn Sö: Upadryaya (skt)—OÂ Ba Neã—1) Thaày: khaùc aét phaûi im tieáng—A tiger’s tendons as lute- Teacher; 2) Nhaø sö Phaät giaùo: Buddhist monk. strings, i.e. bodhi music silences all minor strings. Sö AÁn: Söï aán chöùng cuûa vò thaày—Master's seal of Sö Huynh: See Phaùp Huynh. approval. Sö Khoå Haïnh: Ascetic monk. Sö Baù: Shihaku (jap)—Elder brother of the Sö Kieàn Haäu Ñoäng Sôn Thieàn Sö: Seirin Shiken master. (jap)—Ch'ing-lin Shih-ch'ien (Wade-Giles Sö Baø: Old Buddhist nun. Chinese)—Qinglin Shiqian (Pinyin Chinese)— Sö Bò (835-908): Shibi (jap)—See Huyeàn Sa Sö Bò Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát Thieàn Sö. veà Thieàn sö Sö Kieàn Haäu Ñoäng Sôn; tuy nhieân, coù Sö Caân: See Sö Huyeàn. moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong Sö Chuû: Satthu (skt)—Master—Teacher. Truyeàn Ñaêng Luïc, quyeån XVII: Ngöôøi ñöông thôøi Sö Coâ: A nun—A Buddhist nun (Bhiksuni)—See coøn goïi ngaøi laø Hoøa

Thöôïng Thanh Laâm ôû Haäu Tyø Kheo Ni. Ñoäng Sôn. Tröôùc tieân, oâng hoïc Thieàn vôùi Giaùp Sö Coá: Sö Toå—Thaày cuûa thaày ai—The teacher of Sôn, nhöng khoâng tieán trieån. OÂng beøn ñi ñeán tham one's teacher. yeát Thieàn sö Ñoäng Sôn Löông Giôùi (ôû phía tröôùc Sö Ñaøn: Taêng vaø Ñaøn hay Taêng vaø tín thí— nuùi Ñoäng Sôn)—We do not have detailed Teacher and donor, or monk and patron. documents on this Zen Master; however, there is Sö Ñeä: Teacher and student—Younger disciple—some interesting information on him in The Younger fellow monk. Records of the Transmission of the Lamp (Ch'uan- Sö Gia: Baäc thaày ñaïo cao ñöùc troïng, coù khaû naêng Teng-Lu), Volume XVII: Contemporary people höôùng daãn taêng chuùng tu haønh—A monk with also called him Most Venerable Qing-Lin. First, highly virtuous behavior, who has the capabilities Shi-qian studied under Jiashan without progress. to lead the assembly. He then went to see Tung-shan Liangjie (in the front of Mt. Tung-shan) Sö Giôùi Thieàn Sö: Thieàn sö Trung Hoa, thuoäc Khi Sö Kieàn gaëp Ñoäng Sôn laàn ñaàu, Ñoäng Sôn Vaân Moân toâng vaøo thôøi nhaø Toáng (960-1279)— hoûi: "OÂng töø nôi naøo ñeán ñaây?" Sö Kieàn noùi: Chinese Zen master of the Yun-Meân Sect "Vuõ Laêng." Ñoäng Sôn hoûi: "Ñaïo phaùp ôû Vuõ (established by Zen master Yun-meân) in the Sung Laêng coù gioáng ôû ñaây khoâng?" Sö Kieàn noù i: Dynasty in China. "Ñaát Hoà maêng moïc muøa ñoâng (ôû Trung Hoa Sö Hieäu: Teân hieäu cuûa vò sö ñöôïc trieàu ñình coâng vaø Vieät Nam maêng thöôøng moïc vaøo muøa nhaän vôùi saéc phong—Appellation of a monk who thu)." Ñoäng Sôn noùi: "Moät ngaøy naøo ñoù gaõ is royally recognized with honor. naøy daãm cheát thieân haï."—When Shi-qian first Sö Hoã Mang: Profligate bonze—Profligate met Tung-shan, Tung-shan asked, "Where did monk—Nhaø sö hoå mang (phoùng ñaõng, tieâu phí cuûa you come from?" Shi-qian said, "Wuling." ñaøn na tín thí, hay duøng cuûa ñaøn na tín thí vaøo muïc Tung-shan said, "How does the Dharma ñích caù nhaân hoaëc gia ñình). teaching in Wuling compare with here?" Shi- Sö Hoäi: qian said, "In a foreign land, bamboo sprouts 1) (880-946): Teân cuûa moät vò Thieàn sö Trung are picked in winter." Tung-shan said, Hoa vaøo thôøi Nguõ Ñaïi (907-960)—Name of a "Provide this man fragrant rice cooked in a Chinese Zen master who lived in the Wu-tai separate pot." Shi-qian then shook his sleeves Dynasty in China. and went out. Tung-shan said, "Some day this 2) (1102-1166): Teân cuûa moät vò Thieàn sö Trung one will trample everyone on earth to death." Hoa vaøo thôøi nhaø Toáng (960-1279)—Name of Moät laàn Sö Kieàn ñang troàng thoâng, coù moät a Chinese Zen master who lived in the Sung oâng giaø xin Sö cho moät baøi thô. Sö Kieàn beøn Dynasty in China. laøm moät baøi keä raèng: "Tröôøng tröôøng tam xích dö

Uaát uaát phuùc hoang thaûo you in such a hurry?" Shi-qian said, "I'm Baát tri haø ñaïi nhaân sorry." He then bade Tung-shan farewell. Ñaéc kieán thöû toøng laõo." Sö Kieàn ñi ñeán nuùi Thanh Toàn vaø soáng trong (Daøi daøi hôn ba thöôùc moät tuùp leàu. Sau möôøi naêm oâng boãng nhôù ñeán Daày daày che hoang thaûo ñieàu Ñoäng Sôn ñaõ noùi vôùi oâng, neân töï noùi: "Ta Chaúng bieát ngöôøi ñôøi naøo neân coá gaéng laøm lôïi laïc cho nhieàu chuùng sanh Ñöôïc thaáy toøng naøy laõo). coøn meâ muoäi. Taïi sao laïi chæ giôùi haïn trong OÂng laõo ñem keä trình cho Ñoäng Sôn,

Ñoäng moät vaøi chöù?" Ñoaïn Sö ñi ñeán Tuøy Chaâu, taïi Sôn noùi: "Ñoäng Sôn coù ngöôøi laõnh ñaïo theá heä ñaây Sö ñöôïc thænh laøm truï trì taïi moät ngoâi töï thöù ba roài."—Once when Shi-qian was vieän. Veà sau naøy Sö laïi quay trôû veà Ñoäng planting pine trees on Mt. Tung, an old man Sôn—Shi-qian went to Qingcun Mountain and asked him for a poem. Shi-qian composed and lived in a hut. After ten years he suddenly recited this verse: recalled something Tung-shan had told him, "More than three feet long, and said, "I should try to benefit the many The thick green grass, benighted beings. Why limit it to a few?" He I don't know what generation then went to Suizhou where he was invited to Will see this pine's old age." become the abbot at a monastery. Later he The monk showed the poem to Tung-shan, moved back to Mt. Tung. who said, "Here is the third leader of Mt. Quy luaät cuûa töï vieän Ñoäng Sôn ñoøi hoûi moät vò Tung." Taêng môùi ñeán phaûi ñi laáy cuûi ba chuyeán roài Khi Sö Kieàn chuaån bò rôøi Ñoäng Sôn ra ñi, môùi cho tham ñöôøng. Moät laàn noï, coù vò Taêng Ñoäng Sôn hoûi: "OÂng ñi ñaâu?" Sö Kieàn noùi: khoâng chòu vieäc naøy vaø hoûi Sö Kieàn: "Khoâng "Kim luaân khoâng bò che daáu trong moïi caûnh hoûi veà ba chuyeán beân trong, con chæ hoûi veà ba giôùi maø hoàng traàn bò caét ñöùt." Ñoäng Sôn noùi: chuyeán beân ngoaøi?" Sö Kieàn noùi: "Thieân töû "Laõo Taêng tin töôûng lôùn nôi oâng ñaáy." Sö Thieát Luaân ban saéc chæ ôû trung taâm vuõ truï." Vò Kieàn caûm taï Ñoäng Sôn roài baét ñaàu ra ñi. Ñoäng Taêng khoâng lôøi ñoái ñaùp. Sö Kieàn lieàn ñaùnh Sôn thaùp tuøng Sö ra coång vaø noùi: "Trong moät ñuoåi vò Taêng ra ngoaøi—The monastery rules caâu, laøm sao oâng dieãn taû caùi maø oâng ñang at Mt. Tung required a newly arrived monk to laøm?" Sö Kieàn noùi: "Töøng böôùc ñi trong hoàng first make three trips hauling firewood before traàn, moät thaân khoâng boùng maø toûa khaép." entering the hall. Once, a monk was unwilling Ñoäng Sôn im laëng moät hoài laâu. Sö Kieàn noùi: to do this and asked Shi-qian, "Not asking "Taïi sao Hoøa Thöôïng khoâng nhanh noùi?" about inside three trips, I ask what about Ñoäng Sôn noùi: "Caùi gì laøm cho oâng voäi vaõ outside three trips?" Shi-qian said, "Iron theá?" Sö Kieàn noùi: "Xin loãi Hoøa Thöôïng." Wheel Emperor issues a decree at the center Ñoaïn töø giaõ Ñoäng Sôn maø ra ñi—When Shi- of the universe." The monk was silent. Shi- qian prepared to leave Mt. Tung. Tung-shan qian then drove him away with blows. asked, "Where are you going?" Shi-qian said, Moät vò Taêng hoûi: "Laâu laém roài con bò beänh "The golden wheel is not concealed in every khoå laïi duøng ñoäc döôïc. Xin Hoøa Thöôïng trò realm the red dust is cut off." Tung-shan said, duøm." Sö Kieàn noùi: "Vaøng roøng thoït vaøo naõo. "The great good is entrusted to you." Shi-qian Haõy röôùi ñeà hoà leân ñaàu oâng ñi." Vò Taêng laïi thanked Tung-shan and began to leave. Tung- noùi: "Caûm taï ôn thaày chöõa trò." Sö Kieàn lieàn shan accompanied him to the gate and said, ñaùnh vò Taêng—A monk asked, "For a long "In a phrase, how would you describe what time I've been miserably ill, and I took you're doing?" Shi-qian replied, "Step by step poisonous medicine. Please cure me." Shi- walking on red dust, a shadowless, pervasive qian said, "Gold! Poke it into your brain! Pour body." Tung-shan was silent for a long while. the rich liquor on the top of your head." The Shi-qian said, "Why doesn't the master speak monk said, "Thank you for this cure."

Shi-qian more quickly?" Tung-shan said, "What makes then hit the monk.

Sö Kieàn thöôïng ñöôøng vaø noùi vôùi chuùng raèng: obscure and mysterious. Through exhaustive "Yeáu nghóa giaùo thuyeát cuûa toå sö ñang thi merit they have transmitted it. Without haønh ngay ñaây. Phaùp leänh roõ raøng. Laïi coù vieäc careful investigation it is most difficult to gì hay sao?" Moät vò Taêng hoûi: "Chaùnh phaùp realize. You must practice apart from mind, nhaõn taïng, Toå Toå ñoàng aán. Xin hoûi Hoøa intention, or consciousness. If you leave the Thöôïng giao phoù laïi cho ai?" Sö Kieàn noùi: path of studying 'sacred' and 'mundane,' then "Maàm sanh linh coù choã. Ñaïi ngoä khoâng coù you are upholding it. If you do not practice sö."—Shi-qian entered the hall and said, "The thus, then you can't be considered my essential teaching of the ancestors is disciples." proceeding right now. The Dharma is Moät vò Taêng hoûi Thieàn sö Sö Kieàn: "Khi moät apparent. What other matter is there?" A ñeä töû coá tröïc tieáp ñi ñeán ñoù thì sao?" Sö Kieàn monk asked, "The Treasury of the True noùi: "Treân ñöôøng coù moät con raén ñoäc. Laõo Dharma Eye has been passed down from Taêng khuyeân oâng khoâng neân ñoái ñaàu vôùi noù." ancestor to ancestor. Is there anyone to whom Vò Taêng noùi: "Neáu ngöôøi ñeä töû ñoái ñaàu vôùi noù the master can pass it?" Shi-qian said, "There thì sao?" Sö Kieàn noùi: "Khoâng coù ñöôøng ruùt is ground where the numinous sprouts grow. lui." Vò Taêng noùi: "Chæ vaøo luùc nhö vaäy, thì Great awakening has no teacher." laøm gì?" Sö Kieàn noùi: "Ñi!" Vò Taêng noùi: "Ñi Moät vò Taêng hoûi: "Theá naøo laø Ñaïo?" Sö Kieàn ñaâu?" Sö Kieàn noùi: "Moïi nôi oâng nhìn ñeàu laø noùi: "Quay ñaàu laïi vaø nhìn vaøo nuùi ñeå tìm khe ñaày coû." Vò Taêng noùi: "Hoøa Thöôïng cuõng phaûi ôû ñaøng xa." Vò Taêng laïi hoûi: "Theá naøo laø coi chöøng nöõa ñaáy!" Sö Kieàn voã tay vaø noùi: ngöôøi ñaõ thöïc chöùng ñöôïc Ñaïo?" Sö Kieàn noùi: "ÔÛ ñaây laïi coù theâm moät keû ñoäc haïi khaùc "OÂm baêng tuyeát vaøo loøng, ngöôùc ñaàu nhöôùng nöõa."—A monk asked Zen master Shi-qian, maøy cao."—A monk asked Shi-qian, "What is "When a student tries to go there directly, the Way?" Shi-qian said, "Turn your head and what then?" Shi-qian said, "There is a deadly look at that distant mountain ravine." The snake in the road. I urge you to not confront monk then asked, "What is a person who has it." The monk said, "If the student confronts it, realized the Way?" Shi-qian said, "Embracing then what?" Shi-qian said, "He loses his the ice and snow, head and eybrows held innermost self." The monk said, "What if he high." doesn't confront it?" Shi-qian said, "There's no Moät vò Taêng hoûi: "Ñöôøng reõ ñöôøng uoán. Coøn place to retreat." The monk said, "Just at such veà ñoán ngoä thì sao?" Sö Kieàn noùi: "Ngoaûnh a time, what then?" Shi-qian said, "Gone!" maët vôùi haït ngoïc ñen döôùi chaân ñeå nhìn tö löï The monk asked, "Gone where?" Shi-qian veà traêng ñaày treân trôøi."—A monk asked, "The said, "Everyplace you look the grass is deep." path diverges and twists. What about sudden The monk said, "You must also watch out, enlightenment?" Shi-qian said, "You face teacher!" Shi-qian clapped his hands and said, away the black jewel beneath your feet "Here's another poisonous one!" toward a sky filled to the moon with anxiety." Sö Lôïi: Teân cuûa moät vò danh Taêng Trung Hoa vaøo Moät hoâm Sö Kieàn thöôïng ñöôøng thò chuùng: thôøi nhaø Ñöôøng

(618-907)—Name of a Chinese "Cöûa cuûa chö Toå thaâm huyeàn. Qua voâ taän famous monk who lived in the T'ang Dynasty in coâng ñöùc caùc ngaøi ñaõ truyeàn noù laïi. Neáu China. khoâng caån thaän xem xeùt thì thaät laø khoù chöùng Sö Ma UÙy: Simhanada (skt)—The sixth ancestor nghieäm ñöôïc. Maáy oâng phaûi tu taäp ngoaøi taâm, of the Sakya family—Toå tieân ñôøi thöù saùu cuûa doøng yù vaø thöùc. Neáu maáy oâng hoïc ñaïo thaùnh phaøm hoï Thích Ca. thì maáy oâng xaùc nhaän ñöôïc noù. Neáu maáy oâng Sö Man Thieàn Sö (1626-1710): Teân cuûa moät vò khoâng tu taäp nhö theá thì khoâng phaûi laø ñeä töû Thieàn sö Nhaät Baûn doøng Laâm Teá vaøo theá kyû thöù cuûa laõo Taêng."—One day, Zen master Shi- XVII. Sö hoaøn thaønh boä Söû Truyeän Thieàn Toâng, qian entered the hall and addressed the goàm 41 quyeån. Noäi dung cuûa boä saùch bao goàm monks, saying, "The gate of the ancestors is 1.247 teân cuûa caùc vò Thieàn sö vaø cö só danh tieáng

cuûa Thieàn toâng Nhaät Baûn—Name of a Japanese ñoäng caùc loaøi thuù. Khi Ñöùc Phaät nhaäp vaøo Tam Zen master, of the Rinzai Sect, in the seventeenth Muoäi naày thì caû ñòa caàu chaán ñoäng, haøo quang century. He completed the great Buddhist work chieáu khaép caùc chuùng sanh trong coõi ñòa nguïc titled "Stories of History of Zen Schools" which khieán hoï ñöôïc giaûi thoaùt maø sanh veà coõi nhaân comprises of 41 volumes. The content of the work Thieân—The joyous samadhi which is likened to includes 1,247 names of famous Japanese Zen the play of the lion with his prey. When the masters and lay-practitioners. Buddha enters this degree of samadhi he causes Sö Ngaïn Thoaïi Nham Thieàn Sö: Jui-yen-Shih- the earth to tremble, and the purgatories to give up yen—See Thoaïi Nham Sö Ngaïn Thieàn Sö. their unmates. Sö Nhan: Shigen (jap)—Shih-Yen—See Thoaïi Sö Töû Giaùc: Buddhasimha (skt)—Teân cuûa moät vò Nham Sö Ngaïn Thieàn Sö. Taêng AÁn Ñoä noåi tieáng, em trai cuûa ngaøi Voâ Sö Nöông: Ni sö—A nun. Tröôùc—Name of an Indian famous monk, who Sö Phuï: Satthu (skt)—Master—Teacher. was Asanga's brother. Sö Thöøa: Thaày truyeàn giaùo phaùp cho ñeä töû—A Sö Töû Giaùc Vöông: Buddhasimha-raja (skt)—Teân master transmits the teaching to his disciples. cuûa moät vò hoaøng töû AÁn Ñoä, em trai vua Tònh Sö Toå: Thaày cuûa thaày ai—The teacher of one’s Phaïn—Name of an Indian prince, Suddhodana's teacher. brother. Sö Toân: Hoïc troø cuûa hoïc troø ai—A disciple of Sö Töû Giaùp: Simhasannaha (skt)—Toå tieân ñôøi thöù someone's disciple. ba cuûa doøng hoï Thích Ca—The third ancestor of Sö Truyeàn: Truyeàn thaúng töø vò thaày—Transmitted the Sakya family. directly from the teacher. Sö Töû Giaùp Töôùng: Goø maù noåi cao nhö hai meùp Sö Tröôûng: Rinpoche (tib)—Elder master. cuûa sö töû—Lion-jawed—See Tam Thaäp Nhò Haûo Sö Tö: Thaày vaø troø trong thieàn laâm —Masters and Töôùng. disciples in Zen monasteries. Sö Töû Giaùp Vöông: Simhahanu (skt)—OÂng noäi Sö Tö Töông Thöøa: Söï truyeàn lôøi phaùp cuûa thaày cuûa Ñöùc Phaät Thích Ca, vò chuùa thaønh Ca Tyø La cho troø—Transmission of the teaching from Veä, cha cuûa Tònh Phaïn Vöông, Hoäc Phaïn Vöông, master to disciple. vaø Cam Loä Phaïn Vöông—The paternal Sö Töû: grandfather of sakyamuni, a king of Kapilavastu, 1) Simha (skt)—Sö töû laø vua cuûa loaøi thuù—Loaøi father of Suddhodana (Suklodana), Dronodana, sö töû trong caùc loaøi 4 chaân, noù khoâng sôï

loaøi and Amrtodana. naøo, maø ngöôïc laïi coù khaû naêng haøng phuïc taát Sö Töû Haåu Töï Taïi Löïc Vöông Phaät: King Lion's caû caùc loaøi—A lion, the king of animals. Roar And Power Of Self-Mastery Buddha. 2) Sö Töû Tyø Kheo: Aryasimha or Simha-bhiksu Sö Töû Hieàn: Haribhadra (skt)—Teân cuûa moät vò (skt)—See Sö Töû Toân Giaû. danh Taêng AÁn Ñoä vaøo theá kyû thöù VIII—Name of Sö Töû AÂm: Simhaghosa (skt)—Sö Töû AÂm Phaät, laø an Indian famous monk who lived in the eighth vò Phaät ôû veà phía ñoâng nam vuõ truï, con trai thöù ba century. cuûa Mahabhijna—Lion's voice, a Buddha south- Sö Töû Hoáng: Simhanada (skt). east of our universe, third son of Mahabhijna. (I) Nghóa cuûa "Sö Töû Hoáng"—The meanings of Sö Töû AÂm Phaät: Simhaghosa-buddha (skt)— "Simhanada": Lion's voice Buddha—See Sö Töû AÂm. 1) Sö Töû Hoáng, thuaät ngöõ chæ söï thuyeát giaûng Sö Töû Boà Ñeà: Simhabodhi (skt)—Shishibodai maïnh meû. Nhö tieáng sö töû roáng laøm taát caû caùc (jap)—See Sö Töû Toân Giaû. loaøi thuù rung sôï, thì tieáng thuyeát giaûng cuûa Sö Töû Boà Taùt: Simha Bodhisattva (skt)—Sinha Ñöùc Phaät quaät ngaõ taát caû caùc toân giaùo khaùc, Bodhisattva—See Sö Töû. haøng phuïc ma quaân, thu phuïc taø thuyeát, vaø Sö Töû Du Hyù Tam Muoäi: Simha-vikridita- chaän ñöùng noåi thoáng khoå treân coõi ñôøi: The samadhi (skt)—Sö Töû Du Hyù Tam Muoäi ñöôïc ví lion's roar, the term designating authoritative vôùi söï vui thuù töï taïi cuûa sö töû giôûn moài laøm chaán or powerful preaching. As the lion's roar makes all the animals tremble, so Buddha's

preaching overthrows all other religions, bodhi-enlightenment, which is able to annihilate subdues devils, conquers heretics, and arrests countless ages of the karma of affliction, just as the misery of life. one drop of lion's milk can disintegrate an ocean 2) Ñöùc Phaät trong ñaïi chuùng noùi ñieàu quyeát ñònh of ordinary milk. maø khoâng sôï haõi: The lion's roar, a term Sö Töû Phaùt: Harikesa (skt)—Yeát Lyù Ly Xaù—Teân designating authoritative or powerful cuûa moät vò sö AÁn Ñoä—Name of an Indian monk. preaching. Sö Töû Phaït Y Tö Na Phaït: Srivaisnava (skt)— 3) Sö Ma UÙy: Toå tieân ñôøi thöù saùu cuûa doøng hoï Teân cuûa moät toâng phaùi Phaät giaùo thôøi nguyeân sô— Thích Ca—The sixth ancestor of the Sakya Name of a Buddhist branch at the time of primal family. Buddhism. (II) Taùc duïng cuûa cuûa tieáng sö töû hoáng so vôùi Sö Töû Phaán Chaán Tam Muoäi: See Sö Töû Phaán tieáng Phaùp aâm cuûa Ñöùc Phaät —Functions of a Taán Tam Muoäi. lion's roar in comparison with the Buddha's Sö Töû Phaán Taán: Khí theá cuûa con sö töû duõng teaching: maõnh ñöôïc duøng ñeå ví vôùi söï uy maõnh cuûa chö (A) Sö Töû Hoáng coù boán taùc duïng: Thöù nhaát laø laøm Phaät—The lion aroused to anger, i.e. the Buddha's cho caân naõo cuûa caùc gioáng thuù teâ lieät. Thöù nhì power of arousing awe. laø haøng phuïc loaøi voi. Thöù ba laø laøm cho chim Sö Töû Phaán Taán Tam Muoäi: Simha-vijrabhit- sa. Thöù tö laø laøm cho caù laën—A lion's roar samadhi (skt)—Tam muoäi coù khí theá cuûa con sö töû has four functions: First, a lion'' roar makes duõng maõnh ñöôïc duøng ñeå ví vôùi söï uy maõnh cuûa all animals tremble. Second, a lion's roar chö Phaät—Samadhi that has the power as strong subdues elephants. Third, a lion's roar arrests as the lion aroused to anger, i.e. the Buddha's

birds in their flight. Fourth, a lion's roar power of arousing awe. makes fishes sunk deeply in the water. Sö Töû Phaät: Simha-buddha (skt)—Lion Buddha— (B) Tieáng Phaät vaø Boà Taùt thuyeát phaùp cuõng coù Ñöùc Phaät cuõng gioáng nhö loaøi sö töû vì ñöùc voâ uùy boán taùc duïng: Thöù nhaát laø ñaùnh ñoå moïi giaùo cuûa Ngaøi—The Buddha, likened to the lion, king thuyeát khaùc. Thöù nhì laø haøng phuïc thieân ma. of animals, in respect of his fearlessness. Thöù ba laø ñaùnh baït taø ñaïo. Thöù tö laø thaâu phuïc Sö Töû Quang: Simhaprabha (skt)—Simharasmi vaø ñoaïn dieät moïi phieàn naõo—Buddha's or (skt)—Theo Eitel trong Trung Anh Phaät Hoïc Töø Bodhisattva's preaching also has four Ñieån, Sö Töû Quang laø moät ngöôøi choáng ñoái tröôøng functions: First, overthrows all other religions phaùi Du Giaø, soáng vaøo khoaûng naêm 630 sau Taây or religious theories. Second, subdues devils. Lòch—According to Eitel in The Dictionary of Third, conquers heretics. Fourth, arrest the Chinese-English Budhist Terms, Simharasmi was misery of life. a learned opponent of the Ygacara school who Sö Töû Hoáng Boà Taùt: Simhanadanadin (skt)— lived about 630 A.D. Lion's roar Bodhisattva (the Bodhisattva of the Sö Töû Quoác: Simhala (skt)—Ceylon—Taêng Giaø Lion's Roar)—See Sö Töû Hoáng. La—Chaáp Sö Töû Quoác—Tích Lan, moät vöông Sö Töû Hoáng Kinh: See Kinh Thaéng Man. quoác noåi tieáng ñöôïc thaønh laäp bôûi moät thöông gia Sö Töû Khaûi: Harivarman (skt)—Cha ñeû cuûa teân Sö Töû, tröôùc laø thöông gia, sau haøng phuïc ma thuyeát Thaønh Thöïc Luaän—To whom the quyû maø laäp quoác vaø laøm vua taïi ñaûo quoác naày — Satyasiddhi sastra is ascribed—See Ha Ly Baït Ceylon, the kingdom reputed to be founded by Ma. Simha, first an Indian merchant, later king of the Sö Töû Nhaãn: Ksanti-simha (skt)—Name of a country, who overcame the demons of Ceylon and monk. conquered the island. Sö Töû Nhi: Lion cub—See Coâng AÙn Sö Töû Nhi. Sö Töû Quoác Ñaûo: See Sö Töû Quoác. Sö Töû Nhuû: Söõa sö töû, gioáng nhö söï giaùc ngoä boà Sö Töû Saøng: Simhasana (skt)—See Sö Töû Toøa. ñeà, coù khaû naêng trieät tieâu nghieäp cuûa vaïn öùc kieáp, Sö Töû Thaân Trung Truøng: Dead lion is chæ caàn moät gioït söõa sö töû coù theå laøm maát heát muøi destroyed by worms produced within itself— vò cuûa taát caû caùc loaïi söõa khaùc—Lion's milk, like Truøng trong thaân sö töû. Khoâng moät loaøi naøo coù theå

aên thaây con sö töû, maø chæ coù nhöõng con truøng beân is one of the six kinds of contemplation or six trong môùi aên chính noù; cuõng nhö Phaät phaùp, khoâng kinds of Kuan-Yin—See Luïc Quaùn Phaùp. moät giaùo phaùp naøo coù theå tieâu dieät ñöôïc, maø chæ Sö Töû Voâ UÙy Quan AÂm: Hayagriva (skt)—A Da nhöõng aùc Taêng môùi coù khaû naêng laøm haïi giaùo phaùp Caùt Lôïi Baø—See Maõ Ñaàu Quan AÂm. maø thoâi (trong Kinh Dieäu Phaùp Lieân Hoa, Phaät Sö Töû Vöông: Ví chö Phaät vaø chö Boà Taùt laø vua baûo A Nan: "Naøy oâng A Nan, ví nhö con sö töû trong loaøi (vì ñöùc voâ uùy)—The lion king Buddhas meänh tuyeät thaân cheát, taát caû chuùng sanh khoâng ai or Bodhisattvas for their fearlessness. daùm aên thòt con sö töû aáy, maø töï thaân noù sinh ra doøi Sö Töû Vöông Quang Minh Thaàn: Lion King boï ñeå aên thòt töï noù. Naøy oâng A Nan, Phaät phaùp cuûa Light Deity (Spirit). ta khoâng coù caùi gì khaùc coù theå haïi ñöôïc, chæ coù boïn Sö Töû YÙ Boà Taùt: Simhamati

(skt)—Teân cuûa moät aùc Tyø Kheo trong ñaïo phaùp cuûa ta môùi coù theå phaù vò Boà Taùt—Name of a Bodhisattva. hoaïi maø thoâi.")—Just as no animal eats a dead Sö Töôïng: Ngöôøi thaày xuaát chuùng—An lion, but it is destroyed by worms produced within outstanding master. itself, so no outside force can destroy Buddhism, Sö Uaån (?-973): Teân cuûa moät vò danh Taêng Trung only evil monks within it can destroy it. Hoa vaøo thôøi Nguõ Ñaïi (907-960)—Name of a Sö Töû Toøa: Simhasana (skt)—Lion throne—Theo Chinese famous monk who lived in the Wu-tai Trí Ñoä Luaän, Phaät laø sö töû trong loaøi ngöôøi. Baát kyø Dynasty in China. choã naøo Phaät ngoài, duø ñoù laø goùc phoá, hay nôi troáng Sö Vuõ: See Haï Laïp. traûi, choã ñoù ñöôïc goïi laø "Toøa Sö Töû."—According Söù Ñoà: Apostle. to the Maha-Prajnaparamita sastra, a lion throne, Söù Giaû: Ceti (skt)—Messenger—Men of noble or couch. A Buddha throne, or seat; wherever the countenance—Thaäp maïn söù coù theå sai khieán hay Buddha sits, even the corners of the town, the bare aûnh höôûng thaân taâm con ngöôøi, bao goàm caû nguõ ground; a royal throne. ñoän söû vaø nguõ lôïi söû—The messenger, or lictor of Sö Töû Toân Giaû: Aryasimha or Simha-bhiksu pride. Ten messengers that affect the mind, (skt)—Sö Töû Tyø Kheo—Aryasimha or Bhikshu including five envoys of stupidity and five Simha—Vò toå thöù 24 cuûa Thieàn toâng AÁn Ñoä. Sanh wholesome deeds—See Thaäp Phieàn Naõo and ra trong moät gia ñình Baø-la-moân ôû Trung AÁn. OÂng Thaäp Kieát Söû. laø ngöôøi ñaõ truyeàn baù Phaät giaùo veà phía Baéc AÁn Söù Giaû Nhö Lai: A messenger of the Tathagata. Ñoä. Ngöôøi ta keå raèng oâng ñaõ bò vua xöù Kashmira Söû: Klesa (skt)—"Kieát Söû" laø teân khaùc cuûa phieàn haønh quyeát—The 24 patriarch of India Zen naõo hay nhöõng lo aâu theá gian, daãn ñeán luaân hoài Buddhism. He was born into a Brahmin family in sanh töû. Chuùng laø nhöõng trôû ngaïi nhö ham muoán, Central India. He spreaded the Buddha's thuø gheùt, cao ngaïo, nghi ngôø, taø kieán, vaân vaân, daãn Teachings in the Northern India. It is said that he ñeán nhöõng haäu quaû khoå ñau trong töông lai taùi was executed by the king of Kashmira. sanh, vì chuùng laø nhöõng söù giaû bò nghieäp löïc sai Sö Töû Truï: Harivarman (skt)—Sö Töû Khaûi—See khieán—Affliction, distress, worldly cares, Ha Ly Baït Ma. vexations, and as consequent reincarnation. They Sö Töû Töôùng: Simhadhvaja (skt)—Teân vò Phaät ôû are such troubles as desire, hate, stupor, pride, veà phía ñoâng nam cuûa vuõ truï, con trai thöù tö cuûa doubt, erroneous views, etc., leading to painful Mahabhijna—A Buddha south-east of our results in future rebirths, for they are karma- universe, fourth son of Mahabhijna. messengers executing its purpose—See Thaäp Kieát Sö Töû Tyø Kheo: Aryasimha or Simha-bhiksu Söû. (skt)—See Sö Töû Toân Giaû. Söû Ñaéc Voâ Vò Chaân Nhaân: Shitoku Mu-i Shinjin Sö Töû ÖÙc Vöông: King of Mahoraga of Lion (jap)—To cause to attain "True man of no rank"— Guts—Moät trong möôøi Ma Haàu La Giaø Vöông. Khieán cho ñaéc ñöôïc voâ vò chaân nhaân—See Voâ Vò Sö Töû Voâ UÙy: Contemplation of lion-courage— Chaân Nhaân. Theo tröôøng phaùi Thieân Thai, ñaây laø moät trong saùu Söû Lôïi Na Caùch Laïp: Srinagara (skt)—Sirinagara quaùn phaùp—According to the T'ien-T'ai Sect, this (p)—Teân cuûa thuû phuû cuûa vöông quoác coå Keá Taân, baây giôø laø Kashmir, naèm veà phía taây baéc AÁn Ñoä —

Name of the capital of an ancient Kashmir Kinh, Nhaät Baûn. OÂng tinh thoâng caùc ngoân ngöõ kingdom, situated in the north-east of India—See Nhaät, Hoa, vaø Anh. Sau naêm 1918, oâng boû heát thì Ca Thaáp Ba. giôø nghieân cöùu Phaät giaùo. Töø naêm 1918 ñeán naêm Söû Lôïi Phaït Y Tö Na Phaït Phaùi: Srivaisnava 1925, oâng ñaõ phieân dòch nhöõng boä Phaät Giaùo Tieåu (skt)—Sö Töû Phaït Y Tö Na Phaït—Teân cuûa moät Thöøa, Nhaân Minh Nhaäp Chaùnh Lyù Luaän Giaûng toâng phaùi Phaät giaùo thôøi nguyeân sô—Name of a Nghóa, Trung Hoa Phaät Giaùo Söû, Trieát Hoïc Saùu Buddhist branch at the time of primal Buddhism. Phaùi Taïi AÁn Ñoä, vaø Trung Hoa Phaät Giaùo. OÂng Söû Man Nhó Thaùp Phaùi: Smartha (skt)—A branch cuõng laø taùc giaû cuûa boä saùch nhan ñeà Ñaïi Thöøa of Hinduism in the fourth century B.C—Moät chi Khôûi Tín Luaän Giaûng Nghóa—Name of a Chinese phaùi AÁn giaùo vaøo theá kyû thöù tö tröôùc taây lòch. famous Buddhist scholar in the twentieth century. Söû Maät Tö (1848-1920): Teân cuûa moät vò hoïc giaû He graduated from Empire University in Tokyo, Phaät giaùo ngöôøi Anh vaøo theá kyû thöù XIX. OÂng Japan. He was fluent in Japanese, Chinese, and coáng hieán gaàn nhö caû ñôøi mình ñeå nghieân cöùu veà English. After 1918, he spent all his time to study Phaät giaùo vaø ngoân ngöõ AÁn Ñoä, ñaëc bieät laø tieáng Buddhism. He translated the following books: the Baéc Phaïn. Tröôùc naêm 1871, oâng töøng laø giaûng sö Hinayana Buddhism, the An Interpretation of the tröôøng ñaïi hoïc Oxford ôû Luaân Ñoân. Töø naêm 1871 Nyayadva-rataraka, History of Chinese Buddism, ñeán 1900, oâng laøm quan chöùc cao caáp cho chính the Philosohy of the Six Schools in India. He was quyeàn thuoäc ñòa Anh ôû AÁn Ñoä. OÂng laø taùc giaû cuûa also the author of a book titled "An Interpretation nhöõng taäp saùch: 1) A Duïc Vöông, 1901. 2) Lòch Söû of Commentary on the Awakening of Mahayana Sô Thôøi AÁn Ñoä. 3) Lòch Söû Myõ Thuaät AÁn Ñoä vaø Faith". Tích Lan. 4) Oxford Lòch Söû AÁn Ñoä, 1920—Name Söû Thaûn Nhaân (1862-1943): Stein, Sr. Mark of a British famous Buddhist scholar in the Aurel—Teân cuûa moät vò hoïc giaû Phaät giaùo ngöôøi nineteenth century. He contributed most of his life Anh vaøo theá kyû thöù XX. OÂng coáng hieán gaàn nhö caû in studying Buddhism and Indian Language, ñôøi mình ñeå nghieân cöùu veà Phaät giaùo vaø ngoân ngöõ especially the Sanskrit language. Before 1871, he AÁn Ñoä, ñaëc bieät laø tieáng Baéc Phaïn. Sau naêm 1899, was a professor at Oxford University in London. oâng boû nhieàu thì giôø ra ñi thaùm hieåm caùc vuøng Taây From 1871 to 1900, he held a high official post in Baéc AÁn Ñoä. OÂng laø taùc giaû cuûa nhöõng boä saùch: the British Colonial Government in India. He was Nieân Ñaïi Caùc Doøng Vua ôû Kashmir, 3 quyeån, the author of several books: 1) Asoka, 1901. 2) 1900; Pheá Tích Vuøi Trong Caùt cuûa vuøng Khotan, The Early History of India, 1904. 3) The History 1903; Pheá Tích Sa Maïc Kathay, 2 quyeån, 1912, of Fine Arts in India and Ceylon, 1910. 4) The Vaïn Phaät, 3 quyeån, 1922; Treân Con Ñöôøng Ñi Ñeán Oxford History of India, 1920. AÁn Haø cuûa Alexander, 1929; Treân Con Ñöôøng Coå Söû Muïc Nhó Ñeä Caäp Nhieáp Na Khaéc Nhó Ñeä: Cuûa Mieàn Taây Xöù Ba Tö, 1940—Name of a Smrtijanakirti—Teân cuûa moät vò danh Taêng AÁn Ñoä British famous Buddhist scholar in the twentieth vaøo theá kyû thöù XI—Name of an Indian famous century. He

contributed most of his life in studying monk who lived in the eleventh century. Buddhism and Indian Language, especially the Söï Quaùn Lyù Quaùn: Söï quaùn laø quaùn töôûng veà Sanskrit language. After 1899, he spent a lot of his hình töôùng beân ngoaøi hay söï quaùn ñeàu do nhaân time to travel and explore the Northwest regions duyeân maø sanh dieät; Trong khi lyù quaùn laø quaùn of India. He was author of the following books: thöïc taùnh cuûa vaïn phaùp hay quaùn taùnh khoâng hay Chronicle of Kings of Kashmir, 3 volumes, 1900; söï taäp trung tö töôûng vaøo chaân lyù—Concentration Sandburied Ruins of Khotan, 1903; Ruins of on phenomena means contemplation (meditation) Desert Kathay, 2 volumes, 1912; The Thousand on the external forms or the phenomenal; while Buddhas, 3 volumes, 1922; On Alexander Track to the concentration of the mind upon reality means the Indus, 1929; and On Old Routes of Western meditation on the real or underlying nature. Iran, 1940. Söû Tích Xöôùc (1876-1925): Teân cuûa moät vò hoïc Söï: Artha (skt)—Action—Practice—"Söï" hay caùc giaû Phaät giaùo noåi tieáng cuûa Trung Hoa vaøo theá kyû phaùp höõu vi do nhaân duyeân sanh ra, ñoái laïi vôùi XX. OÂng toát nghieäp Ñaïi Hoïc Ñeá Quoác ôû Ñoâng "Lyù" hay caùc phaùp voâ vi xa lìa khoûi moïi nhaân

duyeân sanh ra. "Thöïc haønh" ñoái laïi vôùi "Lyù Söï Ñoàng Nhaát Teä Haïi: Bad sameness—See Aku- thuyeát". Söï coù nghóa laø söï vieäc, laø côù söï xaõy ra, Byodo. hay laø moät vaät hieän höõu, nhöng nghóa thoâng Söï Giaûi Thoaùt: Vimutti-kkhanda (p)— thöôøng vaãn laø "söï vieäc." Phaät töû khoâng tin töôûng Emancipation from attaching to phenomena. vaøo thöïc taïi cuûa nhöõng hieän höõu caù nhaân vì kinh Söï Giaùo: Giaùo lyù noùi veà hieän töôïng—Teaching nghieäm cho bieát khoâng coù gì toàn taïi ñöôïc duø chæ dealing with phenomena—Ñaëc tính Tam Taïng trong choác laùt. Taát caû ñeàu bieán ñoåi, laàn hoài, chaàm Kinh Ñieån ñöôïc neâu ra bôûi toâng Thieân Thai Bieät chaäm, neân laâu ngaøy chaày thaùng ta môùi nhaän ra. Giaùo vaø Tieåu Thöøa Giaùo Giôùi: The Caûm giaùc cuûa ta gaén lieàn vôùi yù nieäm thôøi gian vaø characterization by T'ien-T'ai of the Tripitaka or ño baèng khoâng gian, cho neân moïi söï vieäc tieáp noái Hinayana teaching as: dieãn ra trong thôøi gian ñeàu chuyeån thaønh moät 1) Giôùi Noäi Söï Giaùo: Giaùo thuyeát veà hieän töôïng chuoãi thöïc taïi caù bieät trong khoâng gian— beân trong tam giôùi (Duïc, saéc, vaø Voâ Saéc): Phenomena in contrast with Noumena. "Practice" Teaching dealing with phenomena inside or or the thing, affair, matter, in contrast with inferior within the three realms of desire, "Theory" or the underlying principle. Vatsu means form, and formlessness. "a matter," "an event," or "a happening," or "an 2) Giôùi Ngoaïi Söï Giaùo: Giaùo thuyeát veà hieän existing thing." However, its general meaning is töôïng sieâu vieät beân ngoaøi Tam Giôùi— "an event." Buddhists do not believe in the reality Teaching dealing with outside or superior to of an individual existence, for there is nothing in those realms; the one deals with the activities our world of experience that keeps its identity of time and sense, the other transcended these even for a moment; it is subject to constant but was still involved in the transcient. change. The changes are, however, Söï Hieän Dieän Nhö Thò: Genjo-koan (jap)—Töø imperceptively gradual as far as our human senses ngöõ Nhaät Baûn duøng ñeå chæ "Söï hieän dieän nhö thò are

concerned, and are not noticed until they pass cuûa söï vaät," moät taùc phaåm cuûa Thieàn Sö Ñaïo through certain stages of modification. Human Nguyeân, moät phaàn cuûa taùc phaåm vó ñaïi cuûa oâng sensibility is bound up with the notion of time- "Shobo-Genzo" taäp trung veà söï lieân heä giöõa thieàn divisions; it translates time into space; a taäp vaø giaùc ngoä. Kyõ thuaät ñöôïc ngaøi Ñaïo Nguyeân succession of events is converted into a spatial bieän hoä cho pheùp vaïn höõu töï chuùng hieån hieän maø system of individual realities. khoâng coù lieân heä gì ñeán söï ñònh giaù hay phaân Söï Baùo ÖÙng: Retribution. loaïi—A Japanese term for "Presence of Things as Söï Chaám Döùt Sanh Töû: Bhavanirodha (skt)— They Are," a work by Dogen Zenji (1200-1253), a Extinction of life-death cycle. portion of his monumental Shobo-Genzo which Söï Chöôùng: Phenomenal hindrances—Chöôùng focuses on the relation between formal meditation ngaïi cuûa tham duïc, ñoái laïi vôùi lyù chöôùng. Nhöõng practice (Zazen) and awakening. The technique chöôùng ngaïi (coù theå nhaän thöùc ñöôïc baèng giaùc advocated by Dogen involves allowing quan) laøm caûn trôû haønh giaû ñi vaøo Nieát Baøn nhö phenomena to manifest themselves without ham muoán, duïc voïng, vaân vaân—Hindrances of becoming involved evaluation or categorization. passions to entry into nirvana such as desires, in Söï Hoûa: Söï hoûa ñoái laïi vôùi "taùnh hoûa."— contrast with noumenal hindrances (lyù chöôùn g). Phenomenal fire, in contrast with natural fire (taùnh Hindrances that prevent cultivators from entrying hoûa). into Nirvana, such as desire, lust, etc. Söï Hoûa Baø La Moân: Aggikabrahmana (skt)—Baø Söï Cöùu Caùnh: Caùi chuû yeáu trong hieän töôïng— La Moân thôø Thaàn Löûa—A Brahman who practices Ultimate in phenomena. fire-worship. Söï Ñoä: Cöùu ñoä baèng caùch haønh trì nguõ giôùi hay Söï Hoûa Loa Phaùi: Aggikajatita (skt)—Teân cuûa thaäp thieän (söï tu phöôùc laø vieäc thieän)—Salvation moät toâng phaùi Baø La Moân thôø Thaàn Löûa—Name by observing the five commandments, the ten of a Brahman Sect whose followers practices fire- good deeds, etc. worship.

Söï Hoaëc: AÛo giaùc khôûi leân trong tu taäp—Illusions seventh is the thought-center of self- arising in practice. consciousness (citta). By nature all of these Söï Khaúng Ñònh Cao Hôn: A higher affirmation— consciousnesses are dependent on something See Khaúng Ñònh Cao Hôn. else, i.e., cause (paratantra-laksana), but they Söï Khaån Yeáu Luùc Laâm Chung: The critical are not mere imagination (parikalpita- importance of the moment of death. laksana). The assumption of the separate Söï Kieän: Vatthu (p)—Vastu (skt)—Fact—Caùi coù reality of the eight consciousnesses is thaät, chöù khoâng phaûi caùi ñöôïc tin laø coù —That Dharmapala's special tenet and nowhere else which is real, not necessarily what is believed. in Buddhism can it be seen, not even in Söï Luaän: Discussion of phenomena—Baøn veà söï Hinayana (see Boán Phaàn Cuûa Thöùc, vaø Tam sai bieät cuûa söï töôùng (hieän töôïng hay söï thöïc Caûnh). haønh) thì goïi laø "Söï Luaän," ñoái laïi vôùi "Lyù Luaän" 2) Taâm sôû phaùp: Caùc phaùp töông öùng vôùi taùm hay baøn veà chaân lyù tuyeät ñoái —Discussion of thöùc maø khôûi leân—Mental conditions or phenomena in contrast with discussion of activities. noumena or absolute truth. 3) Saéc phaùp: Caùc phaùp do taâm phaùp vaø

taâm sôû Söï Löôøi Bieáng Hoân Traàm: Lazy and lethargic phaùp bieán ra—The actual states or categories manner. as conceived. Söï Löôïng Tuïc Ñeá Trí: Haäu ñaéc trí—Phaân bieät 4) Baát töông öng phaùp: Nhöõng phaùp giaû laäp— trí—Tuïc trí—See Nhö Löôïng Trí. Hypothetic categories. Söï Lyù: 1) Thöïc haønh vaø lyù thuyeát: Practice and 5) Voâ vi phaùp: Thöïc tính tónh laëng cuûa chö theory; 2) Phaùp höõu vi hay hieän töôïng do nhaân phaùp—The state of rest, or the inactive duyeân sanh ra vaø phaùp voâ vi khoâng do nhaân duyeân principle pervading all things. sanh ra, tuyeät ñoái, khoâng thay ñoåi vì noù laø chôn Söï Lyù Tam Thieân: Ba ngaøn söï taïo vaø ba ngaøn söï nhö baát bieán: Phenomenon and noumenon, activity lyù ñöôïc toâng Thieân Thai duøng ñeán —The three and principle or the absolute; phenomena ever thousand phenomenal activities and three change, the underlying principle, being absolute, thousand principles, a term of the T'ien-T'ai Sect. neither change nor acts, it is the bhutatathata. Söï Lyù Vieân Dung: Unity of phenomena with Söï Lyù Nguõ Phaùp: Theo Phaùp Töôùng Toâng, heát noumena—See Lyù Söï Vieân Dung. thaûy söï lyù cuûa phaùp ñöôïc chia laøm naêm loaïi — Söï Lyù Voâ Ngaïi Phaùp Giôùi: Voâ vi laãn höõu vi, moät According to the Dharmalaksana School, there are trong töù phaùp giôùi—Interdependent or Interactive, five categories into which things and their one of the four realms—See Töù Phaùp principles are divided: Giôùi. 1) Taâm phaùp: Töï töôùng cuûa thöùc—Mind—Taùm Söï Lyù Voâ Ngaïi Phaùp Giôùi: taâm phaùp bieät laäp nhau. Naêm thöùc ñaàu laäp Söï Maät: Bí maät cuûa thaân khaåu yù cuûa Ñöùc Nhö thaønh nhaän thöùc giaùc quan, thöù saùu laø yù thöùc Lai—Esoteric acts of a Tathagata. (mano-vijnana), thöù baûy laø maït na thöùc Söï Maät Lyù Maät: Bí maät cuûa thaân khaåu yù cuûa Ñöùc (manas) vaø thöù taùm laø A Laïi Da thöùc (citta). Nhö Lai vaø nhöõng lôøi daïy bí maät maø chæ coù moät Theo töï taùnh, taát caû caùc thöùc naày leä thuoäc vaøo vaøi vò ñaëc bieät môùi hieåu ñöôïc—Esoteric acts of a moät phaùp khaùc, töùc laø y tha khôûi töôùng Tathagata and esoteric teaching, only understood (paratantra-laksana) nhöng chuùng khoâng phaûi by special members of the assembly. chæ laø töôûng töôïng (parikalpitalaksana). Giaû Söï Naêng Thuû: Chaáp vaøo vieäc laøm—Grasping to thuyeát veà thöïc taïi bieät laäp cuûa 8 thöùc naày laø lyù affairs. thuyeát rieâng cuûa Hoä Phaùp vaø khoâng theå tìm Söï Nghieäp Nghieân Cöùu: Ganthadhura (skt)— thaáy ôû ñaâu khaùc trong Phaät giaùo, ngay caû Career of study. trong Tieåu Thöøa—Eight consciousnesses Söï Nghieäp Theá Gian: Worldly careers or (mind) are all separate. The first five undertakings—Ngöôøi tu neân luoân nhôù raèng söï constitute sense-consciousness (Vijnana), the nghieäp theá gian nhö giaùc chieâm bao, nhö troø huyeãn sixth is the sense-center (mano-vijnana), the hoùa, nhö boït boùng, nhö tieáng vang, chæ thoaùng

choác roài tan bieán, khoâng coù lôïi gì cho coâng cuoäc tu theá giôùi cuûa thöïc taïi, theá giôùi hieän töôïng, hay theá haønh giaûi thoaùt—Cultivators should always giôùi hieän töôïng, caùc phaùp saéc vaø taâm cuûa chuùng remember that the worldly affairs are like a sanh. Söï phaùp giôùi bieåu hieän cho giaùo lyù duy thöïc dream, an illusion, a bubble, an echo, existing for cuûa Tieåu Thöøa—World of actual life, or the real but a moment before returning to the void; they world. The phenomenal world or

phenomenal offer no real benefit to our cultivation for existence, one of the four dharma-realms. This is liberation. the idea of looking at the Dharmadhatu as a world Söï Nghieäp Toái Thaéng: Perfect in constant of individual objects, in which case the term performance. “dhatu” means “something separated.” This is the Söï Nhaát Taâm: One Mind at the Phenomenal world of reality, the factual, practical world, or the Level—One-pointedness of mind at the level of phenomenal realm, phenomenal world. The realm phenomena—Khi haønh giaû chuyeân taâm chuù yù treân of events (specifics). It represents the Realistic saùu chöõ hoàng danh, laâu ngaøy taát caû taïp nieäm ñeàu Doctrine of Hinayana—See Töù Phaùp Giôùi. döùt baët, luùc naèm ngoài ñi ñöùng duy chæ coù moät caâu Söï Phaùp Thaân: Phenomenal dharmakaya—Phaät nieäm Phaät hieän tieàn, goïi laø caûnh giôùi Söï Nhöùt taùnh thöïc haønh (hieän töôïng Phaùp thaân ñeå tu taäp Taâm. Ñaây laø ñònh caûnh cuûa ngöôøi tu Tònh Ñoä, cuõng Giôùi Ñònh Tueä), ñoái laïi vôùi Phaät taùnh trong lyù ngang haøng vôùi söï nhaäp ñònh cuûa caùc baäc tu thieàn. thuyeát, hay chaân lyù, hay “Lyù Phaùp Thaân.”—The Vôùi thuyeát Söï Lyù Nhöùt Taâm, Ngaãu Ích ñaïi sö ñaõ Buddha-nature in practice, in contrast with the giaûn bieät töôøng taän. Ngaøi baûo: “Khoâng luaän söï trì Buddha-nature in principle or essence, or the truth hay lyù trì; nieäm ñeán haøng phuïc phieàn naõo, kieán itself (Lyù phaùp thaân). hoaëc, tö hoaëc khoâng khôûi hieän, laø caûnh giôùi söï Söï Phaùt Trieån Cuûa Taâm Thöùc: Mental nhöùt taâm—When the practitioner gives undivided Development—Thieàn khoâng khuyeán khích haønh attention to the sacred name of Amitabha Buddha, giaû lieân heä tôùi vieäc thôø cuùng hay caàu nguyeän moät all sundry thoughts are, in time, eliminated. ñaáng sieâu nhieân naøo, maø laø nhìn thaúng vaøo chaân Whether he is reclining or sitting, walking or tính cuûa mình ñeå thaáy raèng chaân tính ñoù cuõng standing, only the sacred name appears before chính laø Phaät tính. Muoán ñeán ñöôïc söï nhaän thöùc him. At that point, he has reached the realm of naày, chuùng ta phaûi tu taäp, chuùng ta phaûi thöïc haønh. one-pointedness of mind at the level of Laøm sao chuùng ta coù theå khaùm phaù ñöôïc chaân taùnh phenomena. This is the concentration realm of the neáu chuùng ta cöù muø quaùng chaáp vaøo kinh saùch maø Pure Land practitioner, equivalent to the level of khoâng chòu töï mình thöïc haønh? Neáu chuùng ta ñi “phenomena-concentration” in Zen. Elder Master ñeán moät trung taâm thieàn vaø hoûi chuyeän vôùi moät vò Ou-I elucidated the question of one-pointedness of thieàn sö, coù khi oâng ta chæ traû lôøi caâu hoûi cuûa mind in the following way: “Regardless of chuùng ta baèng söï im laëng. Ñaây laø söï im laëng cuûa whether we practice recitation at the noumenon or tri thöùc. Ñieàu naày khoâng coù nghóa laø vò thieàn sö phenomena level, if we recite to the point where khoâng bieát caâu traû lôøi, nhöng oâng ta laïi coá cho afflictions are subdued and delusions of views and chuùng ta bieát coù nhöõng thöù khoâng theå giaûi thích delusions of thought no longer arise, this is the ñöôïc baèng lôøi, nhöõng vieäc luoân chìm trong boùng realm of one-pointedness of mind at the level of toái cho tôùi khi chuùng ta khaùm phaù ra baèng chính phenomena. kinh nghieäm cuûa mình. Thieàn quaùn (söï phaùt trieån Söï Phaùp: Individual phenomena—Hieän töôïng caù lieân tuïc cuûa taâm

thöùc veà moät ñoái töôïng naøo ñoù nhaân. trong luùc traàm tö hay thieàn ñònh). Ñaây laø moät trong Söï Phaùp Giôùi: Dharma realm of phenomena— tam vò maø Ñöùc Phaät ñaõ daïy toïa thieàn. Thieàn laø chöõ Factual world—Realm of phenomena—Theá giôùi taét cuûa "Thieàn Na" coù nghóa laø tö duy tónh löï. Ñaây cuûa ñôøi soáng hieän thöïc, hay theá giôùi kieän tính. Söï laø moät trong nhöõng ngheä thuaät daäp taét doøng suy phaùp giôùi hay coõi cuûa caùc hieän töôïng, moät trong töôûng cuûa taâm, ñeå laøm saùng toû taâm tính. Thieàn boán phaùp giôùi. Ñaây laø caùch nhìn phaùp giôùi nhö laø ñöôïc chính thöùc giôùi thieäu vaøo Trung Quoác bôûi Toå moät theá giôùi cuûa nhöõng vaät theå caù bieät, trong ñoù Boà Ñeà Ñaït Ma, daàu tröôùc ñoù ngöôøi Trung Hoa ñaõ chöõ giôùi (dhatu) coù nghóa laø caùi phaân bieät. Ñaây laø bieát ñeán, vaø keùo daøi cho tôùi thôøi kyø cuûa caùc toâng

phaùi Thieân Thai. Theo Kinh Duy Ma Caät, cö só taán, chaùnh nieäm vaø chaùnh ñònh cuõng sinh hoaït vaø Duy Ma Caät ñaõ noùi vôùi oâng Xaù Lôïi Phaát khi oâng naâng ñôõ laãn nhau. Chuùng goàm chöùa söï gom taâm naày ôû trong röøng toïa thieàn yeân laëng döôùi goác caây chaân thaät. Phaûi noùi roõ raèng söï phaùt trieån cuûa taâm nhö sau: "Thöa ngaøi Xaù Lôïi Phaát! Baát taát ngoài an truï ñöôïc daïy trong Phaät giaùo khoâng chæ rieâng söõng ñoù môùi laø ngoài thieàn. Vaû chaêng ngoài thieàn laø Phaät giaùo môùi coù. Töø tröôùc thôøi Ñöùc Phaät caùc ñaïo ôû trong ba coõi maø khoâng hieän thaân yù, môùi laø ngoài só Du Giaø ñaõ coù thöïc haønh nhöõng phaùp moân "thieàn thieàn; khoâng khôûi dieät taän ñònh maø hieän caùc oai ñònh" khaùc nhau, nhö hieän nay hoï vaãn coøn thöïc nghi, môùi laø ngoài thieàn; khoâng rôøi ñaïo phaùp maø haønh. Xöù AÁn Ñoä töø bao giôø vaãn laø moät vuøng ñaát hieän caùc vieäc phaøm phu, môùi laø ngoài thieàn; taâm huyeàn bí, nhöng phaùp haønh Du Giaø ñaõ aùp duïng khoâng truï trong cuõng khoâng ôû ngoaøi môùi laø ngoài nhieàu nhaát ôû AÁn Ñoä chæ ñöa ñeán moät möùc ñoä naøo thieàn; ñoái vôùi caùc kieán chaáp khoâng ñoäng maø tu ba chöù khoâng heà vöôït xa hôn. Thieàn ñònh hay söï phaùt möôi baûy phaåm trôï ñaïo môùi laø ngoài thieàn; khoâng trieån taâm linh, hay quaùn chieáu veà khoå, voâ thöôøng ñoaïn phieàn naõo maø vaøo Nieát Baøn môùi laø ngoài vaø voâ ngaõ. Thieàn ñònh trong caùc tröôøng phaùi Phaät thieàn. Neáu ngoài thieàn nhö theá laø choã Phaät aán khaû giaùo tuy coù khaùc nhau veà hình thöùc vaø phöông (chöùng nhaän) vaäy. Laø Phaät töû, chuùng ta phaûi luoân phaùp, nhöng cuøng coù moät muïc tieâu chung laø laøm thaáy ñöôïc nhö vaäy ñeå töø ñoù coù theå thöôøng xuyeân tinh thaàn taäp trung, thanh thaûn vaø trong suoát nhö thöïc taäp thieàn quaùn haàu thanh tònh thaân taâm. Phaàn moät doøng soâng nöôùc trong maø ngöôøi ta coù theå nhìn haønh thieàn ñöôïc löu truyeàn töø nhöõng kinh ñieån thaáy taän ñaùy, töø ñoù yù thöùc bieát ñöôïc söï theå nghieäm Phaät giaùo Nguyeân Thuûy, caên cöù treân nhöõng veà ngoä, giaûi thoaùt vaø ñaïi giaùc. Ngoaøi ra, coá gaéng phöông phaùp maø chính Ñöùc Phaät ñaõ aùp duïng, phaùp thöïc taäp thieàn ñònh thöôøng xuyeân neáu haønh giaû moân haønh thieàn ñaõ ñöa Ngaøi ñeán giaùc ngoä vaø Nieát chöa nhaäp vaøo chaân lyù thì ít ra cuõng seõ giuùp chuùng Baøn, vaø töø chính kinh nghieäm baûn thaân cuûa Ngaøi ta xa rôøi nhò nguyeân phaân bieät. Thieàn cuõng laø quaù trong söï phaùt trieån taâm linh.

Chöõ “Thieàn” thaät söï trình taäp trung vaø thaám nhaäp nhôø ñoù maø taâm ñöôïc khoâng phaûi laø töø töông ñöông vôùi chöõ “Bhavana” yeân tónh vaø nhaát taâm baát loaïn (qui nhaát), roài ñi ñeán trong ngoân ngöõ Nam Phaïn, maø ñuùng theo nguyeân giaùc ngoä. Thieàn ñònh ñeå chæ nhöõng giaùo lyù thieàn nghóa coù nghóa laø môû mang hay phaùt trieån, trau doài thuoäc veà Phaät giaùo, nhöng aùp duïng ñaëc bieät vaøo hay laøm cho trôû thaønh, laø söï noã löïc xaây döïng taâm Thieàn Toâng. Laø moät toâng phaùi Phaät giaùo Ñaïi vaéng laëng vaø an truï, coù khaû naêng nhaän thöùc roõ Thöøa, Thieàn laø moät toân giaùo thoaùt khoûi giaùo ñieàu raøng baûn chaát thaät söï cuûa taát caû caùc phaùp höõu laäu maø chæ höôùng thaúng ñeán söï töï chöùng ngoä. Tyû nhö vaø chöùng ngoä Nieát Baøn, traïng thaùi taâm laø nh maïnh söï töï chöùng ngoä cuûa Ñöùc Phaät Thích Ca döôùi coäi lyù töôûng. Phaùp moân haønh thieàn maø chính Ñöùc Phaät caây Boà Ñeà sau khi noã löïc tu taäp. Thieàn toâng Vieät ñaõ chöùng nghieäm goàm coù hai phaàn: (1) an truï taâm Nam bao goàm caùc phaùi Laâm Teá, Taøo Ñoäng, vaø laø gom taâm vaøo moät ñieåm, hay thoáng nhaát, taäp Truùc Laâm—Zen does not encourage practitioners trung taâm vaøo moät ñeà muïc, hay nhaát ñieåm taâm; (2) to involve worshipping or praying to some Thieàn minh saùt tueä. Moät trong hai phaàn naøy laø supernatural being, but seeing into our true nature samatha hay taäp trung taâm yù hay truï taâm vaøo moät and realizing that our true nature is Buddha- ñeà muïc vaø khoâng hay bieát gì khaùc ngoaøi ñeà muïc. nature. To arrive at this insight we must cultivate Thieàn taäp baét ñaàu baèng söï an truï taâm. An truï laø ourselves, we must practice. How can we discover traïng thaùi taâm vöõng chaéc, khoâng chao ñoäng hay our true nature if we blindly cling to the scriptures phoùng ñi nôi khaùc. An truï taâm laø gì? Daáu hieäu cuûa and do not practice for ourselves? If we go to a taâm an truï laø nhö theá naøo? Nhu caàu vaø söï phaùt meditation center and speak with a Zen master, trieån taâm an truï nhö theá naøo? Baát cöù söï thoáng nhaát sometimes he may answer our questions with naøo cuûa taâm cuõng laø taâm an truï. Töù nieäm xöù laø daáu silence. This is the silence of knowledge. It does hieäu cuûa taâm an truï. Töù chaùnh caàn laø nhu caàn thieát not mean that the Zen master does not know how cuûa taâm an truï. Baát cöù söï thöïc haønh hay phaùt trieån to answer; rather it means that he is trying to naøo, söï taêng tröôûng naøo cuûa caùc phaùp treân ñeàu laø communicate that there are some things which söï phaùt trieån cuûa taâm an truï. Lôøi daïy naøy chæ moät cannot be explained in words, things which will caùch roõ raøng ba yeáu toá cuûa nhoùm ñònh: chaùnh tinh ever remain in the dark until we discover them

through our own experience. This is one of the focussing the mind on one salutary object to the three flavors taught by the Buddha. To sit in exclusion of all others. Meditation begins with dhyana (abstract meditation, fixed abstraction, concentration. Concentration is a state of contemplation). Its introduction to China is undistractedness. What is concentration? What is attributed to Bodhidharma, though it came earlier, its marks, requisites and development? Whatever and its extension to T’ien-T’ai. According to the is unification of mind, this is concentration; the Vimalakirti Sutra, Vimalakirti reminded Sariputra four setting-up of mindfulness are the marks of

about meditation, saying: “Sariputra, meditation is concentration; the four right efforts are the not necessarily sitting. For meditation means the requisites for concentration; whatever is the non-appearance of body and mind in the three exercise, the development, the increase of these worlds (of desire, form and no form); giving no very things, this is herein the development of thought to inactivity when in nirvana while concentration. This statement clearly indicates appearing (in the world) with respect-inspiring that three factors of the samadhi group, namely, deportment; not straying from the Truth while right effort, right mindfulness, and right attending to worldly affairs; the mind abiding concentration function together in support of each neither within nor without; being imperturbable to other. They comprise real concentration. It must wrong views during the practice of the thirty- be mentioned that the development of seven contributory stages leading to concentration or calm (samath or bhavana) as enlightenment: and not wiping out troubles (klesa) taught in Buddhism, is not exclusively Buddhist. while entering the state of nirvana. If you can thus Practitioners, before the advent of the Buddha, sit in meditation, you will win the Buddha’s seal.” practiced different systems of meditation as they We, Buddhist followers, should always see this, so do now. India has always been a land of that we can practice meditation on a regular basis mysticism, but the Yoga then prevalent in India to purify our body and mind. The exposition of never went beyond a certain point. Meditation or meditation as it is handed down in the early Mental development, or to meditate upon the Buddhist writings is more or less based on the implications or disciplines of pain, unreality, methods used by the Buddha for his own impermanence, and the non-ego. Although attainment of enlightenment and Nirvana, and on different in forms and methods in different his personal experience of mental development. Buddhist schools, but has the same goal is to The word meditation really is no equivalent for concentrate the mind of the cultivators, to calm the Buddhist term “bhavana” which literally and to clarify it as one would calm and clarify the means ‘development’ or ‘culture,’ that is surface of a turbulent body of water, so that the development of the mind, culture of the mind, or bottom of which can be seen. Once the surface of ‘making-the-mind become.’ It is the effort to build that turbulent water is pacified, one can see it’s up a calm, concentrated mind that sees clearly the bottom as when the mind is pacified, one can true nature of all phenomenal things and realizes come to an expierence or a state of awakening, Nirvana, the ideal state of mental health. liberation or enlightenment. In addition, diligent Meditation as practiced and experienced by the repetition of practice of meditation, if the Buddha is twofold: Concentration of the mind cultivator has not yet become one with the (samatha or samadhi) that is one-pointedness or “absolute truth,” dualistic state of mind and unification of the mind, and insight (vipassana, distinction between subject and object skt—vipasyana or vidarsana). Of these two forms, disappeared in that person. Zen is also a process samatha or concentration has the function of of concentration and absorption by which the mind calming the mind, and for this reason the word is first tranquilized and brought to one- samatha or samadhi, in some contexts, is rendered

pointedness, and then awakened. The term as calmness, tranquility or quiescence. Calming “Dhyana” connotes Buddhism and Buddhist things the mind implies unification or “one-pointedness” in general, but has special application to the Zen of the mind. Unification is brought about by (Ch’an) sects. As a Mahayana Buddhist sect, Zen

is a religious free of dogmas or creeds whose “söï söï voâ ngaïi phaùp giôùi,” chæ thaáu trieät ñöôïc khi yù teachings and disciplines are directed toward self- thöùc cuûa chuùng ta hoaøn toaøn thaâm nhaäp vôùi doøng consummation. For example, the full awakening dieãn bieán voâ taän cuûa muoân söï muoân vaät keå treân. that Sakyamuni Buddha himself experienced Söï söï voâ ngaïi laø caùch nhìn Phaùp Giôùi nhö laø moät under the Bodhi-tree after strenuous self- theá giôùi trong ñoù moãi moät vaät theå rieâng bieät cuûa noù discipline. In Vietnam, Zen sects comprise of Lin- ñoàng nhaát vôùi moïi vaät theå rieâng bieät khaùc, maø taát Chi, T’ao-Tung, and Ch’u-Lin. caû nhöõng giôùi haïn phaân caùch giöõa chuùng thaûy ñeàu Söï Phaåm: Categories of phenomena—Caùc loaïi bò boâi boû. Ñaây laø theá giôùi cuûa taát caû thöïc taïi ñöôïc hieän töôïng. keát deät laïi hay ñöôïc ñoàng nhaát trong nhòp ñieäu Söï Phaân Bieät Thöùc: Vastuprativikalpajnana toaøn veïn, nghóa laø taát caû moïi hieän töôïng ñeàu töông (skt)—Knowledge of discrimination—Caùi taâm öùng thoâng dung nhau, moät töùc nhieàu, lôùn chöùa nhoû. thöïc nghieäm hay taâm thöùc theo nghóa khaû naêng Ñaây laø chuû tröông cuûa toâng Hoa Nghieâm, theo ñoù phaân bieät caùc söï vaät ñaëc thuø—Emperical mind or taát caû nhöõng söï thaät hay thöïc taïi dò bieät nhaát thieát consciousness as the faculty of discriminating phaûi taïo thaønh moät toaøn theå nhòp nhaøng do söï particular object. töông dung töông nhieáp ñeå chöùng ngoä theá giôùi lyù Söï Phaán Chaán: Ubbilla (p)—Enthusiastic. töôûng laø “nhaát nhö.” Theo Giaùo Sö Junjiro Söï Phi Ngaãu Nhieân: Treân ñôøi naày khoâng coù thöù gì Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, xaûy ra moät caùch ngaãn nhieân caû—Nothing happens ñem thöïc haønh maø thích öùng lyù thuyeát khoâng phaûi accidentally in this world. laø ñieàu khoù khaên, nhöng tai haïi ôû choã laø con ngöôøi, Söï Phieàn Naõo: Phieàn naõo sanh ra töø söï laãn loän keû thì quaù thieân veà lyù thuyeát, ngöôøi laïi quaù troïng hieän töôïng—Afflictions derived from confusion thöïc haønh. Do ñoù caàn phaûi coù moät giaûi phaùp höõu regarding phenomena. lyù. Laïi nöõa, trong theá giôùi thöïc teá, thöïc haønh Söï Quaùn: Meditation on external forms— thöôøng choáng laïi thöïc haønh, söï kieän choáng laïi söï Phenomenal meditation—Quaùn töôûng veà hình kieän, coâng taùc choáng laïi coâng taùc, caù theå choáng laïi töôùng beân ngoaøi hay söï quaùn ñeàu do nhaân duyeân caù theå, ñaúng caáp choáng laïi ñaúng caáp, quoá c gia maø sanh dieät—Contemplation (meditation) on the choáng laïi quoác gia. Ñoù laø saéc thaùi cuûa theá giôùi caù external forms or the phenomenal. nhaân chuû nghóa, roài töø ñoù toaøn theå theá giôùi hoùa ra Söï Raøng Buoäc Cuûa Nghieäp: Karmic bondage. phaân chia thaønh maûnh vuïn vaët. Chuû nghóa taäp theå Söï Söï Vieân Dung: Phenomena with phenomena, hay tinh thaàn töông trôi khoâng ngöøng, vaãn chöa ñuû as wave with wave—Unity of phenomena with ñeå ngaên chaän aùc tính cuûa

ñôøi soáng. Ñeå hoøa ñieäu phenomena. moät traïng thaùi sinh toàn nhö vaäy vaø ñeå ñöa taát caû Söï Söï Voâ Ngaïi Phaùp Giôùi: Perfectly unimpeded vaïn vaät ñeán choã nhu hoøa, theá giôùi töông giao töông interpenetration—Realm of non-obstruction caûm caàn phaûi ñöôïc taïo ra. Moät theá giôùi lyù töôûng between phenomena—Dharma realm of non- nhö vaäy ñöôïc goïi laø "söï söï voâ ngaï i phaùp giôùi."— obstruction of phenomena and phenomena—"Söï" According to the Avatamsaka terminology, which theo Hoa Nghieâm lieân quan ñeán thuaät ngöõ "Vatsu" is a Sanskrit term "Vatsu" meaning "matter," or trong Phaïn ngöõ coù nghóa laø "söï vieäc," "côù söï xaõy "event," or "happening," or "an individual thing or ra," hay "moät vaät hieän höõu." Tuy nhieân nghóa substance." However, its general idea is "an thoâng thöôøng cuûa "söï" laø "söï vieäc." Ngöôøi Phaät töû event." We, Buddhists, do not believe in the chuùng ta khoâng tin töôûng vaøo thöïc taïi cuûa nhöõng reality of an individual existence, for there is hieän höõu caù nhaân vì kinh nghieäm cho bieát khoâng nothing in our world of experience that keeps its coù gì toàn taïi ñöôïc duø trong choác laùt. Taát caû ñeàu identity even for a moment; it is subject to bieán ñoåi, laàn hoài, chaàm chaäm, neân laâu ngaøy chaày constant change. The changes are, however, thaùng ta môøi nhaän ra. Caûm giaùc cuûa chuùng ta imperceptively gradual as far as our human senses thöôøng gaén lieàn vôùi yù nieäm veà thôøi gian vaø ño are concerned, and are not noticed until they pass baèng khoâng gian, cho neân moïi söï vieäc tieáp noái through certain stages of modification. Human dieãn ra trong thôøi gian ñeàu chuyeån thaønh moät sensibility is bound up with the notion of time- chuoãi thöïc taïi caù bieät trong khoâng gian. Giaùo lyù divisions; it translates time into space; a

succession of events is converted into a spatial Söï Thaàn Bieán Cuûa Chö Phaät: The miracles of all system of individual realities. The idea of Buddhas. "pefectly unimpeded interpenetration Söï Thieàn: Höõu laäu ñònh hay thieàn ñònh taäp trung Dharmadhatu" is attained only when our tö töôûng vaøo hieän töôïng—The dhyana of or consciousness is thoroughly pervaded with a concentration on phenomena. feeling for a never-ending process of occurrences Söï Thöùc: Caùi thöùc cuûa giaùc quan—Phenomenal mentioned above. This is the idea of looking at the consciousness. Dharmadhatu as a world where each one of its Söï Tích: Daáu tích haønh ñoäng hay ñôøi soáng cuûa particular objects is identifiable with every other moät caù nhaân—Biography—Traces of the deeds or particular object, with whatever lines of life of an individual. separation there may be between them all Söï Thaät Cuûa Ñôøi Soáng: The realities of life. removed. This is the world of all realities or Söï Thö Giaûn Cho Ngöôøi Taïi Gia: Relaxation for practical facts interwoven or identified in perfect Laypeople—See Thö Giaûn Cho Ngöôøi Taïi Gia. harmony. It is to say phenomena are also Söï Trang Nghieâm: Söï trang nghieâm cuûa caùc söï interdependent. The world in which phenomena vaät nhö saéc thanh höông vò, vaø xuùc—Adornment interpenetrate one another without hindrances. of the objects of the five senses, i.e., form, sound, The realm of events against events (specifics and smell, flavor, and touch—See Tam Trang Nghieâm. specifics) perfectly fused in unimpeded freedom. Söï

Trì: Recite the Buddha-name at the It represents by the Hua-Yen School which phenomenal level. teaches that all distinct facts or realities will, and Söi Tröôøng Toàn Cuûa Phaät Giaùo: The longevity ought to, form a harmonious whole by mutual for the Buddhism. penetration and mutual identification so as to Söi Töôùng: Caùc phaùp höõu vi hay caùc hieän töôïng coù realize the ideal world of “One-True.” According sanh coù dieät—Phenomenon—Affair—Practice. to Prof. Junjiro Takakusu in The Essentials of Söi Töôùng Boä: Phaùp thöïc haønh cuûa maät giaùo (thaân Buddhist Philosophy, it should not be difficult to khaåu yù maät), ñoái laïi vôùi “Giaùo Töôùng Boä.”—The make practice adapted to theory, but such being practices of the esoterics, as contrasted with their the evil of men, some make too much of theory open teaching. while others make too much of practice. So a Söi Töôùng Höõu: Existence as phenomenal rational solution becomes necessary. Moreover, in marks—Söi töôùng höõu chæ cho naêm uaån, caên vaø the world of realities (fact), practice often goes traàn, vaân vaân—This refers to the existence of the against practice, fact against fact, business, agains five skandhas, sense organs, sense objects, and so business, individual against individual, class forth. against class, nation against nation. Such is the Söi Töôùng (Thieàn) Sö: Vò (thieàn) sö vôùi hình feature of the world of individualism and thus the töôùng beân ngoaøi, nhöng kyø thaät chæ baän bòu vôùi whole world goes to pieces. Mere collectivism or nhöõng vieäc theá gian—A mystic, or monk in solidarity will not prevent the evil of life. To meditation, but always busy with worldly affairs. harmonize such a state of being and to make all Söi Vaän Haønh Cuûa Hieän Töôïng: Phenomenal things go smoothly, the world of mutual reliance function—Hieän Töôïng Vaän Haønh—Söi vaän haønh or interdependence ought to be created. Such an cuûa caùc hieän töôïng—Theo Ñöùc Phaät, thoâng hieåu ideal world is called “the fact and fact world söi vaän haønh cuûa caùc hieän töôïng raát ö laø quan troïng perfectly harmonized.”—See Töù Phaùp Giôùi. trong tieán trình tu taäp cuûa Phaät töû. Cuõng theo Ñöùc Söi Taïo: Hoaït ñoäng coù theå nhaän thöùc ñöôïc baèng Phaät, döõ kieän kinh nghieäm ñöôïc chia thaønh hai giaùc quan. Ñaây laø laäp thuyeát cuûa toâng Thieân Thai phaàn, phaàn khaùch quan vaø phaàn chuû quan. Noùi veà 3000 tính cuï—Phenomenal activities. caùch khaùc, ñoù laø moïi söï maø chuùng ta nhaän thaáy According to T’ien-T’ai there are 3,000 chung quanh chuùng ta vaø chính chuùng ta, ngöôøi underlying factors or principles giving rise to the nhaän thöùc chuû quan. Ñöùc Phaät luoân phaân tích 3,000 phenomenal activities. nhöõng döõ kieän kinh nghieäm thaønh nhöõng thaønh phaàn hay yeáu toá khaùc nhau. Thaønh phaàn caên baûn

nhaát cuûa nhöõng thaønh phaàn naøy laø nguõ uaån (saéc, impermanence. In Zen, this is one of the most thoï, töôûng, haønh, thöùc). Ñöùc Phaät phaân tích kinh lively methods that Zen masters use to welcome nghieäm ra thaønh töøng phaàn gioáng nhö khi chuùng ta and teach their disciples. thaùo moät coã xe ra thaønh baùnh xe, truïc xe, söôøn xe, Söùc Nhöôïng: Vò haønh giaû coá gaéng giaû boä laøm ra vaân vaân..., ñeå töø ñoù chuùng ta hieåu bieát theâm veà söï veû khieâm nhöôøng ñeå ñöôïc noåi baät trong chuùng—A vaän haønh cuûa caùc hieän töôïng—According to the practitioner who tries to pretend to be humble, so Buddha, a thorough understanding

of the he can stand out from the assembly. phenomenal function is extremely important in the Buddhist cultivation process. Also according to the Buddha, the data of experience are divided into TA two components, the objective component and the Ta: 1) Nöông töïa vaøo: To rely on, to avail oneself subjective one. In other words, the things we of; 2) Tieáng thôû daøi: To sigh—Alas! perceive around us, and we ourselves, the Ta Baø: Jambudvida (skt)—Sahaloka (skt)—The subjective perceivers. The Buddha always saha world—Human world—The worldly world— analyzes the facts of experience into various Impure Land—Ta Baø coù nghóa laø khoå naõo, laïi components or factors. The most basic of these cuõng coù nghóa laø phieàn luïy hay troùi buoäc, chaúng components are the five aggregates (form, feeling, ñöôïc ung dung töï taïi. Theá giôùi Ta Baø, nôi ñaày daãy perception, volition and consciousness). He nhöõng maâu thuaãn, haän thuø vaø baïo ñoäng. Nôi maø analyzes experience and breaks it down into its chuùng ta ñang soáng laø moät theá giôùi baát tònh, vaø components just as we disassemble a chariot into Phaät Thích Ca ñaõ baét ñaàu thanh tònh noù. Con ngöôøi the wheels, the axle, the body, and so forth... so soáng trong theá giôùi naày chòu phaûi voâ vaøn khoå haõi vì that we can gain a better idea of how these tam ñoäc tham, saân, si cuõng nhö nhöõng duïc voïng phenomena function. traàn tuïc. Coõi Ta Baø naày ñaày daãy nhöõng ñaát, ñaù, gai Söï Voâ Nhaát Höôùng: Khoâng coù vaät naøo giöõ maõi choâng, haàm hoá, goø noång, thöôøng coù nhöõng moái khoå traïng thaùi ban ñaàu cuûa noù. Noùi caùch khaùc, ñaây laø veà ñoùi khaùt, laïnh, noùng. Chuùng sanh trong coõi Ta taùnh voâ thöôøng cuûa vaïn höõu, nghóa laø khoâng Baø phaàn nhieàu tham ñaém nôi phi phaùp, taø phaùp, thöôøng, khoâng maõi maõi ôû yeân trong moät traïng thaùi chôù chaúng chòu tin chaùnh phaùp, thoï soá cuûa hoï ngaén nhaát ñònh maø luoân thay hình ñoåi daïng. Ñi töø traïng nguûi, nhieàu keû gian traù. Noùi veà vua quan, daàu coù thaùi hình thaønh, cao to, thaáp nhoû, tan raõ, vaân vaân, nöôùc ñeå cai trò, hoï chaúng heà bieát ñuû, maø ngöôïc laïi ñaïo Phaät goïi ñaây laø nhöõng giai ñoaïn thay ñoåi ñoù laø sanh loøng tham lam, keùo binh ñaùnh chieám nöôùc thaønh truï hoaïi khoâng. Taát caû söï vaät trong vuõ truï, töø khaùc, khieán cho nhieàu ngöôøi voâ toäi cheát oan; laïi nhoû nhö haït caùt, thaân con ngöôøi, ñeán lôùn nhö traùi theâm nhieàu thieân tai nhö haïn haùn, baõo luït, maát ñaát, maët traêng, maët trôøi ñeàu naèm trong ñònh luaät voâ muøa, ñoùi khaùt, vaân vaân neân chuùng sanh trong coõi thöôøng. Trong thieàn, ñaây laø moät trong nhöõng naày phaûi chòu voâ löôïng khoå sôû. Nôi coõi Ta Baø naày, phong caùch linh hoaït nhaát cuûa thieàn sö trong vieäc söï thuaän duyeân cuøng an vui tu taäp thì ít, maø nghòch daãn giaùo ñoà ñeä cuûa mình—Nothing can keep its duyeân phieàn naõo thì nhieàu. Haàu heát ngöôøi tu haønh original form. In other words, this is the ñeàu deã bò thoái thaát taâm Boà Ñeà ñaõ phaùt luùc ban ñaàu. impermanence of all things, that the state of not Theo Ñöùc Phaät, quaû ñaát maø chuùng ta ñang ôû ñaây being permanent, of lasting or existing only for a coù teân laø Nam Thieäm Boä Chaâu, naèm veà höôùng short time, of changing continually. Physical nam cuûa nuùi Tu Di, voán laø moät phaàn nhoû nhaát changes operating from the state of formation, to trong heä thoáng Ñaïi Thieân Theá Giôùi do

Ñöùc Phaät that of development, decay and disintegration are Thích Ca Maâu Ni laøm giaùo chuû—Saha means exact manifestations of the law of transformation. sufferings and afflictions; it also means worries, All things in the universe, from the small grain of binding, unable to be free and liberated. The sand, the human body, to the big one such as the worldly world is full of storm, conflict, hatred and earth, moon and sun are governed by the above violence. The world in which we live is an impure law, and as such, must come through these four field, and Sakyamuni is the Buddha who has periods. This process of changes characterizes initiated its purification. People in this world

endure many sufferings stemming from three Ta Baø Theá Giôùi Chuû: Brahma-sanamku (skt)— poisons of greed, anger and delusion as well as Lord of the Saha-loka-dhatu—Lord of the world of earthly desires. The Saha World is filled with dirt, human beings. rocks, thorns, holes, canyons, hills, cliffs. There Ta Baø Tònh Ñoä: Samsara and the Pure Land— are various sufferings regarding thirst, famine, hot, See Ta Baø and Tònh Ñoä. and cold. The people in the Saha World like Ta Ca Baø La Sôn: Cakravala-parvata (skt)— wicked doctrines and false dharma; and do not Adamantine Mountain—Iron Ring Mountain— have faith in the proper dharma. Their lives are See Thieát Vi Sôn. short and many are fraudulent. Kings and Ta Caùt Lôïi Ña Da Ni: Agni (skt)—See AÙc Kyø Ni. mandarins, although already have had lands to Ta Duy Ñöùc Lôïi: Savitr (skt)—Saéc Duy Ñaëc govern and rule, are not satisfied; as they become Lôïi—Söï hoaït ñoäng cuûa maët trôøi—Activities of the greedy, they bring forces to conquer other sun. countries causing innocent people to die in vain. Ta Ña Baø Ha Vöông: Satavahana (skt)—Baûo In addition, there are other infinite calamities such Haønh Vöông—Sa Ña Baø Ha Vöông—See Daãn as droughts, floods, loss of harvest, thirst, famine, Chaùnh Vöông. epidemics, etc. As for this Saha World, the Ta Ña Caùt Lyù: Satagiri (skt)—Oai Thaàn—Awe- favorable circumstances to cultivate in peace and inspiring spirits—Awe-inspiring gods. contenment are few, but the unfavorable Ta Ñoä: Sadhu! Sadhu!—Laønh thay! Laønh thay!— conditions of afflictions destroying path that are Good Indeed! Good Indeed! rather losing Bodhi Mind they developed in the Ta Giaø Ñaø: Sagata (skt)—Svagata, or Suvagata beginning. Moreover, it is very difficult to (skt)—Welcome! —Well come—Ñaõ ñeán raát toát— encounter a highly virtuous and knowledgeable Thieän Lai. advisor. According to the Buddha, the planet in Ta Giaø La: Sagara (skt)—Ta Giaø La—Haûi— which we are currently living is called Virtuous Bieån—Sea—Ocean. Southern Continent. It is situated to the south of Ta Giaø La Long Vöông: Sagara-naga-raja (skt)— Mount Sumeru and is just a tiniest part of the Sea dragon king—Ocean dragon king. Great World System of the Saha World in which Ta Ha: Saha (skt)—Sa Baø—Theá Giôùi Ta Baø— Sakyamuni Buddha is the ruler. Saha World—Universal Monarch. Ta Baø Baø: Sahassakkha (skt)—Sa Baø Baø—Teân Ta Ha Ñeà Baø: Sahadeva (skt)—See Caâu Sinh khaùc cuûa vua trôøi Ñeá Thích—Another name of Thaàn. Indra. Ta Kieät La Long Vöông: King of Naga of Shakra Ta Baø Ha: Soha (tib)—Svaha (skt)—Xoùa Ha—1) or King of Naga of Subtle Banner of Cloud Sa Baø Ha, Taùt Baø Ha (Phaûi nhö vaäy thoâi!), thuaät Sounds—Moät trong möôøi Long

Vöông—See Ñaïi ngöõ ñöôïc duøng trong nghi leã vaøo luùc cuoái cuoäc leã. Long Vöông. Chöõ cuoái trong moãi baøi chuù: So be it!, a ritual term Ta La Boà Taùt: Boà Taùt Ta La laø moät hình thöùc cuûa pronounced at the end of the prayer. A Quan AÂm, ngöôøi ta noùi raèng Boà Taùt Ta La ñöôïc Brahminical salutation at the end of a sacrifice. taïo thaønh bôûi con maét cuûa Quaùn AÂm—Tara Hail!, the last word in any mantra; 2) Toâ Ba Ha, Bodhisattva, as a form of Kuan-Yin, is said to moät caâu taùn thaùn hay moät maät töï chæ söï hoaøn taát, have been produced from the eye of Kuan-Yin. chuùc laønh, chuùc tieâu tai caùt töôøng (söï döõ tan bieán Ta La Ca Laân Ñeà: Sarasa-karanda (skt)—Sa La vaø söï laønh xuaát hieän): A kind of amen; a mystic Sa Laân Ñeà—The Indian crane—Moät loaøi chim seáu word indicating completion, good luck, nirvana, beân AÁn Ñoä. may evil disappear and good be increased. Ta La Hoa: Sala (skt)—Hoa cuûa caây Ta La— Ta Baø Khoå Khuyeán Giaùo: Vimalakirti's bitter Flowers of Sala tree. and eager words—See Khuyeán Giaùo Ta Baø Khoå. Ta La Song Thoï: Twin trees in the Sal Grove, the Ta Baø Theá Giôùi: Saha-loka-dhatu (skt)—The grove in which Sakyamuni Buddha entered world of human beings.

Nirvana—Vöôøn Ta La Song Thoï nôi Ñöùc Phaät Huyeät ñaùp: "Luùc Voõng töôïng ñeán choùi chang aùnh nhaäp Nieát Baøn. saùng; choã Li laâu ñi soùng voã truøm trôøi. Caøng coá giöõ Ta La Ta Ñieåu: Sarasa (skt)—Sa La Sa—Moät noù caøng tan, caøng coá thaáy noù caøng toái"—In Zen, loaøi chim seáu beân AÁn Ñoä—The Indian crane. there is a kind of question which contains Ta La Thaát Phaït Ñeà: Sarasvati-deva (skt)—Bieän references to a known fact. A monk asked Feâng- Taøi Thieân moät trong nhöõng chö Thieân trong hoï Hsueh: "The ocean is said to contain the precious Caøn Thaùt Baø—One of the devas, of the gandharva gem; how can a man lay hands on it?" Feâng- order. Hsueh replied: "When Wang-Hsiang comes, its Ta La Theá Tuï Laïc: Sarathi (skt)—Ngöôøi laùi xe— brightness is dazzling; when li-lou goes, the waves A charioteer—A driver of a car—Coachman— roll as high as the sky. The more one tries to take Leader—Guide. hold of, the farther it vanishes; the more one Ta La Thoï: Sala tree—The Tala tree—Its edible attempts to see it, the darker it grows."—See Phaàn fruit resembling the pomegranate, its leaves being Döông Thaäp Baùt Vaán. used for writing. Taù Ñaèng Thaùi Thuaán (1890-1975): Teân cuûa moät Ta La Thoï Vöông: Salendraraja (skt)—King of vò hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn vaøo the Tala trees—Phaät Vaân Loâi AÂm Vöông ñaõ thoï theá kyû thöù XX—Name of a Japanese famous kyù cho vua Dieäu Trang Nghieâm thaønh Phaät hieäu Buddhist scholar in the twentieth century. Ta La Thoï Vöông—Sound of the thunder of the Taù Ñieàn Giôùi Thaïch (1818-1882): Teân cuûa moät vò clouds Buddha predicted that Subhavyuha would hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn vaøo theá become Calendraraja Buddha. kyû thöù XIX—Name of a Japanese famous Ta La Thoï Vöông Hoa Khai Phaät: Buddhist scholar in the nineteenth century. Samkusumita-raja-tathagata (skt)—Sala-Tree- Taù Ha: Soha (tib)—Svaha (skt)—See Ta Baø Ha. King Blooming Flower Tathagata—See Ta La Taù Haùt: Soha (tib)—Svaha (skt)—See Ta Baø Ha. Thoï Vöông. Taù Hoa Hieán Phaät: Möôïn Hoa cuùng Phaät (yù noùi Ta La Thoï Vöông Phaät: Sala-Tree-King laáy ñoà cuûa ngöôøi khaùc ñeå cuùng

Phaät)—To borrow Tathagata—See Ta La Thoï Vöông. a flower to offer to Buddha, i.e. to serve him with Ta La Töi Taïi Vöông: Mountain Lord. another's gift. Ta Thoâng Khai Ñaïo: Hai toâng Bieät giaùo vaø Vieân Taù Söï Minh Cô: Theo toâng Taøo Ñoäng, ñaây goïi laø giaùo ñeàu döïa vaøo Thoâng giaùo ñeå tieán hoùa—The söï möôïn vieäc roõ cô—According to Ts'ao-tung two other schools of Differentiated and Complete tradition, this is called using phenomena to Teachings depend on the T'ung or Intermediate illustrate one's condition—See Kính Thanh Ñaïo school for their evolution. Phoù. Ta Tieåu: Chuùt ít—A little—A little bit. Taù Taù Nguyeät Tieàu (1875-1926): Teân cuûa moät vò Ta Töû: Chuùt ít—A little—A little bit. danh Taêng Nhaät Baûn thuoäc toâng Chaân Ngoân vaøo Ta Tyø Ca La: Kapila (skt)—See Ca Tyø La (3). theá kyû thöù XX—Name of a Japanese famous Taù: Giaû taù (möôïn)—To borrow—To lend— monk of the Shingon Sect, who lived in the References to a known fact—See Taù Ñaùp. twentieth century. Taù Baù Ñònh Daän (1867-1952): Teân cuûa moät vò Taù Thöùc Löïc: Adaptability—Power of danh Taêng Nhaät Baûn thuoäc toâng Phaùp Töôùng vaøo borrowing—Revolving any required organ of theá kyû thöù XX—Name of a Japanese famous sense or knowledge, by being above the second monk of the Fa-Hsiang Sect, who lived in the dhyana. twentieth century. Taø: Miccha (p)—Mithya (skt)—Deviant— Taù Duïng: Giaû taù (möôïn)—To borrow. Improper—Evil—Deflected—Erroneous— Taù Ñaùp: References to a known fact—Trong Heterodox—Depraved—Opposite. Thieàn, coù loaïi caâu hoûi goàm coù nhöõng ñoái chieáu vôùi Taø Baát Thaéng Chaùnh: Heresy cannot overthrow moät söï thöïc ñaõ bieát. Moät nhaø sö hoûi Phong Huyeät: the truth—The straight need not fear the crooked. "Bieån caû coù chaâu laøm sao nhaët ñöôïc?" Phong

Taø Chaáp: Erroneous tenets—Coá chaáp vaøo kieán attachment, even an attachment on giaûi baát chính—Heterodox tenets and attachment "concentration" itself. The mind that is obsessed to them. by detrimental forces can not concentrate Taø Chính: Slanting and straight. successfully on any object of a wholesome nature. Taø Daâm: Abrahmacarya (skt)—Sexual immorality It is true that a man can, however, concentrate on or bestiality—Adultery—Lascivious—Lewd— an object with thoughts of lust or ill-will, etc, but Licentious—Sexual misconduct—Fornication— then, that is "Wrong Concentration." As long as Phaïm toäi thoâng daâm—Adultery or sexual impurities or passions exist in man, evil and immorality or bestiality. unwholesome thoughts will continue to arise. Taø Duïc: Chaïy theo tham duïc vaø tình caûm—To Taø Ñònh Tuï: Micchatta-niyato rasi (p)—Evil follow wrong desires or emotions. accumulation with fixed result. Taø Ñaûo Kieán: Perverted views. Taø Giaûi: Paramasa (p)—Misapprehension—Moät Taø Ñaïo: Mithya-marga (skt)—Paganism— töø ñeå chæ "taø kieán" vì noù sanh khôûi döôùi hình thöùc Heterodox way or doctrine—Taø ñaïo (con ñöôøng khoâng thaáy ñöôïc töï tính cuûa moät phaùp, laïi thaáy sai laàm, khoâng ñuùng vôùi chôn lyù). Lôøi noùi giaû doái caùch khaùc khoâng thöïc—A term for "wrong view," ñeå phæ baùng, khoe khoang hay löøa doái ngöôøi khaùc. because it occurs in the aspect of missing the Theo kinh Kim Cang, Ñöùc Phaät daïy: individual essence of a given dharma and Ai thaáy Nhö Lai qua saéc töôùng apprehending an

unactual individual-essence. Hay thaáy Nhö Lai qua aâm thanh. Taø Giaûi Keát: Cho raèng caùi mình giaûi thích môùi laø Keû aáy haønh taø ñaïo söï thaät—The bodily tie of misinterpreting (that Khoâng theå thaáy ñöôïc Nhö Lai. this only is the truth). False speaking (nonsense or transgression), or Taø Giaùo: Heresy—False religion—Thuaät ngöõ "Taø lying (either slander, false boasting, or deception). giaùo" nguyeân thuûy laø moät töø ngöõ cuûa khaùi nieäm According to the Diamond Sutra, the Buddha toân giaùo cuûa Taây Phöông; khoâng coù töø töông taught: ñöông trong Phaät giaùo. Phaïn ngöõ “Drsti” coù nghóa One who seeks me in forms laø “taø kieán,” khoâng phaûi vì lyù luaän maø vì khaùt voïng Or seek me in sounds hay ao öôùc. Theo truyeàn thoáng Phaät giaùo, hình Practices a deviant way thöùc taø giaùo teä haïi nhaát laø nhoùm chuû tröông coù moät And cannot see the Thus Come One. caùi ngaõ haèng höõu—The term "Heresy" is primary Taø Ñaïo Phaùt Trieån Boà Ñeà Taâm: Erroneous way a Western religious concept; there is no exact of developing the Bodhi Mind—See Taø Phaùt Boà Buddhist equivalent. The Sanskrit word “Drsti” Ñeà Taâm. literally means a wrong view, that is due not to Taø Ñònh: Miccha-samadhi (p)—Wrong reason but to craving or desire. According to concentration—Evil samadhi—Taø ñònh ñoái laïi vôùi Buddhist tradition, the most serious form of heresy chaùnh ñònh. Taø ñònh laø loaïi ñònh maø trong ñoù is to assert the reality and permanence of the chuùng ta khoâng buoâng boû ñöôïc söï chaáp tröôùc, ngay individual human ego, i.e., the assertion of atta or caû söï chaáp tröôùc vaøo “thieàn ñònh”. Taâm ngöôøi naøo atman. coøn bò caùc phaùp baát thieän che chaén, seõ khoâng theå Taø Giôùi: Giôùi caám sai laàm: Mistaken moral taäp trung vaøo baát kyø ñeà muïc naøo ñöôïc xem laø disciplines—Giôùi caám cuûa taø giaùo: Heretical rules thieän ñöôïc. Dó nhieân, ngöôøi aáy coù theå taäp trung (precepts). vaøo moät ñoái töôïng naøo ñoù vôùi nhöõng tö duy tham Taø Haønh: Caùch haønh trì sai laàm: Erroneous duïc vaø saân haän, nhöng luùc aáy, söï taäp trung cuûa ways—Haønh vi sai laàm: Mistaken behavior— ngöôøi aáy goïi laø “Taø Ñònh.” Bao laâu nhöõng baát tònh Ngoaïi Ñaïo Haønh, pheùp tu haønh cuûa ngoaïi ñaïo vaø duïc voïng coøn hieän dieän trong con ngöôøi, caùc tö (khoâng theo ñaïo Phaät): Heterodox practice. duy baát thieän vaãn seõ tieáp tuïc khôûi leân —Wrong Taø Haønh Chöôùng: Chöôùng ngaïi khôûi leân do concentration is the opposite of right haønh vi taø aùc—Hindrance of erroneous behavior. concentration. Wrong concentration means a concentration in which we cannot let go an

Taø Haïnh: Dukkata (p)—Duskrta (skt)—Ñoät Caùt taäp cuûa Phaät giaùo. Trong Phaät giaùo AÁn Ñoä, baûy taø Laät Ña—Ñoät Saét Kyû Lyù Ña—Ñoät Caùt La—Taø kieán thöôøng ñöôïc keå ra: 1) tin nôi caùi ngaõ thöôøng Daâm—Adulterous conduct—Wrong doing. haèng; 2) choái boû luaät nhaân quaû; 3) thöôøng kieán hay Taø Haïnh Chaân Nhö: Mithya-praptipatti-tathata tin raèng coù moät linh hoàn vónh cöûu sau khi cheát; 4) (skt)—Hieän töôïng chaân nhö, töø ñoù khôûi leân khoå ñoaïn kieán hay tin raèng khoâng coøn gì heát sau khi ñau choàng chaát—The phenomenal bhutatathata, cheát; 5) giôùi caám thuû hay tuaân thuû giôùi luaät taø vaïy; from which arises the accumulation of misery. 6) kieán thuû hay nhaän raèng nhöõng

haønh ñoäng baát Taø Haïnh Chöôùng: Common unenlightened thieän laø toát; 7) nghi phaùp (Phaät phaùp). Trong thôøi conduct. Ñöùc Phaät coøn taïi theá, coù ít nhaát laø 62 taø kieán ngoaïi Taø Haïnh Nhö: Mithya-praptipatti-tathata (skt)— ñaïo—In Buddhism, perverted views means See Taø Haïnh Chaân Nhö. holding to the real existence of material things or Taø Haïnh Taäp Nhaân: Habit of committing viewing the seeming as real and the ego as real, adultery—Vaøo thôøi Ñöùc Phaät coøn taïi theá, coù moät or not recognizing the doctrine of causality and ngöôøi ñaøn oâng coù thoùi quen taø daâm. Duø ñaõ bò baét karma. Perverted (wrong) views or opinions, not nhieàu laàn, nhöng thoùi cuõ vaãn khoâng chöøa. Trong consistent with the dharma, one of the five khi tuyeät voïng, ngöôøi cha beøn ñöa ngöôøi aáy ñeán heterodox opinions and ten evils. “Wrong views” gaëp Ñöùc Phaät ñeå nghe lôøi khuyeân nhuû. Ñöùc Phaät are attitudes and doctrines that are antithetical to chæ ra cho ngöôøi aáy thaáy raèng moät keû phaïm haïnh the teachings and practices of Buddhism. In Indian taø daâm seõ töï laøm khoå mình cuõng nhö laøm khoå Buddhism, seven false views are commonly ngöôøi khaùc. Ngöôøi aáy chaúng nhöõng phung phí tieàn enumerated: 1) belief in a truly existent self baïc vaø maát ñi tieáng taêm, maø coøn taïo ra nhieàu keû (atman); 2) rejection of the working of cause and thuø cho chính mình. Ñaây chính laø nhöõng haäu quaû effect (karma); 3) eternalism or belief that there is nghieâm troïng cuûa söï taø daâm, maø ngöôøi ta thöôøng a soul that exists after death; 4) annihilationism or khoâng nhìn thaáy khi phaïm phaûi loãi laàm naøy—At belief that the soul persishes after death; 5) the time of the Buddha, there was a man who had adherence to false ethics; 6) perceiving negative the habit of committing adultery. Even though he actions as good; and 7) doubt regarding the central had been arrested a number of times for his tenets of Buddhism. There were at least sixty-two misconduct, he did not change his ways. In heretical views (views of the externalist or non- desperation, his father brought him to the Buddha Buddhist views) in the Buddha’s time. for advice. The Buddha pointed out that a person Taø Kieán Boäc Löu: Flood of wrong views—See who indulges in sexual misconduct creates Töù Boäc Löu. problems and suffering for himself as well as Taø Kieán Ñieân Ñaûo: Illusion of view—Moät trong others. He not only squanders his money and loses ba loaïi ñieân ñaûo. Hai loaïi kia laø Töôûng ñieân ñaûo his reputation but also creates enemies for vaø Taâm ñieân ñaûo. Chæ coù Chaùnh kieán môùi ñoaïn tröø himself. These are serious consequences often nhöõng voïng töôûng ñieân ñaûo naày, vaø giuùp ngöôøi ta result from sexual misconduct, but they are nhaän ra baûn chaát thaät naèm trong moïi giaû töôûng. usually overlooked at the time when it is being Chæ khi naøo con ngöôøi thoaùt ra khoûi ñaùm maây muø committed. aûo töôûng vaø ñieân ñaûo naày thì con ngöôøi môùi choùi Taø Kieán: Drishti (skt)—Ditthi (p)—False views— saùng vôùi chaùnh trí, gioáng nhö aùnh traêng raèm thoaùt Heretical views—Improper views—Perverse khoûi ñaùm maây ñen vaäy—One of the three kinds of views—Heterodox views—Not recognizing the illusion. The other two are illusions of perception doctrine of normal karma—To follow wrong and thought. Right understanding alone removes views—Wrong views—Trong Phaät giaùo, taø kieán laø

these illusions and helps man to cognize the real khaêng khaêng chaáp “höõu”. Cho nhöõng thöù giaû hôïp nature that underlies all appearance. It is only vaø caùi “ngaõ” laø coù thaät. Khoâng thöøa nhaän nhaân when man comes out of this cloud of illusions and quaû, khoâng theo Phaät phaùp, moät trong nguõ kieán vaø perversions that he shines with true wisdom like thaäp aùc. “Taø Kieán” laø nhöõng taâm thaùi vaø giaùo the full moon that emerges brilliant from behind a thuyeát choáng laïi vôùi giaùo thuyeát vaø phöông caùch tu black cloud—See Tam Ñieân Ñaûo.

Taø Kieán Giaûi Thoaùt: Liberation from false views. Taø Meänh Thuyeát Phaùp: Thuyeát phaùp laáy tieàn Taø Kieán Löu: Ditthasava (p)—Attachment to kieám soáng laø taø meänh thuyeát phaùp—The wrong view—The taint of wrong view—Kieán Laäu heterodox way of preaching or teaching, for the hay söï tham luyeán taø kieán. purpose of making a living. Taø Kieán Thöøa: Coã xe taø kieán—The Vehicle of Taø Meänh Thöïc: See Taø Maïng Thöïc. perverted views. Taø Möu: Taø keá—Dishonest trick. Taø Kieán Truø Laâm: Taø kieán coù muoân hình vaïn Taø Nghieäp: Wrong action—Moät trong taùm loaïi traïng nhö caây röøng chaèng chòt um tuøm—The taø—Wrong deed or action and a reaction, one of thickets of heterodoxy. the eight wrong paths—See Baùt Taø. Taø Kieán Voõng: See Taø Voõng. Taø Nguïy: Dishonest—False. Taø Loä: Evil way. Taø Ngöõ: Dubbhasita (skt)—Insulting word (bad Taø Ma: Maras—Evil spirit—Evil demons and speech)—Wrong speech—Lôøi laêng maï—See Baùt spirits. Taø. Taø Ma Ngoaïi Ñaïo: Maras and heretics. Taø Nhaõn: Wicked eyes. Taø Ma Quyû Quaùi: Ghosts and devils. Taø Nhaân Phaùp: Ngoaïi ñaïo phaùp—Heretical Taø Maïn: Mithyamana (skt)—Pride in false views ways—Vi phaïm tieâu chuaån cuûa con ngöôøi— or doings—Khoâng toân kính Tam Baûo, laøm nhöõng Violating human norms. vieäc quaáy aùc ñeå ñöôïc lôïi mình. Ngaõ maïn trong taø Taø Nhaân Taø Quaû: Ngoaïi ñaïo noùi raèng töù ñaïi taïi kieán vaø nhöõng vieäc laøm xaèng baäy. Khôûi taâm kieâu thieân, thieân sanh ra vaïn vaät—Creation by a maïn cho raèng mình coù ñaïo ñöùc, kyø thaät mình Creator—Heretical (dò giaùo) theory of causation. chaúng coù ñaïo ñöùc gì—To hold to heterodox views Taø Nieäm: Suy nghó baäy baï—Depraved thought. and not to reverence Triratna—Perverse or evil Taø Nònh: Dishonest and flattering—Treacherous pride—Doing evil for self-advancement— flattery. Vaunting lack of virtue for virtue—Pride in false Taø OÂ: Gian taø—Depravity. views or doings. Taø Phaùp: Heterodoxy—False doctrine or Taø Maïng: See Taø Meänh. methods. Taø Maïng Giaùo: Heterodox sect. Taø Phaùt Boà Ñeà Taâm: Erroneous way of Taø Maïng Thöïc: Taø Maïng Taêng—Ngöôøi xuaát gia developing the Bodhi Mind—Taø ñaïo phaùt trieån Boà maø khoâng chòu khaát thöïc thoï maïng laø haïng taø Ñeà Taâm—Moät trong taùm caùch phaùt taâm Boà Ñeà. Taø maïng thöïc—The wrong kind of monk’s livelihood ñaïo phaùt taâm Boà Ñeà laø moät trong boán caùch phaùt by any other means. taâm sai traùi ñoái vôùi ngöôøi tu Phaät. Coù nhöõng ngöôøi Taø Maïng Taêng: See Taø Maïng Thöïc. tu khoâng tham cöùu töï taâm, chæ bieát theo beân ngoaøi, Taø Meänh: Mithya-jiva (skt)—Miccha-jiva (p)—hoaëc caàu danh lôïi, ñaém caûnh vui hieän taïi, hay Tyø Kheo khoâng khaát thöïc ñeå töï soáng nhö giôùi luaät mong quaû phöôùc trong töông lai maø phaùt loøng Boà ñaõ

quy ñònh maø sinh soáng baèng phöông caùch taø Ñeà. Trong ñôøi soáng, ñaây laø haïng ngöôøi chæ moät beà vaïy, laøm nhöõng ngheà bò giôùi luaät caám. Moät vò sö ñi haønh theo "Söï Töôùng" maø khoâng chòu xoay vaøo laøm kieám tieàn, xem queû, duøng taøi ñeå sinh soáng, "Chaân Taâm." Phaùt taâm nhö theá goïi laø TAØ. Treân nònh bôï, laøm aûo thuaät, xin aên hay caà u ñöôïc boá thí ñaây laø loái phaùt taâm cuûa ña phaàn caùc ngöôøi tu, taïi cuùng döôøng, vaân vaân—Heterodox or improper gia vaø xuaát gia, trong thôøi maït phaùp naày. Nhöõng way to obtain a living on the part of a monk by ngöôøi nhö theá coù nhan nhaõn ôû khaép moïi nôi, soá doing work by his hands, by astrology, his wits, ñoâng nhö caùc soâng Haèng—One of the eight ways flattery, magic, etc—See Töù Chuûng Taø Meänh. of developing the Bodhi Mind. Erroneous way of Taø Meänh Giaùo: Heterodox sect. developing the Bodhi Mind is one of the four Taø Meänh Sa Moân: Improper way of living—Vò improper ways for Buddhist cultivators. Some Taêng soáng baèng phöông caùch laøm vieäc ngoaøi individuals cultivate without meditating on the ñôøi—A monk who works for a living. Self-Nature. They just chase after externals or seek fame and profit, clinging to the fortunate circumstances of the present time, or they seek the

fruits of future merits and blessings. In life there Taø Tính Ñònh: Taø Ñònh—Taø Ñònh Tuï, moät trong are cultivators who cultivate only according to the tam tuï—The accumulation of suffering to be "Practice form characteristics," refusing to reflect endured in purgatory by one of heterodox nature, internally to "Examine the True Nature." Such one of the three accumulation. development of the Bodhi Mind is called Taø Trí: Evil wisdom. ""Erroneous," or "False." The above is truly the Taø Tuï: Khoå ñau choàng chaát vì taø kieán, moät trong way the majority of cultivators, lay and clergy, tam tuï—The accumulation of misery produced by develop their minds in the present day Dharma false views, one of the three accumulations. Ending Age. They are everywhere similar to the Taø Tuaàn: Jhapita (skt)—Duøng laàm laãn cho töø "Traø abundance of sands of the Ganges—See Taùm Tyø"—Being erroneously used to represent "Burial Caùch Phaùt Taâm Boà Ñeà. or cremation." Taø Phieán: Quaït taø, duøng taø ñaïo ñeå kích ñoäng nhaân Taø Tö: Ham muoán hay duïc voïng vò kyû—taâm—Heterodox fanning, i.e. to influence people Depraved and selfish desires, lust. by false doctrine. Taø Tö Duy: Ditthi-carita (p)—Söï tö duy taø vaïy— Taø Quaùn: Heterodox contemplation. Heterodox reflection or thought. Taø Quy Y: False refuge—See Quy Y Sai Laïc. Taø Töôûng: YÙ töôûng taø vaïy—Heterodox ideas. Taø Quyeät: Gian taø quyû quyeät—Devilish. Taø Töôûng Phaân Bieät: Söï phaân bieät sai laàm— Taø Sôn: 1) Moät nuùi taø kieán: A mountain of error or Mistaken discrimination—Mistaken heterodox ideas; 2) Taø kieán lôùn nhö moät ngoïn nuùi: discernment—See Phaân Bieät Sai. Heterodox ideas are as great as a mountain. Taø Vaïy: Crooked—Dishonest. Taø Sö: Sö Ngoaïi Ñaïo—Heterodox masters— Taø Vaân: Ñaùm maây taø kieán phuû truøm Phaät taùnh Heterodox teachers—Chæ saùu vò sö ngoaïi ñaïo ôû trong taâm—Clouds of falsity or heterodoxy, which AÁn Ñoä vaøo thôøi Ñöùc Phaät coøn taïi theá. Saùu vò naày cover over the Buddha-nature in the heart. luoân tìm caùch kình choáng vôùi Ñöùc Phaät—The six Taø Voõng: Löôùi taø hay taø

kieán ñan beän vaøo nhau heretical masters, or the six tirthikas or heterodox nhö nhö caùi löôùi—The net of heterodoxy, or teachers in India at the time of the Buddha. These falsity—The net of wrong views. six always sought to rival Buddha—See Luïc Sö Taø Xaûo Chi Ngoân: Lôøi noùi gian taø—Dishonest Ngoaïi Ñaïo. and deceptive talk. Taø Taâm: Evil mind—Impure and treacherous Taø YÙ: Depraved thought and intent. heart. Taû Ñaïo: False doctrine. Taø Thaàn: False gods. Taû Ñaïo Taùnh Löïc Phaùi: Vamacara-sakta (skt)— Taø Theá: Thôøi loaïn laïc—Corrupt age. Teân cuûa moät toâng phaùi ôû AÁn Ñoä vaøo theá kyû thöù Taø Thieàn: Söï tham thieàn sai laàm—Incorrect XI—Name of a False doctrine Sect in India in the meditation. eleventh century. Taø Thuû: Silabhata-paramaso (p)—Wrong Taû Kheâ: Tso-Ch'i—Vò toå thöù taùm cuûa toâng Thieân practice—The fetter of attachment to rite and Thai, teân laø Huyeàn Lang—The eighth T'ien-T'ai ritual—Giôùi caám thuû. patriarch, named Hsuan-Lang. Taø Thuaät: Black magic—Witchcraft. Taû Kinh: 1) Cheùp kinh (Thö Taû): Lekhana (skt)— Taø Thuyeát: Erroneous theory—False doctrine— To copy the scriptures; 2) OÁng daãn khoâng khí beân Heterodox theory. traùi: Lalana (tib)—Coù ba ñöôøng chính trong thaân Taø Thuyeát Phaùp: To preach false doctrine— theå ñeå daãn khoâng khí. Taû kinh laø con ñöôøng beân Thuyeát nhöõng giaùo phaùp taø nguïy hoaëc thuyeát traùi, song song vôùi ñöôøng chính, ñöôïc möôøng giaûng Phaät phaùp kieám tieàn sinh soáng—To preach töôïng nhö coù maøu traéng—There are three main or teach the Dharma for the purpose of making a channels in the body which conduct the subtle air. living. The left channel is the subtle channel which is Taø Tính: Heterodox nature. parallel to the central channel and is usually visualized as white.

Taû Thuû Höõu Thuû: Shashu-Ushu (jap)—Left hand, Taï Tam Lang: Chaøng Tam hoï Taï, chæ Thieàn sö right hand—A coordination between the left hand Huyeàn Sa—Zen master Hsuan-Sha—See Huyeàn and right hand—Ñoái vôùi haønh giaû tu Thieàn, baøn Sa Sö Bò Thieàn Sö. tay phaûi cuûa chuùng ta laø moät vò chaân Boà taùt, vì noù Taï Töø: To thank and to take leave. khoâng phaân bieät noù vôùi baøn tay traùi. Noù chæ lo Taùc: Kriya (skt)—Laøm—To make—To do—To chaêm soùc. Lex Hixon vieát trong quyeån 'Sinh Phaät act. Thieàn': "Khoâng caàn ñoäng cô ñaëc bieät cho loøng töø Taùc AÙc: Laøm vieäc aùc—To do evil. bi. Baøn tay traùi ñeán giuùp baøn tay phaûi khi noù gaëp Taùc Baïch: Natti (p)—Japti (skt)—Baùo cho bieát raéc roái. Tính nhaát töôùng naêng ñoäng vaø hoã töông tröôùc—Announcement—Declaration—See Taùc cho nhau giöõa hai baøn tay, vöôït qua söï quaùn töôûng Cöû. vaø tieàn quaùn töôûng, noù laø kinh nghieäm thöïc taïi vaø Taùc Beänh: Sanh taâm taïo taùc (hay tu haønh ñeå caàu sinh ñoäng cuûa taùnh khoâng, ñöôïc bieåu hieän nhö laø vieân giaùc laø taùc beänh vì taùnh vieân giaùc chaúng phaû i loøng bi maãn phi chuû theå, phi khaùch theå. Tính hoã do taïo taùc maø ñöôïc), moät trong boán beänh ñöôïc noùi töông hoaøn haûo vaø tính khoâng phaân caùch giöõa hai ñeán trong Kinh Vieân Giaùc—Works or effort (for baøn tay vöôït leân treân moïi giaùo huaán khaåu truyeàn, the purpose to seek perfection is an ailment), one nhöng ñoù laø ñieàu chuùng ta kinh nghieäm moät caùch of the four mistaken ways of seeking perfection, roõ raøng."—For Zen practitioners, our right hand is mentioned in The Complete Enlightenment an

authentic Bodhisattva, because it does not Sutra—See Töù Beänh. discriminate between itself and our left hand. Taùc Bình Thieân Töû: Suddhavasa (skt)— There is just "taking care." Lex Hixon wrote in Suddhavasa-deva (skt)—Voâ Nhieät Thieân—Vò Living Buddha Zen: "Without needing to generate thieân töû hieän ra daãn Thaùi Töû Só Ñaït Ña xuaát gia— any special motive of passion, the left hand comes One who appeared to Sakyamuni when a prince, to the aid of the right hand when it runs into leading him to leave home. trouble. This dynamic oneness and mutuality of Taùc Boà Taùt: Vajrapasah (skt)—See Kim Cang our two hands, beyond meditation and Taùc Boà Taùt. premeditation, is the actual, moment-by-moment Taùc Chöùng: Sacchikatabbo or Sacchikatori (p)— experience of emptiness as subjectless, objectless Ngoä hay nhaän roõ nhö thöïc —To realize—To be compassion. This perfect mutuality and realized (Zen). inseparability of our two hands is beyond any Taùc Cuï: Duïng cuï lao ñoäng—Tools for workman. verbal teaching, yet we all experience it clearly." Taùc Cöû: Natti (p)—Japti (skt)—Trong ngaøy töi töù, Taû Thuaän Theá Ngoaïi Ñaïo: Vama-lokayata môøi vò sö coù ñöùc ñoä trong Taêng chuùng chuû trì, neâu (skt)—Nghòch Loä Giaø Da Ñaø—Teân cuûa moät giaùo roõ caùc toäi maø vò Tyø Kheo naøo ñoù phaïm phaûi cho phaùi ngoaïi ñaïo vaøo thôøi Ñöùc Phaät—Name of a Taêng chuùng bieát—The accusation of sin made heretic sect during the Buddha's time. against particular monk by the virtuous monk who Taï Giôùi: Caûm taï (Tam Baûo) khi thoï giôùi—To give presides at the pravarana gathering on the last day thanks for being given the commandments, i.e. of the summer's rest. being ordained. Taùc Duïng: Söï vaän haønh—Function—Activity— Taï Linh Vaän: Teân cuûa moät vò cö só noåi tieáng cuûa Trong nhaø Thieàn, töø naøy coù nghóa laø vaän duïng cô Phaät giaùo Trung Hoa vaøo thôøi Löu Toáng (420- duyeân ñeå giuùp haønh giaû—In Zen, the term means 497). Töø naêm 405 ñeán naêm 418, oâng ñeán nuùi Lö ñeå to find way or to find opportunity to help tu taäp vôùi Ñaïi Sö Hueä Vieãn, Sô Toå Tònh Ñoä Toâ ng practitioners. Trung Hoa. OÂng laø taùc giaû cuûa boä saùch "Tònh Ñoä Taùc Ñaù: Sattva (skt)—Haøm Sanh—See Taùt Ñoûa. Vònh"—Name of a Chinese famous lay disciple Taùc Ñaïi: Ngaïo maïn—Arrogant—Haughty— who lived in the Liu Sung Dynasty in China. From Proud. 405 to 418, he came to Mount Lu to practice under Taùc Ñaïo Lyù: Söû duïng khaùi nieäm nghóa lyù thoâng Great Master Hui Yuan, the first Patriarch of ñeå suy nghó hay bieåu ñaït phöông thöùc tu taäp thieàn. Chinese Pureland Buddhism. He was the author of Thieàn phaùp khaúng ñònh raèng haønh giaû muoán ñaït the Pure Land Declaiming Verses. ñöôïc söï tænh ngoä caàn phaûi thoaùt khoûi khaùi nieäm

nghóa lyù naày—To apply ordinary concepts to think Taùc Moâ Daïng: Laøm boä, laøm ra veû—To pretend, to or to express Zen methods. Zen teachings confirm assume. that practitioners who want to achieve awakening Taùc Naùo: To cause a stir. should escape these concepts. Taùc Nghieäp: Karman (skt)—To produce Taùc Gia: 1) Vò toå khai saùng: Leader, founder, karma—Nghieäp ñöôïc laøm ra bôûi thaân, khaåu, yù ñeàu head of sect; 2) Trong Thieàn, töø naøy coù nghóa laø ñöôïc ruùt ra trong kieáp tôùi. Taùc nghieäp daãn ñeán ngöôøi kieät xuaát: In Zen, the term means an adept.

nhöõng ñieàu kieän trong töông lai—Karma produced Taùc Giaû: Ngöôøi vieát hay ngöôøi bieân soaïn: Author, (by action of body, words, and thought, which writer; 2) Taùc nhaân cuûa haønh ñoäng: A doer, he educe the kernel of the next rebirth). Deeds or who does things, maker, creator. character as the cause of future conditions. Taùc Giaûi Hoäi: Taùc Giaûi Taùc Hoäi—Söû duïng khaùi Taùc Nghieäp Caên: Karmindriya (p & skt)—Caùc nieäm nghóa lyù thoâng ñeå hieåu roõ hoaëc giaûi thích giaùc quan sanh nghieäp—Sense-organs which phöông thöùc tu taäp thieàn. Thieàn phaùp khaúng ñònh produce karma. raèng haønh giaû muoán ñaït ñöôïc söï tænh ngoä caàn phaûi Taùc Nguyeän: Phaùt Nguyeän—Make vow—Taùc thoaùt khoûi khaùi nieäm nghóa lyù naày—To apply nguyeän (laäp nguyeän)—To vow—To resolve—To ordinary concepts to understand or to interpret Zen make a vow—Phaùt nguyeän töï lôïi lôïi tha—To methods. Zen teachings confirm that practitioners make vow to benefit self and others. who want to achieve awakening should escape Taùc Nguyeän Moân: Quyeát ñònh Vaõng Sanh nieäm— these concepts. Resolve the mind to be reborn in the Pure Land— Taùc Giaûi Taùc Hoäi: See Taùc Giaûi Hoäi. Theä nguyeän cöùu ñoä chuùng sanh vaø hoaøn thaønh boån Taùc Giôùi: Teân goïi khaùc cuûa “bieåu saéc.” Tuaân theo nguyeän nhö laø ñöôïc sanh vaøo coõi Tònh Ñoä cuûa nhöõng giôùi luaät ñeå thaønh töïu thaân khaåu beân ngoaøi Phaät A Di Ñaø. Ñaây laø ñeä tam moân trong Nguõ Moân (nhöõng taùc nghieäp cuûa thaân vaø khaåu khi thuï giôùi Tònh Ñoä—To make a vow to benefit self and thì goïi laø “taùc giôùi.” Nhöõng nghieäp theå thaâu nhaän others, and to fulfill the vow so as to be born in vaøo beân trong thaân theå thì goïi laø “voâ taùc giôùi”), ñoái the Pure Land of Amitabha. This is the third of the laïi vôùi voâ taùc giôùi hay voâ bieåu saéc beân trong— five doors or ways of entering the Pure Land. Obedience to the commandments, external Taùc Ngöõ: See Taùc Thoaïi. fulfillment of them, in contrast with the inner Taùc Nhaân: Kartri (skt)—Nhaân toá taïo ra söï taùc grace. ñoäng—Agent. Taùc Hoïa: To cause misfortunes. Taùc Nhaát Thieát Thieän Caên Haïnh: Practice of all Taùc Hoaït Keá: Laøm keá sinh nhai—To find way to roots of goodness—Haïnh laøm taát caû caùc thieän caên make a living. vaø khieán cho chuùng taêng tröôûng—Practice of all Taùc Khaùch Baát Nhö Quy Gia: Laøm khaùch chaúng roots of goodness, to cause them all to grow. baèng trôû veà nhaø. Trong Thieàn, töø naày coù nghóa laø Taùc Phaïm: Transgression sin by action—Chaúng tìm Phaät ôû beân ngoaøi chaúng baèng quay trôû veà töï chòu tu haønh ñeå ñoaïn lìa khoâng laøm caùc ñieàu aùc. taùnh. Moät khi coù theå nhaän ra töï taùnh lieàn coù theå tu Phaïm toäi baèng haønh ñoäng (hay phaïm nhöõng giôùi haønh thaønh Phaät baát cöù luùc naøo—One would rather maø mình ñaõ thuï) nhö saùt sanh, troäm caép, vaân vaân go home than be a guest. In Zen, the term means thì goïi laø “taùc phaïm.”—Doing evil or sin practitioners would rather turn back to look inside commission. Transgression sin by action, active to find their own self-nature. Once people can see sin, or positive in doing evil such as killing, their self-nature, they can cultivate to become stealing, etc. Buddha at any time. Taùc Phaùp: 1) Laøm leã: To perform ceremonies; 2) Taùc Leã: To pay one’s respect by worship—To Haäu quaû töø taïo taùc nôi thaân mieäng: Karma, which make an obeisance. results

from action, i.e. the “deeds” of body or Taùc Löôïc: Haønh vi cuûa vò Thieàn sö trong vieäc tieáp mouth; 3) Quy taéc xöû söï: Rules of behavior; 4) daãn ñeä töû—Manner of a Zen master in welcoming Nghieäp, keát quaû cuûa haønh ñoäng: Karma, which his students. results from action (the deeds of the body, mouth Taùc Ma Sinh: Theá naøo?—How? and mind).

Taùc Phaùp Ñaéc: Ñöôïc truyeàn giôùi qua nghi thöùc. is perhaps the most popular technique, widely Thoï giôùi Yeát Ma phaûi coù ñaày ñuû tam sö thaát chöùng applied by all Zen Buddhists—See Cô Phong. (moät hoäi ñoàng goàm ba vò Taêng cao tuoåi haï, vaø baûy Taùc Quaùn: Quaùn naêm phaùp quaùn tröôùc khi thoï ngöôøi khaùc coù theå laø chö Taêng hay nhöõng vò hoä trì trai—To contemplate the five meditations (in the Phaät phaùp laâu naêm)—To obtain ordination in a Lotus Sutra) before having veggie meal—See ceremony or to receive ceremonial ordination as a Nguõ Quaùn. monk, with the witness of an assembly of three Taùc Sa Moân: Become a monk—Becoming a senior monks, and seven other people, either monk—Be ordained—Be received into the monks or senior lay people. Order—Trôû thaønh Taêng só. Taùc Phaùp Giôùi: Ñòa phaän hay nôi ñeå nhieáp Taêng Taùc Söï Trí: Krtyanusthana-jnana (skt)—Wisdom (thöïc haønh theo phaùp yeát ma maø keát thaønh ñòa giôùi of perfecting the double work of self-welfare and thì goïi laø “Taùc Phaùp Giôùi”)—The place of the welfare of others—Trí toaøn thieän hai coâng assembly for ceremonial purposes. vieäc töï ñoä vaø ñoä tha. Taùc Phaùp Saùm Hoái: Moät trong ba loaïi saùm hoái Taùc Taëc Nhaân Taâm Hö: Coù taät thì giaät mình—He (thaân leã baùi, mieäng xöng lôøi, yù suy nghó)—One of that commits a fault thinks everyone speaks of it. the three kinds of monastic confession and Taùc Thí: Behaviour test—Thöû thaùch veà taùc phong. repentance—See Tam Chuûng Saùm Hoái Phaùp. Thieàn ñöôïc xem nhö laø moät ngheä thuaät trong caùi yù Taùc Phaùp Tieán Cuï: See Cuï Tuùc Giôùi. nghóa ñeå töï dieãn taû, noù chæ tuaân theo nhöõng tröïc Taùc Phaåm: Work (of a writer or painter). giaùc vaø nguoàn caûm höùng cuûa rieâng noù, chöù khoâng Taùc Phaät: Sa-Butsu (jap)—Making Buddha— phaûi laø nhöõng giaùo ñieàu vaø quy luaät. Ñoâi khi noù Thaønh Phaät, caét ñöùt moïi phieàn naõo, hoaøn thaønh cuõng coù veû nghieâm troïng vaø trang nghieâm, ñoâ i khi giaùc ngoä vaø chaám döùt giai ñoaïn cuoái cuøng cuûa Boà laïi taàm thöôøng vaø vui veû, giaûn dò vaø xaùc thöïc, hoaëc Taùt—To become or be a Buddha (to cut off bí aån vaø quanh co. Khi nhöõng Thieàn sö thuyeát illusion, attain complete enlightenment, and end giaûng khoâng phaûi caùc ngaøi chæ luoân luoân daïy baèng the stage of Bodhisattva discipline). mieäng, maø caû baèng tay chaân, baèng nhöõng daáu hieäu Taùc Phaät Söï: Laøm vieäc Phaät söï hay haønh leã theo bieåu tröng, hay nhöõng haønh ñoäng cuï theå. Caùc ngaøi nghi thöùc Phaät giaùo—To do the work of Buddha— ñaùnh, heùt, ñaåy, vaø khi bò caät vaán caùc ngaøi boû chaïy, To perform Buddhist ceremony. hoaëc chæ ngaäm mieäng giaû caâm. Nhöõng troø khoâi haøi Taùc Phi Taùc: Kritaka-akritaka (skt)—Ñöôïc taïo ra naøy khoâng coù choã ñöùng trong tu töø hoïc, trieát hoïc vaø khoâng ñöôïc taïo ra hay ñöôïc laøm vaø khoâng ñöôïc hay toân giaùo, vaø chæ coù theå ñöôïc dieãn taû ñuùng nhaát laøm—Made and not-made or done and

not-done. laø "ngheä thuaät Thieàn". Moät hoâm, coù moät vò Taêng Taùc Phong Vaø Ngoân Ngöõ: Behavior and verbal ñeán tham baùi Ñöùc Sôn. Ñöùc Sôn ñoùng chaët cöûa. Vò speech—Caùc Thieàn sö thöôøng thöû thaùch cô trí cuûa Taêng goõ cöûa, Ñöùc Sôn hoûi: "Ai ñoù?" Vò Taêng noùi: ñeä töû. Nhöõng thöû thaùch naøy mang nhieàu hình thöùc, "Sö töû con." Ñöùc Sôn beøn môû cöûa vaø nhaåy leân coå goàm caû "taùc phong vaø ngoân ngöõ." Taùc phong hay vò Taêng maø cöôõi, vaø heùt, "Suùc sinh! Baây giôø maøy nhöõng thöû thaùch baèng haønh ñoäng ñöôïc thöïc thi ñi ñaâu?" Vò Taêng khoâng ñaùp ñöôïc. Trong Thieàn, söï baèng nhöõng haønh vi trieät ñeå vaø baát ngôø, coøn nhöõng "Taùc thí" luoân luoân ñöôïc caùc Thieàn sö thi haønh thöû thaùch baèng lôøi thì ñöôïc thì baèng caùi goïi laø "cô baèng nhöõng thuû ñoaïn trieät ñeå vaø kinh dò. Trong phong vaán ñaùp." Nhöõng thöû thaùch baèng lôøi coù leõ laø coâng aùn naøy, vò Taêng töï xöng laø "Sö töû nhi" moät kyõ thuaät phoå thoâng ñöôïc caùc moân ñoà nhaø Thieàn aùp caùch töï ñaéc, nhöng khi Ñöùc Sôn thöû thaùch oâng duïng roäng raõi—Zen masters always test the inner baèng caùch ñoái xöû vôùi oâng nhö moät "sö töû con" thaät understanding of their disciples. These tests take khi Sö cöôõi coå oâng vaø hoûi oâng moät caâu hoûi, thì vò many forms, including both the "behavioral and Taêng khoâng traû lôøi ñöôïc. Ñieàu naøy chöùng toû vò verbal." The behavioral tests are conducted by Taêng thieáu caùi tri thöùc chaân thaät maø oâng khoe laø means of radical and unexpected actions, the oâng coù—Zen is considered as an art in the sense verbal tests by the so-called "crucial-verbal- that, to express itself, it only follows its own contest'. The verbal test or crucial-verbal-contest intuition and inspirations, but not dogmas and rules. At times it appears to be very grave and

solemn, at others trivial and gay, plain and direct, of the commandments, active law in contrast with or enigmatic and round-about. When Zen masters passive, such as not killing, not stealing, etc. preach they do not always do so with their mouths, Taùc Trì Moân: Giôùi luaät lieân heä tôùi vieäc tu haønh but with their hands and legs, with symbolic giôùi haïnh tích cöïc—Precepts concerned with signals, or with concrete action. They shout, strike, cultivation of positive behavior. and push, and when questioned they sometimes Taùc Vuï: Taùc Hoaït Keá—Laøm keá sinh nhai—To run away, or simply keep their mouths shut and find way to make a living. pretend to be dumb. Such antics have no place in Taùc YÙ: Manaskara (p)—Manahkara (skt)—1) rhetoric philosophy, or religion, and can be best Haønh ñoäng taïo taùc cuûa yù thöùc: Cetana (skt)— described as "art". One day, a monk went to Te- Intentional action; 2) Söï chuù yù cuûa taâm: Attention- shan, who closed the door in his face. The monk Attention of the mind; 3) Coù nhöõng tö töôûng daáy knocked and Te-shan asked, "Who is it?" The leân nôi taâm, coù taùc duïng maùch cho taâm nöông theo monk said, "The lion cub." Te-shan then opened caùi caûnh sôû duyeân: To have the thought arise or to the door and jumped on to the neck of the monk as be aroused, beget the resolve; 4) YÙ muoán: Wilful though riding, and cried, "You beast! Now where action. do you go?" The monk failed to answer. In Zen, Taùc YÙ Löïc: Löïc chuù yù—Power of attention. the "Behaviour test" is often conducted by Zen Taùc YÙ Tu Taäp: Vun boài

söï chuù taâm trong tu taäp— masters through radical and astonishing Cultivation of attention. manoeuvres. In this case, the monk Taïc: To engrave—To sculpture—To carve. presumptuously called himself "the lion cub", but Taïc Nhaät: Hoâm qua. when Te-shan gave him a test by treating him like Taïc Nhaät Thuyeát Ñònh Phaùp, Kim Nhaät Thuyeát a real lion cub when he rode on the monk's neck, Baát Ñònh Phaùp: Hoâm qua thuyeát veà ñònh phaùp, and then asked him a question; the monk failed to hoâm nay thuyeát veà nhöõng ngoaïi leä—Yesterday answer. This proved that the monk lacked the preaching an established rule, today preaching and genuine understanding he claimed to possess. exception to the rule. Taùc Thò Tö Duy Thôøi, Thaäp Phöông Phaät Giai Taïc Töôïng: To carve a statue. Hieän Tieàn: Moät khi ñaõ coù chaùnh tö duy thì möôøi Taùi Ba Ba (1926-?): Teân cuûa moät hoïc giaû toân giaùo phöông chö Phaät ñeàu hieän tieàn—When establish ngöôøi AÁn Ñoä trong theá kyû thöù XX—Name of an the right thinking, the Buddhas of the ten Indian religious scholar who lived in the twentieth directions all appear. century. Taùc Thieän: Laøm vieäc thieän nhö tu haønh, boá thí, Taùi Sanh: Patisandhi (skt)—Rebirth—To be born vaân vaân—To do good (Worship, bestow alms, etc). again—To come to life again—Reincarnation. Taùc Thoaïi: Express, expression in words; forced Taùi Sanh Baéc Cu Loâ Chaâu: Rebirth in statements, a demand or request, e.g. for Uttarakuru—Taùi sanh vaøo Baéc Cu loâ chaâu, nôi information. chuùng sanh luoân vui söôùng nguõ duïc laøm cho chuùng Taùc Tieåu: Khieâm toán—To be humble, modest. sanh khoâng coøn thieát gì ñeán tu haønh Phaät phaùp — Taùc Tình Giaûi: Taùc Giaûi Taùc Hoäi—See Taùc Giaûi Rebirth in Uttarakuru (Northern continent) where Hoäi. life is always pleasant and desires that beings Taùc Tri Giaûi: Taùc Giaûi Taùc Hoäi—See Taùc Giaûi have no motivation to practice the dharma—See Hoäi. Baùt Nan. Taùc Trí: Krtyanusthana-jnana (skt)—See Thaønh Taùi Sanh Ngaï Quyû: Rebirth as a hungry ghost— Sôû Taùc Trí. Taùi sanh laøm ngaï quyû, nôi chuùng sanh chaúng bao Taùc Trì: Doing what is right (worship, monastic giôø caûm thaáy deã chòu vaø luoân ham muoán —Rebirth life, etc). as a hungry ghost, or the ghost-world, where Taùc Trì Giôùi: Tích cöïc trì giôùi (vieäc thieän vaâng beings never feel comfortable with non-stop laøm), ñoái laïi vôùi thuï ñoäng hay tieâu cöïc trì giôùi (chæ greed—See Baùt Nan. trì giôùi hay vieäc aùc khoâng laøm) nhö khoâng saùt Taùi Sanh Ngaï Quyû Truyeän: Moät trong 15 chöông sanh, khoâng troäm caép, vaân vaân—Active keeping trong boä Tieåu A Haøm—Collection of the stories

on ghostly beings—Stories of the Departed, one of cuûa moât con chuùng sanh môùi cuõng ñöôïc thaønh laäp 15 chapters in the Khuddhaka Nikaya (Collection nhö caùc caên, söï xaùc ñònh tính nam nöõ. Chæ coù of Minor Discourses). nghieäp taùi taïo daãn tôùi taùi sanh, nhöng taát caû caùc Taùi Sanh Nghieäp: Janaka-karma (skt)—nghieäp thieän aùc ñeàu phaûi troå quaû trong nhöõng ñôøi Productive karma—Regenerative karma—Nghieäp keá tieáp, khoâng coù ngoaïi leä. Theo Phaät giaùo, chaäp Taùi Taïo—Sinh nghieäp—See Nghieäp Taùi Taïo. tö töôûng cuoái cuøng thaät laø quan troïng vì chính caùi Taùi Sanh Nhieãm: The infection of reincarnation. nghieäp coù naêng löïc maïnh nhöùt trong giôø laâm Taùi Sanh Taâm: Patisandhi-citta

(p)—Patisandhi- chung, laønh hay döõ, taïo ñieàu kieän cho söï taùi sanh vinnana (p)—Rebirth Consciousness—Thöùc Taùi keá lieàn ñoù. Nghieäp naày goïi laø nghieäp taùi taïo. Caùi Sanh—Theo Phaät giaùo, thöùc taùi sanh khoâng phaûi laø cheát cuûa moät chuùng sanh chæ laø söï giaùn ñoaïn taïm moät töï ngaõ hay linh hoàn, hoaëc moät thöïc theå caûm thôøi cuûa moät hieän töôïng taïm thôøi. Maëc daàu theå xaùc thoï quaû baùo toát xaáu cuûa nghieäp thieän aùc, maø laø thöù hieän taïi tieâu dieät, nhöng moät hình theå khaùc seõ phaùt taùi sanh ñöôïc quyeát ñònh bôûi caùc duyeân. Ngoaøi sanh tuøy theo tö töôûng maïnh nhaát trong giôø laâm duyeân khoâng coù thöùc sanh khôûi—In Buddhism, chung; hình theå sau naày khoâng hoaøn toaøn gioáng rebirth consciousness is not a Self or a Soul, or an hình theå tröôùc, maø cuõng khoâng phaûi tuyeät ñoái laø Ego-entity that experiences the fruits of good and khaùc. Theå xaùc tan raõ, nhöng luoàng nghieäp löïc vaãn evil deeds. Consciousness is generated by toàn taïi. Tieán trình tö töôûng cuoái cuøng aáy, goïi laø conditions. Apart from condition there is no arising nghieäp taùi taïo, quyeát ñònh caûnh giôùi cuûa kieáp soáng of consciousness. tôùi. Thoùi thöôøng thì tieán trình tö töôûng cuoái cuøng Taùi Sanh Thieân: Heaven as a place of rebirth (the cuûa moät ngöôøi tuøy thuoäc nôi phaåm haïnh cuûa ngöôøi heavens of the gods). aáy trong cuoäc soáng haèng ngaøy. Tuy nhieân cuõng coù Taùi Sanh Trong Thôøi Khoâng Coù Nhö Lai: tröôøng hôïp ñaëc bieät maø ngoaïi caûnh taïo neân cô hoäi Rebirth in the intermediate period between thuaän lôïi hay baát lôïi laøm cho moät ngöôøi toát coù theå Sakyamuni Buddha and his successor—Taùi sanh coù nhöõng tö töôûng xaáu, hay moät ngöôøi xaáu coù theå trong buoåi chuyeån tieáp sau thôøi Phaät nhaäp dieät vaø coù nhöõng tö töôûng toát trong giôø phuùt laâm chung. thôøi Ñöùc Haï sanh Di Laëc Toân Phaät. Trong thôøi kyø Trong tröôøng hôïp naày phaåm haïnh cuûa ngöôøi kia naày, chuùng sanh chæ bieát nhaøn ñaøm hyù luaän veà trong cuoäc soáng khoâng ñem laïi aûnh höôûng naøo cho Phaät phaùp chöù khoâng chòu tu taäp—Life in a realm söï taùi sanh, nhöng khoâng coù nghóa laø quaû phaûi coù wherein there is no Tathagata, or in the cho nhöõng haønh ñoäng trong quaù khöù ñaõ tieâu maát. intermediate period between a Buddha and his Quaû aáy seõ troå luùc töông xöùng vôùi nhaân ñaõ gieo— successor. During this period of time, people spent According to the Abhidharma, productive karma is all the time to gossip or to argue for or their own wholesome or unwholesome volition which views on what they heard about Buddha dharma, produces resultant mental states and karma-born but not practicing—See Baùt Nan. materiality, both at the moment of rebirth-linking Taùi Sanh Trong Trôøi Tröôøng Thoï: Rebirth in and during the course of existence. At the moment any long-life gods or heavens—Nôi chuùng sanh of conception, productive karma generates the soáng tröôøng thoï vaø sung söôùng ñeán noãi khoâng ai rebirth-linking consciousness and the karma-born muoán tìm caàu Phaät phaùp—Rebirth in any long-life types of materiality constituting the physical body gods or heavens where life is long and easy so of the new being. During the course of existence it that beings have no motivation to seek the Buddha produces other resultant cittas and the continuities dharma—See Baùt Nan. of karma-born materiality, such as the sense Taùi Taïo Nghieäp: Janaka (p)—Janaka-karma faculties,

sexual determination, and the heart- (skt)—Productive Karma—Sinh nghieäp—Nghieäp base. Only a karma that has attained the status of Taùi Taïo—Theo A Tyø Ñaït Ma Luaän (Vi Dieäu a full course of action can perform the function of Phaùp), nghieäp thieän hay baát thieän, trôï duyeân cho producing rebirth-linking, but all wholesome and söï taùi sanh vaøo luùc laâm chung. Vaøo luùc ñöôïc meï unwholesome karmas without exception can thoï thai, do nghieäp taùi taïo maø thöùc taùi sanh ñöôïc produce results during the course of existence. phaùt sanh, cuøng luùc aáy nhöõng thaønh phaàn vaät chaát Every subsequent birth, according to Buddhism, is

conditioned by the good or bad karma which chuøa vieän, vaø taát caû moïi taøi saûn khaùc ñöôïc giaùo predominant at the moment of death. This kind of hoäi xöû duïng—Properties of the Sangha which karma is technically known as reproductive include monasteries, land, dwellings, land on karma. The death of a person is merely the which dwellings are built, and furnishings, etc., temporary end of a temporary phenomenon. used by the whole Sangha. Though the present form perishes, another form Taøi Saûn Thaønh Töïu: Gain of wealth—Khoâng coù which is neither absolutely the same nor totally loaøi höõu tình naøo, vì ñöôïc taøi saûn thaønh töïu maø different takes place according to the thought that ñöôïc sanh leân thieän thuù hay Thieân giôùi—No was powerful at the death moment since the beings arise in a happy, heavenly state after death karmic force which hitherto actuated it is not because of the gain of wealth. annihilated with the dissolution of the body. It is Taøi Saûn Voâ Taän: Boundless sipritual possessions. this last thought process, which is termed Taøi Saéc: Tieàn taøi vaø saéc ñeïp cuûa ñaøn baø— “reproductive karma,” that determines the state of Wealthy and beauty (beauty of a woman). a person in his subsequent birth. As a rule, the last Taøi Sô Hoïc Thieån: Taøi thì ít, hoïc thì caïn, yù noùi thought-process depends on the general conduct of ngöôøi khieâm toán—Untalented and poor learning, a person in daily life. In some exceptional cases, i.e., a humble person. perhaps due to favourable or unfavourable Taøi Thaønh Quyeát Ñònh: Do löïc boá thí maø ñöôïc circumstances, at the moment of death a good ñaïi taøi hay cuûa caûi lôùn—The certainty of wealth— person may experience a bad thought, and a bad See Luïc Chuûng Quyeát Ñònh. person a good one. The future birth will be Taøi Thí: Amisa-dana (skt)—Amisadanam (p)— determined by this last thought-process, Zaise (jap)—Material-offering—Almsgiving— irrespective of the general conduct. This does not Offering of goods—Giving of material objects— mean that the effects of the past actions are Laáy cuûa caûi, quaàn aùo, thöùc aên, ruoäng nöông, nhaø obliterated. They will produce their inevitable cöûa, chaâu baùu maø boá thí. Taøi thí laø thí cuûa caûi vaät results as the appropriate moment. chaát nhö thöïc phaåm, quaø caùp, vaân vaân. Taøi thí bao Taùi Thænh: Môøi aên laàn nöõa—To invite someone to goàm noäi thí vaø ngoaïi thí. Ngoaïi thí laø boá thí kinh eat one more time. thaønh, cuûa baùu, vôï con... Noäi thí laø Boà Taùt coù theå Taøi Baàn: Poverty of goods—Ngheøo vaät chaát. cho caû thaân theå, ñaàu, maét, tay chaân, da thòt vaø maùu Taøi Cao Ñöùc Troïng: Talented and virtuous. xöông cuûa mình cho ngöôøi xin—Giving of goods Taøi Chuû: A

wealthy (rich) man. (or donating material goods such as flesh, food, Taøi Cuùng Döôøng: Moät trong ba pheùp cuùng döôøng meat, prey, gift, etc). Giving of wealth includes moät vò Phaät, laáy cuûa caûi chaâu baùu theá gian maø both outer and inner wealth. The outer wealth cuùng döôøng leân chö Phaät—One of the three modes refers to one's kingdom and treasures, one's wife of serving a Buddha, offerings or gifts of material and sons. The inner wealth, on the other hand, goods—See Tam Cuùng Döôøng. refers to one's own body, head, eyes, brains and Taøi Hueä Ñoàng Töû: Vasumati (skt)—Ñòa Hueä marrow, skin, blood, flesh and bones. All can be Ñoàng Töû—Moät trong naêm vò söù giaû cuûa Boà Taùt given to others. Vaên Thuø—Earthly-wisdom Youth, one of the five Taøi Thí Cuùng Döôøng: See Taøi Thí. messengers of Manjusri. Taøi Tuøng Ñaïo Giaû: See Hoaèng Nhaãn Nguõ Toå. Taøi Khan: Tham xan boûn xeûn—Meanness— Taøi Töï Taïi: Parishkara (skt)—Naêng löïc veà voâ soá Stinginess. trang nghieâm nhôø ñoù vò Boà Taùt laøm phong phuù caùc Taøi Lôïi: Rich and interest—Wealth. theá giôùi—Power over an infinite variety of Taøi Löïc: Power of wealth—Talent and strength— embellishment whereby the Bodhisattva enriches Moät trong thaäp ñaïi löïc coù theå ñaït ñöôïc bôûi moät vò the worlds. Boà Taùt—One of the ten great powers obtainable Taøi Vaät Boá Thí: Dakkhina (p)—Daksina (skt)— by a Bodhisattva—See Thaäp Ñaïi Löïc Boà Taùt. Donation—A gift—Cuûa boá thí. Taøi Saûn Taêng Giaø: Garubhanda (skt)—Sangha Taøi Xaû: Giving of goods—Taøi thí—Boá thí baèng properties—Taøi saûn Taêng giaø, bao goàm ñaát ñai, cuûa caûi, goàm coù ngoaïi taøi (tieàn baïc, vaät chaát) vaø

noäi taøi thí (maét, tai, oùc, v.v.)—Includes outward 4) The precept of ignoring one's begging; 5) The (money, materials) and inward giving (eyes, ears, precept of not paying respect to the elderly among brain, etc)—See Taøi Thí. the four categories of Buddha's disicples; 6) The Taïi: At—In—On—Present. precept of pride when seeing the four categories Taïi Gia: Gahattha (p)—Cö só taïi gia, chöù khoâng of Buddha's disciples break the precepts; 7) The phaûi tu só xuaát gia—At home (a lay man or precpet of not fulfilling the precept of not eating woman)—Not leaving home as a monk or a nun—after midday during the six days of a month; 8) One who resides at home (in a family). The precept of not listening to the Dharma; 9) The Taïi Gia Boà Taùt Luïc Troïng Giôùi: Lay precept of using the Sangha's furniture and Bodhisattvas' Six Grave Precepts—Saùu giôùi troïng utensils; 10) The precept of drinking water that cuûa Taïi Gia Boà Taùt: Giôùi gieát haïi, giôùi troäm caép, contains insects; 11) The precept of walking alone giôùi voïng ngöõ, giôùi taø daâm, giôùi rao noùi toäi loãi cuûa in dangerous places; 12) The precept of staying töù chuùng, vaø giôùi baùn röôïu—The six grave sins: alone in the bhikkhu's/bhikkhuni's vihara; 13) The the precept of killing, precept of stealing, precept precept of fighting for the sake of wealth; 14) The of lying, precept of sexual misconduct, precept of precept of giving leftover food to the four talking about the wrong deeds of the four categories of Buddha's disciples; 15) The precept categories of Buddha's disciples, and precept of of keeping cats or foxes; 16) The precept of reaing selling alcohol. animals and not giving them away to those who Taïi Gia Boà Taùt Nhò Thaäp Baùt Khinh Giôùi: Lay have not taken the precepts; 17)

The precept of Bodhisattvas' Twenty-eight Light Precepts—Hai not keeping the three outfits, bowls and walking möôi taùm giôùi khinh: 1) Giôùi khoâng cuùng döôøng sticks; 18) The precept of not ensuring that the cha meï vaø sö tröôûng, 2) Giôùi uoáng röôïu, 3) Giôùi irrigation water of rice farm is insect free, and to khoâng chaêm soùc ngöôøi beänh, 4) Giôùi khoâng boá thí carry out farming on land; 19) The precept of cho ngöôøi ñeán xin, 5) Giôùi khoâng chaøo hoûi leã laïy using an unjust scale in business; 20) The precept caùc baäc toân tröôûng, 6) Giôùi khinh maïn ngöôøi phaù of having sexual encounter at the wrong time and giôùi, 7) Giôùi khoâng thoï saùu ngaøy baùt quan trai giôùi place; 21) The precept of evading government moãi thaùng, 8) Giôùi khoâng ñi nghe Phaùp, 9) Giôùi thoï taxes while doing business; 22) The precept of not duïng ñoà duøng cuûa chö Taêng, 10) Giôùi uoáng nöôùc obeying the country's law; 23) The precept of not coù truøng, 11) Giôùi ñi moät mình trong choã nguy making offering to the Triple Gem when obtaining hieåm, 12) Giôùi moät mình nguû ñeâm taïi chuøa cuûa new food; 24) The precept of giving dharma chö Taêng Ni, 13) Giôùi vì cuûa ñaùnh ngöôøi, 14) Giôùi lectures without the Sangha's permission; 25) The boá thí thöùc aên thöøa cho töù chuùng, 15) Giôùi nuoâi precept of walking in front of the five categories meøo vaø choàn, 16) Giôùi nuoâi suùc vaät, 17) Giôùi of Buddha's disciples; 26) The precept of not khoâng chöùa saün ba y, bình baùt, vaø tích tröôïng, 18) distributing the Sangha food equally; 27) The Giôùi khoâng löïa choã nöôùc saïch, ñaát cao raùo ñeå precept of rearing silk worms; 28) The precept of troàng troït, 19) Giôùi buoân baùn khoâng chaân chaùnh, ignoring the sick on the road. 20) Giôùi haønh daâm khoâng ñuùng thôøi ñuùng choã, 21) Taïi Gia Chuùng: Laity—See Chuùng Taïi Gia. Giôùi gian laän thueá, 22) Giôùi vi phaïm luaät phaùp Taïi Gia Nhò Giôùi: Hai giôùi taïi gia—Two kinds of quoác gia, 23) Giôùi ñöôïc thöïc phaåm môùi maø khoâng commandments observed by the lay: daâng cuùng Tam Baûo tröôùc, 24) Giôùi khoâng ñöôïc (A) Nhò Giôùi Tieåu Thöøa—Two kinds of pheùp cuûa Taêng giaø maø thuyeát phaùp, 25) Giôùi ñi commandments observed by the Hinayana tröôùc naêm chuùng xuaát gia, 26) Giôùi phaân phoái thöùc laypersons: aên cho chö Taêng khoâng ñoàng ñeàu, 27) Giôùi nuoâi 1) Taïi gia nguõ giôùi: Five commandments for the taèm, 28) Ñi ñöôøng gaëp ngöôøi beänh khoâng chaêm lay. soùc—Twenty-eight faults: 1) The precept of not 2) Taïi gia baùt quan trai giôùi: Eight making offering to one's parents and teachers; commandments for the lay. 2)The precept of indulging in intoxicants; 3) The precept of not visiting and looking after the sick;

(B) Nhò Giôùi Ñaïi Thöøa—Two kinds of live at home and practice, you are like the person commandments observed by the Mahayana of the East, whose mind is good. If you dwell in a laypersons: monastery but do not cultivate, you are like the 1) Nhöõng giôùi thoâng thöôøng ñaàu tieân—First person of the West, whose mind is evil. Merely common commandments: See (A). purify your mind; that is the 'West' of your self- 2) Thaäp Thieän Cho Taïi Gia Giôùi Ñaïi Thöøa: nature." The Honorable Wei asked further, "How Commandments observed by the Mahayana should those at home cultivate? Please instruct laypersons are ten good rules. us." The Master said, "I have composed a Taïi Gia Thieän Taâm: Good mind lay people— markless verse for the

great assembly. Merely Theo kinh Phaùp Baûo Ñaøn, phaåm thöù ba, Luïc Toå rely on it to cultivate and you will be as if always daïy: “Naày thieän tri thöùc! Neáu muoán tu haønh, taïi by my side. If you cut your hair and leave home gia cuõng ñöôïc, khoâng caàn ôû chuøa, ngöôøi ôû taïi gia but do not cultivate, it will be of no benefit in maø hay haønh nhö ngöôøi ôû phöông Ñoâng maø taâm pursuing the Way. The verse runs: ñöôïc thieän, coøn ngöôøi ôû chuøa maø khoâng tu cuõng “The mind made straight, why toil following nhö ngöôøi ôû phöông Taây maø taâm aùc vaäy. Chæ taâm rules? thanh tònh töùc laø töï taùnh Taây phöông.” Thöù söû Vi The practice sure, of what use is Dhyana Cöø laïi hoûi raèng: “Ngöôøi taïi gia laøm sao tu haø nh? meditation? Cuùi xin Hoøa Thöôïng töø bi chæ daïy.” Toå baûo: “Toâi Filial deeds support the father and mother. vì ñaïi chuùng laøm moät baøi tuïng Voâ Töôùng, chæ y Right conduct is in harmony with those above ñaây maø tu, thöôøng cuøng toâi ñoàng ôû khoâng khaùc, and below. neáu khoâng tu nhö theá naày duø coù caïo toùc xuaát gia Deference: the honored and lowly in accord ñoái vôùi ñaïo cuõng khoâng coù ích gì. Tuïng raèng: with each other. Taâm bình khoâng nhoïc giöõ giôùi, Patience: no rumors of the evils of the crowd. Haïnh thaúng khoâng caàn tu thieàn, If drilling wood can spin smoke into fire, AÂn thì nuoâi döôõng cha meï, A red-petalled lotus can surely spring from Nghóa thì treân döôùi thöông nhau, mud. Nhöôøng thì treân döôùi hoøa muïc, Good medicine is bitter to the taste. Nhaãn thì caùc aùc khoâng oån, Words hard against the ear must be good Neáu hay duøi caây ra löûa, advice. Trong buøn quyeát moïc sen hoàng, Correcting failings gives borth to wisdom. Ñaéng mieäng töùc laø thuoác hay, Guarded errors expose a petty mind. Nghòch tai laø lôøi ngay thaúng, Persist daily in just, benevolent deeds. Söûa loãi aét sanh trí hueä, Charity is not the means to attain the way. Giöõ quaáy trong taâm khoâng hieàn, Search out Bodhi only in the mind. Moãi ngaøy thöôøng laøm lôïi ích, Why toil outside in search of the profound? Thaønh ñaïo khoâng do thí tieàn, Just as you hear these words, so practice: Boà Ñeà chí höôùng taâm tìm, Heavens then appears, right before your eyes.” Ñaâu nhoïc höôùng ngoaïi caàu huyeàn, The Master continued, “Good Knowing Advisors, Nghe noùi y ñaây tu haønh, you in this assembly should cultivate according to Cöïc laïc chæ ngay tröôùc maét. this verse to see and make contact with your self- Toå laïi baûo: “Naày thieän tri thöùc! Thaûy phaûi y keä nature and to realize the Buddha Way directly. ñaây maø tu haønh, nhaän laáy töï taùnh, thaúng ñoù thaønh The Dharma does not wait. The assembly may ñaïo. Phaùp khoâng ñôïi nhau, moïi ngöôøi haõy giaûi taùn, now disperse. I shall now return to Ts’ao-His. If toâi trôû veà Taøo Kheâ, chuùng neáu coù nghi, laïi ñeán hoûi you have questions, come quickly and ask.” nhau.”—According to the Flatform Sutra, Chapter Taïi Gia Trì Giôùi Xuaát Gia: One who is still at Three, the Sixth Patriarch taught: “Good Knowing home, but observes the whole of a monk’s or Advisors, if you wish to cultivate, you may do so nun’s rules. at home. You need not be in a monastery. If you

Taïi Gia Trì Thaäp Thieän (Sa Di Giôùi): One who is Tam AÙc Giaùc: Ba loaïi aùc giaùc: tham, saân, vaø still at home, but observes the ten good rules. haïi—The three evil mental states: desire, anger, Taïi Gia Xuaát Gia: Zaike-Shukke (jap). and malevolence.

1) Cö só vaø tu só: Lay people and monks. Tam AÙc Haïnh: Trini-duccaritani (p)—Trini-
2) Vò cö só taïi gia maø giöõ cuï tuùc giôùi cuûa moät vò duscaritani (skt)—Theo Kinh
Tröôøng Boä, Phuùng taêng hay Ni: One who while remaining at Tuïng Kinh, coù ba
aùc haïnh: thaân, khaåu vaø yù — home observes the whole of monk's or nun's
According to the Long Discourses of the Buddha, rules. there are three kinds of wrong
conduct: wrong Taïi Lyù Giaùo: Taïi Lyù Giaùo, thoaùt thai töø Baïch Lieân conduct in
body, wrong conduct in speech, and Xaõ, ñöôïc thaønh laäp taïi tænh Sôn Ñoâng vaøo
ñaàu ñôøi wrong conduct in thought. nhaø Thanh; danh hieäu "Lyù" töï noù lieân hôïp
ba toân Tam AÙc Thuù: Ba ñöôøng döõ—Three evil paths— giaùo laïi vôùi nhau,
Khoång, Laõo vaø Phaät; tín ñoà cuûa See Tam Ñoà. toâng phaùi naày khoâng thôø
hình töôïng, khoâng ñoát Tam AÙi: Three kinds of craving—Theo Tröôøng nhang,
khoâng huùt thuoác, khoâng uoáng röôïu, vaø laø Boä, Kinh Phuùng Tuïng—
According to The Long nhöõng ngöôøi tröôøng chay—The T'sai-Li secret Discourses of
the Buddha: society, an offshoot of the White Lily Society, was (A) Coù ba loaïi aùi:
duïc, höõu, vaø voâ höõu —There are founded in Shan-Tung at the beginning of the
three kinds of craving: sensual craving, Ch'ing dynasty; the title :in the Li" indicating
that craving for becoming, and craving for the society associated itself with all
religions, extinction. Confuciansim, Taoism, and Buddhism; its (B) Tam aùi khaùc: duïc
aùi, saéc aùi, vaø voâ saéc aùi— followers set up no image, burnt no incense, Three
other kinds of craving: craving for the neither smoke nor drank, and were vegetarian.
world of sense-desire, craving for the world of Taïi Taïi Theá Theá: In every place.
form, and craving for the formless world. Taïi Taïi Xöù Xöù: In every place. (C) Ba aùi
khaùc nöõa: saéc aùi, voâ saéc aùi, vaø dieät aùi — Taïi Taâm: In one's heart. Three
other kinds of craving: craving for the Taïi Trieàn: In bonds—See Taïi Trieàn Chaân
Nhö. world of form, craving for the formless world, Taïi Trieàn Chaân Nhö: The
fettered and craving for cessation: Dieät aùi. bhutatathata—Lyù chaân nhö phaùp tính
aån trong Tam AÙi Luyeán: Vibhatanha (skt)—Ba loaïi aùi phieàn naõo trieàn phöôïc.
Coøn goïi laø Höõu Caáu Chaân luyeán: aùi luyeán duïc voïng, aùi luyeán ñôøi soáng
hieän Nhö, töùc laø chaân nhö ôû trong raøng buoäc—The höõu, vaø aùi luyeán voâ
sanh—Three kinds of desires bhutatathata in limitations. Also called the Buddha or
three desires: desire for pleasure, desire for nature in bonds. existing and desire for
non-existing. Taïi Trieàn Cuùng Döôøng: Offerings to those who Tam An Cö: The three
months of Summer are still living in the toils—Cuùng döôøng ñeå caàu Retreat. phöôùc
baùo nhôn thieân cho mình (cuùng döôøng cho Tam AÁn: Ba aán: voâ thöôøng, voâ
ngaõ, vaø nieát baøn— nhöõng vò coøn luaân löu trong sanh töû). Three signs (usually
in Hinayana sutras): Taïi Trieàn Nhö Lai: Tathagata in bonds—See non-permanence,
non-personality, and nirvana. Taâm Phaùp Thaân. Tam AÁn Nhöùt: The three vehicles
are just one. Taïi Tuïc: Trong traïng thaùi theá tuïc—In and of the 1) Ba thöøa
Tieåu-Trung-Ñaïi laø moät, ñeàu daãn ñeán world—Unenlightened—In a lay condition.
Boà Taùt ñaïo: The three vehicles (Hinayana Tam: Tri or Traya (skt)—Three. Tieåu
thöøa, Madhyamayana Trung Thöøa, Tam A Taêng Kyø Kieáp: Ba A Taêng Kyø
kieáp—The Mahayana Ñaïi thöøa) are one. The three lead three great asamhkyeya

kalpas—The three to Bodhisattvaship and Buddhahood for all. timeless periods of a bodhisattva's progress to 2) Cai Nhieáp Moân: Three vehicles to be the one Buddhahood. vehicle—Giaùo lyù thuyeát minh tam thöøa laø Tam AÙc Ñaïo: Ba ñöôøng döõ: ñòa nguïc, ngaï quyû vaø nhaát thöøa, ñoái laïi vôùi "phaân töôùng moân" hay suùc sanh—Three evil paths: hells, hungry ghosts, giaùo thuyeát giaûi thích söï khaùc bieät giöõa nhöùt and animals. thöøa vaø tam thöøa—The doctrine which

maintains the three vehicles to be the one deffered result. This is the recompenses in vehicle, in contrast with the doctrine which subsequent lives, or result that is deffered for differentiates the one vehicle from the three. some time to come. Tam Ba La Maät: Three kinds of perfection—Ba Tam Baùo Nghieäp: Three recompenses of loaïi ba la maät—See Tam Chuûng Ba La Maät. karma—See Tam Thôøi Nghieäp. Tam Baùch Dö Hoäi: Treân 300 phaùp hoäi do ñöùc Tam Baûo: Sambo (jap)—Neàn moùng trong Phaät Thích Ca Maâu Ni thuyeát phaùp trong moät ñôøi cuûa Giaùo laø Tam Baûo: Phaät, Phaùp, vaø Taêng—Three ngaøi—In His lifetime, the Buddha preached for Precious Ones—Triple Jewel—Triple Gem more than 300 assemblies. (Buddha, Dharma, Sangha)—The foundation of Tam Baùi: Sampai (jap)—Ba laàn cuùi laïy, bieåu hieän Buddhism is the Three Treasures: Buddha, söï kính troïng raát thöôøng thaáy trong thieàn, nhöng Dharma, and Sangha—See Phaät, Phaùp, Taêng Giaø. raát ngheøo naøn trong hình thöùc nghi leã. Luùc ñaàu tam Tam Baûo Coâng Ñöùc: Coâng ñöùc cuûa Tam Baûo— baùi coù theå laø daáu hieäu cuûa söï kính ngöôõng Tam Merit of the three treasures. Baûo. Trong moät vaøi thieàn vieän, trong vaøi tröôøng Tam Baûo Leã: Tam kính leã hay ba laàn cuùi laïy— hôïp ñaëc bieät, vieäc cuùi laïy coù theå ñöôïc thöïc hieän Threefold prostration—See Tam Baùi. ñeán chín laàn—Threefold prostration, an Tam Baûo Nhaát Theå: Three Jewels in One expression of veneration through prostration Substance—Thieàn sö Baùch Tröôïng Hoaøi Haûi daïy: customary in Zen, in which otherwise there is a "Taâm laø Phaät vaø khoâng caàn thieát phaûi söû duïng vò dearth of ceremonial forms. Threefold prostration Phaät naøy ñeå ñi tìm Phaät. Taâm laø Phaùp vaø khoâng (sampai) was probably originally an expression of caàn thieát phaûi söû duïng Phaùp naøy ñeå ñi tìm Phaùp. veneration toward the 'Three Precious Ones'. In Phaät vaø Phaùp khoâng phaûi laø hai thöïc theå rieâng bieät some Zen monasteries, under certain nhöng cuøng goùp laïi ñeå taïo thaønh Taêng giaø. Ñoù laø yù circumstances, also ninefold prostration is nghóa cuûa Tam Baûo Nhaát Theå. Kinh ñieån coù noùi practiced. raèng: 'Taâm, Phaät, chuùng sanh: giöõa caû ba yù nieäm Tam Baønh Luïc Taëc: Three troublemakers and six ñoù, khoâng moät maûy may khaùc bieät.' Khi baïn giöõ robbers—Theo Phaät giaùo, coù ba keû quaáy roái vaø ñöôïc thaân, taâm vaø lôøi noùi thanh tònh, chuùng ta noùi saùu teân giaëc cöôùp, hay laø ba nguyeân nhaân töø beân raèng moät vò Phaät vöøa ñaûn sanh trong theá gian naøy. trong vaø saùu nguyeân nhaân töø beân ngoaøi ngaên Khi caû ba ñeàu oâ ueá, chuùng ta noùi raèng moät vò Phaät khoâng cho ngöôøi ta giaùc ngoä (tam baønh goàm baûn vöøa bò trieät tieâu."—Zen Master Huai-hai taught: chaát con ngöôøi, söï khö khö, kieâu maïn; coøn luïc taëc "Mind is the Buddha and it is needless to use this goàm saéc, thanh, höông, vò, xuùc, vaø caùc phaùp)— Buddha to seek the

Buddha. Mind is the Dharma According to Buddhism, there are three and it is needless to use this Dharma to seek the troublemakers and six robbers or three internal Dharma. Buddha and Dharma are not separate and six external causes that prevent most people entities and their togetherness forms the Sangha. from reaching enlightenment. Such is the meaning of Three Jewels in One Tam Baùo: Ba loaïi quaû baùo. Thöù nhaát laø Hieän baùo. Substance. A sutra says: "Mind, Buddha and Ñaây laø quaû baùo ngay trong kieáp hieän taïi, hay quaû sentient beings, there is no difference between baùo cuûa nhöõng haønh ñoäng, laønh hay döõ, ngay trong any of them. When your body, speech and mind ñôøi naày. Thöù nhì laø Sinh baùo. Ñaây laø haønh ñoäng are purified, we say a Buddha has appeared in teh baây giôø maø ñeán ñôøi sau môùi chòu quaû baùo. Thöù ba world. When these three become impure, we say laø Haäu baùo. Ñaây laø haäu baùo laø quaû baùo veà laâu xa a Buddha has been extinguished." sau naày môùi gaët—Three kinds of recompenses. Tam Baûo Phaät: Phaät Thích Ca laø ngoâi thöù Nhaát First, immediate result. This is the recompenses in cuûa Tam Baûo, thì phaùp cuûa Ngaøi laø ngoâi Hai, vaø the present life for deeds done now, or result that Taêng ñoaøn laø ngoâi Ba. Taát caû ba ngoâi naày ñöôïc coi happens in this present life. Second, future result. nhö laø söï thò hieän cuûa chö Phaät—While This is the recompenses in the next rebirth for Sakyamuni Buddha is the first person of the deeds now done, or future result which will Trinity, his Law the second, and the Order the happen in the next life. Third,

third, all three by some are accounted as Tam Baûo Vaät: Ba thöù thuoäc veà Tam Baûo. Thöù manifestations of the All-Buddha. nhaát laø nhöõng baûo vaät thuoäc veà Phaät (chuøa vieän, Tam Baûo Saéc Töù Töï: Teân cuûa moät ngoâi chuøa noåi hình Phaät, töôïng Phaät, vaân vaân). Thöù nhì laø nhöõng tieáng toïa laïc trong thò xaõ Raïch Giaù, tænh Kieân baûo vaät thuoäc veà Phaùp (kinh ñieån, giaùo ñieån vaø myõ Giang, Nam Vieät Nam—Name of a famous thuaät Phaät giaùo, vaân vaân). Thöù ba laø nhöõng baûo vaät temple, located in Rach Gia town, Kieân Giang thuoäc veà Taêng giaø (y aùo, baùt khaát thöïc, vaân vaân). province, South Vietnam. Ngoaøi ra, Tam Baûo vaät coøn laø caùc vaät phaåm cuùng Tam Baûo Taïng: Triratna as the treasury. döôøng Tam Baûo nhö nhö röông traùp, ruoäng vöôøn, Tam Baûo Töông Heä Töông Tuøy: Moät ngöôøi thöùc aên, höông, hoa, nhang, vaø ñeøn, vaân vaân— khoâng nhaän ra Nhaát Theå Tam Baûo thì khoâng theå Three kinds of precious things appertaining to the naøo hieåu saâu yù nghóa söï giaùc ngoä cuûa Ñöùc Phaät Triratna. First, precious things that appertain to the Thích Ca Maâu Ni, khoâng theå ñaùnh giaù söï quyù baùu Buddha (temples, images, statues, etc.). Second, voâ cuøng cuûa nhöõng lôøi Ngaøi daïy, cuõng nhö khoâng precious things that appertain to the Dharma theå aáp uû hình aûnh chö Phaät nhö nhöõng thöïc theå (sutras, scriptures, Buddhist arts, etc.). Third, sinh ñoäng. Laïi nöõa, Nhaát Theå Tam Baûo seõ khoâng precious things that appertain to the Sangha ñöôïc bieát ñeán neáu noù khoâng ñöôïc Phaät Thích Ca (robes, bowls, etc.). Besides, offerings to the Maâu Ni theå hieän nôi thaân taâm Ngaøi vaø con ñöôøng Triratna also include trunks, boxes, rice fields, theå hieän do Ngaøi trieån khai cuõng vaäy. Cuoái cuøng, food, goods, incense, lamps, etc.

khoâng coù nhöõng ngöôøi giaùc ngoä theo con ñöôøng Tam Baùt Nhaõ: Baùt nhaõ coù nghóa laø Trí tueä khieán cuûa Phaät trong thôøi ñaïi chuùng ta khích leä vaø daãn chuùng sanh coù khaû naêng ñaùo bæ ngaïn. Trí tueä giaûi daét ngöôøi khaùc theo con ñöôøng Töï Ngoä naày thì thoaùt laø ba la maät cao nhaát trong luïc ba la maät, laø Nhaát Theå Tam Baûo chæ laø moät lyù töôûng xa xoâi. phöông tieän chaùnh ñeå ñaït tôùi nieát baøn. Noù bao Caâu chuyeän lòch söû cuoäc ñôøi Ñöùc Phaät Thích Ca seõ truøm söï thaáy bieát taát caû nhöõng huyeãn hoaëc cuûa theá laø caâu chuyeän lòch söû khoâ heùo veà nhöõng lôøi Phaät gian vaïn höõu, noù phaù tan boùng toái cuûa si meâ, taø daïy, hoaëc seõ laø nhöõng chuyeän tröøu töôïng voâ hoàn. kieán vaø sai laïc. Coù ba loaïi baùt nhaõ: thöïc töôùng Baùt Hôn nöõa, khi moãi chuùng ta theå hieän Nhaát Theå Tam nhaõ, quaùn chieáu Baùt nhaõ, vaø phöông tieän Baùt Baûo, thì neàn moùng cuûa Tam Baûo khoâng gì khaùc nhaõ—Prajna means “Enlightened wisdom,” the hôn chính töï taùnh cuûa mình—The Three Treasures wisdom which enables one to reach the other are mutually related and interindependent. One shore, i.e. wisdom for salvation; the highest of the unrealized in the Unified Three Treasures can six paramitas, the virtue of wisdom as the neither comprehend in depth the import of principal means of attaining nirvana. It connotes a Sakyamuni Buddha’s enlightenment, nor knowledge of the illusory character of everything appreciate the infinite preciousness of his earthly, and destroys error, ignorance, prejudice, teachings, nor cherish as living images and and heresy. There are three kinds of Prajna. There pictures of Buddhas. Again, the Unified Three are three prajnas or perfect enlightenments: Treasures would be unknown had not it been wisdom in its essence or reality, wisdom of made manifest by Sakyamuni in his own body and perceiving the real meaning of all things, and mind and the Way to its realization expounded by wisdom of knowing things in their temporal and him. Lastly, without enlightened followers of the changing condition. Buddhas’ Way in our own time to inspire and lead Tam Baït La: See Giôùi. others along this Path to Self-realization, the Tam Baát Dò: Three non-easy things—Three Unified Three Treasures would be a remote ideal, reasons why the text should not be changed. the saga of Sakyamuni’s life desiccated history, Tam Baát Hoä: Three non-guarding things (areas) and the Buddhas’ words lifeless abstractions. of a Buddha—Ba thöù khoâng caàn phaûi baûo hoä. Ba More, as each of us embodies the Unified Three khu vöïc maø Ñöùc Phaät khoâng caàn phaûi hoä trì vì noù Treasures, the foundation of the Three Treasures vöôït leân treân nhöõng sai laàm traàn tuïc, ñoù laø thaân, is none other than one’s own self. khaåu vaø yù cuûa Ngaøi—The three that need no guarding because they are above error. They are

Buddha’s body, mouth and mind. Three areas that Tam Baát Thieän Taàm: Akusala-vitakka (skt)— the Buddha does not need to guard because they Theo Tröôøng Boä, Kinh Phuùng Tuïng, coù ba thöù suy are above worldly errors. nghó thieän: duïc taàm, saân taàm, vaø haïi taàm — Tam Baát Kieân Phaùp: Ba thöù khoâng beàn chaéc: According to The Long Discourses of the Buddha, thaân, maïng, vaø taøi saûn—Three unstable things: Sangiti Sutra, there are three kinds of evil or body, length of life and

wealth. unwholesome investigation: the unwholesome Tam Baát Taän: Three indestructibles—Theo AÁn investigation of sensuality, the unwholesome giaùo coù ba thöù baát taän: thaân baát taän, maïng baát taän, investigation of enmity, and the unwholesome vaø sôû höõu taâm linh baát taän. Phaät giaùo khoâng tin investigation of cruelty. vaøo nhöõng thöù baát taän naày—According to Tam Baát Thieän Tö Duy: Theo Tröôøng Boä, Kinh Hinduism, there are three Boundlessnesses: Phuùng Tuïng, coù ba loaïi thieän tö duy: duïc tö duy, boundless body, boundless life, and boundless saân tö duy, vaø haïi tö duy—According to The Long possession of soul. Buddhism does not believe in Discourses of the Buddha, Sangiti Sutra, there are these indestructibles. three kinds of unwholesome thought: the Tam Baát Thaát: Ba thöù khoâng bao giôø maát—Three unwholesome thought of sensuality, the things that are never lost—See Tam Kieân Phaùp. unwholesome of enmity, and the unwholesome of Tam Baát Thieän Caên: Tini-akusala-mulani (p)— cruelty. Triny-akusala-mulani (skt)—Three unwholesome Tam Baát Thieän Töôûng: Theo Tröôøng Boä, Kinh roots—Theo Kinh Tröôøng Boä, Phuùng Tuïng Kinh, Phuùng Tuïng, coù ba loaïi baát thieän töôûng: duïc töôûng, coù ba baát thieän caên: tham baát thieän caên, saân baát saân töôûng, vaø haïi töôûng—According to The Long thieän caên, vaø si baát thieän caên—According to the Discourses of the Buddha, Sangiti Sutra, there are Long Discourses of the Buddha, Sangiti Sutra, three kinds of unwholesome perception: the there are three bad (unwholesome) roots or unwholesome perception of sensuality, the qualities: the unwholesome root of greed or unwholesome perception of enmity, and the desire, the unwholesome root of anger or hatred, unwholesome perception of cruelty. and the unwholesome root of stupidity, or Tam Baát Thoái Chuyeån: The three non- ignorance, or delusion. backslidings—Ba loaïi baát thoái chuyeån: Thöù nhaát laø Tam Baát Thieän Giôùi: Theo Tröôøng Boä, Kinh vò baát thoái. Khoâng thoái chuyeån töø choã ñaõ ñaït. Thöù Phuùng Tuïng, coù ba loaïi baát thieän giôùi: duïc giôùi, nhì laø haïnh baát thoái. Khoâng thoái chuyeån töø nhöõng saân giôùi vaø haïi giôùi—According to The Long haønh ñoäng thieän laønh ñang theo ñuoåi. Thöù ba laø Discourses of the Buddha, Sangiti Sutra, there are nieäm baát thoái. Khoâng thoái chuyeån trong thieàn three kinds of unwholesome elements: the ñònh—Three kinds of non-retreat: First, non- unwholesome element of sensuality, the retreat from position or from position attained or unwholesome element of enmity, and the never receding from position attained. Second, unwholesome element of cruelty. non-retreat from practice or from line of good Tam Baát Thieän Nghieäp Moân: Theo A Tyø Ñaït Ma action pursued or never receding from a right Luaän (Vi Dieäu Phaùp), coù ba cöûa gaây ra baát thieän course of action. Third, in dhyana or non-retreat nghieäp: cöûa thaân (saùt sanh, troäm caép, vaø taø daâm), from mindfulness or never receding from pursuing cöûa khaåu (noùi doái, noùi ñaâm thoïc, noùi thoâ loã, vaø noùi a right line of thought or mental discipline. nhaûm nhí), vaø cöûa yù (tham aùi, saân haän vaø taø Tam Baát Tònh Nhuïc: Ba loaïi baát tònh nhuïc: maét kieán)—According to the Abhidharma, there are thaáy gieát, tai nghe gieát, ngôø laø ngöôøi gieát vì three doors of unwholesome kamma: the door of mình—Three kinds of unclean flesh to a monk

bodily action (killing, stealing, and sexual when he has seen the animal killed; when he has misconduct), the door of verbal action (false heard the animal killed; and when he has doubted speech, slandering, harsh speech, and frivolous that the animal killed to offer to him. talk), the door of mental action (covetousness, ill- Tam Baát Tuùc: Ba thöù khoâng ñuû laøm trôû ngaïi cho will, and wrong views). vieäc tu taäp Thieàn ñònh: y baát tuùc, thöïc baát tuùc, vaø thuøy mieân baát tuùc—Three 'not enoughs' that cause

troubles for meditation practice: not enough hay ñang trong côn nguy hieåm, maø mình coù theå an clothes, not enough eating, and not enough sleep. uûi voã veà, hay ñem söï voâ uùy khoâng sôï haõi laïi cho Tam Bí Maät: Tam Maät—Three mysteries. ngöôøi, laø voâ uùy thí)—Three kinds of dana or Tam Bí Maät Thaân: Body of the three mysteries charity: giving of goods (giving of goods includes —thaân maät, khaåu maät, vaø yù maät—All things being outward such as money, materials; and inward this mystic body, all sound this mystic voice, and giving such as eyes, ears, brain, etc), giving of the all thought this mystic mind. doctrine (giving of the dharma to preach or to Tam Bieân: Tam Bieân theo kinh Phuùng Tuïng trong speak dharma to save sentient beings), and giving Tröôøng Boä Kinh: höõu thaân bieân, höõu thaân taäp bieân, of courage or fearlessness (whenever we find vaø höõu thaân dieät bieân—According to the Sangiti someone who is frightened or encountered some Sutta in the Long Discourses, there are three ends: difficult circumstances, we try to comfort). personality (sakkaya anto-p), arising of Tam Boà Ñeà: personality (sakkaya-samudayo anto-p), and 1) Sambodhi (skt)—The insight, wisdom and cessation of personality (sakkaya-noridho anto-p). assimilation of truth essential to the higher Tam Bieán Tònh Thieân: Three universally pure attainment of Arhatship. heavens—Nôi chuùng sanh chæ coù moät thaân vaø moät 2) See Tam Chuûng Boà Ñeà. töôûng gioáng nhau—Where bodies and thinking are Tam Boä Kinh: Three principle scriptures—Ba boä the same (the third dhyana heaven—Tam thieàn kinh chính—See Tònh Ñoä Tam Kinh Nhaát Luaän. thieân). Tam Boä Nhöùt Baùi: Three steps one bow. Tam Bình Ñaúng: Taâm, Phaät, chuùng sanh laø moät— Tam Boái: Ba loaïi chuùng sanh vaõng sanh veà Tònh Mind, Buddha and the living are one and Ñoä—Three classes of sentient beings who will be universal. reborn in the Pure Land: Tam Bình Ñaúng Ñòa: Three universal positions or 1) Thöôïng Boái: Adhimatra (skt)—Superior or stages—Tam bình ñaúng ñòa hay ba traïng thaùi ñöôïc highest class—See Thöôïng Phaåm and Thöôïng dieãn taû bôûi khoâng, voâ töôùng vaø voâ nguyeän —The Boái Quaùn Nhaân. three states expressed by voids, no-marks, and no 2) Trung Boái: Baäc ôû giöõa, theo Kinh Voâ Löôïng resolves. Thoï, ñaây laø nhöõng ngöôøi seõ taùi sanh vaøo trung Tam Bình Ñaúng Quaùn: Three contemplations of phaåm Tònh Ñoä—Middle rank, according to the equality in nature—Ba loaïi quaùn töôûng veà söï bình Infinite Life Sutra, this is the middle class of ñaúng töi baûn chaát. those in the next life in the Pure Land—See Tam Bình Nghóa Trung: Sampei-Gichu (jap)— Trung Phaåm and Trung Boái Quaùn. Teân cuûa moät vò Thieàn sö vaøo theá kyû thöù IX. Sö laø 3) Haï Boái: Inferior class—Lower level—The thò giaû cuûa Thieàn sö Ñaïi Ñieân Baûo Thoâng—Name lowest quality—See Haï Phaåm and Haï Boái of a Zen monk in the ninth century. He

was the Quaùn. attendant of Zen master Ta-Tien-Pao-Tung. Tam Boån Caên: See Tam Luaän Toâng. Tam Bònh: Tam Ca Dieáp: (A) Ba loaïi beänh: tham, saân, si—The three 1) Öu Laâu Taàn Loa: Uruvilva Kasyapa (skt)— ailments—Three diseases: greed, anger, and See Öu Laâu Taàn Loa Ca Dieáp. ignorance. 2) Na Ñeà Ca Dieáp: Nadikasyapa (skt)—Naïi Ñòa (B) Ba loaïi beänh khaùc: huûy baùng Ñaïi Thöøa, phaïm (Ñeà) Ca Dieáp Ba—Em trai cuûa Ñaïi Ca Dieáp, toäi nguõ nghòch, vaø tu theo ngoaïi ñaïo—The sau thaønh Phaät Phoå Minh Nhö Lai—Brother three other ailments: slander of Mahayana, of Mahakasyapa, to become commit the five gross sins, and to practice Samantaprabhasa Buddha. outsider or heathen doctrine. 3) Yeát Di Ca Dieáp: Gayakasyapa (skt)—See Giaø Tam Boá Thí: Ba loaïi boá thí: taøi thí (taøi thí goàm coù Da Ca Dieáp. ngoaïi taøi nhö tieàn baïc, vaät chaát vaø noäi taøi thí nhö Tam Caûnh: Theo Phaùp Töôùng Toâng, ñoái töôïng maét, tai, oùc, v.v.), phaùp thí (noùi phaùp giaûng kinh cuûa theá giôùi beân ngoaøi in hình boùng vaøo taâm thöùc hoùa ñoä quaàn sanh), vaø voâ uùy thí (khi thaáy ai sôï seät, goàm coù ba loaïi caûnh. Theo Giaùo Sö Junjiro

Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, school is probably of Chinese origin. It runs as thì thuyeát veà ba loaïi caûnh coù theå laø xuaát xöù töø Na follow: “The object of nature does not follow the Lan Ñaø. Nhöõng baøi keä thoâng duïng cuûa Phaùp mind (subjective). The subject may be good or Töôùng Toâng laïi haàu nhö coù nguoàn goác töø Trung evil, but the object is always neutral. The mere Hoa, nhö sau: “Taâm caûnh baát tuøy taâm. Ñoäc aûnh shadow only follows the seeing (subjective). The duy tuøy kieán. Ñaùi chaát thoâng tình baûn. Taùnh chuûng object is as the subject imagines. The object with ñaúng tuøy öng.” Baøi keä naày giaûi thích baèng caùch the original substance. The character, seed, etc, naøo maø ba loaïi caûnh lieân heä vôùi nhieäm vuï chuû theå are various as occasions require. The object has vaø baûn chaát nguyeân baûn ngoaïi taïi. Baïn coù theå ñieân an original substance, but the subject does not see ñaàu trong khi tìm hieåu vì sao Duy Thöùc Hoïc laïi coù it as it is.” This four-line verse explains how the caùi goïi laø “thöïc theå nguyeân baûn.” Thöïc ra, ñöøng three kinds of the object-domain are related to the queân raèng maëc duø noù laø thöïc theå ngoaïi taïi, noù laïi subjective function and the outer original laø caùi bieåu loä ra ngoaøi töø nôi thöùc. Ñeä baùt A Laïi substance. One may be puzzled in understanding Da thöùc töï noù khoâng phaûi laø thöïc theå coá ñònh how an idealism can have the so-called original khoâng thay ñoåi; noù luoân luoân bieán chuyeån töøng saùt substance. We should not forget that though it is na, vaø ñöôïc huaân taäp hay ghi nhaän aán töôïng baèng an outer substance it is after all a thing manifested tri nhaän vaø haønh ñoäng, noù trôû thaønh taäp quaùn vaø out of ideation. The eighth, the Alaya- hieäu quaû trong söï bieåu loä ngoaïi taïi. Noù gioáng nhö consciousness itself, is not an unchangeable fixed doøng nöôùc chaûy khoâng bao giôø döøng laïi ôû moät nôi substance (dravya), but is itself ever changing naøo trong hai thôøi haïn tieáp noái nhau. Vaø chæ duy coù instantaneously (ksanika) and repeatedly; and, döïa vaøo söï lieân tuïc cuûa doøng nöôùc ta môùi coù theå being ‘perfumed’ or having impressions made noùi veà “doøng soâng”. Thöù nhaát laø

Taùnh Caûnh. Taùnh upon it by cognition and action, it becomes caûnh coù nghóa laø tri nhaän töùc thôøi, nghóa laø ñoái habituated and efficient in manifestation. It is like töôïng coù baûn chaát nguyeân baûn vaø trình baøy noù nhö a current of water which never stops at one place laø chính noù, cuõng nhö naêm ñoái töôïng giaùc quan, for two consecutive moments. It is only with saéc, thinh, höông, vò, xuùc, ñöôïc tri nhaän nhö vaäy. reference to the continuity of the stream that we Tieàn nguõ thöùc vaø ñeä baùt A Laïi Da thöùc, tri nhaän can speak of a river. Let examine these three ñoái töôïng theo caùch naày. Thöù nhì laø Ñoäc AÛnh kinds of object-domain. First, the object domain of Caûnh hay laø aûo giaùc. Hình boùng chæ xuaát hieän töï nature or immediate perception, i.e., the object nôi töôûng töôïng vaø khoâng coù hieän höõu thöïc söï. Leõ that has the original substance and presents it as it dó nhieân, noù khoâng coù baûn chaát nguyeân baûn, nhö is, just as the five objects of the sense, form, moät boùng ma voán khoâng coù hieän höõu. Chæ coù trung sound, smell, taste and touch, are perceived as taâm giaùc quan thöù saùu hoaït ñoäng vaø töôûng töôïng ra they are. The first five sense-consciousnesses and loaïi caûnh naày. Thöù ba laø Ñoái Chaát Caûnh. Ñaây laø the eighth, the store-consciousness, perceive the ñoái töôïng coù moät baûn chaát nguyeân baûn nhöng laïi object in this way. Second, the object-domain of khoâng ñöôïc tri nhaän ñuùng y nhö vaäy. Khi ñeä thaát mere shadow or illusion. The shadow-image Maït Na Thöùc nhìn laïi nhieäm vuï chuû theå cuûa ñeä baùt appears simply from one's own imagination and A Laïi Da Thöùc, noù xem thöùc naày nhö laø ngaõ. has no real existence. Of course, it has no original Nhieäm vuï chuû theå cuûa A Laïi Da ñeä baùt thöùc coù substance as a ghost which which does not exist at baûn chaát nguyeân baûn, nhöng noù khoâng ñöôïc ñeä all. Only the six sense-center, functions on it and thaát Maït Na Thöùc nhìn thaáy y nhö vaäy, vaø chæ ñöôïc imagines it to be. Third, the object-domain with xem nhö laø ngaõ, maø thöïc taïi thì chæ laø aûo giaùc vì noù the original substance. The object has an original khoâng phaûi laø ngaõ—According to the substance and yet is not perceived as it is. When Dharmalaksana, the objects of the outer world the seventh, the thought-center, looks at the (visaya), which throw shadows on the mind-face subjective function of the eighth, the store-center, are of three kinds. The theory of three kinds of the it considers that it is self or ego. The subjective object-domain may have originated from Nalanda, function of the eighth, the store-center, has its but the four-line memorial verse current in the original substance or entity, but it is not seen as it

is by the seventh consciousness and is regarded to form (above the limitation of form), without be self or an abiding ego, which is in reality an creation (above the limit of creation), and illusion since it is not self at all. without nature (without soul or above the limit Tam Caên: of a soul). (A) Ba caên cô tu haønh—Three cultivated levels: (B) Ba loaïi chaân nhö khaùc: thieän phaùp chaân nhö, Moãi caên trong luïc caên ñeà u coù ba khaû naêng baát thieän phaùp chaân nhö, vaø voâ kyù phaùp chaân khaùc nhau: thöôïng caên, trung caên, vaø ñoän nhö—Three other aspects of Bhutatathata: the caên—Each of the six organs has three bhutathatata as good, the bhutathatata as evil, different powers: clever (high), middle and the bhutathatata as neither good nor evil.

capacity (intermediate), and dull (low). Tam Chaáp Thuû: Three attachments—Three kinds (B) Ba loaïi trí caên—Three faculties: Theo kinh of attachment—Theo Giaùo Sö Junjiro Takakusu Phuùng Tuïng trong Tröôøng Boä Kinh: vò tri trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, ñeå chöùng ñöông tri caên (trí caên duøng ñeå bieát nhöõng gì ngoä Nhaát Thieát Khoâng, ngöôøi ta phaûi lìa boû ba söï chöa ñöôïc bieát), dó tri caên (trí caên toái thöôïng), chaáp thuû: Thöù nhaát laø chaáp thuû vaøo giaû Danh Taâm. vaø cuï tri caên (trí caên cuûa baäc thöùc giaû) — Vaïn höõu vaø vaïn vaät, vì hieän höõu nhö laø söï keát hôïp According to the Sangiti Sutta in the Long cuûa nhöõng nhaân quaû ñöôïc lieät vaøo giaû danh bôûi vì Discourses: the faculty of knowing that one khoâng coù caùch naøo ñeå chæ ñònh hieän höõu bieán will know the unknown (anannatam- chuyeån cuûa noù ngoaïi tröø baèng teân goïi. Ta phaûi nassamitindriyam-p), the faculty of highest nhaän ra raèng thaät voâ duïng khi baùm chaët vaøo moät töï knowledge (annindriyam-p), and the faculty ngaõ maø thöïc söï noù chæ laø moät teân goïi. Tröôùc heát of the one who knows (annata-indriyam-p). chuùng ta phaûi töø boû söï chaáp thuû vaøo giaû danh cuûa (C) Ba caên cô tu haønh khaùc: Thöù nhaát laø tam baát mình. Thöù nhì laø chaáp thuû vaøo Phaùp Taâm. Caùc thieän caên, thöôøng chæ tham, saân, si (Tam Ñoäc). phaùp laø neàn taûng maø teân giaû danh khôûi leân. Töø boû Thöù nhì laø Tam Thieän Caên. Thöù ba laø Tam Voâ söï chaáp thuû vaøo caùc phaùp laø chuùng ta phaûi chöùng Laäu Caên—Three other cultivated levels: First, nhaäp khoâng taùnh nhö treân. Thöù ba laø chaáp thuû vaøo three evil roots; they usually refer desire, Khoâng Taâm. Khi chuùng ta chöùng ngoä khoâng taùnh hate, and stupidity. Second, three good roots. cuûa Ngaõ vaø Phaùp, chuùng ta töôûng chöøng ñaõ coù theå Third, three grades of faultlessness—Three ñaït ñöôïc Nhaát Thieát Khoâng; kyø thaät, chuùng ta vaãn roots for the passionless life. coøn coù yù thöùc veà Khoâng chaúng khaùc gì nhö coù moät Tam Caáu: See Tam Caáu Nhieãm. söï theå naøo ñoù ñang hieän höõu. Khoâng taâm naày coù Tam Caáu Nhieãm: Tam Ñoäc—Theo Töông Öng theå xoùa boû khi ngöôøi ta ñi vaøo Dieät Taän Ñònh Boä Kinh, Phaåm Taàm Caàu, coù ba Caáu Nhieãm: tham (Nirodha-samapatti) hay vaøo Nieát Baøn vieân maõn. caáu nhieãm, saân caáu nhieãm, vaø si caáu nhieãm — Dieät taän Ñònh, nhö ôû nôi vò A La Haùn, laø moät traïng According to The Connected Discourses of the thaùi trong ñoù taát caû nhöõng tham duïc ñeàu bò xaû ly; Buddha, Chapter Esanavaggo (Searches), there vaø Nieát Baøn vieân maõn, nhö ôû tröôøng hôïp cuûa Ñöùc are three defilers or stains: desire (greed or the Phaät, laø traïng thaùi trong ñoù taát caû nhöõng ñieàu kieän stain of lust), anger (ire or the stain of hatred), and cuûa söï soáng, taâm vaø vaät, ñeàu bò dieät taän baèng söï stupidity (ignorance or the stain of delusion). giaùc ngoä, gioáng nhö boùng toái bò tieâu dieät bôûi aùnh Tam Caàu: Theo kinh Phuùng Tuïng trong Tröôøng saùng; bôûi vì Ñöùc Phaät ñaõ ñaït ñeán traïng thaùi Nieát Boä Kinh, coù ba thöù taàm caàu: duïc caàu, höõu caàu, vaø Baøn vieân maõn, nôi ñaây khoâng coøn nhöõng phaåm phaïm haïnh caàu—According to the Sangiti Sutta in taùnh phaân bieät, vaø sieâu vieät caû “Töù Cuù.”— the Long Discourses, there are three quests: According to Prof. Junjiro Takakusu in the quests for sense-desire (kamesana-p), quests

for Essentials of Buddhist Philosophy, to realize becoming (bhavesana-p), and quests for the holy Total-Voidness, one must do away with the three life (brahmacariyesana-p). attachments: First, attachment to the temporary Tam Chaân Nhö: name. All beings and things, since they exist as (A) Ba loaïi chaân nhö: voâ töôùng, voâ sinh, vaø voâ the combination of causations, are given taùnh—Three aspects of Bhutatathata: without temporary names, beause there is no way to

designate changing existence except by name. cho haøng Thanh vaên Duyeân giaùc, vaø sau cuøng One must realize that it is useless to be attached to Ngaøi thuyeát giaûng Phöông Ñaúng vaø Nieát Baøn cho a self which is in truth only an appellation. One chuùng sanh moïi loaøi—The Buddha's teachings must first get rid of this attachment to one's compare to the three shinings of the sun; the sun temporary name. Second, attachment to all first shining on the hill-tops, then the valleys and elements. The elements are the basis on which the plains. The Buddha first preached Avatamsaka temporary name arises. To be rid of the sutra (Kinh Hoa Nghieâm) transforming his chief attachment to the elements is to realize their disciples into bodhisattvas; second he preached voidness. Third, attachment to the Void itself. Hinayana sutras to sravaskas and Pratyeka- When as above, we have realized the voidness of buddhas; third he preached Vaipulya (Phöông both the individual self and of the elements, we Ñaúng) and Nirvana for all the living. may seem to have attained Total Voidness, but the Tam Chu: Three main stems—Ba goác chính. truth there still remains the consciousness of the Tam Chuù: Ba loaïi thaàn chuù trong Maät giaùo. Thöù Void, and we are liable to be attached to the idea nhaát laø Phuï Maät hay thaàn chuù chuyeån hoùa saân haän. of the Void as much as if it were something Thöù nhì laø Maãu Maät hay thaàn chuù chuyeån hoùa duïc existent. This void-consciousness can be removed voïng. Thöù ba laø Baát Nhò Maät hay thaàn chuù chuyeån when one enters into the Meditation of Extinction hoùa si meâ—Three kinds of tantras. First, father (nirodha-samapatti or into Perfect Nirvana. The tantra or tantra concerned with transforming former is, as in an Arhat, a state in which all aggression. Second, mother tantra or tantra which passions we have been done away with, and the concerns transforming passion. Third, non-dual later is as in the case of the Buddha, the state in tantra or tantra which concerns ignorance. which all conditions of life, matter and mind, have Tam Chuùng Giôùi: Ba boä giôùi luaät—Three sets of been extinguished by virtue of Enlightenment as precepts—See Tam Giôùi Luaät. darkness is extinguished by light, because the Tam Chuûng: Three kinds, sorts, classes or Buddha had attained the state of Perfect Nirvana categories. which is in itself devoid of any extinguishing Tam Chuûng Ba La Maät: Ba loaïi Ba La Maät— qualities and he had transcended the "four Three kinds of Paramitas—Trong Kinh Laêng Giaø, argument." Ñöùc Phaät ñöa ra ba loaïi Ba La Maät: Thöù nhaát laø Tam Chi Tyû Löôïng: Three members of a xuaát theá gian thöôïng thöôïng Ba La Maät. Caùc loaïi syllogism—Toâng Nhaân Duï—Ba chi chính trong Ba La Maät sieâu theá gian trong yù nghóa cao nhaát laäp löôïng. Ñaây laø moät töø ngöõ thuoäc luaän lyù, thí duï ñöôïc thöïc haønh bôûi moät vò Boà Taùt hieåu raèng theá ngoïn ñoài coù löûa laø toân hay meänh ñeà; vì noù coù khoùi, giôùi ñöôïc

quan nieäm moät caùch nhò bieân do bôûi caùi laø nhaân hay lyù do. Taát caû nhöõng gì coù löûa laø coù taâm phaân bieät vaø vò aáy thoaùt khoûi nhöõng töôûng khoùi, nhö moät nhaø beáp, vaø heã caùi gì khoâng coù löûa töôïng sai laàm vaø nhöõng raøng buoäc hö voïng nhö thì khoâng coù khoùi nhö moät caùi hoà nöôùc, ñaây laø duï taâm, hình töôûng, ñaëc tính, vaân vaân. Vò aáy thöïc hay söï minh hoïa hay thí duï—Three main branches haønh ñöùc haïnh boá thí chæ nhaèm laøm lôïi cho taát caû in stating a syllogism. This is a logical term, i.e., chuùng sanh höõu tình vaø ñöa hoï ñeán traïng thaùi taâm the hill is fiery (pratijna or proposition); because it linh haïnh phuùc. Vò aáy thöïc haønh trì giôùi maø khoâng has smoke (hetu or reason or cause). All that has ra baát cöù ñieàu kieän hay söï raøng buoäc naøo, aáy laø trì smoke is fiery like a kitchen, and whatever is not giôùi Ba La Maät cuûa moät vò Boà Taùt. Vò aáy bieát ñöôïc fiery has no smoke like a lake (udaharana or söï khaùc bieät giöõa chuû theå vaø ñoái töôïng, nhöng vaãn drishtanta or illustration or example). yeân laëng chaáp nhaän maø khoâng khôûi leân baát cöù yù Tam Chieáu: So saùnh giaùo phaùp nhaø Phaät vôùi ba nghó naøo veà söï gaén boù hay taùch rôøi naøo, ñoù chính aùnh chieáu cuûa maët trôøi; moät laø aùnh maët trôøi treân laø nhaãn nhuïc Ba La Maät cuûa moät vò Boà Taùt. Vò aáy ñænh ñoài, sau ñoù laø aùnh chieáu trong thung luõng vaø tu taäp moät caùch maïnh meõ suoát ngaøy suoát ñeâm, hoøa cuoái cuøng laø aùnh chieáu treân vuøng ñoàng baèng. Ñöùc mình theo moïi ñoøi hoûi cuûa kyõ luaät maø khoâng khôûi Phaät thuyeát giaûng Hoa nghieâm ñeå chuyeån hoùa caùc leân caùi taâm phaân bieät naøo, ñoù chính laø tinh taán Ba ñeä töû thaønh Boà taùt; sau ñoù Ngaøi giaûng Tieåu thöøa La Maät. Vò aáy khoâng chaáp vaøo kieán giaûi veà Nieát

Baøn cuûa caùc trieát gia vaø thoaùt khoûi moïi söï phaân discrimination, this is his Dhyana-paramita. As to bieät, ñoù chính laø Thieàn ñònh Ba La Maät. Coøn veà Prajna-paramita, it is not to evoke a discriminating Baùt Nhaõ Ba La Maät, vò aáy khoâng sanh taâm phaân mind within oneself, nor to review the world with bieät beân trong mình, khoâng nhìn theá giôùi baèng baát any kind of analytical understanding, not to fall cöù loaïi hieåu bieát hay phaân taùch naøo, khoâng rôi vaøo into dualism, but to cause a turning at the basis of nhò bieân maø gaây neân söï chuyeån bieán töø caên baûn consciousness. It is not to destroy the working of a cuûa taâm thöùc. Ñoù laø khoâng ñoaïn dieät söï vaän haønh past karma, but to exert oneself in the exercise of cuûa nghieäp trong quaù khöù, maø coá gaéng tu taäp ñeå bringing about a state of self-realization, this is taïo ra moät traïng thaùi töï chöùng. Thöù nhì laø xuaát theá Prajna-paramita. Second, paramitas for Sravakas gian Ba La Maät. Loaïi Ba La Maät sieâu theá gian and Pratyeka-buddhas relating to the future life ñöôïc chö Thanh Vaên vaø Duyeân Giaùc thöïc haønh. for themselves. The super-worldly kind of Chö vò naày chaáp vaøo yù nieäm veà Nieát Baøn vaø quyeát paramitas is practiced by Sravakas and ñaït cho ñöôïc Nieát Baøn baèng moïi giaù. Hoï cuõng Pratyekabuddhas who, clinging to the idea of gioáng nhö ngöôøi theá gian bò raøng buoäc vaøo söï Nirvana, are determined to attain it at all costs; höôûng thuï quy ngaõ. Thöù ba laø theá gian Ba La Maät. they are like the worldly people who are attached Loaïi theá gian Ba La Maät

ñöôïc thöïc haønh bôûi to the enjoyment of egotism. Third, paramitas for nhöõng ngöôøi theá gian taàm thöôøng, thöôøng chaáp vaøo people in general relating to this world. The yù nieäm veà “ngaõ” vaø “ngaõ sôû;” hoï khoâng theå vuøng worldly kind of paramitas is practiced by worldly thoaùt khoûi nhöõng raøng buoäc nhò bieân nhö höõu vaø people who cling to the idea of an ego and what phi höõu, vaø taát caû nhöõng ñöùc haïnh maø hoï thöïc belongs to it; they are unable to shake themselves haønh ñeàu ñöôïc ñaët caên baûn treân yù nieäm ñaït moät off the fetters of dualism such as being and non- caùi gì ñoù coù tính caùch vaät chaát nhö laø moät söï ñeàn being, and all the virtues they would practice are ñaùp laïi. Hoï coù theå ñaït ñöôïc moät soá khaû naêng taâm based on the idea of gaining something material linh naøo ñoù vaø sau khi cheát ñöôïc sanh vaøo coõi Trôøi as a reward. They may gain certain psychic cuûa Phaïm Thieân—In the Lankavatara Sutra, the powers and after death be born in the heaven of Buddha gave three kinds of Paramitas: First, Brahma. paramitas of the supreme ones of Bodhisattvas, Tam Chuûng Binh Khí: Theo kinh Phuùng Tuïng relating to the future life for all. The Paramita that trong Tröôøng Boä Kinh, haønh giaû coù ba loaïi binh are super-worldly in the highest sense are khí: nghe, xaû ly, vaø trí tueä—According to the practiced by a Bodhisattva who understands that Sangiti Sutta in the Long Discourses, practitioners the world is dualistically conceived, because of have three armaments: what one has learnt the discriminating mind, and who is detached from (sutavudham-p), detachment (pavivekavudham-p), erroneous imaginations and wrong attachments of and wisdom (pannavudham-p). all kinds, such as mind, form, characters, etc. He Tam Chuûng Bònh: See Tam Bònh. would practice the virtue of charity solely to Tam Chuûng Boá Thí: Ba loaïi boá thí—Three kinds benefit sentient beings and to lead them a a of dana or charity—See Tam Boá Thí. blissful state of mind. To practice morality without Tam Chuûng Boà Ñeà: forming any attachment to condition in which he (A) Ba loaïi boà ñeà: thanh vaên boà ñeà, duyeân giaùc, vaø binds himself, this is his sila-paramita. Knowing Phaät—Three kinds of bodhi: the the distinction between subject and object, and yet enlightenment of sravakas, the enlightenment quietly to accept it without waking any sense of of Pratyeka-buddhas, and the enlightenment attachment or detachment, this is the of Buddhas. Bodhisattva’s Kshanti-paramita. To exercise (B) Ba loaïi boà ñeà khaùc: Haønh nguyeän Boà Ñeà himself most intently throughout the day and Taâm, Thaéng Nghóa Boà Ñeà Taâm, vaø Tam Ma night, to conform himself to all the requirements Ñòa Boà Ñeà Taâm—Three other kinds of bodhi: of discipline, and not to evoke a discriminating to start out for bodhi-mind to act out one’s mind, this is his Vyria-paramita. Not to cling to the vows to save all living beings, Bodhi-mind philosopher’s view of Nirvana and to be free from which is beyond description, and which

surpasses mere earthly ideas, and Samadhi- Tam Chuûng Duïc: Three kinds of desire—See bodhi mind. Tam duïc. Tam Chuûng Boà Ñeà Taâm: See Tam Chuûng Boà Ñeà. Tam Chuûng Duyeân: Three kinds of conditions— Tam Chuûng Caûnh A Laïi Da Thöùc: See A Laïi Da Ba loaïi ñieàu kieän. Thöùc Tam Chuûng Caûnh. Tam Chuûng

Duyeân Sanh: Three kinds of causes Tam Chuûng Chaáp Thuû: See Tam Chaáp Thuû. for rebirth—Three kinds of conditions for Tam Chuûng Chæ Quaùn: Three kinds of stilling rebirth—Ba loaïi nguyeân nhaân taùi sanh. and insight—Ba loaïi döøng laïi vaø suy xeùt hay ba Tam Chuûng Ñaø La Ni: Three kinds of Dharani— loaïi chæ quaùn: Thöù nhaát laø Tieäm Thöù Chæ Quaùn. See Tam Ñaø La Ni. Tröôùc caïn sau saâu, tröôùc ñôn giaûn sau phöùc taïp, Tam Chuûng Ñaïi Trí: Ba loaïi ñaïi trí: töï ñaït, töï chaúng haïn nhö truï taâm taïi ñænh muõi hay roán, vaân taùnh, vaø phoå trí (trí hieåu bieát roäng lôùn nhôø tu taäp vaân. Thöù nhì laø Baát Ñònh Chæ Quaùn. Ñôn giaûn vaø thieàn ñònh)—Three kinds of major wisdom: self- phöùc taïp dung hoøa laãn nhau, chaúng haïn nhö ngöøng acquired (no master needed), unacquired or söï suy nghó khi noù vöøa khôûi leân. Thöù ba laø Vieân natural, and universal mind through practicing Ñoán Chæ Quaùn. Töùc thì vaø toaøn dieän, nghóa laø tröôùc meditation. vaø sau khoâng khaùc, truï tö töôûng vaøo choã khoâng coù Tam Chuûng Ñòa Nguïc: Ba loaïi ñòa nguïc: nhieät ñòa gì töï hieän höõu, maø hieän höõu do nhaân töø tröôùc — nguïc, haøn ñòa nguïc, vaø coâ ñoäc ñòa nguïc—Three Three modes of entering dhyana (three methods kinds of hells: hot hells, cold hells, and solitary of attaining abstraction): First, gradual entering hells. dhyana, from the shallow to the deep, from the Tam Chuûng Ñieân Ñaûo: Three kinds of illusion— simple to the complex, such as fixing the mind on See Tam Ñieân Ñaûo. the nose, or navel, etc. Second, irregular entering Tam Chuûng Ñònh Sieâu Nhieân: Ba loaïi ñònh sieâu dhyana, simple and complex mixed, such as theá: hö khoâng ñònh, voâ töôùng ñònh vaø voâ tröôùc, vaø stopping every thought as it arises. Third, cuoái cuøng laø ñaït ñöôïc nieát baøn. Nhöõng hình thöùc immediate and whole entering dhyana, such as khaùc cuûa ñònh ñeàu ñöôïc xem nhö laø phaøm tuïc, dwelling on the thought that nothing exists of ngay caû söï tónh taâm cao nhaát—Three kinds of itself, but from a preceding cause. supramundane samadhi: emptiness, the state of Tam Chuûng Coâng Ñöùc: Coù ba loaïi coâng ñöùc: boá no-characteristics and freedom from attachment to thí, trì giôùi, vaø thieàn ñònh—Three kinds of merit: object, and attainment of nirvana. Any other form charitable giving or generosity (daøna), morality or of samadhi, even in the highest stages of virtue conduct (sila), and meditation (bhaøvana). absorption, is considered worldly. Tam Chuûng Cuùng Döôøng: Ba loaïi cuùng döôøng— Tam Chuûng Ñoaïn: Three kinds of cutting-off, The three kinds of offerings—See Tam Cuùng excision or bringing to an end (Uccheda)—Three Döôøng. kinds of elimination—See Tam Ñoaïn. Tam Chuûng Dieät: Three kinds of cessation—Ba Tam Chuûng Giaùo Töôùng: See Tam Giaùo Töôùng. thöù dieät: Thöù nhaát laø Traïch Dieät hay loaïi tröø phieàn Tam Chuûng Hieän Höõu: Theo quan nieäm Phaät naõo tham duïc baèng trí tueä. Thöù nhì laø Phi Traïch Giaùo, vaïn höõu sinh khôûi do taâm, vaø chæ coù taâm maø Dieät hay phaùp tòch dieät khoâng nhôø naêng löïc choïn thoâi. Nhöùt laø trong hoïc thöùc “Duy Thöùc,” caùi maø löïa cuûa chaùnh trí maø nhôø ôû söï thieáu sanh duyeân. chuùng ta goïi laø hieän höõu noù tieán haønh töø thöùc maø Thöù ba laø Voâ Thöôøng Dieät hay caùc haønh phaùp tan ra. Theo Duy Thöùc Toâng, moïi vaät hieän höõu ñöôïc hoaïi—There are three kinds of cessation: The first xeáp tuøy theo baûn

taùnh cuûa noù vaøo ba loaïi: Thöù cessation is the ability to discriminate the true nhaát laø Voïng Höõu Taùnh. Coøn ñöôïc goïi laø “Bieán from the false and elimination of desire by Keá Sôû Chaáp Taùnh.” Nhöõng hieän höõu khoâng thaät wisdom. The second cessation is the non- voán ñoàng thôøi khoâng coù moät baûn theå, nhö ma quyû analytical cessation or extinction not obtained by chæ hieän höõu trong söï töôûn g töôïng cuûa con ngöôøi knowledge but by nature. The third cessation is chöù khoâng coù trong thöïc taïi. Thöù nhì laø Giaû Höõu the cessation of impermanence or all conditioned Taùnh. Coøn ñöôïc goïi laø “Y Tha Khôûi Taùnh.” Nhöõng dharmas are destroyed. höõu theå giaû taïm hay nhaát thôøi khoâng coù taùnh

thöôøng taïi, nhö caên nhaø ñöôïc döïng baèng goã, gaïch, According to the Sangiti Sutta in the Long ngoùi, vaân vaân. Noù chæ hieän höõu baèng moät traøng Discourses, there are three kinds of fire: toång hôïp nhöõng nhaân duyeân vaø khoâng töï höõu. Noù (A) Ba loaïi löûa: tham, saân, si—Three kinds of fire: khoâng coù thöïc taïi thöôøng toàn. Thöù ba laø Chaân Höõu fire of lust, fire of hatred, and fire of delusion. Taùnh. Coøn ñöôïc goïi laø “Vieân Thaønh Thaät Taùnh.” (B) Ba Loaïi Löûa Khaùc: löûa cuûa ngöôøi hieáu kính, Nhöõng höõu theå chaân thaät, nghóa laø phi höõu trong yù löûa cuûa ngöôøi gia chuû, vaø löûa cuûa ngöôøi ñaùng nghóa cao nhaát cuûa danh töø naày, xa lìa taát caû töôùng cuùng döôøng (cha meï, vôï con, vaø caùc vò xuaát khoâng thaät vaø giaû taïm hay voâ töôùng. Söï thöïc, caùi gia)—Three more fires: the fire of those to be naày khoâng phaûi laø phi höõu maø laø hieän höõu sieâu revered (ahuneyyaggi), the fire of the vieät. Taùnh naày coøn ñöôïc goïi laø “Baûn Theå cuûa taát householder (gahapataggi), and the fire of caû” vaø chæ coù nhöõng ngöôøi coù trí tueä sieâu vieät môùi those worthy of offerings such as parents, thaáu hieåu noù ñöôïc. Taùnh naày tieâu bieåu nhöõng gì husband, wife, children, monks and nuns coøn soùt laïi sau khi hai taùnh tröôùc ñaõ bò loaïi boû — (dakkhineyyaggi). According to the Buddhist idea, all things are born Tam Chuûng Hoài Höôùng: Three ways of from mind and consist of mind only. Especially in dedications—Theo truyeàn thoáng Phaät giaùo Taây the idealistic theory, what we generally call Taïng, coù ba caùch ñeå hoài höôùng thieän caên cuûa existence proceeds from consciousness. According chuùng ta. Chuùng ta coù theå hoài höôùng baát kyø moät to the Mind-Only School, everything that exists is trong ba caùch naøy. Ba caùch nhö sau ñaây: Thöù nhaát classified as to the nature of its origin into three laø hoài höôùng thieän ñöùc ñeå truyeàn baù Phaät Phaùp species: First, parikalpita-laksana or false trong doøng taâm thöùc cuûa chính mình vaø cuûa ngöôøi existence, also called “Character of Sole khaùc. Thöù nhì laø hoài höôùng ñeå caùc baïn ñöôïc vò Imagination.” Those of false existence which are höôùng ñaïo taâm linh che chôû trong nhöõng kieáp vò at the same time bereft of an original substance lai. Thöù ba laø hoài höôùng ñeå ñaït toái thöôïng vaø toaøn (adravya), just like a ghost that exists merely in giaùc—According to the Tibetan Buddhist tradition, one’s imagination but not in reality. Second, there are three great ways of dedicating our paratantra-laksana or temporary or transitory virtue. We can dedicate in any one of these three existence, also called “Character of Dependence ways. They are as follows:

First, dedicating it to upon others." Those of temporary or transitory the spread of Dharma in our own and others' existence, having no permanent character mental stream. Second, dedicating it for us to be (asvabhava), like a house that is built by timbers, looked after by a spiritual guide in all out future stones, tiles, etc. It exists only by a combination of lives. Third, dedicating it to achieve peerless and causes or causal combination, and is not self- complete enlightenment. existent. It has no permanent reality. Third, Tam Chuûng Höông: Ba loaïi nhang: nhang laøm parinispanna-laksana or true existence, also called baèng caønh caây, nhang laøm baèng reã caây, vaø nhang "Character of Ultimate Reality." Those of true laøm baèng boâng—Three kinds of scents or incense: existence, that is to say, non-existent in the incense made from branches, incense made from highest sense of the word, bereft of all false and roots, and incense made from flower). temporary nature (alaksana). This is, in truth, not Tam Chuûng Höõu: Three kinds of existence—See non-existence but transcendental existence. This Tam Höõu. is also called the "Substratum of all" and can be Tam Chuûng Khaát Só: Three kinds of known only by a person of supreme knowledge. It mendicants—See Nguyeät Am Thieän Quaû Thieàn represents merely the remainder after the Sö. elimination of the first two. Tam Chuûng Khoâng: Three levels of Tam Chuûng Hieän Töôïng: Ba loaïi hieän töôïng— apprehension of emptiness—See Tam Khoâng. Three kinds of phenomena. Tam Chuûng Kieán Hoaëc: Ba loaïi kieán hoaëc: Tam Chuûng Hoûa: Three fires Ba loaïi löûa theo thöôøng hoaëc (nghi hoaëc thoâng thöôøng), tuï hoaëc kinh Phuùng Tuïng trong Tröôøng Boä Kinh— (trong khi tu taäp thaáy nhöõng ñieàu nghi hoaëc), vaø thoâng thaùi hoaëc (nghi hoaëc cuûa nhöõng hoïc giaû

thoâng thaùi)—Three classes of delusive views or retrogress in their cultivation. Demons can render delusions: common delusions to humanity, cultivators insane, making them lose their right delusions of the inquiring mind, and delusions of thought, develop erroneous views, commit evil the learned and settled mind. karma and end up sunk in the lower realms. These Tam Chuûng Laïc Sanh: Theo Tröôøng Boä, Kinh activities which develop virtue and wisdom and Phuùng Tuïng, coù ba loaïi laïc sanh: Thöù nhaát, coù lead sentient beings to Nirvana are called Buddha nhöõng loaøi höõu tình trong quaù khöù luoân luoân taïo ra work. Those activities which destroy good roots, thieàn ñònh laïc hay soáng trong söï an laïc, nhö caùc vò causing sentient beings to suffer and revolve in Phaïm Chuùng Thieân. Thöù nhì, coù nhöõng loaøi höõu the cycle of Birth and Death, are called demonic tình thaám nhuaàn, bieán maõn, sung maõn, höng thònh actions. The longer the practitioner cultivates, and vôùi an laïc. Thænh thoaûng hoï thoát ra nhöõng caâu caûm the higher his level of attainment, the more he höùng 'OÂi an laïc thay,' nhö chö Quang AÂm Thieân. discovers how wicked, cunning and powerful the Thöù ba, coù nhöõng loaïi höõu tình thaám nhuaàn, bieán demons are. There are three types of demons: maõn, sung maõn, höng thònh vôùi an laïc. Hoï soáng demons of afflictions, external demons (terrorizing maõn tuùc vôùi an laïc aáy, caûm thoï an laïc, nhö chö demons, demons of lust and attachment, nuisance Bieán Tònh Thieân—According to The Long demons), and celestial demons. Discourses

of the Buddha, Sangiti Sutra, there are Tam Chuûng Nan Ñoä Chuùng Sanh: Three kinds of three kinds of happy rebirths: First, there are hard-to-save beings—Chuùng sanh cöông cöôøng raát beings who continually produced happiness now khoù teá ñoä, khoù chuyeån hoùa. Coù ba loaïi caên cô khoù dwell in happiness, such as the devas of the giaùo hoùa teá ñoä: loaïi huûy baùng Ñaïi Thöøa, loaïi phaïm Brahma group. Second, there are beings who are toäi nguõ nghòch, vaø loaïi Xieån Ñeà—Hard to cross overflowing with happiness, drenched with it, full over, or hard to be saved, difficult of conversion, of it, immersed in it, so that they occasionally or transformation. There are three kinds of exclaim 'oh what bliss' such as the Radiant Devas. capacities which are difficult to transform: those Third, there are beings who are overflowing with who defame the Mahayana, those who commit the happiness, drenched with it, full of it, immersed in five ultimate betrayals or five grave sins, and happiness, who supremely blissful, experience those who abandon Buddha-truth. only perfect happiness, such as the Lustrous Tam Chuûng Nhaân: Three kinds of people—Ba Devas. loaïi ngöôøi. Tam Chuûng Ma: "Ma" tieáng Phaïn goïi laø mara, (A) Theo kinh Phuùng Tuïng trong Tröôøng Boä Kinh, Taøu dòch laø "saùt," bôûi noù hay cöôùp cuûa coâng ñöùc, coù ba loaïi ngöôøi: höõu hoïc nhaân, voâ hoïc nhaân, gieát haïi maïng soáng trí hueä cuûa ngöôøi tu. "Ma" vaø phi höõu hoïc phi voâ hoïc nhaân—According cuõng chæ cho nhöõng duyeân phaù hoaïi laøm haønh giaû to the Sangiti Sutta in the Long Discourses, thoái thaát ñaïo taâm, cuoàng loaïn maát chaùnh nieäm, there are three kinds of people: the learner hoaëc sanh taø kieán laøm ñieàu aùc, roài keát cuoäc bò sa (sekho puggalo-p), the non-learner (asekho ñoïa. Nhöõng vieäc phaùt sanh coâng ñöùc trí hueä, ñöa puggalo-p), and the one who is neither the loaøi höõu tình ñeán nieát baøn, goïi laø Phaät söï. Caùc ñieàu learner nor the non-learner (n'eva sekho phaù hoaïi caên laønh, khieán cho chuùng sanh chòu khoå nasekho puggalo-p). ñoïa trong luaân hoài sanh töû, goïi laø ma söï. Ngöôøi tu (B) Coù raát nhieàu loaïi ngöôøi treân theá gian naày; tuy caøng laâu, ñaïo caøng cao, môùi thaáy roõ vieäc ma caøng nhieân, theo Phaät giaùo thì coù ba loaïi: Thöù nhaát hung hieåm cöôøng thaïnh. Coù ba loaïi ma: phieàn naõo laø nhöõng ngöôøi gioáng nhö chöõ khaéc treân ñaù, ma, ngoaïi caûnh ma (boá ma, aùi ma, vaø naõo ma), vaø taâm taùnh noùng naûy deã giaän, vaø khi giaän ai hoï thieân ma—"Demons" are called "mara" in giaän raát dai. Thöù nhì laø nhöõng ngöôøi nhö chöõ Sanskrit. In Chinese, the word has connotation of vieát treân caùt, hoï cuõng noùng naûy deã giaän, "murderer" because demons usually plunder the nhöng côn giaän döõ cuûa hoï choùng qua ñi. Thöù virtues and murder the wisdom-life of cultivators. ba laø nhöõng ngöôøi nhö chöõ vieát treân nöôùc ñang "Demons" also represent the destructive chaûy, hoï khoâng giöõ laïi moät nieäm giaän hôøn naøo conditions or influences that cause practitioners to trong taâm töôûng—There are so many kinds of

people in the world; however, according to xöa: 'Coù ba haïng ñeä töû: nhöõng ngöôøi chia seû Thieàn the Buddhism, there are three kinds of vôùi ngöôøi khaùc, nhöõng ngöôøi chaêm lo gìn giöõ ñeàn people: First, those who are like letters chuøa, laêng mieáu, vaø cuõng coù nhöõng ngöôøi chæ laø carved in rock, they easily give way to

anger phöôøng giaù aùo tuùi côm.'"—There are three kinds and retain their angry thoughts for a long of Buddhist followers: external sons, who have not time. Second, those who are like letters yet believed; secondary sons, or Hinayanists; and written on sand, they give way to anger also, true sons, or Mahayanists. Zen master Nyogen but their angry thoughts quickly pass away. Senzaki, who died in 1958, liked to quote an old Third, those who are like letters written on saying: 'There are three kinds of disciples: those running water, they do not retain their passing who impart Zen to others, those who maintain the thoughts. temple and shrines, and then there are the rice (C) Laïi coù ba loaïi ngöôøi khaùc: Thöù nhaát laø loaïi bags and the clothes hangers.'" kieâu haõnh, haønh ñoäng luïp chuïp vaø chaúng bao Tam Chuûng Phieàn Naõo: Three afflictions—See giôø maõn nguyeän. Thöù nhì laø loaïi ngöôøi lòch Tam Phieàn Naõo. thieäp vaø luoân haønh ñoäng sau khi ñaõ caân phaân Tam Chuûng Quaùn Ñaûnh: Ba loaïi quaùn ñaûnh— kyõ caøng. Thöù ba laø loaïi ngöôøi ñaõ hoaøn toaøn Three kinds of baptism—Every Buddha baptizes a chaám döùt duïc voïng—There are also three disciple by either one of the below three kinds: other kinds of people: First, those who are (A) Theo truyeàn thoáng Ñaïi Thöø a: ma ñaûnh quaùn proud, act rashly and are never satisfied. ñaûnh, thoï kyù quaùn ñaûnh, vaø phoùng quang quaùn Second, those who are courteous and always ñaûnh—Mahayana Tradition: every Buddha act after consideration. Third, those who have baptizes a disciple by laying a hand on his overcome desire completely. head, Buddhas baptizes a disciple by Tam Chuûng Nhaãn Haønh: Ba loaïi tu nhaãn nhuïc— predicting Buddhahood to him, and Buddhas Three kinds of patience or forbearance—Three baptizes a disciple by revealing his glory to kinds of practices of forbearance—See Tam him to his profit. Chuûng Nhaãn Nhuïc. (B) Theo truyeàn thoáng Maät Giaùo: Saùi Thuûy Quaùn Tam Chuûng Nhaãn Nhuïc: Ba loaïi nhaãn nhuïc: thaân Ñaûnh, thoï kyù quaùn ñaûnh, vaø phoùng quang nhaãn, khaåu nhaãn, vaø taâm nhaãn—Three kinds of quaùn ñaûnh—Tantric Tradition: To sprinkle the patience or forebearance: the patience or head with water, Buddhas baptizes a disciple forbearance of the body, the patience or by predicting Buddhahood to him, and forbearance of the mouth, and the patience or Buddhas baptizes a disciple by revealing his forbearance of the mind. glory to him to his profit. Tam Chuûng Nhieãm OÂ: Ba loaïi nhieãm oâ: aùc phaùp, Tam Chuûng Quang Minh: Ba loaïi aùnh saùng: aùc nghieäp, vaø tham duïc muø quaùng—Three kinds of ngoaïi quang, phaùp quang, vaø Phaät quang—Three defilements: evil dharmas, evil karmas, and blind kinds of light: external light (sun, moon, stars, passions. lamps, etc), dharma light or light of right teaching Tam Chuûng Phaùp Luaân: Three kinds of dharma and conduct, and the effulgence or bodily halo wheel—Ba loaïi baùnh xe phaùp. emitted by Buddhas, Bodhisattvas and devas. Tam Chuûng Phaùp Thaân: Three kinds of Tam Chuûng Sa Di: Ba loaïi Sa Di döïa theo tuoåi dharmakaya—See Tam Phaùp Thaân. taùc: Thöù nhaát laø Khu OÂ Sa Di hay Sa Di ñuoåi quaï, Tam Chuûng Phaùt Taâm: Three ways of tuoåi töø 7 ñeán 13 (ñuû khaû naêng ñuoåi quaï). Thöù nhì development of the mind—See Tín Giaûi Haønh laø ÖÙng Phaùp Sa Di hay Sa Di ÖÙng Phaùp, tuoåi töø 14 Chöùng. ñeán 19, ñuû khaû naêng

thöïc haønh theo Phaät phaùp. Tam Chuûng Phaät Töû: Coù ba loaïi Phaät töû: ngoaïi töû Thöù ba laø Sa Di, tuoåi töø 20 ñeán 70—Three kinds of (ngöôøi chöa tin ñaïo), thöù töû (ngöôøi theo Tieåu Sramanera which are recognized according to age: Thöøa), vaø chaân töû (ngöôøi theo Ñaïi Thöøa). Vò Laõo First, “Drive away crows” Sramanera, age from 7 Sö ñöôïc toân kính laø Thieân Kyø Nhö Huyeãn, maát to 13, old enough to drive away crows. Second, naêm 1958, öa thích trích daãn caâu noùi cuûa ngöôøi one who is able to respond to or follow the

doctrine, age from 14 to 19. Third, Sramanera, age thought, the objective world, and constant from 20 to 70. interaction, or the continuous stream of latent Tam Chuûng Saùm Hoái Phaùp: Three kinds of predispositions. repentance. Tam Chuûng Taùc YÙ: Coù ba caùch laøm cho nhöõng tö (I) Ba loaïi saùm hoái: Thöù nhaát laø voâ sinh saùm hoái töôûng daáy leân nôi taâm, coù taùc duïng maùch cho taâm (See Voâ Sanh Hoái). Thöù nhì laø thuû töôùng saùm nöông theo caùi caûnh sôû duyeân: Thöù nhaát laø Töï hoái (See Thuû Töôùng Saùm). Thöù ba laø taùc phaùp töôùng taùc yù, thuù nhì laø coäng taùc yù , vaø thöù ba laø saùm hoái (See Taùc Phaùp Saùm)—Three modes thaéng giaûi—There are three ways to cause the of repentance: First, to meditate on the way to thought arise: Individual arising of thought, prevent wrong thoughts and delusions. thought arisen from common characteristics, and Second, to seek the presence of the Buddha to thought arisen from the will of supreme liberation. rid one of sinful thoughts and passions. Third, Tam Chuûng Tam Theá: See Tam Theá. in proper form to confess one’s breach of the Tam Chuûng Taâm: Three kinds of mind—Ba loaïi rules before the Buddha and seek remission. taâm—See Tam Taâm. (II) Trong Kinh Phaùp Hoa, Ñöùc Phaät daïy veà söï Tam Chuûng Taâm Khoå: Three kinds of mental saùm hoái cuûa ba haïng ngöôøi nhö sau: söï saùm distress (tham: desire, saân: hatred, si: stupidity)— hoái cuûa haøng Thanh Vaên; söï saùm hoái cuûa Öu See Tam Ñoäc. Baø Taéc; vaø saùm hoái cuûa haøng vua chuùa, quan Tam Chuûng Taàm Caàu: Theo Töông Öng Boä quyeàn, vaø nhöõng coâng daân khaùc—In the Lotus Kinh, Phaåm Taàm Caàu, coù ba loaïi taàm caàu: duïc taàm Sutra, the Buddha taught about repentance of caàu, höõu taàm caàu, vaø phaïm haïnh taàm caàu — the three major classes as follows: repentance According to the Connected Discourses of the of Sravakas, repentance of an Upasaka, and Buddha, Chapter Esanavaggo (Searches), there repentance of Kshatriyas, mandarins, and are three kinds of searches: the search for sensual other citizens. pleasure, the search for existence, and the search Tam Chuûng Saéc: for a holy life. (A) Ba loaïi saéc: hieän saéc, aån saéc, vaø tröøu töôïng Tam Chuûng Thanh Tònh: Tam Thanh Tònh— saéc—Three kinds of rupa (appearance or Three kinds of purity—Ba loaïi thanh tònh cuûa Boà object): visible objects (body, face), invisible Taùt: Thöù nhaát laø thaân khoâng laøm ñieàu aùc, töùc laø objects (sound, voice), and immaterial or thaân nghieäp thanh tònh. Thöù nhì laø mieäng khoâng abstract objects. noùi chuyeän thò phi, töùc laø khaåu nghieäp thanh tònh. (B) Ba loaïi saéc khaùc: saéc, töôùng (hình theå), vaø Thöù ba laø taâm khoâng coù voïng töôûng, töùc laø yù phaåm chaát—Three kinds of rupa (appearance nghieäp thanh tònh—Three purities of a or object): color, shape, quality. bodhisattva: First, when the

body does not do Tam Chuûng Saéc Tuï: Threefold classification of anything bad, this is the purity in physical karma. matter—Theo kinh Phuùng Tuïng trong Tröôøng Boä Second, when the mouth does not say evil things, Kinh, coù ba loaïi saéc tuï: höõu kieán höõu ñoái saéc, voâ this is the purity in speech karma. Third, when the kieán höõu ñoái saéc, vaø voâ kieán voâ ñoái saéc — mind does not indulge in idle thoughts, this is the According to the Sangiti Sutta in the Long purity in mental karma. Discourses, there are three classifications of Tam Chuûng Thaân: See Tam Thaân. matter: visible and resisting matter (sanidas-sana- Tam Chuûng Thaân Khoå: Ba loaïi khoå nôi thaân: giaø, sappatigham rupam-p), invisible and resisting beänh, vaø cheát—Three dukhas or afflictions of the matter (anidassana-sappatigham rupam-p), and body: old age, sickness, and death. invisible and unresisting matter (anidas-sana- Tam Chuûng Thaàn Bieán: Ba söùc maïnh thaàn kyø— appatigham-rupam-p). Three miraculous powers—See Tam Thaàn Thoâng. Tam Chuûng Sinh AÙi Duïc: Ba nguoàn goác gaây neân Tam Chuûng Theá Gian: Ba loaïi theá gian—Three duïc voïng vaø aûo töôûng: töôûng sinh, töôùng sinh, vaø types of worlds—See Tam Theá Gian. löu chuù sinh—Three sources or causes of the rise Tam Chuûng Thí: See Tam Boá Thí. of the passions and illusions: the mind or active

Tam Chuûng Thò Ñaïo: Trini-pratiharyani (skt)— any living beings, not to steal any properties of Ba caùch daãn daét: thaàn bieán thò ñaïo (duøng thaân others, and not to commit adultery. nghieäp daãn daét), giaùo giaûi thò ñaïo (duøng khaåu Tam Chuûng Thieän Tri Thöùc: Theo Hoøa Thöôïng nghieäp hay lôøi noùi maø daãn daét), kyù thuyeát thò ñaïo Thích Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, (luùc naøo cuõng ghi nhôù vaø tìm ñuû moïi caùch maû ngöôøi ñaû thaát chuyeân tu (chuyeân tu baûy ngaøy trong giaûng giaûi baèng yù nghieäp)—Three ways in which thaát), phaûi coù ba baäc thieän tri thöùc: Thöù nhaát laø bodhisattvas manifest themselves for saving those Giaùo Thoï Thieän Tri Thöùc. Giaùo thoï thieän tri thöùc suffering the pains of hell: physically or by laø vò thoâng hieåu Phaät phaùp vaø coù kinh nghieäm veà supernatural powers (change of form), orally or by ñöôøng tu ñeå thöôøng chæ daïy mình; hay mình ñeán moral exhortation, and mentally (through powers ñeå thænh giaùo tröôùc vaø sau khi kieát thaát. Trong or memory and enlightenment). tröôøng hôïp nhieàu ngöôøi ñoàng ñaû thaát, neân thænh vò Tam Chuûng Thò Giaû: Ba loaïi thò giaû: Thieâu giaùo thoï naày laøm chuû thaát, moãi ngaøy ñeàu khai thò Höông, Thænh Khaùch vaø Thö Traïng—Three kinds nöûa giôø hoaëc möôøi laêm phuùt. Thöù nhì laø Ngoaïi Hoä of attendant—See Thieâu Höông Thò Giaû, Thænh Thieän Tri Thöùc. Ñaây laø moät hay nhieàu vò uûng hoä Khaùch Thò Giaû and Thö Traïng Thò Giaû. beân ngoaøi, lo vieäc côm nöôùc, queùt doïn, cho haønh Tam Chuûng Thieân: giaû ñöôïc yeân vui tu taäp. Thoâng thöôøng, vò naày (A) Ba loaïi trôøi: töï thieân, taùi sanh thieân, vaø tònh thöôøng ñöôïc goïi laø ngöôøi hoä thaát. Thöù ba laø Ñoàng Phaät thieân (: cung trôøi nôi chö Phaät ñoàng cö)— Tu Thieän Tri Thöùc. Ñaây laø nhöõng ngöôøi ñoàng tu Three kinds of heaven: heaven by name or moät moân vôùi mình, ñeå nhìn ngoù saùch taán laãn nhau. title (divine king, son of king, etc), heaven as Vò ñoàng tu naày coù theå laø ngöôøi ñoàng kieát thaát a place of rebirth (the

heavens of the gods), chung tu, hoaëc coù moät ngoâi tònh am tu ôû gaàn beân and the pure Buddha-land. mình. Ngoaøi söï troâng nhìn saùch taán, vò ñoàng tu coøn (B) Ba loaïi trôøi khaùc: danh thieân (thieân vöông hay trao ñoåi yù kieán hoaëc kinh nghieäm, ñeå cuøng nhau thieân töû, vua trong loaøi ngöôøi), sanh thieân tieán böôùc treân ñöôøng ñaïo. Lôøi tuïc thöôøng noùi: "AÊn (thieân thuù trong luïc thuù, töø vöông thieân ñeán côm coù canh, tu haønh coù baïn" laø yù nghóa naày— phi töôûng thieân), vaø tònh thieân (coõi cuûa caùc baäc According to Most Venerable Thích Thieàn Taâm in Thaùnh giaû töø Thanh Vaên ñeán Duyeân Giaùc, ñaõ The Pure Land Buddhism in Theory and Practice, dieät tröø heát phieàn naõo caáu chöôùng)—Three in conducting a seven-day retreat, one can either kinds of heaven: famous rulers on earth, the practice alone, to attain purity more easily, or with highest incarnations of the six paths, and the many other cultivators. There are three types of pure or the saints, from Sravakas to Pratyeka- good spiritual advisors: First, Teaching Spiritual buddhas. Advisor. This is someone conversant with the Tam Chuûng Thieàn: Three kinds of meditation— Dharma and experienced in cultivation. The Ba loaïi thieàn: Ñaïi thöøa thieàn, Tieåu thöøa thieàn, vaø retreat members can have him follow their Toå sö thieàn—Three types of meditation: progress, guiding them throughout the retreat, or Mahayana meditation, Hinayana meditation, and they can simply seek guidance before and after Patriarchal meditation. the retreat. When several persons hold a retreat Tam Chuûng Thieän Caên: Ba loaïi thieän caên: boá thí, together, they should ask a spiritual advisor to bi maãn, vaø trí hueä—Three kinds of good roots: lead the retreat and give a daily fifteen-to-thirty- almsgiving, mercy, and wisdom. minute inspirational talk. Second, Caretaking Tam Chuûng Thieän Taâm: Ba ñieàu thieän nôi taâm: Spiritual Advisor. This refers to one or several khoâng tham lam, khoâng saân haän, vaø khoâng si meâ taø persons assisting with outside daily chores such as kieán—Three good deeds of the mind: not to be preparing meals or cleaning up, so that on retreat greedy, not to be angry, and not to be ignorant can cultivate peacefully without distraction. Such with wrong views. persons are called "Retreat assistant." Third, Tam Chuûng Thieän Thaân: Ba ñieàu thieän nôi thaân: Common Practice Spiritual Advisor. These are khoâng saùt sanh, khoâng troäm caép, vaø khoâng taø persons who practice the same method as the daâm—Three good deeds of the body: not to kill individual(s) on retreat. They keep an eye on one

another, encouraging and urging each other on. Soceyyan Sutra, the Buddha reminded people These cultivators can either be participants in the with three kinds of organizations: First, there are same retreat or cultivators living nearby. In those that are organized on the basis of the power, addition to keeping an eye out and urging the wealth or authority of great leaders. Second, there practitioners on, they can exchange ideas or are those that are organized because of its experiences for the common good. This concept convenience to the members, which will continue has been captured in a proverb: "Rice should be to exist as long as the members satisfy their eaten with soup, practice should be conducted conveniences and do not quarrel. Third, those that with friends." are organized with some good teaching as its Tam Chuûng Thöôøng: Ba thöù

thöôøng haèng—Ba center and harmony as its very life. Of course, this phaåm chaát thöôøng haèng cuûa Phaät: boån taùnh thöôøng, is a true organization, from which the unity of baát ñoaïn thöôøng, vaø töông tuïc thöôøng—Three spirit and various kinds of virtues will arise. In kinds of constancy or three eternal qualities in a such organization, there will prevail harmony, Buddha: Buddha nature or dharmakaya, Buddha's satisfaction and happiness. unbroken eternity or sambhogakaya, and Tam Chuûng Trí: Ba loaïi trí hueä—Three kinds of Buddha's continuous and eternally varied forms or wisdom—See Tam Trí. nirmanakaya. Tam Chuûng Truï: Ba loaïi truù—Three kinds of Tam Chuûng Tinh Taán: Theo Luaän Thaønh Duy abodes—See Tam Truù. Thöùc, coù ba loaïi tinh taán: boä giaùp tinh taán (luoân Tam Chuûng Truï Ñòa: Ba loaïi cöù ñòa—Three maëc aùo ñaïi giaùp cuûa Boà taùt, khoâng coøn sôï tai öông kinds of entrenchments—See Tam Truù. gì nöõa), nhieáp thieän tinh taán (chaêm tu thieän phaùp Tam Chuûng Töø Bi: Ba nguyeân nhaân cuûa Töø bi— khoâng bieát meät moûi), vaø lôïi laïc tinh taán (chuyeân Three reasons of a bodhisattva's pity—See Tam caàu giaùo hoùa chuùng sanh maø khoâng nhaäp vaøo theá Töø Bi. tuïc)—According to the Consciousness Only Sastra Tam Chuûng Töôùng: Ba loaïi töôùng: phieâu töôùng, (Mind-Only-Sastra), there are three kinds of virya: hình töôùng vaø theå töôùng hoaëc giaû danh töôùng, phaùp to enter the world with a Bodhisattva's robe, and töôùng vaø voâ töôùng töôùng—Three kinds of without and fear of calamities, i.e. to go on a appearance: inferential (fire is inferred from Bodhisattva path; to cultivate good deeds with smoke), formal or spacial (length, breadth), zeal; and to benefit beings with the power of qualitative (heat is in fire); or names (merely unfailing progress. indications of the temporal), dharmas or things, Tam Chuûng Tònh Nghieäp: Ba loaïi tònh nghieäp— the formless. Three foldway of obtaining a pure karma—Three Tam Chuûng Vieân Dung: See Tam Vieân Dung. kinds of pure activities. Tam Chuûng Xieån Ñeà: Ba loaïi xieån ñeà: Nhöùt Xieån Tam Chuûng Tònh Nhuïc: See Tam Tònh Nhuïc. ñeà, A Xieån ñeà ca (Ñaïi bi Xieån ñeà), vaø Voâ tính Tam Chuûng Toå Chöùc: Three kinds or types of Xieån ñeà—Three kinds of icchantika: the wicked, organizations—Ba loaïi toå chöùc—Theo Thanh Tònh Bodhisattvas who become icchantika to save all Kinh, Ñöùc Phaät nhaéc nhôû chuùng ta veà ba loaïi toå beings, i.e. Earth Store Bodhisattva, and those chöùc: Thöù nhaát, coù nhöõng ngöôøi gia nhaäp toå chöùc without a nature for final nirvana. vì quyeàn löïc, cuûa caûi vaø uy quyeàn laõnh tuï. Thöù nhì, Tam Chuûng YÙ Sinh Thaân: Ba loaïi thaân do taâm coù nhöõng ngöôøi gia nhaäp toå chöùc vì phöông tieän vaø taïo—Three kinds of mind-made body. söï deã chòu, toå chöùc naày seõ toàn taïi chöøng naøo maø Tam Chuyeån: Ba laàn chuyeån Phaùp Luaân khi Ñöùc phöông tieän deã chòu coøn vaø khoâng coù söï tranh Phaät giaûng phaùp trong vöôøn Loäc uyeån: thò chuyeån, chaáp. Thöù ba, toå chöùc thöù ba laáy giaùo phaùp laøm caàn chuyeån, vaø chöùng chuyeån—The three turns of trung taâm vaø hoøa hôïp laøm sinh meänh cuûa cuoäc the law-wheel when the Buddha preached in the soáng. Dó nhieân laø toå chöùc naày laø toå chöùc thaät söï vaø Deer Park: indicative (postulation and definition töø ñoù söï hoøa hôïp taâm linh cuõng nhö voâ löôïng coâng of the Four

Noble Truths), hortative (suffering ñöùc seõ ñöôïc khôûi leân. Trong toå chöùc ñoù seõ coù hoøa should be diagnosed), and evidential overcoming hôïp, maõn nguyeän vaø haïnh phuùc—According to suffering.

Tam Chuyeån Phaùp Luaân: The three turns of the various hindrances connected with meditation, and wheel of the dharma—Ba laàn chuyeån Phaùp Luaân hindrances concerning all things and matters. khi Ñöùc Phaät giaûng phaùp trong vöôøn Loäc Uyeån — Tam Coảng Nieát Baøn: Ba cöûa ngoõ ñi vaøo Nieát The three turns of the law-wheel when the Baøn: khoâng, voâ töôùng, vaø voâ taùc—Three gates to Buddha preached in the Deer Park. the city of nirvana: the emptiness (the void or Tam Chuyeån Phaùp Luaân Thaäp Nhò Haønh immaterial), formless, and inactivity. Töôùng: Tri-parivarta-dvadas-akaradharma-cakra- Tam Cuù: Ba caâu yeáu chæ cuûa Thieàn sö Vaân pravartana (skt)—Twelve applications in the three Moân—Three necessary instructions from Zen turns of the wheel of the law—Möôøi hai caùi duïng Master Yun Men—See Vaân Moân Tam Cuù. trong ba laàn chuyeån phaùp luaân. Tam Cuï: See Tam Cuï Tuùc. Tam Chuyeån Thaäp Nhò Haønh Töôùng: Twelve Tam Cuï Tuùc: Ba moùn caàn thieát khi thôø cuùng: bình applications in the three kinds of transformation—hoa, ñeøn, vaø lö höông—The three essential See Tam Chuyeån Phaùp Luaân Thaäp Nhò Haønh articles for worship: flower vase, candlestick, and Töôùng. censer. Tam Chöôùng: Triny-avaranani (skt)— Tam Cuùng Döôøng: Tayokincana (p)—Ba loaïi chöôùng ngaïi—Three (A) Ba phaùp cuùng döôøng: taøi cuùng döôøng, leã baùi kinds of Vighna—Three hinderers—Three cuùng döôøng, vaø giôùi cuùng döôøng—Three barriers. modes of serving the Buddha: offerings of (A) Ba loaïi chöôùng ngaïi: Thöù nhaát laø phieàn naõo incense, flowers and fruits, offerings of chöôùng hay hoaëc chöôùng. Chöôùng gaây neân bôûi praise, and offerings of good conduct. duïc voïng, ham muoán, haän thuø vaø ngu si. Thöù (B) Ba phaùp cuùng döôøng khaùc: lôïi cuùng döôøng bao nhì laø Nghieäp chöôùng hay chöôùng ngaïi gaây goàm vieäc daâng höông, hoa, quaû; kính cuùng neân bôûi nhöõng nghieäp ñaõ ñöôïc laøm. Thöù ba laø döôøng bao goàm vieäc toû loøng toân kính; vaø haïnh Baùo chöôùng hay chöôùng gaây neân nhöõng quaû cuùng döôøng bao goàm vieäc haønh trì toát —Three baùo—Three hinderers: First, hindrances of other modes of serving the Buddha: offerings affliction or hinderers or barriers caused by of incense, flowers and fruits, offerings of passions, desires, hate, stupidity. Second, praise and reverence, and good (right) karmic hindrances or hinderers caused by the conduct. deeds done. Third, hindrances of retribution Tam Cuøng: Ba thöù cuøng nhau: cuøng aên, cuøng ôû, or hinderers caused by the retributions. cuøng laøm vieäc—Three togethers: eat together, live (B) Ba loaïi chöôùng ngaïi khaùc: Thöù nhaát laø bì together, and work together. phieàn naõo hay chöôùng ngaïi bôûi ngoaïi caûnh. Tam Cöû: Three exposures—Ba söï vaïch roõ ra Thöù nhì laø nhuïc phieàn naõo hay chöôùng ngaïi (phôi baøy). gaây neân bôûi noäi kieán. Thöù ba laø voâ minh Tam Cöû Toäi Söï: Theo kinh Phuùng Tuïng trong chöôùng ngaïi hay chöôùng ngaïi gaây ra bôûi söï voâ Tröôøng Boä Kinh, coù ba loaïi cöû toäi: thaáy, nghe, vaø minh—Three other hinderers: First, delusions nghi—According to the Sangiti Sutta in the Long from external objects. Second, delusions from Discourses,

there are three grounds for reproof: internal views. Third, delusions from mental reproof based on what has been seen (ditthena-p), ignorance. reproof based on what has been heard (sutena-p), (C) Ba loaïi chöôùng ngaïi khaùc nöõa: ngaõ maïn, taät and reproof based on what has been suspected ñoá, vaø tham duïc—Three more hinderers: self- (parisankaya-p). importance, envy, and desire. Tam Cöïc Thieåu: Ba caùi nhoû nhaát—Three Tam Chöôùng Ngaïi: Three impediments—Ba moái smallest things. chöôùng ngaïi trong tu taäp: aùc duïc, nhöõng chöôùng 1) Nguyeân töû: An atom—Nguyeân töû nhö moät ñôn ngaïi trong thieàn ñònh, vaø nhöõng chöôùng ngaïi lieân vò nhoû nhaát cuûa vaät chaát—An atom is the heä ñeán vaïn höõu—Three impediments that slow smallest particle of matter. down the progress of cultivation: evil passions,

2) Maãu töï: A letter—Maãu töï laø caùi teân khaû dó Tam Da Tam Boà: Samyaksambuddha (skt)— ngaén nhaát—A letter is the shortest possible Tam Mieäu Tam Phaät Ñaø—One who has perfect name. universal knowledge or understanding—See 3) Saùt Na: A ksana—Saùt na laø moät khoaûng thôøi Chaùnh Ñaúng Chaùnh Giaùc. gian ngaén nhaát—A ksana is the shortest Tam Da Tam Phaät: See Tam Da Tam Boà. period of time. Tam Dao Ñoäng: Theo Töông Öng Boä Kinh, Phaåm a) Khoaûnh khaéc cuûa moät khoaûng thôøi gian raát Taàm Caàu, coù ba Dao Ñoäng: tham dao ñoäng, saân ngaén, ñoái laïi vôùi kieáp laø moät khoaûng thôøi gian dao ñoäng, vaø si dao ñoäng—According to The daøi: The shortest period or measure of time, a Connected Discourses of the Buddha, Chapter moment, an instant; in contrast with kalpa, the Esanavaggo (Searches), there are three kinds of longest period of time. trouble: the trouble of lust, the trouble of hatred, b) 65 (coù choã noùi 60) saùt na töông ñöông vôùi moät and the trouble of delusion. caùi khaûy moùng tay: Sixty-five (some says 60) Tam Dieän Ñaïi Haéc Thieân: Trôøi maët ñen—The ksanas are said to pass the clicking of the three-faced great black deva—Mahakala. fingers. Tam Dieäu Haïnh: Trini-sucaritani (skt)—Ba phaåm c) 90 saùt na ñöôïc coi nhö moät nieäm: 90 ksanas chaát cuûa moät taêng só: keàm thuùc nôi thaân, keàm thuùc are equal to a thought. nôi khaåu, vaø keàm thuùc nôi yù—Three wonderful d) Moät saùt na töông ñöông vôùi moät phaàn baûy conducts—Three characteristics of a good monk: möôi laêm giaây, hay 4.500 saùt na töông ñöông control his body (kaya-sucarita), control his mouth vôùi moät phuùt: A ksana is equal to one (vak-sucarita), and control his mind (manah- seventy-fifth of a second, or 4,500 ksanas are sucarita). equal to a minute. Tam Duïc: The three lusts—Ba thöù duïc: hình maïo Tam Cöôùc Lö Nhi: Con löøa ba chaân, chæ cho caùi duïc (öa thích maët maøy mình maåy ñeïp ñeû), tö thaùi phi lyù, caùi khoâng theå suy löôøng ñöôïc—Three- duïc (öa thích dung nghi coát caùch), vaø teá xuùc duïc legged donkey, the term indicates an (öa thích söï xuùc chaïm nheï nhaøng eâm aùi). Laïi coøn unreasonable thing. ba thöù duïc khaùc: daâm, thöïc, vaø thuøy —Three kinds Tam Cöông: Three cords—Ba gieàng moái hay ba of desire: lust for form. lust for carriage or beauty, vò sö chính trong töï vieän: Thöù nhaát laø Töï Chuû, vò and lust for softness to the touch or refinement. sö trong coi toång quaùt trong töï vieän. Thöù nhì laø There are three other kinds of desire: sex, food, Thöôïng Toïa, vò sö

troâng coi vieäc hoaèng phaùp. Thöù and sleep. ba laø Duy Na, vò sö giaùm vieän—Three main Tam Duïc Sanh: Kamupapattiyo (skt)—Theo monks in a monastery: First, head of a monastery, Tröôøng Boä, Kinh Phuùng Tuïng, coù ba loaïi duïc sanh: an abbot, or controller of all affairs in a Thöù nhaát, coù nhöõng loaïi höõu tình do duïc an truù. monastery. Second, Venerable, or bhikkhu who is Ñoái vôùi caùc duïc hoï chòu söï an truù, hoï bò chi phoái responsible for preaching the dharma. Third, phuï thuoäc, nhö loaøi ngöôøi, moät soá chö Thieân, vaø supervisors of monks in a monastery. moät soá taùi sanh trong caùc ñoïa xöù. Thöù nhì, coù Tam Cöông Nguõ Thöôøng: Three net-ropes and nhöõng loaïi höõu coù loøng duïc ñoái vôùi nhöõng söï vaät the five constant virtues—Tam cöông bao goàm do hoï taïo ra. Hoï taïo ra caùc söï vaät vaø hoï soáng bò chi quaân vi thaàn cöông (vua daãn daét quaàn thaàn), phuï vi phoái phuï thuoäc trong nhöõng duïc voïng aáy, nhö caùc töû cöông (cha daãn daét con caùi), vaø phu vi phuï loaøi chö Thieân, Hoùa Laïc Thieân. Thöù ba, coù nhöõng cöông (choàng daãn daét vôï); vaø naêm ñöùc bao goàm loaïi höõu tình coù loøng duïc ñoái vôùi söï vaät do caùc loaøi nhaân, nghóa, leã, trí vaø tín—According to the khaùc taïo ra. Hoï soáng bò chi phoái phuï thuoäc trong Confucius' Teachings, there are three net-ropes nhöõng duïc voïng ñoái vôùi söï vaät do caùc loaøi khaùc taïo which include the duties of a king, a father, and a ra, nhö caùc loaøi Tha Hoùa Töï Taïi Thieân—husband; and the five constant virtues which According to The Long Discourses of the Buddha, include the benevolence, righteousness, propriety, Sangiti Sutra, there are three kinds of rebirth in knowledge, and sincerity. the realm of Sense-Desire: First, there are beings who desire what presents itself to them, and are in

the grip of that desire, such as human beings, host receive such a disciple at death: Taêng some devas, and some in state of woe. Second, thöôïng duyeân. there are beings who desire what they have Tam Duyeân Töø Bi: Three objects of created, such as the devas who rejoice in their compassion—Ba ñoái töôïng cuûa loøng töø bi. own creation. Third, there are beings who rejoice Tam Dö: Ba thöù coøn thöøa laïi khieán chuùng sanh the creations of others, such as the devas Having tieáp tuïc luaân hoài: phieàn naõo dö, nghieäp dö, vaø quaû Power over Others' Creation. dö—The three after death remainders, or Tam Duy Thöùc Quaùn: Ba ñoái töôïng trong Duy continued mortal experiences, of sravakas and Thöùc quaùn: quaùn thaät taùnh cuûa ngaõ vaø chö phaùp pratyeka-buddha, who mistakenly think they are (bieán keá sôû chaáp), quaùn chö phaùp ñöôïc sanh ra bôûi going to final nirvana (Voâ dö Nieát baøn), but will nhaân duyeân (y tha khôûi), vaø quaùn chæ coù Chaân nhö still find the following three remainders: further laø hieän thöïc (vieân thaønh thöïc tính)—Three passion and illusion, further karma, and continued subjects of idealistic reflection: ego and things are rebirth, in realms beyond the trailoka (tam giôùi). realities, things are produced by caused and Tam Ña: Three More Dharmas—Ba loaïi soá löôïng circumstance, and bhutatathata is the only reality. nhieàu: theâm baïn toát, nghe nhieàu Phaät phaùp, vaø Tam Duyeân: Three links with the Buddha quaùn chieáu nhieàu hôn veà söï baát tònh—Three kinds resulting from calling upon him. of quantity: making more friends with good (I) Söï haønh ñoäng döôùi ba loaïi nghieäp:

Phöôùc people, hearing more of Dharma law, and Haønh (thaäp thieän nghieäp, thaäp aùc nghieäp, vaø meditation more on the impure. Baát ñoäng nghieäp (voâ kyù nghieäp hay voâ thieä n Tam Ñaø La Ni: Ba phaùp Ñaø La Ni hay laø ba löïc voâ aùc)—Actions under three kinds of karma: trì giöõ trí hueä: Thính trì Ñaø La Ni, Phaân bieät Ñaø La the ten good deeds that cause happy karma, Ni, vaø Nhaäp AÂm thanh Ñaø La Ni—Three kinds of the ten evil deeds that cause unhappy karma, Dharani or the power to maintain wisdom or and neither good nor evil karma, that arise knowledge: the power to retain all the teaching without activity. one hears, unerring powers of discrimination, and (II) Söï haønh ñoäng döôùi ba hình thöùc: thaân haønh, power to rise superior to external praise or blame. ngoân haønh, vaø taâm haønh—Actions in three Tam Ñaïi: Ba “Ñaïi” ñöôïc noùi ñeán trong Khôûi Tín forms: physical actions (kaya-sankhara (p), Luaän: theå ñaïi, töôùng ñaïi, vaø duïng ñaïi—The three verbal actions (vaci-sankhara (p), and mental great characteristics mentioned in the Awakening actions (citta-sankhara (p). of Faith: substance (the greatness of the (III)Ba moái duyeân noái keát khi chuùng ta caàu nieäm bhutatathata in its essence or substance), form (the Phaät: Thöù nhaát laø thaân duyeân. Ñöùc Phaät A Di greatness of its attributes or manifestations; Ñaø nghe nhöõng ngöôøi trì nieäm hoàng danh cuûa perfect in wisdom and mercy and every Ngaøi, thôø phuïng Ngaøi, bieát taâm hoï vaø taâm achievement), and function (the greatness of its Ngaøi laø moät. Thöù nhì laø Caän duyeân. Ñöùc Phaät functions and operations within and without, A Di Ñaø hieån hieän ngay tröôùc nhöõng ngöôøi perfectly transforming all the living to good works mong moûi ñöôïc thaáy Ngaøi. Thöù ba laø nhöõng and good karma now and hereafter)—See Theå ngöôøi maø trong moãi lôøi nguyeän luoân nguyeän Töôùng Duïng. taåy saïch toäi chöôùng, khi laâm maïng chung thôøi Tam Ñaïi Kyø Kieáp: The three great asankhyeya Ñöùc Phaät A Di Ñaø seõ tieáp daãn—Three kalpas—See Tam Kieáp. nidanas or links with the Buddha resulting Tam Ñaïi Tai: Ba tai hoïa lôùn: thuûy tai, hoûa tai, vaø from calling upon him: First, that Amitabha phong tai—Three major calamities: calamities of hears those who call his name, sees their water, calamities of fires, and calamities of wind. worship, knows their hearts and is one with Tam Ñaïi Tam Thieân Theá Giôùi: Tam Thieân Ñaïi them. Second, that Amitabha shows himself to Thieân Theá Giôùi (nhaát thieân, trung thieân vaø ñaïi those who desire to see him. Third, at every thieân)—Great chiliocosmos—Triple-thousand invocation (caàu nguyeän) aeons of sins are great-thousand worlds. blotted out (taåy ñi), Amitabha and his sacred

Tam Ñaïi Theå Töôùng Duïng: Three aspects of nhì laø Tu Ñaïo. Giai ñoaïn thöù hai cuûa con each physical characteristic of the Buddha—Ba ñöôøng naày laø con ñöôøng tu taäp hay Tu Ñaïo thöù lôùn trong Khôûi Tín Luaän—Substance, theo Thaát Giaùc Chi (traïch phaùp, tinh taán, hyû, characteristics, function, the three great khinh an, nieäm, ñònh, vaø xaû). Thöù ba laø Voâ fundamentals in the Awakening of Faith. Hoïc Ñaïo. Ñaõ hoaøn toaøn thaáu trieät chaân lyù maø Tam Ñaïi Trí: Ba loaïi Ñaïi Trí: töï ñaït trí, töï taùnh khoâng phaûi hoïc nöõa. Haønh giaû ñi ñeán giai trí, vaø phoå trí (trí hieåu bieát roäng lôùn nhôø tu taäp ñoaïn sau cuøng, töùc laø con ñöôøng khoâng

coøn gì thieàn ñònh)—Three major kinds of wisdom: self- ñeå hoïc nöõa, Voâ Hoïc Ñaïo. Khi ñoù keát quaû maø acquired, no master needed; unacquired or haønh giaû höôùng ñeán khi tu taäp töù dieäu ñeá seõ töï natural, and universal mind through practicing ñeán. Khi haønh giaû ñaït ñeán giai ñoaïn cuoái cuøng meditation. naày thì trôû thaønh moät vò A La Haùn. Theo Tieåu Tam Ñaøn: Tam boá thí—Three kinds of dana— Thöøa, ñoù laø quaû vò giaùc ngoä cao nhaát. Nhöng See Tam Boá Thí. theo Ñaïi Thöøa, A La Haùn chæ môùi giaùc ngoä Tam Ñaûnh Leã: Three prostrates or prostrating to ñöôïc moät phaàn maø thoâi. Lyù töôûng cuûa ñaïo the Triple Jewel. Phaät laø hoaøn taát ñöùc tính cuûa con ngöôøi, hay laø Tam Ñaïo: Three paths or Threefold Learning. ñöa con ngöôøi ñeán Phaät quaû baèng caên baûn trí (A) Ba con ñöôøng maø moïi ngöôøi chuùng ta ñeàu tueä giôùi haïnh, ñoù laø nhaân caùch cao nhaát. Ñoù laø phaûi ñi qua: phieàn naõo ñaïo, nghieäp ñaïo, vaø nhöõng ñaëc ñieåm cuûa ñaïo Phaät—Buddhism khoå ñaïo—The three paths all have to tread: lays stress on the Threefold Learning (siksa) the path of misery (illusion or mortality), the of Higher Morality, Higher Thought, and path of works (action or doing or productive of Higher Insight. That is to say, without higher karma), and the resultant path of suffering. morals one cannot get higher thought and (B) Theo Giaùo Sö Junjiro Takakusu trong Cöông without higher thought one cannot attain Yeáu Trieát Hoïc Phaät Giaùo—According to Prof. higher insight. Higher thought here comprises Junjiro Takakusu in The Essentials of the results of both analytical investigation and Buddhist Philosophy: Phaät giaùo ñaët neàn taûng meditative intuition. Buddhism further treân Tam Hoïc (siksa): Giôùi, Ñònh, Tueä. Nghóa instructs the aspirants, when they are laø neáu khoâng trì giôùi thì taâm khoâng ñònh, taâm qualified, in the Threefold Way (marga) of khoâng ñònh thì khoâng phaùt tueä. Ñònh ôû ñaây Life-View, Life-Culture and Realization of bao goàm nhöõng keát quaû vöøa tö bieän vöøa tröïc Life-Ideal or No-More Learning. These are quaùn. Tieáp ñoù Ñaïo Phaät coøn daïy haønh giaû three stages to be passed through in the study phaûi ñi vaøo Tam Ñaïo laø Kieán ñaïo, Tu ñaïo, vaø of the Fourfold Truth by the application of the Voâ hoïc ñaïo. Ñaây laø ba giai ñoaïn maø haønh giaû Eightfold Noble Path; in the second stage it is phaûi traûi qua khi tu taäp Kieán Ñaïo vôùi Töù Dieäu investigated more fully and actualized by the Ñeá baèng caùch thöïc haønh Baùt Chaùnh Ñaïo; keá practice of the Seven Branches of ñeán, haønh giaû tu taäp Tu Ñaïo vôùi Thaát Giaùc Enlightenment, life-culture here again means Chi. Tu ñaïo ôû ñaây laïi coù nghóa laø keát quaû cuûa the results of right meditation; and in the last suy tö chaân chaùnh; vaø cuoái cuøng laø thöïc hieän stage the Truth is fully realized in the Path of hoaøn toaøn baèng Voâ Hoïc Ñaïo. Noùi caùch khaùc, No-More-Learning. In other words, without a khoâng thaáy ñöôïc ñaïo thì khoâng tu ñöôïc ñaïo vaø right view of life there will be no culture, and khoâng thöïc hieän ñöôïc ñôøi soáng lyù töôûng. Thöù without proper culture there will be no nhaát laø Kieán Ñaïo. Thaáy ñöôïc chaân lyù chaám realization of life. First, the Path of Life-döùt luaân hoài sanh töû, nhö caùc baäc Thanh Vaên View. The way or stage of beholding the truth vaø Sô Ñòa Boà Taùt. Trong Töù Dieäu Ñeá, Ñaïo ñeá of no reincarnation, i.e. that of the Sravakas vôùi Baùt Thaùnh Ñaïo maø Ñöùc Phaät daïy

haøng and the first stage of the Bodhisattvas. In the Thaùnh giaû phaûi tu taäp (chaùnh kieán, chaùnh tö Fourfold Noble Truth, the Path to duy, chaùnh ngöõ, chaùnh nghieäp, chaùnh tinh taán, Enlightenment with the Eightfold Noble Path chaùnh nieäm, chaùnh maïng, chaùnh ñònh). Thöù which the Buddha taught to be pursued by the

Ariya (right view, right thought, right speech, (B) Ba bình ñaúng taùnh khaùc: tu haønh, phaùp thaân, right action, right mindfulness, right endeavor, vaø ñoä sinh—Three other equal and universal right livelihood, right concentration). Second, characteristics of the one Tathagata: Buddha's the Path of Life-Culture (Cultivating the life or works, spiritual body, and salvation. truth). The next stage of the path is the Path of Tam Ñaúng Chí: Three Samadhis—See Tam Ñònh. Practice and is described as the Seven Tam Ñaúng Löu: Three kinds of continuities—Ba Branches of Enlightenment (thorough doøng chaûy lieân tuïc: Thöù nhaát laø Chaân ñaúng löu. investigation of the Principle, brave effort, Haäu quaû theo sau haønh ñoäng thieän, baát thieän hay joyous thought, peaceful thought, trung tính. Thöù nhì laø Giaû ñaúng löu. Haäu quaû ñaëc mindfulness, concentration, and equanimity). bieät cuûa tieàn kieáp nhö gieát ngöôøi thì yeåu meänh. Third, the Path of No-More-Learning. Thöù ba laø Phaân vò ñaúng löu. Töøng boä phaän khi taùi Completely comprehending the truth without sanh theo haäu quaû tröôùc, chaúng haïn mình laøm muø further study. Practitioners proceed to the last maét ai trong kieáp tröôùc thì kieáp naày mình muø stage, i.e., the Path of No-More-Learning. maét—Three equal or universal currents or Then the firm conviction that they have consequences: First, the certain consequences that realized the Fourfold Truth will present itself. follow on a good, evil or neutral kind of nature When the Ariya reaches this stage, he respectively. Second, the temporal or particular becomes an arhat. According to the fate derived from a previous life's ill deeds Hinayanistic view this is the perfect state of (shortened life from taking life). Third, each organ enlightenment, but according to the as reincarnated according to its previous deeds (if Mahayanistic view an arhat is thought to be you had made someone blind in your previous life, only partially enlightened. The purpose of you will be blind this or next life). Buddhism is to perfect a man's character, or Tam Ñaúng Thieân Thai: Threefold truth of the to let him attain Buddhahood on the basis of T'ien-T'ai—Thieân Thai Tam Ñeá—See Tam Ñeá wisdom and right cultivation, i.e., the highest Thieân Thai. personality. Such are the characteristics of Tam Ñaúng Trì: Samadhi-equilibrium. Buddhism. Tam Ñeá: Three truths—See Tam Ñeá Thieân Thai. Tam Ñaïo Chaân Ngoân: Three mystical Tam Ñeá Keä: Gatha (verse) of three truths. utterances—Ba lôøi huyeàn nhieäm. Tam Ñeá Thieân Thai: Theo Giaùo Sö Junjiro Tam Ñaït: Ba sieâu vieät cuûa Phaät: bieát nghieäp Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, töông lai, bieát nghieäp quaù khöù, vaø bieát phieàn naõo neáu baïn giaû thuyeát thaät theå laø moät baûn theå tröôøng vaø giaûi thoaùt trong hieän taïi—Three kinds of toàn laø baïn hoaøn toaøn meâ hoaëc, theá neân toâng Thieân penetrating insight—The three aspects of the Thai ñeà ra ba chaân lyù hay tam ñeá. Theo toâng naày omniscience of Buddha: knowledge of future thì caû ba chaân lyù aáy laø ba trong moät, moät trong ba. karma, knowledge of past karma, and knowledge Nguyeân lyù thì laø moät, nhöng

phöông phaùp dieãn of present illusion and liberation. nhaäp laïi laø ba. Moãi moät trong ba ñeàu coù giaù trò Tam Ñaéc: Ba loaïi thoï giôùi: ñaéc giôùi (hieåu vaø haønh toaøn dieän. Thöù nhaát laø Khoâng Ñeá hay chaân lyù cuûa trì ñöôïc theo giôùi phaùp), taùc phaùp ñaéc (ñöôïc truyeàn cuûa Khoâng. Moïi söï theå ñeàu khoâng coù hieän thöïc giôùi qua nghi thöùc), vaø töï theä ñaéc —Three kinds of tính vaø do ñoù, taát caû ñeàu khoâng. Vì vaäy, khi luaän obtaining the commandments: to attain to the chöùng cuûa chuùng ta y cöù treân "Khoâng," chuùng ta understanding and performance of the moral law, coi "Khoâng" nhö laø sieâu vieät taát caû ba. Nhö vaäy, to obtain ordination in a ceremony, and self- caû thaûy ñeàu laø "Khoâng." Vaø khi moät laø khoâng thì ordination. caû thaûy ñeàu laø "Khoâng." (Nhaát khoâng nhaát thieát Tam Ñaúng: khoâng, nhaát giaû nhaát thieát giaû, nhaát trung nhaát thieát (A) Ba bình ñaúng taùnh: thaân, ngöõ, vaø yù—Three trung). Chuùng coøn ñöôïc goïi laø "Töùc khoâng, töùc giaû, equal and universal characteristics of the one vaø töù trung," hay Vieân Dung Tam Ñeá, ba chaân lyù Tathagata: body, discourse, and mind. ñuùng hôïp troøn ñaày, hay laø tuyeät ñoái tam ñeá, ba chaân lyù tuyeät ñoái. Chuùng ta khoâng neân coi ba chaân

lyù naày nhö laø caùch bieät nhau, bôûi vì caû ba thaâm same will be the case when we argue by means of nhaäp laãn nhau vaø cuõng tìm thaáy söï dung hoøa vaø the middle truth. The middle does not mean that it hôïp nhaát hoaøn toaøn. Moät söï theå laø khoâng nhöng is between the non-existence and temporary cuõng laø giaû höõu. Noù laø giaû bôûi vi noù khoâng, vaø roài, existence. In fact, it is over and above the two; nor moät söï laø khoâng, ñoàng thôøi laø giaû cho neân cuõng laø it is identical with the two, because the true state trung. Thöù nhì laø Giaû Ñeá hay chaân lyù cuûa giaû taïm. means that the middle is the very state of being Duø söï theå coù hieän höõu thì cuõng chæ laø giaû taïm. void and temporary. Gioáng nhö khi bieän luaän veà Khoâng Ñeá, khi moät laø Tam Ñeá Töông Töùc: Ba ñeá Thieân Thai—Three Giaû thì taát caû laø Giaû. Thöù ba laø Trung Ñeá hay chaân prongs established by the T'ien-T'ai sect—See lyù cuûa phöông tieän. Söï theå chæ laø phöông tieän, hay Khoâng Giaû Trung. quaûng giöõa. Gioáng nhö bieän luaän treân Khoâng Ñeá, Tam Ñòa: Three grounds or three stages. khi moät laø Trung thì taát caû laø Trung. Trung khoâng 1) Höõu Taàm Höõu Töù Ñòa: Savotakko-savicaro coù nghóa laø ôû giöõa hai caùi phi höõu vaø giaû höõu, maø bhumi (p)—Höõu taàm höõu töù ñòa—The stage of noù ôû treân, noù vöôït qua caû hai. Thöïc ra noù laø caû hai thinking and pondering. bôûi vì thöïc töôùng coù nghóa Trung chính laø khoâng 2) Voâ Taàm Höõu Töù Ñòa: Avitakko-vicara-matto- töôùng vaø giaû töôùng—According to Prof. Junjiro bhumi (p)—Giai ñoaïn trong ñoù khoâng coøn lyù Takakusu in The Essentials of Buddhist luaän nhöng vaãn coøn söï quaùn saùt söï lyù vi teá hay Philosophy, if you suppose noumenon to be such xeùt ñoaùn—The stage with pondering without an abiding substance, you will be misled thinking. altogether; therefore, the T'ien-T'ai School sets 3) Voâ Taàm Voâ Töù Ñòa: Avitakko-avicaro-bhumi forth the threefold truth. According to this school (p)—Giai ñoaïn trong ñoù khoâng coøn lyù luaän the three truths are three in one, one in three. The hay quaùn saùt söï lyù vi teá (xeùt

ñoaùn)—The stage principle is one but the method of explanation is with neither thinking nor pondering (non threefold. Each one of the three has the value of reasoning and judgment). all. First, the truth of void. All things have no Tam Ñieåm Linh: The three-pronged bell. reality and, therefore, are void. Therefore, when Tam Ñieân Ñaûo: Ba ñieân ñaûo laøm cho chuùng sanh our argument is based on the void, we deny the nghó töôûng ñieân ñaûo, voâ thöôøng cho laø thöôøng, khoå existence of both the temporary and the middle, cho laø laïc, voâ ngaõ cho laø ngaõ, baát tònh cho laø tònh. since we consider the void as transcending all. Hoaëc töôûng ñaûo, kieán ñaûo, vaø taâm ñaûo—The three Thus, the three will all be void. And, when one is subversions or subverters which make beings to void, all will be void (When one is void, all will be apprehend objects that are impermanent, painful, void; when one is temporary, all is temporary; not self, and foul, as permanent, pleasant, self, and when one is middle, all will be middle). They are beautiful; or evil thoughts, false views, and a also called the identical void, identical temporary deluded mind. and identical middle. It is also said to be the Tam Ñænh Vieän: Three pilars. perfectly harmonious triple truth or the absolute Tam Ñònh: Three Samadhis. triple truth. We should not consider the three (A) Theo kinh Phuùng Tuïng trong Tröôøng Boä Kinh, truths as separate because the three penetrate one coù ba loaïi ñònh: höõu taàm höõu töù ñònh, voâ taàm another and are found perfectly harmonized and höõu töù ñònh, vaø voâ taàm voâ töù ñònh—According united together. A thing is void but is also to the Sangiti Sutta in the Long Discourses, temporarily existent. It is temporary because it is there are three kinds of concentration: the void, and the fact that everything is void and at the concentration of thinking and pondering same time temporary is the middle truth. Second, (savotakko-savicaro samadhi-p), the the truth of temporariness. Although things are concentration with pondering without thinking present at the moment, they have temporary (avitakko-vicara-matto samadhi-p), and the existence. The same will be the case when we concentration with neither thinking nor argue by means of the temporary truth. Third, the pondering (avitakko-avicaro samadhi-p). truth of mean. They are only mean or middle. The

(B) Ba Ñònh Khaùc: khoâng ñònh, voâ töôùng ñònh, vaø Tam Ñoà AÙc Ñaïo: Three realms (paths) of woe— voâ nguyeän ñònh—Three more kinds of Three lower paths of the six destinations—The concentration: the concentration on emptiness paths of evil deeds—Three evil courses—Ba (sunnato-samadhi-p), the concentration on the ñöôøng döõ: ñòa nguïc, ngaï quyû, vaø suùc sanh—Three signlessness (animitto-samadhi-p), and the miserable worlds: the hells, the world of hungry concentration on desirelessness (appanihito ghosts, and the world of animals. samadhi-p). Tam Ñoà Luïc Ñaïo: Ba neûo saùu ñöôøng—Three Tam Ñònh Tuï: Three accumulations—See Tam miserable paths and six realms. Tuï. Tam Ñoäc: Sandoku (jap)—Duksum (tib)—Three Tam Ñoaïn: defilements (poisons)—Ba thöù ñoäc haïi: tham, saân, (A) Ba dieät ñoaïn: kieán sôû ñoaïn, tu sôû ñoaïn, vaø phi vaø si. Tam ñoäc coøn ñöôïc goïi laø Tam Caáu hay Tam sôû ñoaïn—Three cutting off or excisions of Chöôùng, laø ba thöù ñoäc haïi hay ba moùn phieàn naõo beguiling delusions or perplexities: to cut off lôùn. Ñaây laø

nhöõng thöù aùc caên baûn gaén lieàn trong delusions of view, practice to cut off ñôøi soáng khôûi sanh ñau khoå. Phieàn naõo coù raát delusions, and nothing left to cut off. nhieàu, noùi roäng thì ñeán 84 ngaøn, noùi heïp thì coù 10 (B) Ba dieät ñoaïn khaùc: töï tính ñoaïn, duyeân phöôïc loaïi phieàn naõo goác, trong ñoù coù tam ñoäc tham saân ñoaïn, vaø baát sinh ñoaïn—Three other cutting si. Tam Ñoäc Tham, Saân, Si chaúng nhöõng gaây phieàn off or excisions of beguiling delusions or chuoác naõo cho ta, maø coøn ngaên chaän khoâng cho perplexities: to cut off the nature or roots of chuùng ta höôûng ñöôïc höông vò thanh löông giaûi delusions, to cut off the external bonds, or thoaùt—Three Poisons: greed, anger, and objective cause of delusion, and delusions no ignorance. Three defilements are also called three longer arise (therfore, nothing produced to cut sources of all passions and delusions. The off, this is the stage of an Arhat). fundamental evils inherent in life which give rise (C) Theo Thanh Tònh Ñaïo, coù ba thöù ñoaïn dieät: to human suffering. The three poisons are Thöù nhaát laø ÖÙc ñoaïn. Ñoaïn tröø baèng caùch öùc regarded as the sources of all illusions and earthly cheá nhö ñeø caây lau baèng caùch ñaët treân ngoïn desires. They pollute people's lives. Men worry caây moät caùi bình ñaày nöôùc coù loã Thöù nhì laø about many things. Broadly speaking, there are ñoaïn baèng caùch thay vaøo moät phaùp ngöôïc laïi, 84,000 worries. But after analysis, we can say gioáng nhö thay theá boùng toái baèng aùnh saùng. there are only 10 serious ones including the three Thöù ba laø ñoaïn tröø baèng caùch caét ñöùt— evil roots of greed, hatred, and delusion. Three According to the Path of Purification, there poisons of greed, hatred and ignorance do not only are three cutting off or excisions of beguiling cause our afflictions, but also prevent us from delusions or perplexities: First, abandoning by tasting the pure and cool flavor of emancipation supressing. This is like the pressing down of (liberation). water-weed by placing a porous pot on weed- Tam Ñoäc Tham Saân Si: Three poisons of greed, filled water. Second, abandoning by hatred and ignorance—See Tam Ñoäc. substitution of opposite. It is like the Tam Ñöùc: Ba ñöùc cuûa Phaät laø thöôøng haèng, hyû abandning of darkness at night through the laïc, vaø thanh tònh (Thöôøng, Laïc, Tònh)—Three means of a light (see Thaäp Baùt Tueä Quaùn). Buddha's virtues or powers which are eternal, Third, abandoning by cutting off. joyful, and pure : Tam Ñoaïn Dieät: See Tam Ñoaïn (A). (A) Theo Ñaïi Thöøa, coù ba ñöùc cuûa Phaät: Thöù nhaát Tam Ñoaïn Luaän: Luaän Thöùc (tieàn ñeà—tieåu ñeà vaø laø phaùp thaân ñöùc hay Phaùp thaân Phaät laø vónh keát luaän)—Syllogism. haèng. Thöù nhì laø Baùt nhaõ ñöùc hay trí hueä Phaät Tam Ñoà: Ba ñöôøng döõ: hoûa ñoà, huyeát ñoà, vaø ñao bieát ñöôïc thöïc tính cuûa chö phaùp. Thöù ba laø ñoà—The three unhappy gati or ways: the hell of giaûi thoaùt ñöùc hay Phaät giaûi thoaùt, khoâng coøn fires, the hell of blood where animals devour each vöôùng maéc naøo—According to the Mahayana, other, and the hell of swords where the leaves and there are three Buddha's virtues: First, grasses are sharp-edged swords. Dharmakaya or the virtue or potency of the

Buddha's eternal sipritual body. Second, khoâng vaø khoâng thaät: phaùp giaû (chö phaùp töï taùnh Buddha's prjana or wisdom, knowing all voán laø hö giaû khoâng thaät, chö phaùp do nhaân duyeân things in their reality. Third, Buddha's maø sinh

ra), thoï giaû (chö phaùp ñeàu thoï nhaän nôi freedom from all bonds and his sovereign caùc phaùp khaùc, nhö thoï nhaän töù ñaïi maø thaønh voâ liberty. tình chuùng sanh, thoï nhaän nguõ uaån maø thaønh höõu (B) Theo Kinh Nieát Baøn coù ba ñöùc cuûa Phaät: Thöù tình chuùng sanh, töùc laø thoï nhaän bieät theå ñeå laøm nhaát laø Trí ñöùc hay Ñöùc toaøn giaùc. Thöù nhì laø thaønh toång theå), vaø danh giaû (caùi teân cuûa chö phaùp Ñoaïn ñöùc hay Ñöùc ñoaïn dieät khoå ñau vaø ñeàu khoâng thaät hay danh nöông vaøo yù töôûng maø coù chöùng nhaäp Nieát baøn toái thöôïng. Thöù ba laø AÂn chöù khoâng coù töï taùnh)—Three unrealities or three ñöùc hay ñöùc phoå cöùu chuùng sanh—According phenomenals—Three fallacious postulates—In to Nirvana Sutra, there are another three Buddhism, especially in the Satyasiddhi-sastra and Buddha's virtues: First, the potency of the Maha-Prajna Sutra, everything is merely Buddha perfect knowledge. Second, Buddha's phenomenal, and consists of derived elements; ability to cut off all illusion and perfect of nothing therefore has real existence, but all is supreme nirvana. The power or virtue of empty and unreal: dharmas are unreal, sensations bringing to an end all passion and illusion, and are unreal and names are unreal. enter the perfect nirvana. Third, Buddha's Tam Giaû Quaùn: Ba caùch quaùn chö phaùp laø giaû universal grace and salvation which bestows taïm: quaùn phaùp giaû, quaùn thoï giaû, vaø quaùn danh the benefits he has acquired on others. giaû—The meditation on three unreal objects: (C) Ba ñöùc khaùc cuûa Phaät: Thöù nhaát laø nhaân vieân contemplate on unreal dharmas, contemplate on ñöùc, qua ba a taêng kyø kieáp, nhaân duyeân troøn unreal sensations, and contemplate on unreal ñaày. Thöù nhì laø Quaû vieân ñöùc. Toaøn thieän quaû names. vò vaø trí hueä Phaät. Thöù ba laø AÂn vieân ñöùc. Tam Giaùc: See Tam Giaùc Ngoä. Toaøn thieän aân cöùu ñoä chuùng sanh—Other Tam Giaùc Ngoä: three Buddha's virtues: First, the perfection of (A) Ba loaïi giaùc ngoä: töï giaùc, giaùc tha, vaø giaùc Buddha's causative or karmaic works during haïnh vieân maõn—Three kinds of his three great kalpas of preparation. Second, enlightenments: enlightenment for self, help the perfection of the fruit or result of others attain enlightenment, and perfect Buddha's own character and wisdom. Third, enlightenment and achievement. the perfection of Buddha's grace in the (B) Ba loaïi giaùc ngoä khaùc: boån giaùc, thuûy giaùc, vaø salvation of others. cöùu caùnh giaùc—Three other kinds of (D) Ba ñöùc khaùc cuûa Phaät: trí ñöùc, bi ñöùc, vaø ñònh enlightenments: inherent, potential ñöùc—Other three Buddha's virtues: all- enlightenment or intelligence of every being; knowing virtues or qualities of a Buddha, all- initial or early stage of enlightement, brought pitying virtues of a Buddha, and about through the external or influence of contemplative virtues of a Buddha. teaching; and completion of enlightenment. Tam Gia Thoân Lyù Haùn: Gaõ ôû nôi choã heûo laùnh, töø Tam Giai Giaùo: Teaching of the three levels— duøng ñeå chæ ngöôøi ngu si meâ muoäi—An ignorant Giaùo phaùp veà ba baäc—See Chaùnh Phaùp, Töôïng and deluded person. Phaùp, and Maït Phaùp. Tam Gia Thoân Lyù Haùn Nam Nöõ: Con caùi cuûa gaõ Tam Giaûi Thoaùt: Vimokshatraya (skt)—Ba ñoái ôû nôi choã heûo laùnh, töø duøng ñeå chæ ngöôøi ngu si meâ töôïng quaùn chieáu daãn tôùi giaûi thoaùt: Thöù nhaát laø muoäi—An ignorant and deluded

person. Khoâng. Hieåu ñöôïc baûn chaát cuûa vaïn höõu voán Tam Giaû: Prajnapti (skt)—Ba caùi khoâng thaät— khoâng neân laøm cho caùi taâm khoâng, caùi toâi khoân g, Three fallacies—Ba hieän töôïng giaû taïm—Three caùi cuûa toâi khoâng, khoå khoâng, laø giaûi thoaùt. Thöù provisional phenomena—Trong Phaät giaùo, ñaëc nhì laø Voâ Töôùng. Ñoaïn tröø moïi hình töôùng beân bieät laø trong Thaønh Thöïc Luaän vaø Kinh Baùt Nhaõ, ngoaøi laø giaûi thoaùt. Thöù ba laø Voâ Nguyeän. Ñoaïn moïi vaät chæ laø hieän töôïng, goàm nhöõng yeáu toá caáu tröø taát caû moïi mong caàu cho ñeán khi naøo khoâng thaønh; khoâng coù caùi gì coù thöïc höõu, chæ laø hö coøn moät maûy may ham muoán hay coá gaéng ñeå ñaït

ñöôïc baát cöù thöù gì laø giaûi thoaùt—Three subjects or century. Probably printed in 1845. The book objects of the meditation that lead toward included three divisions: liberation (three emancipations): First, sunyata or (I) Quyeån thöù nhaát—Phaät Giaùo: First volume— emptiness. To empty the mind of the ideas of me, Buddhism. mine and sufferings which are unreal. Second, 1) Phuïng Chieáu caàu phaùp: Vieäc du hoïc cuûa animitta or signlessness (having no-signs). To get Thieàn sö Tính Tuyeàn Traïm Coâng—The travel rid of the idea of form, or externals. There are no in seeking the Buddha Dharma of Zen Master objects to be perceived by sense-organs. Third, Tính Tuyeàn Traïm Coâng. apranihita or wishlessness (desirelessness). To get 2) Baûn Quoác Thieàn Moân Kinh Baûn: Caùc baûn kinh rid of all wishes or desires until no wish of any khaéc ôû Vieät Nam—Sutras printed in Vietnam. kind whatsoever remains in the cultivator's mind, 3) Ñaïi Nam Thieàn Hoïc Sô Khôûi: Khôûi thuûy for he no longer needs to strive for anything. Thieàn hoïc Vieät Nam—The beginning of Zen Tam Giaûi Thoaùt Moân: Trini-vimoksa-mukhani in Vietnam. (skt)—Three gates of emancipation—Ba ñoái 4) Ñaïi Nam Phaät Thaùp: Caùc thaùp Phaät ôû Vieät töôïng quaùn chieáu daãn tôùi giaûi thoaùt: khoâng, voâ Nam—Buddha stupas in Vietnam. töôùng vaø voâ nguyeän—Three subjects or objects of 5) Voâ Ngoân Thoâng Truyeàn Phaùp: Thieàn phaùi Voâ the meditation that lead toward liberation (three Ngoân Thoâng—Wu-Yun-T'ung Zen Sect. emancipations): emptiness, having no signs, and 6) Danh Traán Trieàu Ñình: Caùc cao Taêng noåi wishlessness—See Tam Giaûi Thoaùt. tieáng ôû trieàu ñình—Famous monks at the Tam Giaùo: Sankyoâ (jap)—Three Teachings. Royal Palace. (A) Ba toân giaùo: Phaät, Khoång, vaø Laõo—Three 7) Leâ Trieàu Danh Ñöùc: Caùc cao Taêng thôøi Tieàn religions: Buddhism, Confucianism and Leâ—Famous monks during the Tieàn Leâ Taoism. Dynasty. (B) Ba taïng giaùo: Taïng giaùo hay Tam taïng giaùo, 8) Lyù Trieàu Danh Ñöùc: Caùc cao Taêng thôøi nhaø Thoâng giaùo, vaø Bieät giaùo—Sakyamuni's Lyù—Famous monks during the Lyù Dynasty. teaching: the Tripitaka doctrine or the 9) Traàn Trieàu Danh Ñöùc: Caùc cao Taêng ñôøi orthodox of Hinayana (see Taïng Giaùo, Thieân Traàn—Famous monks during the Traàn Thai Nguõ Thôøi Baùt Giaùo and Thieân Thai Dynasty. Toâng), the intermediate, or interrelated 10) Tyø Ni Ña Löu Chi Truyeàn Phaùp: Thieàn phaùi doctrine or Hinayana-cum-Mahayana (see Tyø Ni Ña Löu Chi—Vinitaruci Zen Sect. Thoâng Giaùo and Thieân Thai Hoùa Phaùp Töù 11) Tuyeát Ñaäu Truyeàn Phaùp: Thieàn phaùi Thaûo Giaùo), and the differentiated or separated Ñöôøng—Thaûo

Ñöôøng Zen Sect. doctrine or Early Mahayana as a cult or 12) Nhöõng vieäc thaàn bí lieân quan ñeán caùc Thieàn development, as distinct from Hinayana (see sö Vieät Nam qua caùc trieàu ñaïi: Mystic things Bieät Giaùo). involving Vietnamese Zen masters throughout Tam Giaùo Quaûn Khuy Luïc: A Thorough Study in all dynasties. the Three Religions—Ñaïo Giaùo Nguyeân Löu— 13) Danh töø Phaät hoïc vaø caùc thaàn thoaïi Phaät Giaùo See Tam Giaùo Thoâng Khaûo. ôû Trung Hoa vaø Vieät Nam: Buddhist terms Tam Giaùo Thoâng Khaûo: A Thorough Study in the and mythological stories about Buddhism in Three Religions—Boä saùch ñöôïc bieân soaïn bôûi An China and Vietnam. Thieàn Thieàn Sö, Thieàn sö noåi tieáng cuûa Vieät Nam (II) Quyeån thöù hai—Khoâng Giaùo: Second vaøo ñaàu theá kyû thöù 19. Saùch ñöôïc bieân soaïn vaøo volume—Confucianism. giöõa theá kyû thöù 19, coù leõ ñöôïc in vaøo khoaûng naêm (III) Quyeån thöù ba—Laõo Giaùo: Third volume— 1845. Saùch goàm ba phaàn—A book composed by Taoism. Zen master An Thieàn, A Vietnamese famous Zen Tam Giaùo Töông Ñoàng: See Sankyoâ Itchi. master in the early nineteenth century. The book Tam Giaùo Töôùng: Ba caùch daïy cuûa Phaät: ñoán, was composed in the middle of the nineteenth tieäm, vaø baát ñònh—The three modes of the Buddha's teaching of the Southern sects:

immediate, gradual or progressive, and Tam Giôùi and Cöûu Ñòa. intermediate. Tam Giôùi Do Taâm Sinh: Cittamhi- Tam Giôùi: Traidhatuka (skt)—Trailokya (p)—traidhatukayonih (skt)—Taâm laø nguoàn goác cuûa ba Sangai (jap)—Three realms—Three spheres of coõi—The mind is the origin of the triple world. existence—Ba coõi hieän höõu—Three worlds— Tam Giôùi Duïc: Loøng ham muoán ba coõi—Desire Theo kinh Phuùng Tuïng trong Tröôøng Boä Kinh— of all three realms. According to the Sangiti Sutta in the Long Tam Giôùi Duy Nhaát Taâm: Tribhavasva-Discourses: cittamatram (skt)—The triple world is but one (A) Ba coõi hieän höõu: Thöù nhaát laø Duïc giôùi. Coõi mind—Tam giôùi duy thò töï taâm hay tam giôùi duy cuûa duïc voïng, bao goàm saùu coõi trôøi duïc giôùi chæ do taâm naày. Trong Kinh Laêng Giaø, Ñöùc Phaät vaø nhöõng caûnh giôùi ngöôøi, a tu la, suùc sanh, daïy: "Vò Boà taùt Ma ha Taùt thaáy raèng theá giôùi chæ laø ngaï quyû vaø ñòa nguïc. Thöù nhì laø Saéc giôùi. Coõi söï saùng taïo cuûa taâm, maït na vaø yù thöùc; raèng theá vaãn coøn bò giôùi haïn bôûi saéc phaùp nhöng khoâng giôùi ñöôïc sinh taïo do phaân bieät sai laàm bôûi caùi taâm coøn duïc voïng. Tieâu bieåu laø coõi trôøi töù thieàn. cuûa chính mình; raèng khoâng coù nhöõng töôùng traïng Thöù ba laø Voâ saéc giôùi. Coõi khoâng coøn duïc hay daáu hieäu naøo cuûa moät theá giôùi beân ngoaøi maø voïng vaø khoâng coøn bò giôùi haïn bôûi saéc phaùp — trong ñoù nguyeân lyù ña phöùc ñieàu ñoäng; vaø cuoái Three worlds or three spheres of existence: cuøng raèng ba coõi chæ laø caùi taâm cuûa chính mình— First, kamadhatu or the world of desire is so The triple world is just Mind. In the Lankavatara called because its inhabitants are ruled by Sutra, the Buddha taught: "The Bodhisattva- various desires. The realm of sensuous desire mahasattvas sees that the triple world is no more of sex and food. It includes the six heavens, than the creation of the citta, manas, and mano- the human world, asuras, animals, hungry vijnana, that it is brought forth by falsely ghosts, and

hells. Second, rupadhatu or the discriminating one's own mind, that there are no realm of form. Being in the world of form signs of an external world where the principle of have material form, but it is above the lust multiplicity rules, and finally that the triple world world (free from desires). It is represented in is just one's own mind." the fourth Heavens or Brahmalokas (töù thieàn Tam Giôùi Duy Taâm: Sangai-Yushin (jap)—Ba coõi thieân). Third, arupadhatu or the formless voán chæ do taâm—Three realms are only mind— realm of pure spirit. The world of formless is See Tam Giôùi Duy Nhaát Taâm. free from both desire and the restrictions of Tam Giôùi Duy Taâm, Vaïn Phaùp Duy Thöùc: Three matter. There are no bodies, palaces, things. realms are only mind, all dharmas are created Where the mind dwells in mystic only by the consciousness. contemplation. Tam Giôùi Duy Thò Töï Taâm: Svacitta-matram- (B) Tam giôùi khaùc: ly duïc giôùi, voâ saân giôùi, vaø voâ traidhatukam (skt)—Ba coõi chæ laø taâm cuûa mình— haïi giôùi—Three other elements: renunciation, The triple world is no more than one's own non-enmity, and non-cruelty. mind—Tam Giôùi Duy Nhaát Taâm. (C) Laïi coù ba giôùi khaùc: duïc giôùi, voâ saéc giôùi, vaø Tam Giôùi Duyeân: Three realms as objective dieät giôùi—There are also three more condition—Ba coõi nhö laø duyeân hay ñieàu kieän maø elements: the element of form (rupa-dhatu-p), thoâi. the formless element (arupa-dhatu-p), and the Tam Giôùi Giai Khoå: Ba coõi khoâng coù thöù gì khaùc element of cessation (nirodha-dhatu-p). ngoaøi caùi khoå—Three realms are nothing but (D) Laïi coù ba giôùi khaùc nöõa: lieät giôùi, trung giôùi, suffering. vaø thaéng giôùi—There are also three more Tam Giôùi Haønh: Nghieäp trong tam giôùi (ba coõi)— elements: the low element (hina-dhatu-p), the Activities in the three realms. middling element (majjhima-dhatu-p), and the Tam Giôùi Hoûa Traïch: The burning house of the sublime element (patina-dhatu-p). triple worlds—See Tam Giôùi Nhö Hoûa Traïch. Tam Giôùi Cöûu Ñòa: Sangai-Kuji (jap)—Ba coõi vaø Tam Giôùi Huøng: Töø toân xöng Ñöùc Phaät—A chín baäc—Three realms and nine levels—See venerable epithet for the Buddha.

Tam Giôùi Khoå Luaân: Caûnh giôùi sanh töû luaân hoài sentient beings, such sufferings are limitless. The khoâng ngöøng, quay maõi nhö baùnh xe—The realms triple worlds as a burning house. Also in the Lotus of reincarnation, spinning like a wheel of Sutra, the Buddha taught: "The three worlds are suffering. unsafe, much like a house on fire. Suffering is all Tam Giôùi Luaät: Ba loaïi giôùi luaät: möôøi giôùi Sa pervasive, truly deserving to be terrified and Di, baùt quan trai giôùi, vaø naêm giôùi cho Phaät töû taïi frightened." Sentient beings in the three worlds, gia—Three sets of commandments: the ten especially those in the Saha World, are hampered commandments for the novice: Sa di giôùi, the constantly by afflictions and sufferings. Living eight commandments for the devout Buddhist at crowded in the suffering conditions of this Saha home, and the five commandments for the World is similar to living in a house on fire, full of ordinary laity. dangers, life can end at any moment. Even so, Tam Giôùi Luïc Ñaïo: Three realms and six everyone is completely oblivious and unaware, destinies—Ba coõi saùu ñöôøng—See Tam Giôùi and but continues to live leisurely, chasing after the Luïc Ñaïo. five desires, as if nothing was happening.

Sincere Tam Giôùi Nhaõn: The trailokya—Buddha who Buddhists should always remember this and sees all the realms and the way of universal should always diligently cultivate to seek escape. liberation. Tam Giôùi Nhö Hoûa Traïch: Thí duï veà nhaø löûa Tam Giôùi Saøng: The sick-bed of the Trailokya— ñang chaùy, moät trong baûy nguï ngoân trong Kinh The Saha world or the world of sufferings and Dieäu Phaùp Lieân Hoa, trong ñoù oâng Tröôûng giaû afflictions—Tam giôùi saøng, yù noùi theá giôùi Ta Baø duøng ñeå daãn duï nhöõng ñöùa con voâ taâm baèng nhöõng hay theá giôùi cuûa khoå ñau phieàn naõo. phöông tieän xe deâ, xe nai, xe traâu, ñaëc bieät laø Tam Giôùi Sanh: Sanh vaøo ba coõi—Birth in the Baïch Ngöu Xa. Duïc giôùi, saéc giôùi vaø voâ saéc giôùi three realms. ñang thieâu ñoát chuùng sanh vôùi nhöõng khoå ñau Tam Giôùi Sôû Nhieáp: Goàm trong ba coõi—Naèm khoâng keå xieát. Duïc giôùi, saéc giôùi vaø voâ saéc giôùi trong ba coõi—Included in the three realms. ñang thieâu ñoát chuùng sanh vôùi nhöõng khoå ñau Tam Giôùi Taïng: The Trailokya-garbha—Thai khoâng keå xieát. Tam giôùi gioáng nhö nhaø löûa ñang taïng giôùi cuûa taát caû nhöõng chuùng sanh trong luaân höøng höïc chaùy. Kinh Phaùp Hoa cuõng daïy: “Ba coõi hoài—The womb or storehouse of all the khoâng an, döôøng nhö nhaø löûa, söï khoå daãy ñaày, transmigrational. ñaùng neân sôï haõi.” Chuùng sanh trong ba coõi, ñaëc Tam Giôùi Toân: The Honoured One of the three bieät laø chuùng sanh trong coõi Ta Baø naày, luoân bò worlds (Buddha). nhöõng söï khoå naõo vaø phieàn muoän böùc baùch. Soáng Tam Giôùi Trí (1878-1960): Nyanatiloka—Teân chen chuùc nhau trong ñoù nhö ôû giöõa moät caên nhaø thaät cuûa oâng laø Anton Walter Florus Gueth, xuaát ñang boác chaùy, daãy ñaày hieåm hoïa, chaúng bieát coøn thaân töø moät gia ñình Thieân chuùa giaùo. OÂng laø moät maát luùc naøo. AÁy theá maø moïi ngöôøi chaúng bieát, nhaïc só döông caàm ñaïi taøi, ngöôøi ñaõ caûi sang ñaïo chaúng hay, cöù maõi nhôûn nhô vui thuù cuûa nguõ duïc, Phaät sau khi du haønh sang AÁn Ñoä. Trong moät laøm nhö khoâng coù chuyeän gì xaõy ra caû. Phaät töû chuyeán du haønh sang Tích Lan, oâng ñaõ tieáp xuùc chôn thuaàn neân luoân nhôù vaäy ñeå luùc naøo cuõng vôùi Phaät giaùo, sau ñoù oâng sang Mieán ñieän xuaát gia chuyeân caàn tinh taán tu haønh caàu giaûi thoaùt—The tu hoïc. OÂng ñaõ trôû thaønh moät trong nhöõng hoïc giaû burning house, one of the seven parables in the Ba Li noåi tieáng. OÂng thoï ñaïi giôùi nhö laø moät vò sö Wonder Lotus sutra, from which the owner tempts Theravada taïi Mieán Ñieän vaøo naêm 1903, vaø vaøo his heedless children by the device of the three naêm 1911 oâng trôû laïi Sri Lanka, taïi ñaây oâng xaây kinds of carts (goat, deer and bullock), especially döïng moät choã ôû cuûa ngöôøi aån só vaø tu taäp taïi ñoù. the white bullock cart. The three realms of Desire, Nhöõng dòch phaåm cuûa oâng goàm coù: Di Lan Ñaø Form and Formless realms scorching sentient Vaán Ñaïo, Taêng Nhaát A Haøm (Taêng Chi Boä Kinh) beings, such sufferings are limitless. The triple vaø Thanh Tònh Ñaïo. OÂng cuõng vieát moät soá saùch, worlds as a burning house. The three realms of trong ñoù coù “Luaän Taïng” vaø “Con Ñöôøng Giaûi Desire, Form and Formless realms scorching Thoaùt,” nhieàu saùch giaùo khoa vaø moät boä Töï Ñieån

Phaät giaùo—Anton Walter Florus Gueth, came nghieäp laønh. Thöù nhì laø Toäi haønh hay thaäp aùc from a Catholic family. He was a German violin taïo aùc nghieäp. Thöù ba laø voâ ñoäng haønh. Thieàn virtuouso who converted to Buddhism after ñònh veà nhöõng sai traùi vaø caùch chöõa trò— traveling to India, Sri Lanka and Burma. During a Three lines of action that affect karma: First, trip to Sri Lanka, he came in contact with good deeds or ten good deeds that cause Buddhism. He then went to Burma where he happy karma. Second, evil deeds or ten evil entered the Buddhism monastery. He became one deeds that cause unhappy karma. Third, of the most important Pali scholar. He was karma arising without activity or meditation ordained as a Theravada monk in Burma in 1903, on error and its remedy. and in 1911 he returned to Sri Lanka, where he Tam Haïnh Nghieäp: See Tam Nghieäp. founded a hermitage. Among his works of Tam Hieàn Thaäp Taùnh: The three good tens—See translation: Milindapanha, Aguttara-nikaya vaø Thaäp Truï, Thaäp Haïnh Boà Taùt, Thaäp Hoài Höôùng. Vasuddhi-Magga. He also wrote or composed a Tam Hoùa: Trini-nirmana (skt)—Ba thöù chuyeån number of books, including “Guide through the hoùa: nghieäp hoùa, tuøy hoùa (tuøy duyeân hoùa vaät hay Abhidharma Pitaka” and “Path to Deliverance,” chuyeån hoùa chuùng sanh tuøy theo ñieàu kieän hay many doctrinal works and a Buddhist Dictionary. hoaøn caûnh cuûa hoï), vaø thöôïng hoùa —Three kinds of Tam Giôùi Töø Phuï: The kindly father of the triple transformation: karma transformation (karma- world. nirmana (skt), to convert or transform people Tam Giôùi Voâ An: Söï baát an trong tam giôùi (duïc, according to their conditions, or to circumstances saéc vaø voâ saéc)—Discomfort or insecurity in the in general (upapatti-nimana (skt), and superior three realms (desire, form, and formless). transformation (uttama-nirmana (skt). Tam Giôùi Voâ Thöôïng Toân: Peerless honorable Tam Hoûa: Ba loaïi löûa: löûa tham duïc, löûa saân haän, one in the three worlds, an epithet of the vaø löûa voâ minh—Three fires: fire of desire, fire of Buddha—Moät danh hieäu cuûa ñöùc Phaät. hatred, and fire of stupidity or ignorance—See Tam Haønh: Three lines of action that affect Tam Chuûng Hoûa. karma: Tam Hoang Vu: Theo Töông Öng Boä Kinh, Phaåm (A) Söï haønh ñoäng döôùi ba loaïi nghieäp: thaäp thieän Taàm Caàu, coù ba Hoang Vu: tham hoang vu, saân nghieäp hay phöôùc haønh, thaäp aùc nghieäp, voâ kyù hoang vu, vaø si hoang vu—According to The nghieäp (voâ thieän voâ aùc hay baát ñoäng Connected Discourses of the Buddha, Chapter nghieäp)—Actions under three kinds of karma: Esanavaggo (Searches), there are three kinds of the ten good deeds that cause happy karma, barrenness: the barrenness of lust, the barrenness the ten evil deeds that cause unhappy karma, of hatred, and the barrenness of delusion. and neither good nor evil karma, that arise Tam Hoaëc: Tam phieàn naõo—Tam laäu—Tam without activity. caáu—Three delusions. (B) Söï haønh ñoäng döôùi ba hình thöùc: thaân haønh, (A) Theo toâng Thieân Thai, coù ba loaïi hoaëc: Thöù ngoân haønh, vaø taâm haønh—Actions in three nhaát laø kieán tö hoaëc. Thaáy vaø nghó töôûng theo forms: physical actions (kaya-sankhara (p), aûo voïng töø nhöõng nhaän xeùt khoâng hoaøn haûo, verbal actions (vaci-sankhara (p), and mental vôùi nhöõng caùm doã cuûa yeâu

gheùt, vaân vaân. actions (citta-sankhara (p). Muoán loaïi boû nhöõng caáu chöôùng naày, ngöôøi ta (C) Theo kinh Phuùng Tuïng trong Tröôøng Boä Kinh, phaûi tuaân thuû vaø haønh trì giôùi luaät (meâ chaáp coù ba loaïi haønh: phöôùc haønh, phi phöôùc haønh, töôùng sanh töû). Thöù nhì laø Traàn sa hoaëc. Phieàn vaø baát ñoäng haønh—Sangiti Sutta in the Long naõo vaø caùm doã trong luùc cöùu ñoä chuùng sanh Discourses, there are three kinds of karmic (meâ chaáp cöùu ñoä chuùng sanh ñeå ñuôïc vaøo coõi formation: meritorious karmic formation, Nieát Baøn). Thöù ba laø Voâ minh hoaëc. Phieàn demeritorious karmic formation, and naõo vaø caùm doã khôûi leân töø choã khoâng hieåu chö imperturbable karmic formation. phaùp vaø thöïc taùnh cuûa chuùng. Phieàn naõo khôûi (D) Ba ñöôøng haønh ñoäng aûnh höôûng ñeán nghieäp: leân töø caên baûn voâ minh laøm che laáp maát chaân Thöù nhaát laø Phuùc haønh hay thaäp thieän taïo lyù. Trong Bieät Giaùo vaø Vieân Giaùo, Boà Taùt

khaéc phuïc voâ minh hoaëc trong sô ñòa (meâ luaät nhaèm giuùp lôøi noùi vaø haønh ñoäng trong chaáp veà töôùng nhò bieân)—According to the saïch. Trong Baùt Chaùnh Ñaïo, ba chi lieân heä tôùi T'ien-T'ai Sect, there are three delusions: giôùi luaät laø chaùnh ngöõ, chaùnh nghieäp, vaø First, things seen and thought illusions from chaùnh maïng. Ngöôøi muoán haønh thieàn coù keát imperfect perception, with temptation to love, quaû thì tröôùc tieân phaûi trì giöõ nguõ giôùi caên baûn hate, etc., to be rid of these false views and khoâng saùt sanh, troäm caép, taø daâm, voïng ngöõ temptations, one must cultivate and observe vaø uoáng röôïu cuõng nhö nhöõng chaát cay ñoäc moral precepts. Second, illusion and laøm cho taâm thaàn buoâng lung phoùng tuùng, temptation through the immense variety of khoâng tænh giaùc. Thöù nhì laø Ñònh. Thieàn ñònh. duties in saving others. Third, the illusions and Theo Tyø Kheo Piyadassi Mahathera trong temptations that arise from failure Phaät Giaùo Nhìn Toaøn Dieän, giôùi ñöùc trang philosophically to understand things in their nghieâm giuùp phaùt trieån ñònh taâm. Ba chi cuoái reality. Illusion arising from primal ignorance cuøng cuûa Baùt Chaùnh Ñaïo laø chaùnh tinh taán, which covers and hinders the truth. In the chaùnh nieäm, vaø chaùnh ñònh, hôïp thaønh nhoùm Differentiated Teaching, this illusion is ñònh. Haønh giaû coù theå ngoài laïi trong moät tònh overcome by the Bodhisattva from the first thaát, döôùi moät coäi caây hay ngoaøi trôøi, hoaëc stage; in the Perfect Teaching, it is overcome moät nôi naøo thích hôïp khaùc ñeå gom taâm chaêm by the Bodhisatva in the first resting-place. chuù vaøo ñeà muïc haønh thieàn, ñoàng thôøi khoâng (B) Theo Phaät Giaùo Nguyeân Thuûy, coù ba nhoùm ngöøng tinh taán goäi röõa nhöõng bôïn nhô trong laäu hoaëc: Thöù nhaát laø Duïc laäu hay say meâ veà taâm vaø daàn daàn trieät tieâu naêm trieàn caùi ñeå duïc laïc traàn theá. Thöù nhì laø Höõu laäu hay söï ñònh taâm vaøo moät ñieåm. Thöù ba laø Hueä. Cuõng ham muoán hieän höõu trong moät trong nhöõng theo Tyø Kheo Piyadassi Mahathera trong Phaät caûnh giôùi höõu laäu. Thöù ba laø Voâ minh laäu hay Giaùo Nhìn Toaøn Dieän thì taâm ñònh ôû möùc ñoä söï ueá nhieãm trong taâm khôûi leân töø söï ngu si. cao laø phöông tieän ñeå thaønh ñaït trí tueä hay tueä Ngoaøi ra, coù ngöôøi coøn cho raèng coù laäu thöù tö minh saùt. Tueä bao goàm chaùnh kieán vaø chaùnh laø Kieán laäu, laø nhöõng quan ñieåm ñoài

baïi— tö duy, töùc laø hai chi ñaàu trong Baùt Chaùnh According to the Hinayana Buddhism, there Ñaïo. Trí tueä giuùp chuùng ta phaù tan lôùp maây are three groups of delusions: First, kamasava môø si meâ bao phuû söï vaät vaø thöïc chöùng thöïc or intoxicant of worldly desires or sensual töôùng cuûa vaïn phaùp, thaáy ñôøi soáng ñuùng nhö pleasures. Second, bhavasava or the love of thaät söï, nghóa laø thaáy roõ söï sanh dieät cuûa vaïn existence in one of the conditioned realms. höõu—Three practices of precepts (observance Third, avijjasava or the defilements of of precepts), meditation (samadhi) and ignorance in mind. Besides, some considers wisdom: First, sila or discipline. Learning by the fourth delusion: the corruption of views. the commandments or prohibitions, so as to Tam Hoïc: Tisrah-siksah (skt)—Tissosikkha (p)— guard against the evil consequences of error Three elements of virtue—Threefold formation— by mouth, body or mind. According to Three studies. Bhikkhu Piyadassi Mahathera in The Spetrum (A) Tam hoïc hay ba moân "Giôùi-Ñònh-Tueä": Thöù of Buddhism, it is essential for us to discipline nhaát laø Giôùi. Trì giôùi laø ñeå traùnh nhöõng haäu ourselves in speech and action before we quaû xaáu aùc do thaân khaåu yù gaây neân. Theo undertake the arduous task of training our Phaät Giaùo Nhìn Toaøn Dieän cuûa Tyø Kheo mind through meditation. The aim of Piyadassi Mahathera, tröôùc khi gia coâng thöïc Buddhism morality is the control of our verbal haønh nhöõng nhieäm vuï khoù khaên hôn, nhö tu and physical action, in other words, purity of taäp thieàn ñònh, ñieàu chaùnh yeáu laø chuùng ta speech and action. This is called training in phaûi töï kheùp mình vaøo khuoân khoå kyû cöông, virtue. Three factors of the Noble Eightfold ñaët haønh ñoäng vaø lôøi noùi trong giôùi luaät. Giôùi Path form the Buddhsit code of conduct. They luaät trong Phaät Giaùo nhaèm ñieàu ngöï thaân are right speech, right action, and right nghieäp vaø khaåu nghieäp, noùi caùch khaùc, giôùi livelihood. If you wish to be successful in

meditation practice, you should try to observe laø Tö hueä. Ñaït ñöôïc tö hueä qua suy tö. Thöù ba laø at least the five basic precepts of morality, Tu hueä. Ñaït ñöôïc tu hueä qua tu haønh phaùt trieån abstinence from killing, stealing, illicit sexual taâm linh—According to the Theravadan indulgence, speaking falsehood and from Buddhism, there are three modes of attaining taking any liquor, including narcotic drugs that moral wisdom: First, sutamaya-panna or cause intoxication and heedlessness. Second, srutanmayu-prajna or attaining wisdom based on dhyana or meditation (by Dhyana or quiet learning. Attaining moral wisdom from reading, meditation). According to Bhikkhu Piyadassi hearing and instruction. Second, cintamaya-panna Mahathera in The Spectrum of Buddhism, or cintamayi-prajna. Attaining moral wisdom from virtue aids the cultivation of concentration. reflection or attaining wisdom based on thinking. The first three factors of the Noble Eightfold Third, bhavanamaya-panna or bhavanamayi- Path, right effort, right mindfulness and right prajna. Attaining moral wisdom from practice of concentration, form the concentration group. abstract meditation (attaining wisdom based on This called training in concentration or mental development). samadhi-sikkha. Progressing in virtue the Tam Huyeàn: Ba phaùp giaùo huaán huyeàn dieäu cuûa meditator practices

mental culture, Seated in toâng Laâm Teá: Thöù nhaát laø theå trung huyeàn. Caâu cloister cell, or at the foot of a tree, or in the noùi phaûi chaát phaùc, ngay thaät vaø khoâng trau chuoát. open sky, or in some other suitable place, he Thöù nhì laø cuù trung huyeàn. Lôøi noùi khoâng maéc keït fixes his mind on a subject of meditation and nôi tình thöùc phaân bieät. Thöù ba laø huyeàn trung by unceasing effort washes out the impurities huyeàn. Caâu noùi lìa ñoái ñaõi nhò nguyeân —Three of his mind and gradually gains mental wonderful instructions of the Lin-Chi Sect: First, absorption by abandoning the five hindrances. words must be simple, rustic, honest, and without Third, prajna or wisdom (by philosophy) or polishing. Second, words must not be attached to study of principles and solving of doubts. Also discrimination. Third, words must be in a non-dual according to Bhikkhu Piyadassi Mahathera in manner. The Spectrum of Buddhism, high Tam Huyeàn Loä: Ba ngheä thuaät höôùng daãn vaø daïy concentration is the means to the acquisition doã ngöôøi hoïc cuûa Ñoäng Sôn Löông Giôùi —Three of wisdom or insight. Wisdom consists of right main arts for guiding and teaching disciples of understanding and right thought, the first two Tung-Shan-Lieng-Chieh—See Ñoäng Sôn Tam Loä. factors of the path. This is called the training Tam Huyeàn Qua Giaùp: Ba phaùp giaùo huaán huyeàn in wisdom or panna-sikkha. Wisdom helps us dieäu cuûa toâng Laâm Teá gioáng nhö laø giaùo vaø giaùp get rid of the clouded view of things, and to maø ngöôøi tu thieàn phaûi neân luoân töï trang bò cho see life as it really is, that is to see life and mình—Three wonderful instructions of the Lin- things pertaining to life as arising and passing. Chi Sect are similar to swords and armors that all (B) Ba loaïi hoïc theo kinh Phuùng Tuïng trong Zen practitioners should always equip for Tröôøng Boä Kinh: Taêng thöôïng giôùi hoïc, Taêng themselves—See Tam Huyeàn. thöôïng taâm hoïc, vaø Taêng thöôïng tueä hoïc — Tam Huyeàn Tam Yeáu: See Tam Huyeàn. Three kinds of training according to the Tam Höõu: Ba loaïi hieän höõu—Three kinds of Sangiti Sutta in the Long Discourses: training existence—Three states of mortal existence in the in higher morality (adhisila-sikkha (p), trailikya: training in higher thought (adhicitta-sikkha (A) Ba loaïi hieän höõu: töôùng trì höõu, giaû danh höõu, (p), and training in higher wisdom (adhipanna- vaø phaùp höõu—Three kinds of existence: sikkha (p). qualities (good, bad, length, shortness), Tam Hueä: Tisrah-prajna (skt)—Three kinds of phenomenal things (see Giaû Danh Höõu), and knowledge—Ba loaïi hieåu bieát—Theo truyeàn the noumenal or imaginary, understood as thoáng Phaät giaùo Nguyeân Thuûy, coù ba caùch ñaït facts and not as illusions (see Phaùp Höõu). ñöôïc trí hueä: Thöù nhaát laø Vaên Hueä. Ñaït ñöôïc vaên (A) Theo Töông Öng Boä Kinh, Phaåm Taàm Caàu, hueä qua ñoïc nghe vaø nhöõng lôøi giaùo huaán. Thöù nhì coù ba loaïi höõu: Duïc Höõu (hieän höõu duïc giôùi),

Saéc Höõu (hieän höõu saéc giôùi), Voâ Saéc Höõu other ties. First, the tie of false views of (hieän höõu hay quaû baùo thöïc taïi cuûa voâ saéc permanent ego. Second, silavrataparamarsa which giôùi)—According to The Connected includes the tie of wrong discipline and taking Discourses of the Buddha, Chapter hold of the merit accruing from the observance of Esanavaggo (Searches), there are three kinds the

rules of morality. Third, the tie of doubt. of existence: existence in the realm of desire Tam Khaùt AÙi: Theo Töông Öng Boä Kinh, Phaåm (sense-sphere existence), existence in the Taàm Caàu, coù ba loaïi Khaùt AÙi: duïc khaùt aùi, höõu realm of form (form-sphere existence), and khaùt aùi, vaø phi höõu khaùt aùi—According to The existence in the realm of formlessness Connected Discourses of the Buddha, Chapter (immaterial realm or formless-sphere Esanavaggo (Searches), there are three kinds of existence). craving: craving (thirst) for sensual pleasures, (C) Ba loaïi hieän höõu khaùc: hieän höõu (boån höõu), craving (thirst) for existence, and craving (thirst) trung höõu (thaân taâm sau khi cheát), vaø ñöông for extermination. höõu (thaân taâm ñôøi sau)—Three other kinds of Tam Khoa: Ba phaùp: nguõ uaån, möôøi hai xöù, vaø existence: present existence or the present möôøi taùm giôùi—Three dharmas: five aggregates body and mind, the intermediate state of (five skandhas), dvadasa-ayatana (twelve sphere), existence (antara-bhava (skt), and existence and eighteen spheres (six senses, their six objects, in the future state. and corresponding kinds of consciousness)—See Tam Höõu Duy Phaân Bieät: Ba coõi laø saûn phaåm Nguõ Uaån, Thaäp Nhò Nhaäp, and Thaäp Baùt Giôùi. cuûa phaân bieät, khoâng coù caùi gì nhö laø theá giôùi beân Tam Khoa Giaûn Caûnh: Quaùn treân caûnh cuûa ba ngoaøi caû—The triple world is no more than the phaùp: nguõ uaån, möôøi hai xöù, vaø möôøi taùm giôùi —To product of discrimination, there is no such thing as contemplate on the environments and conditions an external world. of the three dharmas: five aggregates (five Tam Höõu Vi Phaùp: Ba phaùp höõu vi: saéc phaùp, taâm skandhas), dvadasa-ayatana (twelve sphere), and phaùp (phi saéc phaùp), vaø phi saéc phi taâm phaùp eighteen spheres (six senses, their six objects, and (nhöõng phaùp khoâng phaûi saéc maø cuõng khoâng phaûi corresponding kinds of consciousness)—See Nguõ taâm)—Three active or functioning dharmas: Uaån, Thaäp Nhò Nhaäp, and Thaäp Baùt Giôùi. matter or form which has substantial resistance Tam Khoå: Tisro-dukkhatah (skt)—Three kinds of (pratigha) or material or things which have form, suffering—Three pains—Three kinds of duhkha the mind (mental), and entities neither of matter (Pain—Sufferings)—All sentient beings nor mind. experience three types of sufferings. Tam Höõu Vi Töôùng: Ba töôùng höõu vi: sanh, truï, (A) Ba thöù khoå maø chuùng ta kinh nghieäm trong vaø töû—Three forms of all phenomena: birth, stay cuoäc soáng haèng ngaøy: khoå vì beänh hoaïn, ñoùi, (life), and death. khaùt; khoå vì maát maùt ngöôøi hay vaät thaân yeâu; Tam Ích: Three benefits—See Haï Chuûng. khoå vì söï thay ñoåi cuûa theá giôùi naày —Three Tam Keát: Samyoga (skt)—Ñöùc Phaät ñaõ noùi trong kinds of suffering which we experience in Kinh Nieát Baøn: “Naøy thieän nam töû, Tu Ñaø Hoaøn daily life: physical and mental pain caused by tuy coù theå caét ñöùt voâ löôïng phieàn naõo, nhöng vì ba illness, thirst, hunger, etc., pain of losing keát raát naëng neân chuùng cuõng bao haøm taát caû keát something or some living thing one is maø Tu Ñaø Hoaøn ñaõ ñoaïn.” Thöù nhaát laø Kieán Keát attached to, and pain caused by vicissitudes of hay Ngaõ kieán. Thöù nhì laø Giôùi Thuû Keát. Giôùi Caám the world. Thuû Keát bao goàm haønh taø giôùi vaø chaáp vaøo caùi (B) Theo Töông Öng Boä Kinh, Phaåm Taàm Caàu, coâng haïnh phaùt

sinh do söï tuaân thuû giôùi luaät ñaïo coù ba loaïi khoå—Chuùng sanh moïi loaøi ñeàu ñöùc. Thöù ba laø Nghi Keát hay nghi ngôø chaùnh lyù— kinh qua ba loaïi khoå: Thöù nhaát laø Khoå Khoå In the Nirvana Sutra, the Buddha said: “Srota- Taùnh. Khoå gaây ra bôûi nhöõng nguyeân nhaân tröïc apanna though has cut off inummerable illusions; tieáp hay khoå khoå, goàm nhöõng noãi khoå xaùc thaân however, the three ties are so serious that if he is nhö ñau ñôùn, giaø, cheát; cuõng nhö nhöõng lo aâu able to cut off these three ties, he can cut off all tinh thaàn. Thöù nhì laø Hoaïi Khoå Taùnh. Khoå gaây

ra bôûi nhöõng thay ñoåi. Thöù ba laø Haønh Khoå khía caïnh cuûa caùi khoâng. Taùnh. Khoå vì chö phaùp voâ thöôøng, thaân taâm Tam Kieân: Three certainties—Ba ñieàu chaéc chaén naày voâ thöôøng—According to The Connected ñoái vôùi ngöôøi Phaät töû: thaân khoâng theå soáng voâ cöïc, Discourses of the Buddha, Chapter maïng thoï khoâng theå voâ cuøng, vaø taøi saûn khoâng theå Esanavaggo (Searches), there are three voâ taän—The three The three sure or certain things aspects of Dukkha: First, dukkha-dukkha or for the true disciple: no infinite body or dukkha as ordinary suffering (suffering due to personality, no endless life, and no boundless pain). Suffering that produce by direct causes sipritual possessions. or suffering of misery, Including physical Tam Kieân Phaùp: Ba vieäc baûo ñaûm cho nhöõng sufferings such as pain, old age, death; as well ngöôøi tín taâm vaøo taùi sanh (yù noùi neáu queân ñi thaân as mental anxieties. Second, viparinama- meänh, vöùt boû cuûa caûi theá tuïc maø tu ñaïo thì seõ coù dukkha or dukkha as produced by change ñöôïc caùi thaân voâ cöïc, caùi meänh voâ cuøng, vaø caùi taøi (suffering due to change). Suffering by loss or voâ taän): thaân töôùng haûo (ngöôøi tu ñaïo seõ ñöôïc caùi deprivation or change. Third, samkhara- thaân voâ cöïc), tröôøng thoï (meänh voâ cuøng), vaø thaùnh dukkha or dukkha as conditioned states taøi voâ taän (taøi saûn tu haønh voâ bieân)—Three things (suffering due to formations). Suffering by the assured to the faithful in reincarnation: a good passing or impermanency of all things, body body, a long life, and boundless holy wealth (see and mind are impermanent. Thaát Thaùnh Taøi). Tam Khoå Ñoái Tam Giôùi: Taát caû chuùng sanh ñeàu Tam Kieáp: The three asankhyeya kalpas—The coù ba thöù khoå töông öng vôùi vôùi ba coõi nôi maø hoï three countless aeons—Ba kieáp (giai ñoaïn caàn sanh ra: Khoå khoå ñoái vôùi duïc giôùi; hoaïi khoå ñoái thieát ñeå moät vò Boà Taùt tu taäp luïc ñoä Ba la maät ñeå vôùi saéc giôùi; vaø haønh khoå ñoái vôùi voâ saéc giôùi —All thaønh Phaät): trang nghieâm kieáp, hieàn kieáp, vaø tinh sentient beings experience three types of tuùc kieáp—The periods of a bodhisattva’s sufferings which are corresponding to the three development (the period necessary for a realms where they are born: Suffering as pain in Bodhisattva to cultivate six paramitas in order to corresponding to the realm of desire; suffering due become a Buddha): the past aeon, the present to change in corresponding to the realm of form; aeon, and the future kalpa. and suffering as inherent in formations Tam Kieáp Tam Thieân Phaät: The thousand (unsatisfactoriness of conditioned states) in Buddhas in each of the three kalpas. corresponding to the realm of formlessness. Tam Kieát: Samyoga (skt)—See Tam Keát. Tam Khoâng: Three levels of apprehension of Tam Kieát

Söû: Trini-samyojanani (skt)— emptiness. Samyojanani (p)—Kinh Phuùng Tuïng trong Tröôøng (A) Ba baäc laõnh hoäi veà taùnh khoâng: khoâng, voâ Boä Kinh): thaân kieán kieát söû, nghi kieát söû, giôùi caám töôùng, vaø voâ nguyeän—The three voids or thuû—Three fetters (Sangiti Sutta in the Long immaterialities, or the threefold of svabhava: Discourses): the fetter of personality belief empty (void), no-appearance, and no vow. (sakkaya-ditthi (p), the fetter of doubt (vici-kiccha (B) Ba baäc laõnh hoäi khaùc veà taùnh khoâng: ngaõ (p), and the fetter of attachment to rite and ritual khoâng, phaùp khoâng, vaø caâu khoâng—The three (silabhata-paramaso (p). other voids or immaterialities: no-self, all Tam Kieâu: Theo kinh Phuùng Tuïng trong Tröôøng things are empty, all phenomena are empty or Boä Kinh, coù ba loaïi kieâu maïn: voâ beänh kieâu (kieâu immaterial. maïn vì thaân khoâng beänh), nieân traùng kieâu (kieâu (C) Tam Khoâng trong boá thí Ba La Maät: khoâng maïn vì tuoåi traùng nieân), vaø hoaït maïng kieâu (kieâu thaáy ngöôøi nhaän, khoâng thaáy ngöôøi cho, vaø taát maïn vì coù ñôøi soáng sung tuùc)—According to the caû ñeàu khoâng—Three voids in Paramita Sangiti Sutta in the Long Discourses, there are charity: no receiver, no giver, and all are three intoxications: intoxication with health empty. (arogya-mado-p), intoxciation with youth Tam Khoâng Moân Quaùn: Three contemplations of (yobbana-mado-p), and intoxication with one's the aspect of emptiness—Ba loaïi quaùn töôûng veà prosperous life.

Tam Kieâu Maïn: Theo Töông Öng Boä Kinh, Phaåm Hoaëc. Taát caû phieàn naõo trong saéc giôùi vaø voâ saéc Taàm Caàu, coù ba loaïi kieâu maïn: kieâu maïn 'toâi hôn', giôùi ngoaïi tröø voâ minh. Thöù ba laø Voâ Minh Laäu kieâu maïn 'toâi baèng', vaø kieâu maïn 'toâi thua'— Hoaëc hay voâ minh trong tam giôùi—According to According to The Connected Discourses of the The Connected Discourses of the Buddha, Chapter Buddha, Chapter Esanavaggo (searches), there are Esanavaggo (Searches), there are three affluences three kinds of discrimination: the discrimination 'I or taints that feed the stream of mortality or am superior', the discrimination 'I am equal' and transmigration: First, desire or the taint of the discrimination 'I am inferior'. sensuality. Second, material or phenomenal Tam Kinh Nhaát Luaän: Three sutras and one existence or the taint of existence. Third, sastra—Ñaây laø nhöõng kinh vaø luaän maø giaùo thuyeát ignorance of the way of escape or the taint of cuûa tröôøng phaùi Tònh Ñoä döïa vaøo (Voâ Löôïng Thoï ignorance. Kinh, Quaùn Voâ Löôïng Thoï Kinh, A Di Ñaø Kinh, Tam Leã: Tam kính leã hay ba laàn cuùi laïy— Thieân Thaân Tònh Ñoä Luaän)—These are three Threefold prostration—See Tam Baùi. sutras and one sastras on which the Pure Land sect Tam Leã Sö: Director of the three ceremonies. bases its teachings. Tam Lieãu Tri: Theo Thanh Tònh Ñaïo, coù ba loaïi Tam Kinh Sôù Thích: Chuù giaûi veà ba boä kinh Tònh Lieãu Tri: Thöù nhaát laø Sôû Tri Lieãu Tri. Trí trong yù Ñoä (A Di Ñaø, Voâ Löôïng Thoï, Quaùn Voâ Löôïng nghóa hieåu bieát. Thöù nhì laø Suy Ñaït Lieãu Tri. Tueä Thoï)—Commentary on the three sutras vôùi tö caùch lieãu tri goïi laø trí trong yù nghóa pheâ (Amitabha, Longer Amitabha, Meditation sutra). phaùn. Thöù ba laø Ñoaïn Tröø Lieãu Tri. Trí theo yù Tam Kinh Tònh Ñoä: Ba boä kinh Tònh Ñoä: A Di nghóa töø boû—According to The Path of Ñaø, Voâ Löôïng Thoï, vaø

Quaùn Voâ Löôïng Thoï — Purification, there are three kinds of Full- Three Pure Land Sutras: Amitabha, Longer Understanding: First, full understanding as the Amitabha, and Meditation sutra. known. Understanding that is direct-knowledge is Tam Kính Leã: Tam kính leã hay ba laàn cuùi laïy— knowledge in the sense of the known. Second, full Threefold prostration—See Tam Baùi. understanding as investigating or judging. Tam Kyø Baùch Kieáp: Ba A Taêng Kyø kieáp—The Whatever states are fully-understood are judged. three great asamhkyeya kalpas—The three Third, full understanding as abandoning. timeless periods of a bodhisattva's progress to Tam Loaïi Caûnh: Ba loaïi caûnh—Three kinds of Buddhahood. the object-domain—See Tam Caûnh. Tam Kyø Ñaëc: Ba thöù kyø ñaëc: thaàn thoâng kyø ñaëc Tam Loãi: Three faults—Ba loãi cuûa haøng Phaät töû (thaàn löïc kyø ñaëc hoùa ñoä chuùng sanh), hueä taâm kyø laø caêm gheùt chö Boà Taùt, caêm gheùt haønh traïng cuûa ñaëc (trí hueä Phaät), vaø nhieáp thoï kyø ñaëc (Phaät löïc hoï vaø choái boû kinh ñieån Ñaïi thöøa—Three faults of coù khaû naêng loâi keùo vaø cöùu ñoä chuùng sanh)—The hating Bodhisattvas, hating their acts, and three incomparable kinds of rareness: rejecting Mahayana sutras. incomparable kinds of power to convert all beings, Tam Luaân: The three-wheel. Buddha wisdom, and Buddha-power to attract and (A) Ba baùnh xe chuyeån phaùp: thaân Phaät, khaåu save all beings. Phaät vaø taâm Phaät—The three-wheel: Tam Laïc: Ba loaïi vui: vui ñöôïc sanh Thieân, vui Buddha's body or deeds, Buddha's mouth or trong thieàn ñònh, vaø vui nhaäp Nieát baøn—Three discourses, and Buddha's mind or ideas. joys: the joy of being born a deva, the joy of (B) Ba baùnh xe chuyeån phaùp khaùc: Thaàn Thoâng meditation, and the joy of nirvana. Luaân, Kyù Taâm Luaân, vaø Giaùo Giôùi Luaân — Tam Laäu: Tayo-asara (p)—Traya-asravah (skt)— The three other wheels: Buddha's Three taints—See Tam Laäu Hoaëc. supernatural powers or powers of bodily self- Tam Laäu Hoaëc: Tayo-asara (p)—Traya-asravah transformation, associated with his body; (skt)—Three kinds of corruption—Theo Töông Buddha's discriminating understanding of Öng Boä Kinh, Phaåm Taàm Caàu, coù ba laäu hoaëc: others, asociated with his mind; and Buddha's Thöù nhaát laø Duïc Laäu Hoaëc. Taát caû phieàn naõo trong oral powers of teaching, associated with his duïc giôùi, ngoaïi töø voâ minh. Thöù nhì laø Höõu Laäu discourses or speech.

(C) Ba baùnh xe chuyeån phaùp khaùc—The three Thí. other wheels: Baùnh xe phieàn naõo sanh nghieäp, Tam Luaân Thanh Tònh Thí: Giving with its three nghieäp sanh khoå ñau, vaø khoå ñau laïi sanh spheres pure—Vôùi tam luaân thanh tònh boá thí, phieàn naõo. Ba baùnh xe naøy luaân chuyeån haønh giaû chaùnh nieäm quaùn saùt ngöôøi thí, keû thoï, vaø khoâng ngöøng nghæ: hoaëc luaân, nghieäp luaân, vaø vaät thí nhö hö khoâng—With giving with its three khoå luaân—The wheel of illusion produces spheres pure, practitioners mindfully observe the karma, that of karma sets rolling that of giver, receiver, and gift with right awareness, as suffering, which in turn sets rolling the wheel being like space. of illusion. These three wheels are in constant Tam Luaân Theá giôùi: The Three-Wheel world. revolution: the wheel of Delusions, the wheel Tam Luaân Theå Khoâng: See Tam Luaân Thanh of Karma, and the wheel of Suffering. Tònh Thí. (D) Ba baùnh xe chuyeån phaùp khaùc: Voâ Thöôøng Tam Luaân

Töôùng: See Tam Luaân Thanh Tònh Luaân, Baát Tònh Luaân, vaø Khoå Luaân—The Thí. three other wheels: the wheel of Tam Luaän: Ba kieåu nghò luaän—Three modes of Impermanence, the wheel of Impurity, and discourse. the wheel of Distress. Tam Luaän Phaùi: Madhyamika School—See Tam Tam Luaân Giaùo: Three wheels of the teaching— Luaän Toâng. Ba baùnh xe giaùo hoùa chuùng sanh: chuyeån phaùp Tam Luaän Söï: Ba thöù luaän söï trong kinh Phuùng luaân, chieáu phaùp luaân, vaø trì phaùp luaân —The three Tuïng trong Tröôøng Boä Kinh: 1) Baøn luaän veà vaán periods of the Buddha's teaching: The first rolling ñeà quaù khöù (söï vieäc naày xaûy ra trong quaù khöù); 2) onwards of the Law-wheel, the first years teaching Baøn luaän veà vaán ñeà töông lai (söï vieäc naày xaûy ra of Hinayana, four axioms (Töù Ñeá) and unreality trong töông lai); 3) Baøn luaän veà vaán ñeà hieän taïi (söï (Khoâng). Illuminating or explaining the law- vieäc naøy xaûy ra trong hieän taïi)—Three topics of wheel, the thirty years teaching of the Prajna (Baù t discussion in the Sangiti Sutta in the Long Nhaõ) or Wisdom Sutras. Maintaining the law- Discourses: 1) Talk may be of the past (that's how wheel, the remaining years of teaching of the it used to be); 2) Talk may be of the future (that's deeper truths of both unreality (Khoâng) and reality how it will be); 3) Talk may be of the present (Höõu). (that's how it is now). Tam Luaân Hoùa Ñaïo: Ba baùnh xe hoùa ñaïo: Thöù Tam Luaän Thuyeát: Three theses—Ba luaän thuyeát nhaát laø thaàn bieán. Do thaân nghieäp cuûa Ñöùc Phaät cuûa toâng Thieân Thai: Baát khoâng giaû danh, khoâng hieän ñuû loaïi thaàn bieán, khieán chuùng sanh khôûi giaû danh, vaø giaû danh khoâng—Three theses of the chaùnh tín. Thöù nhì laø kyù taâm. Duøng yù nghieäp cuûa T'ien T'ai Sect: Conventional names are not Ñöùc Phaät phaân bieät ñöôïc taâm haønh sai bieät cuûa keû empty, the emptying of conventional names, and khaùc (thöùc bieät tha taâm). Thöù ba laø giaùo giôùi. Duøng conventional names are emptiness. khaåu nghieäp cuûa Ñöùc Phaät ñeå raên daïy chuùng sanh Tam Luaän Toâng: Sanron shu (jap)—Madhyamika khieán hoï tu haønh—Three sovereign powers for School—Ñaây laø toâng phaùi chuû tröông "Ñaïi Thöøa converting others: First, supernatural Phuû Ñònh Luaän." Tieáng Phaïn goïi laø Madhyamika, transformation (thaân: physical). Second, memory chuû tröông hoïc thuyeát Trung Ñaïo, Khoâng Luaän, or knowledge of all the thoughts of all beings (yù: hay Töông Ñoái Luaän. Tam Luaän Toâng döïa vaøo ba mental). Third, teaching and warning. boä luaän ñöôïc Ngaøi Long Thoï vaø ñeä töû cuûa ngaøi laø Tam Luaân Khoâng Tòch: Three wheels of Ñeà Baø bieân soaïn. Ba boä luaän aáy laø Trung Quaùn Emptiness—Caû ba thöù ñeàu khoâng: ngöôøi cho, Luaän, Thaäp Nhò Moân Luaän, vaø Baùch Luaän (see ngöôøi nhaän, vaø quaø taëng—The giver, the receiver, Trung Quaùn Luaän, Thaäp Nhò Moân Luaän, and Baùch and the gift, all are empty. Luaän). Nhöõng coá gaéng cuûa Tam Luaän Toâng quy tuï Tam Luaân Thanh Tònh: Three wheels of purity— vaøo söï baøi baùc taát caû caùc quan ñieåm tích cöïc vaø Ba baùnh xe thanh tònh. khaúng ñònh cuûa caùc toâng khoâng laáy phuû ñònh bieän Tam Luaân Thanh Tònh Boá Thí: Giving with its chöùng laøm caên baûn. Söï baøi baùc tröôùc tieân nhaém three spheres pure—See Tam Luaân Thanh Tònh thaúng vaøo nhöõng quan ñieåm sai laàm cuûa Baø La

Moân vaø taø giaùo; keá ñeán nhaém vaøo nhöõng thieân Tam Löïc Keä: Triple power verse—Keä noùi veà ba kieán cuûa phaùi Tieåu Thöøa; vaø sau cuøng nhaém vaøo söùc maïnh: Ngaõ coâng ñöùc löïc hay naêng löïc tu haønh nhöõng kieán giaûi ñoäc ñoaùn cuûa ñeà ra bôûi caùc taùc giaû cuûa töï thaân hay töï duyeân. Nhö lai gia trì löïc hay söï cuûa phaùi Ñaïi Thöøa khoâng phaûi laø Tam Luaän. Lyù gia trì cuûa Ñöùc Nhö Lai hay tha duyeân. Phaùp giôùi töôûng cuûa Tam Luaän Toâng hình nhö laø tieâu dieät hyù löïc hay Phaät tính saún coù trong töï taâm hay noäi luaän. Caên baûn cuûa moïi luaän chöùng cuûa Tam Luaän nhaân—Verse on the three powers: Personal Toâng laø 'Töù Cuù.' (see Töù Cuù Tam Luaän Toâng power, the power of one's own virtue. Tathagata (A))—Madhyamika school of Nagarjuna, or the power, the aiding power of the Tathagata. Power Mahayanistic Negativism, called Madhyamika in of Buddha-nature within, the power of the the Sanskrit. The doctrine of the Middle Path, or spiritual realm (one can go anywhere in the land Sunyatavada, the "Theory of Negativity" or of the living). "Relativity." The school was based on the three Tam Löôïng: Three guidelines or three main sastras, Madhyamika-Sastra or Middle Path, measurements— Theo Thieàn Toâng, coù ba thöù Dvadasa-dvara-Sastra or the Twelve Gates, and löôïng. Thöù nhaát laø "Hieän Löôïng" laø naêng löôïng the Sata-Sastra or the One Hundred Verse nhaän thöùc coù tính chaát caûm tính vaø tröïc tieáp thoâng Treatise. The efforts of the Madhyamika School qua caùc giaùc quan. Duøng nhaõn thöùc ñeå thaáy saéc, are centered on the refutation of all positive and duøng nhó thöùc ñeå nghe tieáng, vaân vaân. Lyù luaän hay affirmative views of other schools which have no löôïng tri hieän thöïc cuûa caùc phaùp ñeå bieát töï töôïng foundation of dialectical negation. The refutation chöù khoâng nhaèm phaân bieät. Thöù nhì laø "Tyû löôïng", is directed first against the wrong views of laø khaû naêng nhaän thöùc lyù tính vaø ñöa ñeán keát luaän Brahmanism and heretics, secondly against the veà thöù naøy vaø thöù kia. Tyû laø söï so saùnh caùi ñaõ bieát, one-sided views of Hinayana, and thirdly against löôïng laø ñònh löôïng caùi khoâng bieát. Thaáy caùi naày the dogmatic views positively set forth by the bieát coù caùi kia (duøng caùi ñaõ bieát maø löôïng caùi chöa Mahayanistic authors other than San-Lun School. bieát), nhö thaáy khoùi bieát coù löûa. Thöù ba laø "Phi The ideal of the Madhyamika School seems to Löôïng," nghóa laø khoâng coøn tyû löôïng hay laø trieät have been eliminated the 'inexplicable in speech tieâu khaû naêng nhaän thöùc lyù tính vaø ñöa ñeán keát and unrealizable in thought.' The basis of all luaän veà thöù naøy vaø thöù kia—According to the Zen arguments is what we called the 'Four Points of Sect, there are three guidelines or three Argumentation." measurements. First, reasoning from the manifest. Tam Luaän Toâng Nhaät Baûn: Sanron (jap)—Tam Measuring by appearance or sound, etc, i.e. Luaän Toâng Nhaät Baûn, ñöôïc Ekwan, laø moät ñeä töû smoke. Whereby the eye apprehends and ngöôøi Trieàu Tieân cuûa Trí Taïng truyeàn sang Nhaät distinguishes colour and form, the ear sound, etc. Baûn vaøo naêm 625. Tröôøng phaùi naøy trôû thaønh moät Second, ability of comparison and inference, i.e. trong saùu tröôøng phaùi Phaät giaùo chính döôùi trieàu fire from smoke. Comparison of the known and ñaïi Nara, nhöõng tröôøng phaùi khaùc laø Phaùp Töôùng, inference

of the unknown. Immediate insight into, Thaønh Thaät, Hoa Nghieâm, Caâu Xaù vaø Luaät or direct inference in a trance of all the conditions Toâng—Japanese “Three Treatises School,” which of the alayavijnana, comparison of the known and brought to Japan in 625 by Ekwan, a Korean inference of the unknown. Measuring by student of Chi-Tsang. It became one of the six inference, i.e. the inference of fire from smoke. main Buddhist schools of the Nara period (710- Third, without comparison and inference, which 784); the other were Hosso, Jojitsu, Kegon, Kusha means the elimination of the ability of comparison and Ritsu. and inference, i.e. fire from smoke. Elimination of Tam Luyeän Ma: Three kinds of refinement—Ba the ability of comparison of the known and loaïi saøng loïc. inference of the unknown. Tam Löïc: Ba loaïi löïc: ngaõ coâng ñöùc löïc, Nhö lai Tam Ly Duïc: Three stages of freedom from gia trì löïc, vaø Phaùp giôùi löïc—Three powers: desire—Ba giai ñoaïn lìa boû ham muoán. personal power, Tathagata power, and power of Tam Lyù Taâm Duyeân Quyeát Ñònh: Theo Trí Giaû Buddha-nature within. vaø Thieân Nhö Ñaïi Sö trong Tònh Ñoä Thaäp Nghi

Hoaëc Vaán Luaän, coù ba lyù do khieán vaõng sanh Tònh Symbol Circle is the circle of the same assembly Ñoä khoâng tuøy thuoäc vaøo aùc nghieäp, haïnh tu vaø thôøi represented by symbols or an article possessed by gian tu taäp laâu mau, maø do bôûi taâm, duyeân, vaø do each. Samaya in Sanskrit means the “original bôûi söï quyeát ñònh phaûi vaõng sanh—According to vows,” but here it is represented by an article Masters Chih-I and T’ien-Ju in The Pure Land borne by each. Buddhism, there are three reasons why rebirth in Tam Ma Ñaùt Tra Quoác: Samatata (skt)—Teân the Pure Land does not necessarily depend on the cuûa moät vöông quoác coå naèm veà phía ñoâng AÁn Ñoä, weight of bad karma, the amount of practice or the caùch Calcutta khoaûng 99 caây soá veà phía ñoâng— duration of cultivation, but because of the mind, Name of an ancient kingdom in the east of India, conditions, and because of the certainty of about 99 kilometers east of Calcutta. salvation from the practitioners. Tam Ma Ñeà: Samadhi (skt)—Söï nhaäp ñònh— Tam Ma: Three demons—Ba loaøi ma. Concentration. Tam Ma Baùt Ñeå: Samapatti (skt & p)—Chöùng Tam Ma Ñòa: Tam Muoäi—Samadhi (skt)— ñaéc—Tam Ma Ñòa—Thieàn Chöùng—See Ñaúng Concentration—Contemplation on reality— Chí. Meditative absorption—Traïng thaùi taâm khoâng Tam Ma Da: Dam sig (tib). loaïn ñoäng, taäp trung vaøo khoâng ñònh vì theá maø noäi 1) Samaya (skt)—Phaïn ngöõ coù nghóa laø taâm ñi vaøo traïng thaùi yeân tónh hoaøn toaøn. Moät “nguyeän.” Ñaây laø boån nguyeän cuûa moät vò Phaät nghóa thoâng thöôøng cuûa Tam ma ñòa laø "Ñònh". hay moät vò Boà Taùt. Ñaây cuõng laø moät lôøi höùa Haønh giaû tu Thieàn neân luoân nhôù raèng ñeå queân cam ñoan tu taäp. Trong truyeàn thoáng maät giaùo, chính mình, mình phaûi chuyeân chuù vaøo moät vaät haønh giaû phaûi phaùt nguyeän tröôùc khi ñöôïc ban naøo ñoù. Taâm cuûa chuùng ta gioáng nhö nöôùc ôû trong cho leã quaùn ñaûnh cao hôn. Nhöõng pheùp tu taäp thuøng; khi mình di chuyeån caùi thuøng lui tôùi thì naøy coù theå laø tuïng kinh hay trì giôùi—A nöôùc trong thuøng cuõng lay ñoäng. Haõy ñeå thuøng Sanskrit term for “vow.” This is the original nöôùc yeân moät choã thì cuoái

cuøng nöôùc trong thuøng convenant or vow made by every Buddha and seõ laéng yeân. Neáu trong thuøng nöôùc coù buøn, noù seõ Bodhisattva. This is also a formal commitment ñuïc neáu chuùng ta quaäy noù leân. Nhöng neáu chuùng to undertake a particular or set of practices. In ta ñeå noù yeân moät laùt, thì buøn seõ laéng xuoáng ñaùy vaø tantric traditions, taking these vows is nöôùc seõ trôû neân trong suoát. Haønh giaû tu Thieàn neân generally required before any higher luoân nhôù raèng ngoài thieàn coù khi ñöôïc so saùnh vôùi initiations may be conferred. These vows vieäc naøy, nhöng coù moät ñieåm khaùc bieät lôùn giöõa oån commonly involve undertaking certain ñònh thaân trong toïa thieàn vaø buøn laéng xuoáng trong practices, such as daily recitation of thuøng nöôùc. Söï khaùc bieät coát yeáu naøy laø taâm yù thöùc "Sadhana" or a promise to observe certain cuûa chuùng ta hoaït ñoäng moät caùch töï trò. Töï noù di behaviors. chuyeån, töï noù khuaáy ñoäng leân nöôùc vaø buøn. Vaäy 2) Nghóa thöù nhì cuûa Samaya laø thôøi gian hay thì laøm sao haønh giaû coù theå giöõ cho taâm mình ñöôïc thôøi tieát—The second meaning of "Samaya" trong suoát? Baèng caùch ñònh tónh. Khi chuùn g ta is "Time" or "season". ngoài, neáu chuùng ta ñeå cho caùi taâm töï trò aáy tieáp tuïc 3) Tam Muoäi Da Thôøi—Nhaát thôøi hay thôøi gian ñi tôùi, noù seõ luoân luoân ñi tôùi vaø ñi tôùi khoâng ngöøng khoâng coá ñònh—Irregular or unfixed hours or nghæ. Caùi taâm töï trò thoaûi maùi vôùi caùch ñoù bôûi vì times. quanh noù luoân coù söï bieán ñoåi, luoân coù söï phaân Tam Ma Da Ñaïo: Con ñöôøng bình ñaúng cuûa caùc taâm. Haønh giaû tu Thieàn neân trôû veà vôùi baát cöù caùch nhaân toá phaùp—Path of equality of karmic agents. naøo coù theå giuùp chuùng ta laøm vieäc ñöôïc vôùi caùi Tam Ma Da Maïn Ñaø La: Samaya-mandala taâm töï trò naøy ñeå chuùng ta coù theå giöõ ñöôïc ñònh (skt)—Symbol Circle—Voøng troøn cuûa cuøng hoäi vaøo moät vaät duy nhaát. Coù nhieàu phöông aùn, chaúng chuùng Tam Ma Da ñöôïc bieåu thò baèng nhöõng duïng haïn nhö ñeám hôi thôû nhaèm giaûm thieåu nhöõng tö cuï töôïng tröng cho moãi vò. Tam Ma da trong Phaïn töôûng noåi leân nhö bong boùng. Ñeám hôi thôû hay soå ngöõ coù nghóa laø "baûn theä," nhöng ñöôïc trình baøy töùc laø moät trong nhöõng phöông phaùp cho nhöõng baèng vaät tieâu bieåu cho moãi vò caàm tay—The ngöôøi môùi baét ñaàu tu thieàn, giuùp cho hoï cuûng coá

ñònh löïc. Ñeám hôi thôû töø moät ñeán möôøi hay ñeán water moves, too. Let the bucket sit, and the water hai möôi. Chuùng ta coù theå ñeám hôi thôû ra vaø thôû eventually calms down. If the water is muddy, it vaøo bieät laäp, hay ñeám caû hai laøm moät. Khi ñeám gets cloudy when we stir it up. But leave it for a hôi thôû thì söï hoaït ñoäng cuûa taâm seõ ñöôïc giaûm while, and the mud sinks down to the bottom and xuoáng chæ coøn möôøi hoaëc hai möôi. Ñaây laø phöông the water becomes transparent. Zen practitioners phaùp laøm an taâm raát coâng hieäu. Khi laøm ñöôïc vieäc should always remember that sitting meditation is naøy, ñònh löïc cuûa chuùng ta seõ theo ñoù maø taêng leân. sometimes compared to this, but there is one big Laøm taêng ñònh löïc thöôøng laø phaûi töø töø; khoâng ai difference between settling the body down in coù theå trong moät ñeâm maø laøm ñöôïc chuyeän naøy. sitting meditation and the muddy water settling Vieäc naøy khoâng chæ ñuùng ñoái vôùi

ñònh löïc maø noù down in the bucket. The crucial difference is our coøn ñuùng vôùi baát cöù loaïi tu taäp naøo trong Phaät conscious mind, which functions autonomously. It giaùo. Chuùng ta cöù laøm ñi laøm laïi chæ moät vieäc, chæ moves by itself, stirring up the water and mud. So tu taäp vieäc cô baûn nhaát aáy cho ñeán khi chuùng ta coù how to keep the mind transparent? By ñaày ñuû ñònh löïc. Moät yù nghóa khaùc cuûa "Tam ma concentration. When we sit, if we let that ñòa" laø "bình ñaúng". Neáu taâm chuùng ta bình ñaúng autonomous mind go on, it goes on and on and on. vaø côûi môû, chuùng ta coù theå tieáp nhaän moïi thöù xaûy it never stops. This conscious mind is comfortable ra trong tình huoáng nhö nhau. Chuùng ta khoâng baùm that way because there is constant change, víu vaøo vaät naøy hôn vaät kia. Neáu taâm chuùng ta constant distraction. Zen practitioners should go khoâng bình ñaúng vaø côûi môû, thì nhöõng vaät maø back to whatever way that can help us work with chuùng ta ñang caûm nhaän ñeàu bò bieán daïng. Tam this autonomous mind so that it can stay ma ñòa cuõng coù nghóa laø caûm nhaän söï vaät beân concentrated in a single thing. There are various ngoaøi moät caùch chính xaùc. Laøm theá naøo môùi caûm schemes, such as counting the breath, to reduce nhaän ñöôïc söï vaät beân ngoaøi moät caùch chính xaùc? the numerous thoughts that bubble up. Counting Baèng caùch töï mình phaûi queân ñi chính mình hay töï the breath is one of the beginning practices for mình laøm mình troáng roãng, töï mình phaûi queân ñi Zen students as a way of strengthening their nhöõng tö töôûng vaø khaùi nieäm veà söï vaät beân ngoaøi concentration. The practice is to count our breath maø mình caûm nhaän. Noùi caùch khaùc, chuùng ta phaûi from one to ten, or from one to twenty. We can coù moái quan heä ñuùng ñoái vôùi söï vaät beân ngoaøi. count our inhalation separately and our exhalation Chuùng ta thöôøng noùi veà moïi söï moïi vaät nhö thaät. separately, or we can count both as one. The Coù phaûi chuùng ta thaät söï nhìn moïi söï moïi vaät nhö activities of our mind are reduced to ten, or maybe chuùng laø hay khoâng? Neáu ñöôïc nhö vaäy laø toát. twenty. It is a very effective way to calm Nhöng khoâng may laø noù thöôøng khoâng nhö vaäy. ourselves down. When we do this, we raise our Ngay caû khi nhìn cuøng moät söï vieäc, maø nhieàu power of concentration. Raising samadhi power is ngöôøi trong chuùng ta ñeàu nhìn moãi ngöôøi moãi always gradual; no one can do it overnight. This is khaùc. Vaäy thì phaûi laøm theá naøo môùi coù theå caûm not only true for samadhi, but for any kind of nhaän chính xaùc söï vaät beân ngoaøi ñaây? Chæ baèng practice in Buddhism. We do the same thing over caùch phaûi laøm mình troáng roãng ñi; phaûi khoâng baùm and over again, just practice the most basic thing víu vaøo khaùi nieäm cuûa söï vaät maø chuùng ta caûm until we have adequate concentration power. nhaän, ñoù laø taát caû maø chuùng ta, nhöõng haønh giaû tu Another implication of samadhi is evenness. If our Thieàn caàn phaûi laøm—A state of mind in which the mind is even, if our mind is open, then we can mind is free from distraction (loaïn ñoäng), is accept everything that happens in the same way. absorbed in intense, purposeless concentration, We are not attached to one thing over another. If thereby entering a state of inner serenity. One our mind is not even or open, then what we common meaning of samadhi is

concentration. perceive will appear deformed to us. Samadhi also Zen practitioners should always remember that in means to properly perceive externals. How can order to forget ourselves, we shoul concentrate on we properly perceive externals? By emptying one single thing. Our mind is like water in a ourselves, by forgetting ourselves, by forgetting bucket. When we move the bucket around, the our thoughts and concepts about those things we

perceive as externals. In other words, have the Tam Ma Ñòa Töôùng: Daáu veát cuûa söï tham thieàn proper relationship with externals. We often talk nhaäp tam ma ñòa—Mark of meditative absorption. about everything as it is. Are we really perceving Tam Ma Ñòa Vöông Kinh: Samadhi-raja-sutra everything as it is? If so, fine. But unfortunately, it (skt)—Sutra on King of Concentration—Sutra on is often not so. Even seeing the same thing, many King of Contemplation on reality. of us perceive it differently. How can we perceive Tam Ma Heâ Ña: Samahita (skt)—Tam Ma Hyù properly? By making ourselves empty; but not Ña—See Ñaúng Daãn. being attached to our concepts of the things we Tam Ma Hyù Ña: Tam Ma Heâ Ña—See Ñaúng perceive, that's all we, Zen practitioners need to Daãn. do. Tam Ma Nhaõ: Samanya (skt)—Generality— Tam Ma Ñòa Boà Ñeà: Samadhi-bodhi (skt)—Traïng Whole or Universality—See Toång Töôùng. thaùi giaùc ngoä trong ñoù taâm haønh giaû thoaùt khoûi moïi Tam Maïn: Three forms of conceit—Theo kinh loaïn ñoäng, thoaùt moïi caáu chöôùng, taäp trung vaøo Phuùng Tuïng trong Tröôøng Boä Kinh, coù ba loaïi “khoâng ñònh,” vì theá maø noäi taâm ñi vaøo moät traïng kieâu maïn: thaéng maïn (toâi toát hôn), ñaúng maïn (toâi thaùi yeân tónh hoaøn toaøn—A state of enlightenment baèng), vaø ty lieät maïn (toâi teä hôn)—According to in which the mind is free from distraction, free the Sangiti Sutta in the Long Discourses, there are from unclean hindrances, absorbed in intense, three forms of conceit: I am better than, I am purposeless concentration, thereby entering a state equal to, and I am worse than. of inner serenity. Tam Maïn Ña Baït Ñaø La: Samantabhadra or Tam Ma Ñòa Boà Ñeà Taâm: Samadhi-bodhi (skt)— Visvabhadra (skt)—See Phoå Hieàn Boà Taùt. Samadhi-bodhi mind—Traïng thaùi giaùc ngoä trong Tam Maät: Trini-guhyani (skt)—Thaân Khaåu YÙ ñoù taâm haønh giaû thoaùt khoûi moïi loaïn ñoäng, thoaùt Maät—Three mystic things: body, mouth and mind. moïi caáu chöôùng, taäp trung vaøo “khoâng ñònh,” vì Tam Maëc Ñöôøng: Ba nôi caàn giöõ söï yeân laëng: nhaø theá maø noäi taâm ñi vaøo moät traïng thaùi yeân tónh taém, nhaø xí, vaø Taêng ñöôøng—Three places that hoaøn toaøn—A state of enlightenment in which the need silence: bath-house, toilet, and the Monk mind is free from distraction, free from unclean hall. hindrances, absorbed in intense, purposeless Tam Maät Gia Trì: Trini-guhyani-adhisthana concentration, thereby entering a state of inner (skt)—Thaân Khaåu YÙ—Thaân khaåu yù cuûa moïi sinh serenity. vaät laø nhöõng phaàn cuûa Chaân nhö, nhöng phieàn naõo Tam Ma Ñòa Khoâng: Asakrt samadhi (skt)— che laáp baûn taùnh chaân nhö: thaân maät, khaåu maät, vaø Emptiness absorption—Khoâng Tam Muoäi—Khoâng yù maät—The three mystic things (body, mouth and ñònh—Pheùp Tam Muoäi Khoâng hay quaùn töôûng leõ mind) of the Tathagata. All

creatures in body, khoâng, moät trong ba pheùp Tam Muoäi (thaáy nguõ voice and mind are only individualized parts of the uaån khoâng coù ta, khoâng coù caùi cuûa ta)—The Tathagata, but illusion hides their Tathagata samadhi which regards the ego and things as nature from them. Buddhist cultivators seek to unreal, one of the three samadhis—See Tam Tam realize their Tathagata nature by physical signs Muoäi. and postures, by voicing of dharani and by Tam Ma Ñòa Löïc: Löïc an truï oån ñònh trong thieàn meditation: all things being this mystic body, all ñònh—Power of stable abiding meditation. sound this mystic voice, and all thought this mystic Tam Ma Ñòa Moân: Phaùp moân thieàn ñònh— mind. Approach of meditative absorption—The door of Tam Maät Quaùn: Phaùp tu cuûa Maät giaùo duøng ñeå dhyana—See Phaùp Moân Thieàn Ñònh. dieät töø toäi caáu cuûa ba nghieäp nôi Thaân Khaåu YÙ — Tam Ma Ñòa Nieäm Tuïng: Söï ñeå taâm tham The method of practice of the Tantric Buddhism thieàn nhaäp ñònh—Meditative repetition. that helps to eliminate the sins of three kinds of Tam Ma Ñòa Phaùp: Teân goïi chung cho caùc phaùp karma of body, mouth and mind. cuûa Phaät giaùo Maät toâng—A general name for Tam Maät Töông ÖÙng: Three mystical dharmas in the Tantric Buddhism. associations—Ba söï lieân keát huyeàn nhieäm.

Tam Mieäu: Turn together or in one direction— Tam Minh Kinh: Tevijja-sutta (p)—Sutra on the Right and balanced—See Chaùnh Bieán Tri. three awarenesses (three insights or three kinds of Tam Mieäu Tam Boà Ñeà: Samyak-sambodhi— clarity). Correct universal intelligence—Perfect Tam Minh Trí: Ba söï hieåu roõ: voâ thöôøng, khoå, vaø knowledge or wisdom—Tam Mieäu—See Chaùnh voâ ngaõ—The three clear conceptions of all beings Bieán Tri. that all is impermanent, sorrowful, devoid of a Tam Mieäu Tam Phaät Ñaø: Samyaksambuddha self. (skt)—One who has perfect universal knowledge Tam Moân: Three doors—1) Coång tam quan cuûa or understanding—See Chaùnh Bieán Tri. chuøa: Three-entrance gate of a temple; 2) Ba nôi Tam Minh: Tevijja (p)—Tisrovidya (skt)— maø ngöôøi ta coù theå tu: thaân, khaåu vaø yù —Three Sanmyo (jap)—Ba Pheùp Minh—Three places where one can cultivate: body, mouth and awarenesses—Three insights—Three kinds of mind. clarity—Three supernatural powers. Tam Moân Tam Ñaïi Thò Giaû: Ba vò ñaïi thò giaû (A) Ba loaïi saùng suoát coù theå ñaït ñöôïc baèng trì giôùi trong Thieàn laâm—Three kinds of great attendant (theo Thanh Tònh Ñaïo cuûa Ngaøi in a Zen monastery—See Thieâu Höông Thò Giaû, Bhadantacariya Buddhaghosa): Thöù nhaát laø Thö Traïng Thò Giaû, and Thænh Khaùch Thò Giaû. tuùc maïng minh hay bieát ñöôïc caùc ñôøi tröôùc. Tam Moân Tònh Ñoä: Ba phaùp tu cuûa Tònh Ñoä toâng: Thöù nhì laø thieân nhaõn minh hay bieát söï cheát Quaùn töôûng, ÖÙc Nieäm, vaø Chuùng Haïnh —Three vaø taùi sanh cuûa caùc loaøi höõu tình. Thöù ba laø Methods in the Pure Land Cultivation: Laäu taän minh hay ñoaïn töø taát caû caùc laäu hoaëc Visualization, Recollection, and Sundry Practices. (nhöõng duïc voïng vaø quyeán ruû)—Three kinds Tam Muoäi: Chaùnh ñònh—Samaya—Samadhi—Töø of knowledge which can be obtained by naày coù nhieàu nghóa khaùc nhau. Theo Phaät giaùo, observing precepts (according to The Path of Tam Muoäi coù nghóa laø taâm ñònh tónh, khoâng bò Purification by

Bhadantacariya quaáy roái. Söï noái keát giöõa ngöôøi quaùn töôûng vaø ñoái Buddhaghosa): First, insight into the mortal töôïng thieàn. Ñaây laø traïng thaùi phi nhò nguyeân, maø conditions of self and others in previous life. ñaëc tröng cuûa noù laø moïi söï phaân bieät giöõa chuû theå Knowledge of former lives of oneself and vaø ñoái töôïng, beân trong vaø beân ngoaøi, tinh thaàn others. Second, ability to know future destiny cuûa haønh giaû hay chuû theå vaø ñoái töôïng thieàn ñònh of oneself and others. Supernatural insight ñeàu bieán maát. Trong tam muoäi, chuû theå vaø ñoái into future mortal conditions (deaths and töôïng hay khaùch theå chæ laø moät. Trong nhaø Thieàn, rebirths). Third, Nirvana insight. Ability to Tam Muoäi chaúng nhöõng aùm chæ söï quaân bình, tónh know all about the miseries of the present life laëng hay nhaát taâm baát loaïn, maø noù coøn aùm chæ and to remove their root-cause. Insight into traïng thaùi taäp trung maõnh lieät nhöng khoâng heà present mortal sufferings so as to overcome gaéng söùc, maø laø söï thaám nhaäp troïn veïn cuûa taâm all passions or temptations. trong chính noù hay laø söï tröïc quan cao roäng (nhaäp (B) Theo Maät giaùo, coù ba loaïi saùng suoát veà baû n chaùnh ñònh). Tam Muoäi vaø Boà Ñeà ñoàng nhaát vôùi chaát cuûa chö phaùp: saùng suoát qua nghe ñöôïc nhau theo caùi nhìn cuûa taâm Boà Ñeà Giaùc Ngoä, tuy nhöõng aâm thanh thieâng lieâng, saùng suoát vì nhieân nhìn theo giai ñoaïn ñang phaùt trieån thì tam haønh söû ñuùng theo nhöõng aâm thanh ñoù, vaø muoäi vaø ngoä khaùc nhau. Noùi khaùc ñi, veà maët giaùc saùng suoát vì bieát ñöôïc taùnh khoâng phaùt sinh ngoä hoaøn haûo, tam muoäi vaø ñaïi giaùc laø ñoàng nhaát, cuûa chö phaùp—According to the Tantric töùc laø coù cuøng moät baûn chaát. Nhöng veà caùc giai Buddhism, there are three insights into the ñoaïn daãn ñeán ñaïi giaùc, thì coù moät saéc thaùi khaùc nature of all dharmas: insight into reality nhau giöõa hai quaù trình aáy. Theå nghieäm tam muoäi through hearing the sacred sounds, insight into laø taïm thôøi vaø chæ xaûy ra trong cuoäc ñôøi cuûa baát cöù reality by being in accord with the sacred ai vaøo moät soá hoaøn caûnh nhaát ñònh naøo ñoù; do ñoù, sounds, insight into the non-arising of all noù khoâng hoaøn toaøn töông ñöông vôùi ñaïi giaùc — dharmas. This term has a variety of meanings. In Buddhism, it means the mind fixed and undisturbed or to

assemble together or putting together or töôïng tröng cho moãi vò. Tam Ma Da trong Phaïn composing the mind, intent contemplation, perfect ngöõ coù nghóa laø “baûn theä,” nhöng ñöôïc trình baøy absorption, union of the meditator with the object baèng vaät tieâu bieåu cho moãi vò caàm tay—One of of meditation. It is a non-dualistic state of mind in the four kinds of mandala, according to the which there is no distinction between subject and Shingon Sect. This is a kind of magic circles in object, inner and outer, in which, in other words, which the saints are represented by the symbols of there is no 'mind' of meditator or subject that is their power. The Symbol Circle is the circle of the directed toward an object of meditation or same assembly represented by symbols or an concentrated on a 'point' so called one-pointedness article possessed by each. Samaya in Sanskrit of mind. In samadhi, subject and object are just means the “original vows,” but here it is one. In Zen it implies not merely equilibrium,

represented by an article borne by each—See tranquility, and one-pointedness, but a state of Four kinds of Mandala. intense yet effortless concentration, of complete Tam Muoäi Da Thôøi: Samaya (skt)—Nhaát thôøi hay absorption of the mind in itself, of heightened and thôøi gian khoâng coá ñònh, moät trong hai thôøi — expanded awareness. Samadhi and Bodhi are Irregular or unfixed hours or times, one of the two identical from the view of the enlightened Bodhi- times or periods. mind. Seen from the developing stages leading to Tam Muoäi Da Trí: See Tam Muoäi Trí. enlightenment-awakening; however, samadhi and Tam Muoäi Ñaø La Ni: Vì ôû khaép choã hieän taïi taát enlightenment are different. In other words, from caû Phaät nghe chaùnh phaùp taâm chaúng loaïn —Mental the standpoint of complete enlightenment, command of concentration, as their mind are not samadhi and enlightenment are identical, i.e., the distracted as they hear the teachings of all same in nature. From the point of view of the Buddhas of the present. stages that lead to enlightenment, however, Tam Muoäi Ñöôøng: See Phaùp Hoa Tam Muoäi samadhi and enlightenment are different; that is, a Vieän. transitory experience of the state of samadhi, Tam Muoäi Giôùi: Tam Muoäi Giôùi laø moät danh töø which can occur under certain circumstances in phoå thoâng trong Maät Giaùo. Tam Muoäi Giôùi cuõng the life of any person, is not yet the same thing as coù nghóa laø giôùi phaûi nghieâm giöõ tröôùc khi ñöôïc enlightenment. thoï giôùi ñaøn Cuï Tuùc trong Maät Giaùo—Samaya Tam Muoäi Da: Trisamaya (skt)—Samaya (skt)— world, a general name for esoteric sect. Samaya Dam-sig (tib)—Coming together—Meeting— commandments also mean the rules to be strictly Convention—Riddance of unclean hindrances— observed before full ordination in the esoteric Tröø caáu chöôùng. sect. Tam Muoäi Da Giôùi: Giôùi Tam Muoäi phaûi ñöôïc Tam Muoäi Hình: Tam muoäi thaân, bieåu töôïng ñaëc nghieâm trì tröôùc khi thoï giôùi ñaøn trong Maät Giaùo— saéc cuûa Phaät vaø Boà Taùt, duøng dieãn taû noäi taùnh— Samaya commandments to be strictly observed The distinguishing symbol of a Buddha or a before full ordination in the esoteric sect. Bodhisattva which expresses his inner nature (the Tam Muoäi Da Hình: stupa as one of the symbol of Vairocana, the lotus 1) Hình vaø saéc nhö moät bieåu töôïng: Shape or for Kuan Shi Yin)—The embodiment of object that serves as a symbol or emblem. Samaya—Baùo thaân—Sambhogakaya. 2) Moät bieåu töôïng ñaëc bieät cuûa Phaät vaø Boà Taùt: Tam Muoäi Hoûa: Tummo (tib)—Fire of samadhi— The distinguishing symbol of a Buddha or Subtle heat—Ñaây laø phaùp tu taäp cao cuûa Kim Bodhisattva (The Lotus of Kuan Shi Yin). Cang Thöøa, tam muoâïi naày laø keát quaû cuûa söï phoái Tam Muoäi Da Maïn Ñaø La: Samaya-mandala hôïp caû tu phöôùc laãn taùnh khoâng. Chæ coù löûa naày (skt)—Tam Ma Da Maïn Ñaø La—Moät trong boán môùi ñoát ñöôïc thaân cuûa ñöùc Phaät khi ngaøi nhaäp Nieát loaïi Maïn Ñaø La cuûa toâng Chaân Ngoân. Ñaây laø loaïi Baøn. Theo kinh Tröôøng A Haøm, ñaây laø Tam Ma voøng aûo thuaät trong ñoù Thaùnh chuùng duøng ñeå laøm Ñòa maø Ñöùc Phaät ñaõ vaøo, trong ñoù Ngaøi phoùng hoûa bieåu töôïng cho söùc maïnh. Voøng troøn cuûa cuøng hoäi ñeå löôùt qua ñoäc long. Ñaây cuõng laø loaïi löûa maø Ñöùc chuùng naày ñöôïc bieåu thò baèng nhöõng duïng cuï Phaät ñaõ duøng ñeå hoûa thieâu thaân töù ñaïi

cuûa Ngaøi (vì

khoâng coù löûa naøo coù theå ñoát chaùy ñöôïc thaân (Nagarjuna is said to have entered it). Ngaøi)—This is an advanced vajrayan practice for Tam Muoäi Phaùp Giôùi: Ba phöông phaùp thieàn combining bliss and emptiness which produces quaùn veà söï lieân heä giöõa lyù vaø söï trong Kinh Hoa heat as a by product. Only this fire can consume Nghieâm: Lyù phaùp giôùi, Lyù Söï phaùp giôùi, vaø Söï söï the body of the Buddha when he entered nirvana. voâ ngaïi phaùp giôùi—Three meditations, on the According to the Long Agama, this is the samadhi relationship of the noumenal and phenomenal in entered into by the Buddha, in which he emitted the Flower Ornament Scripture (Kinh Hoa flames to overcome a poisonous dragon. This is Nghieâm): the universe as law or mind that things also the fire that consumed the body of the or phenomena are of the same Buddha-nature, or Buddha when he entered nirvana. the Absolute; the Buddha-nature and the thing, or Tam Muoäi Laïc: Samadhisukha (skt)—Haïnh phuùc the Absolute and phenomena are not mutually khôûi sinh töø traïng thaùi taäp trung cuûa taâm. Nhöõng vò exclusive; and phenomena are not mutually chöa coù theå leân ñeán haøng Boà Taùt thì quaù meâ ñaém exclusive, but in a common harmony as parts of vaøo haïnh phuùc cuûa Tam Muoäi vaø queân maát theá the whole. giôùi beân ngoaøi maø taïi ñaáy coù raát nhieàu chuùng sanh Tam Muoäi Phaät: The Buddha of concentration. chöa giaùc ngoä ñang mong chôø söï giaûi thoaùt. Loaïi Tam Muoäi Thaân: Samadhi body—Phuùc ñöùc ngöôøi theo Phaät giaùo töï maõn naày thöôøng bò Ñöùc thaân—Thaân thöôøng truï tam muoäi hay thaân cuûa Phaät leân aùn nghieâm khaéc—The bliss arising from a phuùc ñöùc cao nhaát—Samadhi body, or body of concentrated state of mind. Those who have not blessed virtue. yet been able to rise to the rank of Tam Muoäi Trí: Samaya-wisdom—Buddhas' or Bodhisattvahood are too deeply drunk with the bodhisattvas' wisdom. beatitude of a samadhi, forgetful of the outside Tam Muoäi Töông Öng: The symbols or offerings world where so many unenlightened ones are should tally with the object worshipped. waiting for emancipation. This class of self-Tam Muoäi Töûu: Samadhimada (skt)—Röôïu tam complacent Buddhists is severely indicted by the muoäi—Liquor of samadhi. Buddha. Tam Muoäi Vöông: See Vöông Tam Muoäi. Tam Muoäi Laïc Chaùnh Thoï YÙ Sanh Thaân: Tam Muoäi Vöông An Laäp Tam Muoäi: Samadhi- Samadhi-sukha-samapatti-manomayakaya (skt)—raja-supratisthita-samadhi (skt)—King of Firm- Moät trong ba loaïi thaân do yù sanh—One of the standing concentration. three will-bodies. Tam Muoäi Vöông Kinh: Samadhi-raja-sutra Tam Muoäi Ma: The mara of wishing to achieve (skt)—Nguyeät Ñaêng Tam Muoäi kinh—Sutra on Samadhi—Moät trong thaäp ma aån nuùp trong taâm the king of concentration. laøm chöôùng ngaïi tieán boä trong thieàn ñònh, laøm caûn Tam Muoäi Vöông Tam Muoäi: See Vöông Tam trôû chaân lyù vaø phaù naùt trí tueä. Vôùi ma tam muoäi, Muoäi. haønh giaû seõ sa vaøo söï say ñaém kinh nghieäm laâu Tam Nan: See Tam AÙc Ñaïo. daøi—Samadhi mara, one of the ten maras who Tam Naêng Bieán: Trividha-parinama (skt)—Three lurks in the heart and hinders progress in powers of change—Duy Thöùc Luaän chia taùm thöùc meditation, obstructs the

truth and destroys ra laøm ba loaïi naêng bieán: Sô Naêng Bieán, Ñeä Nhò wisdom. With the demon of concentration, Naêng Bieán, vaø Ñeä Tam Naêng Bieán—The "Only-practitioners will fall into a long indulgence in the Consciousness" Sastra divided the eight experience—See Thaäp Ma. consciousnesses into three powers of change: the Tam Muoäi Maïn Ñaø La: Samaya-mandala—Moät first power of change (see A Laïi Da Thöùc), the trong boán voøng aûo thuaät trong ñoù Thaùnh chuùng second power of change (see Maït Na Thöùc), and duøng ñeå laøm bieåu töôïng cho söùc maïnh—One of the third power of change (see Luïc Thöùc). the four kinds of magic circles in which the saints Tam Ngaïi: Ba moái lo ngaïi veà töï ngaõ, veà toân sö vaø are represented by the symbols of their power. veà chö phaùp—The three doubts of self, of teacher, Tam Muoäi Nguyeät Luaân Töôùng: The candra- and of the dharma-truth. mandala—The moon-wheel or disc samadhi Tam Nghi:

(A) Ba moái nghi: nghi mình, nghi thaày, vaø nghi different from Buddhas when reborn into the Pure phaùp—Three doubts: doubts of self, doubts of Land. teachers, and doubts of Dharma. Tam Nghieäp Töù Oai Nghi: See Tam Nghieäp and (B) Ba moái nghi ñöôïc noùi ñeán trong kinh Phuùng Töù Oai Nghi. Tuïng trong Tröôøng Boä Kinh: Thöù nhaát laø ñoái Tam Nguyeân: Ba ngaøy leã lôùn trong truyeàn thoáng vôùi vaán ñeà thuoäc veà quaù khöù nghi ngôø, do döï, Phaät giaùo: thöôïng nguyeân (ngaøy raèm thaùng gieâng), khoâng quyeát ñònh, khoâng haøi loøng. Thöù nhì laø trung nguyeân (ngaøy raèm thaùng baûy), vaø haï nguyeân ñoái vôùi vaán ñeà thuoäc veà töông lai nghi ngôø, do (ngaøy raèm thaùng möôøi)—The three big days of the döï, khoâng quyeát ñònh, khoâng haøi loøng. Thöù ba year in Buddhism tradition: the fifteen of the first laø ñoái vôùi vaán ñeà thuoäc veà hieän taïi nghi ngôø, moon, the fifteen of the seventh moon, and the do döï, khoâng quyeát ñònh, khoâng haøi loøng—fifteen of the tenth moon. Three obscurations mentioned in the Sangiti Tam Ngöõ: Ba thöù Phaät ngöõ—Buddha's three kinds Sutta in the Long Discourses: First, one of speech—See Phaät Tam Ngöõ. hesitates, vacillates, is undecided, is unsettled Tam Nhaõn: Three eyes—Theo kinh Phuùng Tuïng about the past. Second, one hesitates, trong Tröôøng Boä Kinh, coù ba loaïi nhaõn: nhuïc nhaõn, vacillates, is undecided, is unsettled about the thieân nhaõn, vaø tueä nhaõn. Ñaây laø giaùo phaùp caên baûn future. Third, one hesitates, vacillates, is trong Maät giaùo cuûa tröôøng phaùi Sakyapa cuûa Phaät undecided, is unsettled about the present. giaùo Taây taïng. Tam nhaõn goàm: 1) caên baûn nhò ñeá, Tam Nghòch: Three heinous crimes—Ba troïng tuïc ñeá vaø chaân ñeá—See Nhò Ñeá. 2) con ñöôøng tu toäi. taäp, goàm nhöõng phöông thöùc tu taäp lieân heä tôùi töø Tam Nghieäp: Trividha-dvara (skt)—Trini-karmani bi, trí tueä, taäp trung vaøo thieàn ñònh khoâng taùnh. 3) (skt)—The three conditions, inheritances, or three Keát quaû hay söï thaønh töïu tònh nhaõn, ñoù laø con kinds of karma: ñöôøng maø chö Phaät nhaän thöùc veà chaân töôùng cuûa (A) Ba loaïi nghieäp: thaân nghieäp, khaåu nghieäp, vaø vaïn höõu. Ngöôøi ta noùi con ñöôøng naøy cô baûn yù nghieäp—Three kinds of behavior: behavior khoâng coù bieän bieät, vì taát caû nhöõng bieän bieät ñeàu of body (action, deed or doing), behavior of do taâm taïo taùc. Tuy nhieân, neáu coù söï phaân chia speech (speech, word or

speaking), and cuõng chæ coát ñeå cho phaøm phu naém baét ñöôïc khaùi behavior of mind (thought or thinking). nieäm deã daøng hôn trong vieäc tu taäp Phaät phaùp —(B) Ba nghieäp khaùc: hieän phöôùc nghieäp, hieän phi According to the Sangiti Sutta in the Long phöôùc nghieäp, vaø hieän baát ñoäng nghieäp—The Discourses, there are three kinds of eyes: the three activities: present life happy karma, fleshly eye (mamsa-cakkhu-p), the divine eye present life unhappy karma, and karma of an (dibba-cakkhu-p), and the eye of wisdom (panna- imperturbable nature. cakkhu-p). This is a doctrine that is fundamental to (C) Ba nghieäp khaùc nöõa: höõu laäu nghieäp, voâ laâu the tantric system of the Sakyapa order of Tibetan nghieäp, vaø phi laäu phi voâ laäu nghieäp —The Buddhism. Three components are: 1) basis three more activities: karma of ordinary (adhara—skt), the two truths: conventional truths rebirth, karma of Hinayan Nirvana, and karma and ultimate truths. 2) path of cultivation (marga— of Mahayana Nirvana. skt), which consists of the cultivation of methods, Tam Nghieäp Baùo: See Tam Nghieäp. which involves training in compassion and Tam Nghieäp Cuùng Döôøng: Ba loaïi cuùng döôøng: wisdom, which focuses on meditation on thaân nghieäp cuùng döôøng, khaåu nghieäp cuùng döôøng, emptiness. 3) result (phala—skt), the attainment of vaø vaø yù nghieäp cuùng döôøng—The three kinds of the pure vision, which is the way in which offerings or praises: the offering or praise of the Buddhas perceive reality of all things. They are body, the offering or praise of the lips, and the said to be fundamentally undifferentiable, as all offering or praise of the mind. discriminations are merely creations of mind. Tam Nghieäp Haèng Thanh Tònh, Ñoàng Phaät However, they are only divided for the purpose of Vaõng Taây Phöông: By keeping the karma of making it easier for Buddhist practice body, speech and mind pure, we will be no conceptually graspable for ordinary beings.

Tam Nhaõn Nhaân: Trilochana (skt)—Teân goïi khaùc Tam Nhieãm: Three kasaya—Ba nhieãm tröôïc: duïc cuûa thaàn Siva—Three-eye person, another name nhieãm, nghieäp nhieãm, vaø taùi sanh nhieãm—Three for Siva. infections: the infection of the passions, karma Tam Nhaân: See Tam Nhôn. infection, and the infection of reincarnation. Tam Nhaân Quaùn Thaäp Nhò Nhaân Duyeân: Ba loaïi Tam Nhieät: Three heats—Ba noãi khoå ñau: Thöù ngöôøi quaùn veà thaäp nhò nhaân duyeân: Baäc haï trí thì nhaát, khoå ñau vì ngoaïi nhieät laøm noùng chaùy da. chöùng Thanh vaên Boà Ñeà; baäc trung trí thì chöùng Thöù nhì, khoå ñau vì tai öông laøm tieâu tan trang söùc ñöôïc duyeân giaùc Boà ñeà; vaø baäc thöôïng trí thì aùo quaàn. Thöù ba, khoå ñau vì bò garuda (loaøi chim chöùng Boà Taùt Boà ñeà—Three kinds of people who hay aên thòt roàng) aên thòt: Khoå ñau vì bò nguõ duïc contemplate the twelve conditions of cause-and- gieát cheát hueä maïng—Three kinds of burning: First, effect: Those with low level of knowledge the pain of hot wind and sand being blown against (inferior insight) will attain Sravaka-bodhi (the the skin. Second, the pain of disasters (violent enlightenment of sravakas); those with middle winds) which take away jeweled clothes and level of knowledge (people with average insight) ornaments. Third, the pain of being eaten by a will attain the enlightenment of Pratyeka-buddhas; garuda, a dragon-eating bird (the pain of wisdom- and those with superior insight will

attain the life being killed by the five desires). enlightenment of Bodhisattvas. Tam Nhôn: Ba loaïi nhaân: sanh nhaân, taäp nhaân, vaø Tam Nhaãn: Three forms of ksanti (Patience— y nhaân—Three causes: producing cause, as good Endurance—Tolerance)—Ba loaïi nhaãn bao goàm or evil deeds cause good or evil karma; habit aâm höôûng nhaãn hay kham nhaãn chòu ñöïng nhöõng cause or lust breeding lust; and dependent or aâm thanh mình nghe; nhu thuaän nhaãn hay kham hypostatic cause (Luïc caên Six organs and their luïc nhaãn khi laéng nghe chaân lyù; vaø voâ sanh phaùp nhaãn traàn or six objects causing the cognitions luïc thöùc hay kham nhaãn khi ñaït thaønh chaân lyù tuyeät ñoái. or six consciousnesses). Laïi coù ba loaïi nhaãn nhuïc khaùc: thaân nhaãn hay Tam Nhôn Phaät Taùnh: The first three nhaãn nhuïc nôi thaân, khaåu nhaån hay nhaãn nhuïc nôi characteristics of Buddha's nature—See Nguõ Phaät khaåu, vaø yù nhaãn hay nhaãn nhuïc nôi yù —Three Taùnh (A). kinds of tolerance which include endure the sound Tam Nhôn Tam Quaû: Ba loaïi nhaân ñöa ñeán qua we hear or patience in hearing the sound trong töông lai: Dò thuïc nhôn dò thuïc quaû, moïi (understanding the truth we hear); patience in nhaân trong kieáp hieän taïi ñeàu taïo thaønh quaû trong obeying the truth; and patience in attaining kieáp tôùi. Phuùc nhôn phuùc baùo, phuùc nhôn taïo phuùc absolute reality. There are three other kinds of quaû ôû ñôøi naày vaø ñôøi sau. Trí nhôn trí quaû, trí nhôn patience: patience or forbearance of the body, taïo trí quaû sau naày—The three causes produce patience or forbearance of the mouth, and their three effects: Differently ripening causes patience or forbearance of the mind. produce differently ripening effects (every Tam Nhaát Nhò Thöøa: Coù ba haøng nhò thöøa tröôùc developed cause produces its developed effect, khi Phaät thuyeát Kinh Phaùp Hoa laø Thanh Vaên, especially the effect of the present causes in the Duyeân Giaùc vaø Boà Taùt, khi tôùi hoäi Phaùp Hoa thì next transmigration). Blessed deeds produce taát caû ñeàu ñaõ ñöôïc thaønh thuïc ñeå ñi vaøo Nhöùt blessed rewards, now and hereafter. Wisdom now Thöøa—The "Two Vehicles" of "Three" and produces wisdom-fruit hereafter. "One," the three being the pre-Lotus ideas of Tam Nhöùt Nhò Thöøa: See Tam Nhaát Nhò Thöøa. Sravaka, Pratyeka and Bodhisattva, the one being Tam Nieäm Löïc: See Tam Löïc. the doctrine of the Lotus Sutra which combined all Tam Nieäm Nguyeän Löïc: See Tam Löïc. three in one. Tam Nieäm Truï: Trini-smrty-upasthanani (skt)— Tam Nhaät Phaàn: Ba phaàn trong moät ngaøy: Sô Three kinds of abiding mindfulness—Phaät luoân Nhaät Phaàn, Trung Nhaät Phaàn, vaø Haäu Nhaät luoân truï trong chaùnh taâm vaø trí hueä. Phaät khoâng Phaàn—The three divisions of the day: the start or vui söôùng cuõng khoâng khoå saàu, duø raèng chuùng sanh beginning of the day, the middle of the day, and coù tin, khoâng tin, hôi tin hay hôi khoâng tin, Phaät the end of the day. vaãn luoân giöõ mình vöôït treân nhöõng vui söôùng khoå

saàu—The Buddha always rests in his proper mind vaø yù aùc haïnh—Three kinds of wrong conduct: and wisdom. He neither rejoices, nor grieves kaya-duccaritam or wrong conduct in body, whether all creatures believe, do not believe, part vaci-duccaritam or wrong conduct in speech, believe and part do not believe. The

Buddha mano-duccaritam or wrong conduct in always keep himself above the disturbances of joy thought. and sorrow. (E) Tam Thieän Haïnh: Thaân thieän haïnh, khaåu thieän Tam Nieäm Truï Vaên: Kinh vaên noùi veà ba neàn taûng haïnh, vaø yù thieän haïnh—Three kinds of right cuûa söï tænh thöùc—Text of the three bases of conduct: kaya-succaritam or right conduct in mindfulness. body, vaci-succaritam or right conduct in Tam Nieäm Truï Xöù: Trini-smrty-upasthanani speech, and mano-succaritam or right conduct (skt)—See Tam Nieäm Truï. in thought. Tam Nieäm Xöù: See Tam Nieäm Truï. (F) Tam Baát Thieän Taàm: Duïc taàm, saân taàm, vaø Tam Nieát Baøn Moân: Ba cöûa vaøo nieát baøn: khoâng, haïi taàm—Three kinds of unwholesome voâ saéc vaø voâ taùc—Three gates to (the city of) thought: kama-vitakko or unwholesome nirvana: the void (emptiness), formless and thought of sensuality, vyapada-vitakko or inactivity. unwholesome thought of enmity, and vihimsa- Tam Phaïm: Ba taàng trôøi cuûa coõi trôøi sô thieàn saéc vitakko or unwholesome thought of cruelty. giôùi: Phaïm Chuùng, Phaïm Phuï vaø Ñaïi Phaïm — (G) Tam Thieän Taàm: Ly duïc taàm, voâ saân taàm, vaø Three heavens of the first dhyana of form: voâ haïi taàm—Three kinds of wholesome Brahmaparisadya or Parsadya, the thought: nekkkama-vitakko or wholesome Brahmapurohitas or the etinue of Brahma, and thought of renunciation, wholesome thought Mahabrahma (Brahma Sahampati or Great of non-enmity, and wholesome thought of Brahma). non-cruelty. Tam Phaùp: (H) Tam Baát Thieän Tö Duy: Duïc baát thieän tö duy, (A) Ba phaùp: Phaät phaùp, haønh phaùp, vaø chöùng saân baát thieän tö duy, vaø haïi baát thieän tö duy— phaùp—Three dharma: the Buddha's teaching, Three kinds of unwholesome motivation: the practice of Buddha dharma, and the unwholesome motivation through sensuality, realization of experiential proof of the unwholesome motivation through enmity, and dharma in bodhi or nirvana. unwholesome motivation through cruelty. (B) Tam Baát Thieän Caên. Theo Kinh Phuùng Tuïng (I) Tam Baát Thieän Töôûng: Duïc baát thieän töôûng, trong Tröôøng Boä Kinh, coù moät chuoãi ba phaùp: saân baát thieän töôûng, vaø haïi baát thieän töôûng— Tham baát thieän caên, saân baát thieän caên, vaø si Three kinds of unwholesome perception: baát thieän caên—Three unwholesome roots. unwholesome perception of sensuality, According to the Sangiti Sutta in the Long unwholesome perception of enmity, and Discourses of the Buddha, there are sets of unwholesome perception of cruelty. THREE THINGS: lobho akusala mulam or (J) Tam Thieän Töôûng: Ly duïc töôûng, voâ saân unwholesome root of greed, doso akusala töôûng, vaø voâ haïi töôûng—Three kinds of mulam or unwholesome root of hatred, and wholesome perception: wholesome moho akusala mulam or unwholesome root of perception of renunciation, wholesome delusion. perception of non-enmity, and wholesome (C) Tam Thieän Caên: Voâ tham thieän caên, voâ saân perception of non-cruelty. thieän caên, Vaø voâ si thieän caên—Three (K) Tam Baát Thieän Giôùi: Duïc giôùi, saân giôùi, vaø wholesome roots: alobho kusala or haïi giôùi—Three unwholesome elements: wholesome root of non-greed, adoso kusala or sensuality, enmity, and cruelty. wholesome root of non-hatred, and amoho (L) Tam Thieän Giôùi: ly duïc giôùi, voâ saân giôùi, vaø kusala

or wholesome root of non-delusion. voâ haïi giôùi—Three wholesome elements: (D) Tam AÙc Haïnh: Thaân aùc haïnh, khaåu aùc haïnh, renunciation, non-enmity, and non-cruelty. (M) Ba Giôùi Khaùc—Three more elements:

1) Duïc giôùi, saéc giôùi, vaø voâ saéc giôùi—kama- (toâi baèng), vaø ty lieät maïn (toâi teä hôn)—Three dhatu or the element of sense-desire, rupa forms of conceit: I am better than, I am equal dhatu or the element of form, and arupa-dhatu to..., and I am worse than... or the formless element. (V) Tam Thôøi: quaù khöù, vò lai, vaø hieän taïi —Three 2) Saéc giôùi, voâ saéc giôùi, vaø dieät giôùi —Rupa- times: atito addha or past, anagato addha or dhatu or the element of form, arupa-dhatu or future, and paccuppanno addha or present. the formless element, and nirodha-dhatu or (W)Tam Bieân: höõu thaân bieân, höõu thaân taäp bieân, the element of cessation. vaø höõu thaân dieät bieân—Three ends: sakkaya 3) Lieät giôùi, trung giôùi, vaø thaéng giôùi—Hina- anto or personality, sakkaya-samudayo anto dhatu or the low element, majjhima-dhatu or or arising of personality, and sakkaya-noridho the middling element, and patina-dhatu or the anto or cessation of personality. sublime element. (X) Tam Thoï: Laïc thoï, khoå thoï, vaø phi khoå phi laïc (N) Tam AÙi: Duïc aùi, höõu aùi, vaø voâ höõu aùi—Three thoï—Three feelings: sukha vedana or the kinds of craving: kama-tanha or sensual pleasant feeling, dukkha vedana or the craving, bhava-tanha or craving for becoming, painful feeling, and adukkham-asukha vedana and vibhava-tanha or craving for extinction. or neither pleasant nor painful feeling. (O) Ba AÙi Khaùc: Duïc aùi, saéc aùi, vaø voâ saéc aùi— (Y) Tam Khoå Taùnh: Khoå khoå, haønh khoå, vaø hoaïi Three more kinds of craving: kama-tanha or khoå—Three kinds of suffering: dukkha- craving for the world of sensual desire, rupa- dukkhata or suffering as pain, sankhara- tanha or craving for the world of form, and dukkhata or suffering as inherent in arupa-tanha or craving for the formless world. formations, and viparinama-dukkhata or (P) Ba AÙi Khaùc: Saéc aùi, voâ saéc aùi, vaø dieät aùi— suffering as due to change. Three more kinds of craving: craving for the (Z) Tam Tuï: Taø ñònh tuï, chaùnh ñònh tuï, vaø baát world of form, craving for the formless world, ñònh tuï—Three accumulations: micchatta- and craving for cessation. niyato rasi or evil accumulation with fixed (Q) Tam Kieát Söû: Thaân kieán kieát söû, nghi kieát söû, result, sammatta-niyato rasi or good vaø giôùi caám thuû—Samyojanani (p)—Three accumulation with fixed result, and aniyato fetters: sakkaya-ditthi or the fetter of rasi or indeterminate. personality belief, vici-kiccha or the fetter of (AA)Tam Nghi hay ba ñieàu nghi ngôø: Thöù nhaát laø doubt, silabhata-paramaso or the fetter of ñoái vôùi vaán ñeà thuoäc veà quaù khöù nghi ngôø, do attachment to rite and ritual. döï, khoâng quyeát ñònh, khoâng haøi loøng. Thöù nhì (R) Tam Laäu: Duïc laäu, höõu laäu vaø voâ minh laäu — laø ñoái vôùi vaán ñeà thuoäc veà töông lai nghi ngôø, Three corruptions: kamasavo or the corruption do döï, khoâng quyeát ñònh, khoâng haøi loøng. Thöù of desire, bhavasavo or the corruption of ba laø ñoái vôùi vaán ñeà thuoäc veà hieän taïi nghi becoming, and avijjasavo or the corruption of ngôø, do döï, khoâng quyeát ñònh, khoân g haøi ignorance. loøng—Three obscurations: First, one (S) Tam Höõu: Duïc höõu, saéc höõu, vaø voâ saéc höõu — hesitates, vacillates, is undecided, is

unsettled Three kinds of becoming: kama-bhavo or about the past. Second, one hesitates, becoming in the world of sense-desire, rupa- vacillates, is undecided, is unsettled about the bhavo or becoming in the world of form, and future. Third, one hesitates, vacillates, is arupa-bhavo or becoming in the formless undecided, is unsettled about the present. world. (BB)Ba ñieàu Nhö Lai khoâng caàn gìn giöõ: Thöù nhaát (T) Tam Caàu: Duïc caàu, höõu caàu, vaø phaïm haïnh laø Nhö Lai thanh tònh hieän haønh veà thaân, Nhö caàu—Three quests: kamesana or quests for Lai khoâng coù aùc haïnh veà thaân maø Nhö Lai sense-desire, bhavesana or quests for phaûi gìn giöõ. Thöù nhì laø Nhö Lai thanh tònh becoming, and brahmacariyesana or quests hieän haønh veà mieäng. Nhö Lai khoâng coù aùc for the holy life. haïnh veà mieäng maø Nhö Lai phaûi gìn giöõ. Thöù (U) Tam Maïn: Thaéng maïn (toâi toát hôn), ñaúng maïn ba laø Nhö Lai thanh tònh hieän haønh veà yù. Nhö

Lai khoâng coù aùc haïnh veà yù maø Nhö Lai phaûi the learner nor the non-learner. gìn giöõ—Three things a Tathagata has no (II)Tam Vò tröôûng Laõo: Sanh tröôûng laõo, phaùp need to guard against: First, a Tathagata is tröôûng laõo, vaø nhaäp ñònh tröôûng laõo—Three perfectly pure in bodily conduct. There is no elders: jati-thero or an elder by birth, dhamma misdeed of the body which He must conceal thero or an elder in Dhamma, and sammuti- lest anyone should get to hear about it. thero or an elder by convention. Second, a Tathagata is perfectly pure in (JJ) Tam Phöôùc Nghieäp Söï: thí haønh phöôùc nghieäp speech. There is no misdeed of the speech. söï, giôùi haønh phöôùc nghieäp söï, vaø tu haønh Third, a Tathagata is perfectly pure in phöôùc nghieäp söï—Three grounds based on thought. There is no misdeed of thought. merit: danamayam punna kiriya vatthu or the (CC)Tam Chöôùng: tham chöôùng, saân chöôùng, vaø si merit of giving, silamayam punna kiriya chöôùng—Three obstacles: rago-kincanam or vatthu or the merit of morality, and obstacles of Lust, dosa kincanam or obstacles bhavanamaya punna kiriya vatthu or the merit of hatred, and moho kincanam or obstacles of of meditation. delusion. (KK)Tam Cöû Toäi Söï: Thaáy, nghe, vaø nghi—Three (DD)Tam Chuûng Hoûa: Löûa tham, löûa saân, vaø löûa grounds for reproof: ditthena or reproof based si—Three fires: ragaggi or fire of lust, on what has been seen, sutena or reproof dosaggi or fire of hatred, and mohaggi or fire based on what has been heard, and of delusion. parisankaya or reproof based on what has (EE)Ba Loaïi Löûa Khaùc: Löûa cuûa ngöôøi hieáu kính, been suspected. löûa cuûa ngöôøi gia chuû, vaø löûa cuûa ngöôøi ñaùng (LL)Tam Duïc Sanh hay ba loaïi duïc sanh: Thöù nhaát cuùng döôøng (cha meï, vôï con, vaø caùc vò xuaát laø höõu tình do duïc an truù, hoï bò chi phoái phuï gia)—Three more fires: ahuneyyaggi or the thuoäc, nhö loaøi ngöôøi, moät soá chö Thieân, vaø fire of those to be revered, gahapataggi or the moät soá taùi sanh trong ñoïa xöù. Thöù nhì laø Höõu fire of the householder, and dakkhineyyaggi tình coù loøng duïc ñoái vôùi nhöõng söï vaät do hoï or the fire of those worthy of offerings taïo ra, nhö chö Hoùa Laïc Thieân. Thöù ba laø Höõu (parents, husband, wife, children, monks and tình coù loøng duïc ñoái vôùi söï vaät do caùc loaøi nuns). khaùc taïo ra, nhö chö Thieân Tha Hoùa Töï Taïi — (FF)Tam Chuûng Saéc Tuï: Höõu kieán höõu ñoái saéc, voâ Three kinds of rebirth in the realm of Sense-

kieán höõu ñoái saéc, voâ kieán voâ ñoái saéc— Desire: First, paccuppatthita-kama. There are Threefold classification of matter: sanidas- beings who desire what presents itself to sana-sappatigham rupam or visible and them, and are in the grip of that desire, such resisting matter, anidassana-sappatigham as human beings, some devas, and some in rupam or invisible and resisting matter, and states of woe. Second, nimmita-kama. There anidas-sana-appatigham-rupam or invisible are beings who desire what they have and unresisting matter. created, such as the devas who rejoice in the (GG)Tam Haønh: Phöôùc haønh, phi phöôùc haønh, vaø own creation (nimmanarati). Third, baát ñoäng haønh—Three kinds of karmic pranimmita-vasavati. There are beings who formation: punnabhisankharo or meritorious rejoice in the creations of others, such as the karmic formation, apunnabhisankharo or devas Having Power over Others' Creation. demeritorious karmic formation, and (MM)Tam Chuûng Laïc Sanh hay ba loaïi laïc sanh: anenjabhisankharo or imperturbable karmic Thöù nhaát laø höõu tình luoân taïo ra thieàn ñònh laïc formation. hay soáng trong söï an laïc, nhö caùc vò Phaïm (HH)Tam Chuûng Nhaân: Höõu hoïc nhaân, voâ hoïc Thieân. Thöù nhì laø höõu tình thaám nhuaàn, bieán nhaân, vaø phi höõu hoïc phi voâ hoïc nhaân—Three maõn, sung maõn, höng thònh vôùi an laïc. Thænh persons: sekho puggalo or the learner, asekho thoaûng hoï thoát ra nhöõng caâu caûm höùng: "OÂi an puggalo or the non-learner, and n'eva sekho laïc thay! OÂi an laïc thay!" nhö chö Quang AÂm nasekho puggalo or the one who is neither Thieân. Thöù ba laø höõu tình thaám nhuaàn, bieán

maõn, sung maõn, höng thònh vôùi an laïc. Hoï taâm hoïc, vaø Taêng thöôïng tueä hoïc —Three soáng maõn tuùc vôùi an laïc aáy, caûm thoï an laïc, kinds of training: adhisila-sikkha or training in nhö chö Bieán Tònh Thieân—Sukhupapattiyo or higher morality, adhicitta-sikkha or training in three happy rebirths: First, there are beings higher thought, and adhipanna-sikkha or who, having continually produced happiness training in higher wisdom. now dwell in happiness, such as the devas of (TT)Tam Söï Tu Taäp: Thaân tu, taâm tu, vaø tueä tu— the Brahma group. Second, there are beings Three kinds of development: kaya-bhavana or who are overflowing with happiness, development of the emotions, citta-bhavana drenched with it, fuul of it, immersed in it, so or development of mind, and panna-bhavana that they occasionally exclaim: "Oh what or development of wisdom. bliss!" such as the Radiant devas (abhasara). (UU)Tam Voâ Thöôïng: Kieán voâ thöôïng, haønh voâ Third, there are beings who are overflowing thöôïng, vaø giaûi thoaùt voâ thöôïng—Three with happiness, drenched with it, full of it, unsurpassables: dassananuttariyam or the immersed in it, who, supremely blissful, unsurpassable of vision, patipadanuttariyam experience only perfect happiness, such as or the unsurpassable of practice, and the lustrous devas (subhakina). vimuttanuttariyam or the unsurpassable of (NN)Tam Tueä: Höõu hoïc tueä, voâ hoïc tueä, vaø phi liberation. höõu hoïc phi voâ hoïc tueä —Three kinds of (VV)Tam Ñònh: Höõu taàm höõu töù ñònh, voâ taàm höõu wisdom: the wisdom of the learner, the töù ñònh, vaø voâ taàm voâ töù ñònh—Three kinds of wisdom of the non-learner, and the wisdom of concentration: savotakko-savicaro samadhi or the one

who is neither the learner nor the non- the concentration of thinking and pondering, learner. avitakko-vicara-matto samadhi or the (OO)Ba Loaïi Tueä Khaùc: Tö sanh tueä, vaên sanh concentration with pondering without tueä, vaø tu sanh tueä—Three more kinds of thinking, and avitakko-avicaro samadhi or the wisdom: cintamaya panna or the wisdom concentration with neither thinking nor based on thought, sutamaya panna or the pondering. wisdom based on learning, and bhavanamaya (WW)Ba Ñònh Khaùc: Khoâng ñònh, voâ töôùng ñònh, panna or the wisdom based on mental voâ nguyeän ñònh—Three more kinds of development. concentration: sunnato-samadhi or the (PP)Tam Chuûng Binh Khí: Nghe, xaû ly, vaø tueä— concentration on emptiness, animitto-samadhi Three armaments: sutavudham or what one or the concentration on the signlessness, and has learnt, pavivekavudham or detachment, appanihito samadhi or the concentration on and pannavudham or wisdom. desirelessness. (QQ)Tam Caên hay ba caên cuûa chuùng sanh: Thöù (XX)Tam Thanh Tònh: Thaân thanh tònh, ngöõ thanh nhaát laø vò tri ñöông tri caên hay trí caên duøng ñeå tònh, yù thanh tònh—Three purities: kaya- bieát nhöõng gì chöa ñöôïc bieát. Thöù nhì laø dó tri socceyam or purity of body, vaci-socceyam or caên hay trí caên toái thöôïng. Thöù ba laø cuï tri caên purity of speech, and mano-socceyam or hay trí caên cuûa baäc thöùc giaû—Three faculties: purity of mind. First, anannatam-nassamitindriyam or the (YY)Tam Tònh Maëc: Thaân tònh maëc, ngöõ tònh maëc, faculty of knowing that one will know the yù tònh maëc—Three qualities of the sage: unknown. Second, annindriyam or the faculty kaya-moneyyam or qualities of the sage as to of highest knowledge. Third, annata-indriyam the body, vaci-moneyyam or qualities of the or the faculty of the one who knows. sage as to speech, and mano-moneyyam or (RR)Tam Nhaõn: Nhuïc nhaõn, thieân nhaõn, vaø tueä qualities of the sage as to mind. nhaõn—Three eyes: mamsa-cakkhu or the (ZZ)Tam Thieän Xaûo: Taêng ích thieän xaûo, toån ích fleshly eye, dibba-cakkhu or the divine eye, thieän xaûo, vaø phöông tieän thieän xaûo—Three and panna-cakkhu or the eye of wisdom. skills: aya-kosallam or skills in going forward, (SS)Tam Hoïc: Taêng thöôïng giôùi hoïc, Taêng thöôïng apaya-kosallam or skills in going down,

upaya-kosallam or skills in means to progress. phenomenal existence—Ba daáu hieäu maø Ñöùc Phaät (3A)Tam Kieâu: voâ beänh kieâu (kieâu maïn vì thaân ñaõ tuyeân boá chung cho vaïn höõu, hay ba daáu hieäu khoâng beänh hoaïn), nieân traùng kieâu (kieâu maïn phaân bieät (ba daáu hieäu cuûa hieän höõu): voâ thöôøng, vì tuoåi traùng nieân), vaø hoaït maïng kieâu (kieâu khoå vaø voâ ngaõ. Laïi coù ba phaùp aán khaùc: voâ thöôøng, maïn vì coù ñôøi soáng sung tuùc)—Three khoå, vaø nieát baøn. Ñoái vôùi haønh giaû tu Thieàn, tam intoxications: arogya-mado or intoxication phaùp aán khoâng phaûi laø ba phaùp khaùc nhau, maø laø with health, yobbana-mado or intoxciation töø ba quan ñieåm ñeå xem moät phaùp, ñoù laø sinh with youth, and jivita-mado or intoxication meänh cuûa mình. Vì theá caùc baïn coù theå hieåu ñöôïc with one’s prosperous life. sinh meänh cuûa chính mình töø ba quan ñieåm naøy vaø (3B)Tam Taêng Thöôïng: Ngaõ taêng thöôïng, theá taêng seõ thaáy chuùng choàng cheùo leân nhau nhö theá naøo. thöôïng, vaø phaùp taêng thöôïng—Three Thí duï nhö

khi hieåu roõ baûn chaát cuûa voâ thöôøng thì predominant influences: attadhipateyyam or caùc baïn seõ hieåu roõ baûn chaát cuûa khoå vaø voâ ngaõ. the predominant influence on oneself, Khi hieåu voâ ngaõ laø hieåu roõ Nieát baøn tòch tónh— lokadhipateyyam or the predominant Three marks of existence, or three characteristics influence on the world, dhammadhipateyyam of existence that the Buddha declared are or the predominant influence on the Dhamma. common to all phenomena, or the three marks that (3C)Tam Luaän Söï hay laø ba söï baøn luaän: Thöù nhaát refers to impermanence (anitya), suffering or laø baøn luaän veà vaán ñeà quaù khöù (söï vieäc naày unsatisfactoriness (duhkha) and egolessness or xaõy ra trong quaù khöù). Thöù nhì laø baøn luaän veà anatman. There are three other kinds of dharma vaán ñeà töông lai ((söï vieäc naày xaõy ra trong seals: impermanence, suffering or unsatisfaction, töông lai). Thöù ba laø baøn luaän veà vaán ñeà hieän and nirvana. For Zen practitioners, these three taïi (söï vieäc naøy xaõy ra trong hieän taïi)—Three dharma seals are not three different things but topics of discussion: First, talk may be of the rather one thing, that is your life from three past (that's how it used to be). Second, talk different perspectives. So you can appreciate your may be of the future (that's how it will be). life from these perspectives and see how easily Third, talk may be of the present (that's how they overlap. For example, when you understand it is now). impermanence, you understand the nature of (3D)Tam Minh: Tuùc maïng minh, höõu tình sanh töû suffering and no-self. When you understand no- minh, vaø laäu taän trí minh—Three knowledges: self, that is the peace of Nirvana. pubbenivasanussati-nanam-vijja or Tam Phaùp Dieäu: The mystery of the three knowledge of one's past lives, sattanam- things—See Taâm, Phaät, Caäp Chuùng Sanh Thò Tam cutupapate-nanam-vijja or knowledge of the Voâ Sai Bieät. decease and rebirth of beings, asavanam- Tam Phaùp Ñoä Luaän: Tridharmika-sastra (skt)—khaye-nanam-vijja or knowledge of the Name of a work of commentary. destruction of the corruption. Tam Phaùp Giôùi: Three realms. (3E)Tam Truù: Thieân truù, phaïm truù, thaùnh truù— Tam Phaùp Luaân: Three wheels of the dharma— Three abidings: dibbo-viharo or deva-abiding, Ba baùnh xe phaùp. brahma-viharo or brahma-abiding, and ariyo- Tam Phaùp Nhaãn: Tisrah-ksantayah (skt)—Three viharo or ariyan-abiding. kinds of Dharmakshanti—Three kinds of patience (3F)Tam Thaàn Thoâng: Thaàn tuùc thaàn thoâng, tha attained through dharma to overcome illusion. taâm thaàn thoâng, giaùo giôùi thaàn thoâng—Three Tam Phaùp Taùnh: Ba phaùp taùnh: laïc, khoå, vaø miracles: iddhi-patihariyam or the miracle of khoâng khoå khoâng laïc—Three tones of all dharmas: psychic power, adesana-patihariyam or the the tone of pleasure, the tone of displeasure, and miracle of telepathy, and anusasani- the tone of indifference. patihariyam or the miracle of instruction. Tam Phaùp Thaân: Ba Phaùp Thaân: Phaùp Hoùa Sinh Tam Phaùp AÁn: Trilaksana (skt)—Tilakkhana Thaân (phaùp thaân Phaät do phaùp tính hoùa hieän nhö (p)—Tam phaùp aán—Three Dharma Seals—Three Phaät Thích Ca Maâu Ni), Nguõ Phaàn Phaùp Thaân marks of existence, or three characteristics of all (naêm phaàn coâng ñöùc giôùi, ñònh, tueä hay löïc thuyeát

giaùo cuûa Phaät), vaø Thöïc Töôùng Phaùp Thaân (thöïc Tam Phaùp Voâ Sai: Ba loaïi phaùp khoâng phaân bieät töôùng khoâng tính cuûa chö phaùp)—Three kinds of treân nguyeân taéc—Three kinds of non-distinction in dharmakaya: the manifested Buddha, i.e., principle—See Tam Voâ Sai Bieät. Sakyamuni; the power of his teaching; and the Tam Phaùt Taâm: Three resolves—Ba thöù phaùt absolute or ultimate reality. taâm: tín thaønh töïu phaùt taâm, giaûi haønh phaùt taâm, vaø Tam Phaùp Trieån Chuyeån Nhaân Quaû Ñoàng Thôøi: chöùng phaùt taâm—Three vows of the awakening of Ba hieän töôïng cuøng tieán trieån vaø mang laïi nhaân faith: to perfect bodhi of faith, to understand and quaû cuøng luùc—Three successive phenomena carry into practice this wisdom, and the realization bringing about cause and effect simultaneously. or proof of or union with bodhi. Tam Phaùp Töôùng: Three universal Tam Phaït Nghieäp: Trinidandani (skt)—Three characteristics—Tam phaùp töôùng veà söï toàn taïi. activities that incur punishment—Ba vieäc laøm phaûi Ñöùc Phaät duøng töø “Phaùp töôùng” hay “ñaëc tính” ñeå chòu hình phaït bao goàm thaân phaït nghieäp, khaåu noùi ñeán nhöõng söï kieän veà baûn chaát cuûa söï soáng. Ba phaït nghieäp vaø yù phaït nghieäp—The three ñaëc tính aáy laø voâ thöôøng, khoå vaø voâ ngaõ. Khi Ñöùc conditions, inheritances, or three kinds of karma Phaät noùi coù ba ñaëc tính cuûa söï soáng, Ngaøi muoán that incur punishment which include kayadanda, noùi raèng nhöõng ñaëc tính naøy luoân coù maët trong söï vagdanda, and manodanda. soáng, vaø chuùng giuùp chuùng ta hieåu phaûi neân laøm gì Tam Phaåm Sa Di: Ba phaåm Sa Di: Haï phaåm Sa vôùi söï soáng ñeå traùnh ñöôïc khoå ñau phieàn naõo. Moät Di hay Khu OÂ Sa Di (tuoåi töø 7 ñeán 13), Trung khi chuùng ta hieåu ñöôïc ñaëc tröng cuûa cuoäc soáng laø phaåm Sa Di hay ÖÙng Phaùp Sa Di (tuoåi töø 14 ñeán voâ thöôøng, khoå vaø voâ ngaõ, chuùng ta seõ khoâng 19), Thöôïng phaåm Sa Di hay Danh Töï Sa Di (tuoåi muoán luyeán chaáp vaøo baát cöù thöù gì nöõa, coù nghóa töø 20 trôû leân)—The three grades of Sramanera: laø chuùng ta ñaõ loaïi boû ñöôïc söï luyeán chaáp (raøng Sramanera with the ages from 7 to 13; Sramanera buoäc) veà söï soáng. Moät khi chuùng ta ñaõ loaïi boû with the ages from 14 to 19; and Sramanera with ñöôïc söï luyeán chaáp vaøo söï soáng, chuùng ta ñaõ loaïi the ages from 20 years or older. tröø ñöôïc moät trong nhöõng nguyeân nhaân chính ñöa Tam Phaåm Thính Phaùp: Three grades of ñeán khoå ñau phieàn naõo. Ñieàu naøy noùi raèng duø hearers—Ba phaåm thính phaùp: Thöù nhaát, thöôïng chuùng ta chöa ñeán Nieát Baøn ñi nöõa thì chuùng ta phaåm thính phaùp hay nghe Phaùp baèng caû taâm thöùc. cuõng ñang ôû taïi coång cuûa noù—Three universal Thöù nhì laø trung phaåm thính phaùp hay nghe Phaùp characteristics of existence. The Buddha uses the baèng taâm. Thöù ba, haï phaåm thính phaùp hay nghe term “characteristic” to refer to facts about the Phaùp baèng loå tai—Three grades of listening to the nature of existence. The three characteristics of teaching: First, hearing Dharma with the spirit. existence are impermanence, suffering and not- Second, hearing Dharma with the mind. Third, self. When the Buddha stresses that there are hearing Dharma with the ear. three characteristics of existence, He means that Tam Phaåm Tònh Ñoä: Ba phaåm Tònh Ñoä: thöôïng these characteristics are always present in phaåm (Maät nghieâm quoác),

trung phaåm (Taây existence, and that they help us understand what Phöông Cöïc Laïc), vaø haï phaåm (Tu La Cung)— to do with existence to avoid sufferings and Three classes of attainment—Three kinds of afflictions. As a result of understanding the three attainment in the Pure Land: Superior (to be born characteristics, we learn to develop renunciation, in the Vairocana Pure Land), Medium (to be born or detachment. Once we understand that existence in the Western Paradise of the Pure Land), is universally charaterized by impermanence, Inferior (to be born in the Sun Palace among the suffering, and not-self, we would like to attach to devas). nothing, that means we eliminate our attachment Tam Phaân Bieät: Tam Kieâu Maïn—Ba loaïi phaân to existence. Once we eliminate our attchment to bieät—See Three kinds of discrimination. existence, we've already eliminated one of the Tam Phaân Khoa Kinh: Ba phaàn cuûa kinh: töï phaân great causes of sufferings and afflictions. That is (giôùi thieäu kinh), chính toâng phaân (thaûo luaän kinh), to say if we are not in the nirvana yet, we are vaø löu thoâng phaân (aùp duïng kinh)—The three surely at the gate of it.

divisions of a treatise on a sutra: introduction, (B) Ba loaïi phieàn naõo khaùc: Thöù nhaát laø phieàn naõo discussion of the subject, and application. taùc ñoäng, xaûy ra khi ngöôøi ta khoâng chòu giöõ Tam Phaân Luaän: Trichotomy—Quan ñieåm thaàn giôùi maø coøn laïi haønh ñoäng saùt sanh, troäm caép, hoïc cho raèng con ngöôøi goàm ba thaønh phaàn, xaùc, taø daâm, voïng ngöõ vaø uoáng nhöõng chaát cay hoàn vaø linh. Theo quan ñieåm Phaät giaùo, moãi con ñoäc. Thöù nhì laø phieàn naõo tö töôûng, tö töôûng teá ngöôøi coù hai phaàn chính laø xaùc thaân hay töù ñaïi vaø nhò hôn. Moät ngöôøi khoâng laøm hay noùi ñieàu taâm thöùc. Phaät giaùo khoâng tin ôû linh hoàn tröôøng baát thieän ra ngoaøi, nhöng trong taâm vaãn bò aùm cöûu. aûnh vôùi nhöõng mong muoán gieát vaø huûy hoaïi, Tam Phaät Boà Ñeà: Thaân hay trí trong tam thaân: muoán laøm toån haïi chuùng sanh khaùc, muoán laáy, ÖÙng Hoùa Phaät Boà Ñeà (nôi naøo neân hieän thì hieän, muoán löøa doái ngöôøi khaùc. Neáu baïn bò loaïi nhö Phaät Thích Ca ñaõ thaønh ñaïo döôùi coäi Boà Ñeà phieàn naõo naøy aùm aûnh, vaø noãi ñau ñôùn do ñeå cöùu ñoä chuùng sanh), Baùo Phaät Boà Ñeà (thaäp ñòa phieàn naõo gaây ra. Moät ngöôøi khoâng kieåm soaùt vieân maõn, chöùng nieát baøn chaân thöôøng), vaø Phaùp ñöôïc phieàn naõo tö töôûng chaéc chaén ngöôøi aáy Phaät Boà Ñeà (Nhö Lai taïng tính voán thanh tònh hay seõ laøm toån haïi chuùng sanh baèng caùch naøy hay nieát baøn mieân vieãn)—The body or wisdom of each caùch khaùc. Thöù ba laø phieàn naõo nguû ngaàm, of the Trikaya (Trikaya Tam thaân): one under the thöôøng khoâng xuaát hieän ra ngoaøi. Noù naèm aån bodhi-tree, one of parinirvana, and one of beân trong, chôø thôøi cô nhaûy ra taán coâng haønh Tathagatagarbha in its eternal nirvana aspect. giaû. Phieàn naõo nguû ngaàm chaúng khaùc naøo moät Tam Phaät Ñaø: Sambuddha (skt)—Söï giaùc ngoä ngöôøi ñang naèm nguû say. Khi thöùc giaác taâm ñuùng ñaén—The truly enlightened one—Correct ngöôøi aáy baét ñaàu lay ñoäng. Ñoù laø phieàn naõo tö enlightenment. töôûng khôûi sinh. Khi ngöôøi aáy ngoài daäy vaø baét Tam Phaät Ñoä: Ba coõi Phaät: Thoï duïng ñoä (quoác ñaàu laøm vieäc laø luùc ñang töø phieàn naõo tö ñoä cuûa baùo thaân Nhö Lai), Phaùp tính ñoä (Phaùp töôûng chuyeån sang phieàn naõo taùc

ñoäng— giôùi), vaø Bieán hoùa ñoä—Three Buddha's realms: Three other kinds of afflictions: First, The realm of Sambhogakaya, Dharmadhatu defilements of transgression, which occur (realm of dharma or the mental-object element), when people cannot keep the basic precepts, and the land of transformation. and perform actions of killing, stealing, sexual Tam Phaät Ngöõ: Ba loaïi Phaät ngöõ: tuøy töï yù ngöõ, misconduct, lying and intoxication. Second, tuøy tha yù ngöõ, vaø tuøy töï tha yù ngöõ —The Buddha's defilements of obsession, which is a little bit three modes of discourse: unqualified (out of the more subtle. One may not outwardly commit fullness of his nature), qualified to suit the any immortal action, but one's mind is intelligence of his hearers, and a combination of obsessed with desires to kill and destroy, hurt both of the above two methods. and harm other beings physically or Tam Phaät Taùnh: Trikaya (skt)—Ba loaïi Phaät otherwise. Obsessive wishes may fill the taùnh: töï taùnh truï Phaät taùnh, daãn xuaát Phaät taùnh, vaø mind: to steal, manipulate people, deceive trí ñaéc quaû Phaät taùnh—Three kinds of Buddha- others, etc. If you have experienced this kind nature: the Buddha-nature which is in all living of obsession, you know it is a very painful beings, even those in the three evil paths (gati); state. If a person fails to control his obsessive the Buddha-nature developed by the right afflictions, he or she is likely to hurt other discipline; and the final or perfected Buddha- beings in one way or another. Third, dormant nature resulting from the development of the or latent afflictions, which are ordinarily not original potentiality. apparent. They lie hidden, waiting for the Tam Phieàn Naõo: Three afflictions. right conditions to assault the helpless mind. (A) Ba loaïi phieàn naõo: kieán tö hoaëc, traàn sa hoaëc, Dormant afflictions may be likened to a vaø voâ minh hoaëc—Three kinds of afflictions: person deeply asleep. As such a person the ilusion or misleading views and thoughts, awakes, when his or her mind begins to churn, delusion of "dust and sand", and the illusion it is as if the obsessive afflictions have arisen. arising from primal ignorance. When the person stands up from bed and

becomes involved in the day's activities, this söï—According to the Sangiti Sutta in the Long is like moving from the obsessive afflictions Discourses, there are three grounds based on to the afflictions of transgression. merit: the merit of giving (danamayam punna Tam Phong Phaùi: Teân cuûa moät phaùi Thieàn thuoäc kiriya vatthu-p), the merit of morality (silamayam Laâm Teá toâng, höng thònh vaøo hai thôøi Minh vaø punna kiriya vatthu-p), and the merit of meditation Thanh, do Thieàn sö Haùn Nguyeät Phaùp Taïng (1573- (bhavanamaya punna kiriya vatthu-p). 1635) saùng laäp—Name of a Zen branch of the Lin Tam Phöôïc: Three fetters—See Tam Ñoäc. Chi Sect, prosperous during the two dynasties of Tam Phöông Tieän: Ba phöông tieän tu haønh: keàm Ming andCh'ing, founded by Zen master Han- thaân (khoâng cho laøm ñieàu aùc), keàm khaåu (khoâng Yueh Fa-Tsang. cho noùi nhöõng ñieàu voâ ích hay toån haïi), vaø keàm Tam Phuùc Baùt Giaûo: Ba laàn taáu taùm laàn trình. Ba taâm (khoâng cho dong ruoåi taïo nghieäp baát thieän)— laø chæ cho ngaøy moàng moät cuûa caùc thaùng 1, 5, vaø 9. Three means to cultivate or practice Buddha Taùm laø chæ cho Baùt Vöông Nhaät hay taùm ngaøy dharma: to control one's body for not

doing bad vöông nhaät: laäp xuaân, xuaân phaân, laäp haï, haï chí, deeds, to control one's mouth for not speaking laäp thu, thu phaân, laäp ñoâng, vaø ñoâng chí—Three vain talk or harsh speech, and to control one's means the first day of the following lunar calendar mind for not wandering with unwholesome karma. months: January, May, and September. Eights Tam Quaù: means eight royal days: beginning of Spring (first (A) Ba loãi laàm nôi thaân, khaåu, yù: Three term), Spring equinox (Equinoxes or Equinoctial transgressions of the body, mouth and mind point), beginning of summer, Summer Solstice, (deeds, words, thoughts). beginning of Autumn, Autumn Equinox, (B) Ba loãi cuûa haøng Phaät töû laø caêm gheùt chö Boà beginning of winter, and Winter Solstice. Taùt, caêm gheùt haønh traïng cuûa hoï vaø choái boû Tam Phöôùc: Three meritorious actions—Tam kinh ñieån Ñaïi thöøa: Three faults of hating Phuùc—Three sources of felicity: Bodhisattvas, hating their acts, and rejecting (A) Theo Voâ Löôïng Thoï Kinh: Theá phöôùc, giôùi Mahayana sutras. phöôùc, vaø haønh phöôùc—According to The Tam Quaû: Ba quaû baùo vaø boán nhaân khieán cho ñöùa Infinite Life Sutra: acts of secular moral good, treû sanh vaøo moät gia ñình naøo ñoù: hieän baùo, sanh observance of precepts, and acts of practicing baùo, vaø haäu baùo—Three consequences associated of good roots. with the causes for a child to be born into a certain (B) Theo Caâu Xaù Luaän: aân phöôùc hay thí loaïi family: current requital, birth requital, and future phöôùc (quaû phöôùc boá thí), giôùi loaïi phöôùc (quaû requital. phöôùc cuûa trì giôùi), vaø tu loaïi phöôùc (phöôùc tu Tam Quan: Ba cöûa aûi taïo nghieäp (thaân, khaåu, haønh)—According to The Abhidharma Kosa: yù)—Three passes of body, mouth, and mind. almsgiving, in evoking resultant wealth; Tam Quan Ngöõ: Three essential phrases in the obtaining a happy lot in the heaven for Lin-Chi sect—See Tam Huyeàn. observing commandments (not killing, not Tam Quaùn: Three types of contemplation—Theo stealing, not lying, not commiting adultery, toâng Thieân Thai, coù ba loaïi quaùn töôûng: quaùn chaân etc); and observance meditation in obtaining khoâng lìa töôùng, quaùn lyù söï voâ ngaïi, vaø quaùn söï söï final escape from the mortal round. voâ ngaïi—According to the T'ien-T'ai sect, there Tam Phöôùc Ñieàn: Three fields for cultivating are three contemplations (meditations): the welfare—See Tam Phöôùc. meditation (contemplation) of true emptiness that Tam Phöôùc Nghieäp: Trini-punya-kriya-vastuni cuts off marks, the meditation (contemplation) of (skt)—Three kinds of meritorious behavior—Ba the non-obstruction between noumena and loaïi haønh vi taïo phöôùc—See Tam Phöôùc. phenomena, and the meditation of pervasive Tam Phöôùc Nghieäp Söï: Tam Phöôùc—Theo kinh inclusiveness (the meditation of non-obstruction Phuùng Tuïng trong Tröôøng Boä Kinh, coù ba loaïi between phenomena and phenomena). phöôùc nghieäp söï: thí haønh phöôùc nghieäp söï, giôùi Tam Quaùn Ñaûnh: Three kinds of baptism—See haønh phöôùc nghieäp söï, vaø tu haønh phöôùc nghieäp Tam Chuûng Quaùn Ñaûnh.

Tam Quaùn Khoâng Giaû Trung: Quaùn ba ñeá cuûa Tam Quyù: a muøa ôû AÁn Ñoä (Xuaân, Haï vaø Ñoâng)— toâng Thieân Thai—Contemplate on the three Three seasons in India (Spring, Summer and prongs established by the T'ien-T'ai sect—See Winter). Khoâng Giaû Trung. Tam Quyõ: Ba nguoàn tu taäp: töø bi, nhaãn nhuïc, vaø Tam

Quaùn Thieân Thai: See Khoâng Giaû Trung. phaùp khoâng—Three sources of cultivation: Tam Quang: Three lights (sun, moon, and star)— compassion and pity (see Töø Bi), patience (see Three illuminators. Nhaãn Nhuïc), and the emptiness or unreality of all Tam Quang Thieân: See Tam Quang Thieân Töû. things (see Phaùp Khoâng). Tam Quang Thieân Töû: Ba vò thieân töû: Baûo Quang Tam Quyeàn Nhaát Thaät: The One Vehicle is real Thieân Töû hay Nhöït Thieân Töû (ñöùc Quaùn AÂm teân laø while the three are considered as temporary—See Baûo YÙ Thieân Töû), Minh Nguyeät Thieân Töû hay Baûo Ñaïi Thöøa Vieân Giaùo. Caùt Töôøng Thieân Töû (coøn goïi laø Nguyeân Thieân Töû Tam Quyeát Ñònh Nghieäp: Three determinations hay Ñaïi Theá Chí Boà Taùt), vaø Minh Tinh Thieân Töû of karma—See Tam Thôøi Nghieäp. hay Phoå Quang Thieân Töû (Hö khoâng taïng Boà Tam Saùm: Ba loaïi saùm hoái—Three kinds of Taùt)—Devas from the Three lights: remorse—Three kinds of repentance—See Tam Avalokitesvara (Divine son of the Sun), Chuûng Saùm Hoái Phaùp. Mahasthamaprpta (Divine son of the Moon), and Tam Sao Thaát Boån: Ba laàn sao cheùp laø maát yù the bodhisattva of the empyrean (Divine son of nghóa cuûa baûn goác—After being copied a third the bright stars). time, the meaning in the original text is bound to Tam Quy: See Tam Quy-Y be lost. Tam Quy Y: Tisarana-gamana (p)—Sarana- Tam Saéc: Three kinds of rupa—Ba loaïi saéc töôùng: gamana (skt)—Trisarana-gamana (skt)—Take nguõ caên, nguõ caûnh, vaø voâ bieåu saéc—Three kinds refuge in Triratna—Take refuge in the three of form: Five faculties or five roots (panca- Precious Ones—Ba choã veà nöông: quy y Phaät vò indryani), five external objects and element with ñaïo sö voâ thöôïng, quy y Phaùp thaàn y löông döôïc, no manifestation (avijgapti-rupa). vaø quy y Taêng ñeä töû tuyeät vôøi cuûa Phaät—The Tam Sinh: Tijati (p)—Trijati (skt)—Three Three Refuges: take refuge in the Buddha as a generations (Past, present, and coming). supreme teacher; take refuge in the Dharma as Tam Sinh Luïc Thaäp Kieáp: Ba ñôøi saùu möôi kieáp, the best medicine in life; and take refuge in the yù noùi ñoái vôùi söï laõnh hoäi yeáu chæ nhaø thieàn haõy coøn Sangha, wonderful Buddha's disciples. raát xa—Three generations and sixty man's lives. Tam Quy Nguõ Giôùi: Nghi leã thoï Öu Baø Taéc hay This term means it is still a long time for a Öu Baø Di Giôùi, trong ñoù Phaät töû taïi gia nguyeàn thoï practitioner to comprehend the essentials of Zen. tam quy gìn nguõ giôùi—The ceremony which Tam Sinh Thaønh Phaät: Ba loaïi sinh thaønh Phaät: makes the recipient an upasaka or upasika— kieán vaên sinh, giaûi haønh sinh, vaø chöùng nhaäp Laymen or laywomen taking refuge in the sinh—Three births to become a Buddha: a past Triratna, receiving the Law and accepting the five life of seeing and hearing Buddha-truth, liberation commandments. in the present life, and realization of life in Tam Quy Thoï Phaùp: Veà nöông nôi Tam Baûo, Buddhahood. thoï phaùp vaø ñöôïc nhaän laøm Phaät töû taïi gia, sau Tam Sôû Y: Three kinds of support—Ba loaïi hoã nghi thöùc saùm hoái—Take refuge in the Triratna, trôï. receiving of the Law, or admission of a lay 1) Nhaân Duyeân Sôû Y: Hetupratyaya (skt)—Moïi disciple, after recantation and repentance of his phaùp ñeàu döïa vaøo chuûng töû cuûa mình maø sinh previous wrong belief and sincere repetition to the khôûi (ba loaïi sôû y laø nhaân

duyeân y, taêng abbot or monk of the three surrenders (to Buddha, thöôïng duyeân y vaø ñaúng voâ giaùn y)— Dharma, Sangha). Dependent on cause, or the cause or causes Tam Quy Y Vaên: Text of the three refuges— on which anything depends. Kinh vaên noùi veà ba quy y. 2) Taêng Thöôïng Duyeân Sôû Y: Adhipati- pratyayay (skt)—Karana-hetu (skt)—

Adhipatipaccayo (p)—Predominance their life: First, an old person bent with age and condition—Duyeân laøm taêng troäi leân—See walking with a cane, who warns you of your own Taêng Thöôïng Duyeân. growing old. Second, a poor, sick and friendless 3) Ñaúng Voâ Giaùn Duyeân Sôû Y: Samanantara- person who warns you of your own sickness. pratyaya (skt)—Samanantarapaccayo (p)— Third, a dead person who warns you of your own Contiguity condition—Duyeân töùc khaéc tieáp death sometime. theo—See Ñaúng Voâ Giaùn Duyeân. Tam Söï Giôùi: Giôùi lieân heä tôùi thaân, khaåu vaø yù — Tam Sö: The commands relating to body, speech and mind (A) Ba loaïi thaày trong Phaät giaùo: luaät sö, phaùp sö, (thaân khaåu vaø yù). vaø thieàn sö—Three kinds of teachers in Tam Söï Taùnh Töôùng: See Tam Taùnh. Buddhism: teacher of Vinaya, teacher of Tam Söï Tu Taäp: See Tam Tu Taäp Söï. doctrine, and teacher of the Intuitive school. Tam Söï Y: Three-piece robe—Monk's robe—Boä (B) Ba vò sö chính trong töï vieän: Thöù nhaát laø Töï y cuûa nhaø sö. Chuû hay vò sö trong coi toång quaùt trong töï Tam Taø Haïnh: Ba thöù taø haïnh: Taø ngöõ, taø vieän. Thöù nhì laø Thöôïng Toïa hay vò sö troâng nghieäp vaø taø maïng—Three kinds of wrong coi vieäc hoaèng phaùp. Thöù ba laø Duy Na hay vò conduct: Wrong speech, wrong deed, and sö giaùm vieän—Three main monks in a heterodox or improper way to obtain a living—monastery: First, head of a monastery, an See Baùt Taø. abbot, or controller of all affairs in a Tam Tai: Ba thöù tai öông: phong tai, thuûy tai, vaø monastery. Second, Venerable, or bhikkhu hoûa tai—Three calamities or three final who is responsible for preaching the dharma. catastrophes: storm, water, and fire. Third, supervisors of monks in a monastery. Tam Tam Muoäi: Trayah-samadhayah (skt)—Ba Tam Sö Thaát Chuùng: See Tam Sö Thaát Chöùng. loaïi tam muoäi: khoâng tam muoäi (thaåm ñònh veà leõ Tam Sö Thaát Chöùng: Three monks and seven khoâng), voâ töôùng tam muoäi (thaåm ñònh veà leõ witnesses—Trong nghi thöùc truyeàn giôùi ñaày ñuû khoâng coù töôùng), vaø voâ nguyeän tam muoäi (thaåm hay ñaïi giôùi ñaøn phaûi coù söï chöùng minh cuûa ba vò ñònh veà leõ khoâng nguyeän caàu)—The three Taêng cao tuoåi Haï vaø baûy ngöôøi chöùng—For a full samadhis or the samadhi on the three subjects: ordination or triple platform ordination, it is samadhi of emptiness (to empty the mind of the required three superior monks and a minimum of ideas of me and mine and suffering, which are seven witnesses, except in outlandish places, two unreal), samadhi of non-form (to get rid of the witnesses are valid. Witnesses are usually monks. idea of form, or externals), and samadhi of non- (A) Tam sö goàm A xaø leâ, Giaùo thoï vaø Hoøa thöôïng desire (to get rid of all wish or desire). truï trì: Three superior monks include the Tam Taïng: Tripitakas (skt)—Sanzo (jap)—Ñaïi Dharma master, the teaching spiritual advisor, Taïng Kinh—Great Collection of Buddhist and the most venerable (head of the Sutras—The three store houses—Three Buddhist

ceremony). Canon Baskets—Tam Taïng Kinh ñieån goàm troïn (B) Thaát chöùng goàm baûy vò sö: Seven witnesses veïn giaùo lyù cuûa Ñöùc Phaät (baèng 11 laàn quyeån include seven venerables. Thaùnh Kinh), ñöôïc vieát baèng tieáng Pali trong Tam Söù Giaû: Three messengers—Ba söù giaû (thieân tröôøng phaùi Tieåu Thöøa vaø tieáng Phaïn trong tröôøng loâi)—Ba thieân loâi maø ai cuõng gaëp trong ñôøi soáng phaùi Ñaïi Thöøa—The three baskets (tripitaka) of haèng ngaøy: Thöù nhaát laø moät ngöôøi giaø khom löng Buddhist Teachings which contains the essence of vaø phaûi choáng gaäy, ngöôøi caûnh baùo cho baïn bieát the Buddha's teaching (is estimated to be about veà tuoåi giaø cuûa chính baïn. Thöù nhì laø moät ngöôøi eleven times the size of the Bible). The ngheøo khoå beänh hoaïn khoâng ngöôøi chaêm soùc, Theravada canon written in Pali and the ngöôøi caûnh baùo baïn veà söï beänh hoaïn cuûa chính Mahayana canon written in Sanskrit. mình. Thöù ba laø moät ngöôøi cheát ngöôøi caûnh baùo veà Tam Taïng Chaân Ñeá (513-569): Paramartha, caùi cheát cuûa chính baïn moät ngaøy naøo ñoù—Three Gunarata, or Kulanatha (skt)—Ba La Maït Ñaø—heavenly messengers that people see everyday in Caâu Na La Ñaø—See Chaân Ñeá Tam Taïng.

Tam Taïng Giaùo: Hinayana teaching—Tripitaka ngöõ, ñoù laø Kinh Ñaïi Nhaät Nhö Lai—The first teachings—Giaùo phaùp trong tam taïng kinh ñieån. arrival was Subhakarasimha (637-735), who had Tam Taïng Giaùo hay Tam Taïng kinh ñieån cho been king of Orissa. He joined the Sangha and Thanh Vaên, Duyeân Giaùc vaø Boà Taùt—The went to the Nalanda University over which Tripitaka or Hinayana teaching for Sravakas and Dharmagupta presided. Well versed in Buddhist Pratyekabuddhas, the Bodhisattva doctrine being concentration (yoga), mystical verses (dharani) subordinate; it also included the primitive sunya and fingers at last came to Ch'ang-An in 716, doctrine as developed in the Satyasiddhi sastra. where he was well received by the Emperor Tam Taïng Hoïc Giaû: A student of Tripitaka. Hsuan-Tsung (685-762). He was the founder of Tam Taïng Kinh Ñieån: Tripitakas (skt)—Ñaïi the Tantra School (the secret teaching of Yoga) Taïng Kinh coù ba taïng: kinh taïng, luaät taïng, vaø luaän around 716 A.D. One of the three Indian tantric taïng—Three baskets of Buddhist scriptures: Sutta masters credited with bringing esoteric Buddhism Pitaka or the Basket of Discourses, Vinaya Pitaka to China. He came to China in 716 to propagate or the Basket of Discipline, and Abhidhamma the Esoteric Buddhism. The other two were Pitaka or the Basket of Ultimate Things—See Vajrabodhi and Amoghavajra. He translated the Tam Taïng. most important scripture of the tradition, the Tam Taïng Phaùp Sö: Sanzo-Hoshi (jap)—Master Mahavairocana-sutra, into Chinese. of Tipitaka—Master of the the three Baskets of Tam Taïng Thuyeân Tam Hoïc: Tam Taïng Kinh the Law—Tripitaka Dharma Master—Vò Thaày laøu ñieån goàm troïn veïn giaùo lyù cuûa Ñöùc Phaät giaûi thích thoâng Kinh Luaät Luaän—A teacher of the law or a ñaày ñuû veà Tam hoïc Giôùi Ñònh Hueä—Great master who is fluent in sutras, precepts and Collection of Buddhist Sutras (the three store expounding of sutras. houses or three Buddhist Canon Baskets) Tam Taïng Phaùp Sö Cöông Löông Da Xaù: completely explain the Three Studies of Precepts, Kalayasa (skt)—See Thôøi Xöùng.

Concentration, and Wisdom—See Tam Taïng and Tam Taïng Phaät: Ñöùc Phaät ngoài döôùi goác caây Boà Tam Hoïc. Ñeà cuûa xöù Ma Kieät Ñaø, duøng coû töôi laøm ñeäm, döùt Tam Taùnh: Traya-svabhavah (skt). boû hoaëc kieán tö maø giaùc ngoä —The Buddha of the (A) Ba loaïi taùnh: toát, xaáu, khoâng toát khoâng xaáu — Tripitaka who attained enlightenment on the base Three types of characters: good, bad, neutral ground under the bodhi-tree. (undefinable). Tam Taïng Sö: Tipitakadhara (p)—Tipetaki (p)— (B) Ba tính Bieán Y Vieân: bieán keá sôû chaáp tính (coi Master of Tipitaka—Tam Taïng Phaùp Sö—Master nhöõng caùi khoâng thaät laø thaät), y tha khôûi tính of the the three Baskets of the Law. (coi chö phaùp khôûi leân töø nhöõng caùi khaùc), vaø Tam Taïng Thieän Voâ UÙy: Subhakara-simha (p)— vieân thaønh thöïc tính (quan ñieåm nhìn chö phaùp Dharma Master Subhakara (637-735)—Du Baø Ca baèng thöïc tính cuûa chuùng)—The three points La—Thieän Voâ UÙy Tònh Sö Töû—OÂng töøng laø moät of view: the view which regards the seeming vò vua cuûa xöù Orissa. OÂng xuaát gia laøm Taêng vaø as real, the view which sees things as derived, ñeán ñaïi hoïc Na Lan Ñaø nôi Phaùp Maät truï trì. OÂng and the view sees things in their true nature. thaâm hieåu Du Giaø, chaân ngoân, vaø aán quyeát, oâng Tam Taùnh Nghieäp: See Tam Nghieäp. khôûi haønh ñi Kasmir vaø Taây Taïng, vaø cuoái cuøng Tam Taùnh Trung Ñaïo: Trung Ñaïo ñöôïc laäp ra ñeán Tröôøng An vaøo naêm 716, nôi ñoù oâng ñöôïc vua baèng söï öùng ñoái nhau cuûa ba tính Bieán Y Vieân: Huyeàn Toân (685-762) tieáp ñoùn noàng haäu. OÂng laø bieán keá sôû chaáp tính (coi nhöõng caùi khoâng thaät laø ngöôøi saùng laäp ra Maät Toâng vaøo khoaûng naêm 716. thaät), y tha khôûi tính (coi chö phaùp khôûi leân töø OÂng laø moät trong ba vò thaày Maät giaùo ñaõ ñem Phaät nhöõng caùi khaùc), vaø vieân thaønh thöïc tính (quan Giaùo Maät Toâng vaøo Trung Hoa. OÂng ñeán Trung ñieåm nhìn chö phaùp baèng thöïc tính cuûa chuùng)— Hoa ñeå hoaèng hoùa Phaät giaùo Maät toâng vaøo naêm The Middle Path is established in corresponding to 716. Hai vò kia laø Kim cang Boà Ñeà vaø Baát Khoâng the three points of view: the view which regards Kim Cang. Ngaøi ñaõ phieân dòch kinh ñieån quan the seeming as real, the view which sees things as troïng nhaát cuûa truyeàn thoáng Maät giaùo sang Hoa derived, and the view sees things in their true

nature. Theå Töôùng Duïng. Tam Taïo Taùc Phaùp: Ba phaùp taïo taùc: saéc, taâm, vaø Tam Teá: Three subtleties—Ba thöù vi teá: Thöù nhaát phi saéc phi taâm—Three active things: material or laø voâ minh nghieäp töôùng. Voâ minh hay tình traïng things which have form, mental, and neither form khoâng giaùc ngoä. Thöù nhì laø naêng kieá n töôùng. Coù nor mental. theå thaáy ñöôïc moïi hieän töôïng. Thöù ba laø caûnh giôùi Tam Taùp: Ñi voøng quanh ba voøng ñeå toû loøng toân töôùng. Theá giôùi hieän töôïng beân ngoaøi, coøn goïi laø kính—To pay respect by walking around the Hieän Töôùng hay Hieän Thöùc—Three refined, or object of regard three times. subtle conceptions: First, the objective illusory Tam Taïp Nhieãm: world or ignorance or the unenlightened condition, (A) Ba loaïi taïp nhieãm: duïc voïng, nghieäp, vaø luaân considered as in primal action, the stirring of the hoài—The three kasaya (mixed dyes or perceptive faculty, associated with corpus or infections): passion, karma, and

reincarnation. substance. Second, the subjective mind or ability (B) Ba loaïi taïp nhieãm khaùc: aûo voïng, nghieäp, vaø to perceive phenomena or perceptive faculties, khoå ñau—Three other kasayas: illusion, associated with function. Third, the object karma, and suffering. perceived, or empirical world, associated with Tam Taêng Kyø Baùch Ñaïi Kieáp: Ba A Taêng Kyø function or the external, or phenomenal world. kieáp—The three great asamhkyeya kalpas—The Tam Teá Luïc Thoâ: Ba vi teá vaø saùu thoâ töôùng— three timeless periods of a bodhisattva's progress Three subtleties and six coarser stages—See Tam to Buddhahood. Teá and Luïc Thoâ Töôùng. Tam Taêng Thöôïng: Theo kinh Phuùng Tuïng trong Tam Thanh Hueä Nhieân: See Tam Thaùnh Hueä Tröôøng Boä Kinh, coù ba loaïi taêng thöôïng: ngaõ taêng Nhieân. thöôïng, theá taêng thöôïng, vaø phaùp taêng thöôïng— Tam Thanh Tònh: Ba thöù thanh tònh cuûa moät vò According to the Sangiti Sutta in the Long Boà Taùt: thaân thanh tònh, ngöõ thanh tònh, vaø taâm Discourses, there are three predominant thanh tònh—Three purities of a Bodhisattva: a influences: the predominant influence on oneself pure body (perfectly pure and adorned (attadhipateyyam-p), the predominant influence appearance), purity of speech, and a mind free on the world (lokadhipateyyam-p), and the from all impurity. predominant influence on the Dhamma Tam Thaùnh: The three sages or holy ones: (dhammadhipateyyam-p). (A) Tam Thaùnh Hoa Nghieâm (ba vò Thaùnh trong Tam Taâm: theá giôùi Hoa Nghieâm): Phaät Tyø Loâ Giaù Na ôû (A) Ba loaïi taâm: chí thaønh taâm, thaâm taâm, vaø hoài giöõa, Vaên Thuø beân traùi, vaø Phoå Hieàn beân höôùng phaùt nguyeän—The three minds or phaûi—The three divinities in the Flower hearts: perfect sincerity, profound resolve, Ornament world: Vairocana in the center, and resolve on demitting one's merits to Manjusri on the left, and Samantabhadra on others. the right. (B) Ba loaïi taâm khaùc: caên boån taâm (nguoàn chöùa (B) Thích Ca Tam Thaùnh (ba vò Thaùnh ñöôïc noùi moïi chuûng töû thieän aùc), y boån taâm (maït na ñeán trong kinh Hoa Nghieâm): Phaät Thích Ca thöùc), vaø khôûi söï taâm—Three other minds or Maâu Ni ôû giöõa, Vaên Thuø beân traùi, vaø Phoå hearts: the store-house (the 8th Alaya vijnana Hieàn beân phaûi —The three divinities in the or source of all seeds of good or evil), the Flower Ornament Scriptures: Sakyamuni mediating cause of all taint (the 7th Mano- Buddha in the center, Manjusri on the left, vijnana mind), and the sadayatana mind (the and Samantabhadra on the right. immediate influence of the six senses). (C) Tam Thaùnh Di Ñaø: A Di Ñaø ôû giöõa, Quan AÂm (C) Ba loaïi taâm khaùc nöõa: nhaäp taâm, truï taâm, vaø beân traùi, vaø Ñaïi Theá Chí beân phaûi—The three xuaát taâm—Three more minds or hearts: Pure Land divinities in the Pure Land Sect: entering into a condition, staying in a Amitabha in the center, Avalokitesvara (Kuan condition, departing the condition. Yin) on the left, and Mahasthama-prapta on Tam Taàng Taâm: Three aspects of mind—See the right. In some rare instances, Ksitigarbha

Bodhisattva takes the place of traveled to encounter Yangshan, Xiangyan, Mahasthamaprapta. Deshan, Daowu, and other well-known Zen (D) Tam Thaùnh Döôïc Sö: Phaät Döôïc Sö ôû giöõ a, teachers. Each of them in turn sharpened San- Nhaät Quang Boà Taùt beân traùi, vaø Nguyeät Sheng's abilities. Eventually San-Sheng settled

in Quang Boà Taùt beân phaûi—The three divinities, Zhenzhou, now in Hebei Province, and taught Zen according to the Bhaisajya-guru-vaidurya- at the San-Sheng Monastery, where he derived his prabhasa sutra: Bhaisajya-guru-vaidyrya- mountain name. Besides, we also enounter San- Buddha in the centre, Surya-prabhasana on sheng in examples 49 and 68 of the Pi-Yen-Lu. the left, and Candra-prabhasana on the right. Sau khi töø bieät Laâm Teá, Tam Thaùnh laøm moät Tam Thaùnh Caù Vaøng Phuûng Löôùi: San- chuyeán chu du khaép nöôùc Trung Hoa ñeå Sheng's Golden Fish Who Has Passed through the nghieân cöùu saâu hôn kinh nghieäm thieàn cuûa Net—See Tam Thaùnh Thaáu Cöông Kim Ngö. mình baèng nhöõng cuoäc phaùp luaän vôùi caùc Tam Thaùnh Dó Haø Vi Thöïc: San Sheng's Golden thieàn sö khaùc: Moät ngaøy noï khi Tam Thaùnh Fish Who Has Passed through the Net—See Tam ñeán gaëp Höông Nghieâm, söï vieäc sau ñaây ñaõ Thaùnh Thaáu Cöông Kim Ngö. dieãn ra: "Höông Nghieâm hoûi Tam Thaùnh: Tam Thaùnh Ñaïo: Ba ñöôøng Thaùnh: Thanh Vaên, 'OÂng töø ñaâu ñeán?' Tam Thaùnh ñaùp: 'Töø Laâm Duyeân Giaùc, vaø Boà Taùt—Three paths of sages: Teá tôùi' Höông Nghieâm noùi: 'OÂng coù mang theo sound hearer, Solitary Buddha, and Bodhisattva. nhöõng lôøi daïy cuûa Laâm Teá ñeán ñaây khoâng Tam Thaùnh Hueä Nhieân Thieàn Sö: Sansho-Enen (OÂng coù ñem tieáng theùt cuûa Laâm Teá ñeán (jap)—San-sheâng-Hui-jan (Wade-Giles chaêng)?' Höông Nghieâm chöa noùi xong caâu Chinese)—Sansheng Huiran (Pinyin Chinese)— ñoù, Tam Thaùnh lieàn böôùc tôùi, giöït laáy caùi goái Teân cuûa moät thieàn sö vaøo theá kyû thöù IX. Hieän nay ñaùnh Höông Nghieâm. Höông Nghieâm khoâng chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn noùi gì maø chæ cöôøi." Ñoaïn Tam Thaùnh boû ñi. sö Tam Thaùnh Hueä Nhieân; tuy nhieân, coù moät vaøi Neáu Höông Nghieâm hoûi Tam Thaùnh "Maø caùi chi tieát lyù thuù veà vò Thieàn sö naøy trong Truyeàn gì ñeán?" nhö Luïc Toå ñaõ hoûi Nam Nhaïc Hoaøi Ñaêng Luïc, quyeån XII, vaø Nguõ Ñaêng Hoäi Nguyeân Nhöôïng, coù leõ Tam Thaùnh ñaõ khoâng boû ñi. XI: Thieàn sö Tam Thaùnh Hueä Nhieân laø ñeä töû cuûa Ngöôïc laïi, coù leõ Tam Thaùnh seõ ôû laïi ít nhaát Thieàn Sö Laâm Teá Nghóa Huyeàn. OÂng ñaõ söu taäp taùm naêm nhö Nam Nhaïc ñaõ phaûi maát môùi ñaùp nhöõng lôøi daïy cuûa thaày mình thaønh boä Laâm Teá ñöôïc thoûa ñaùng cho caâu hoûi naøy—After San- Ngöõ Luïc. Sau khi Laâm Teá thò tòch, Tam Thaùnh sheng had taken leave of Lin-chi, he haønh cöôùc du phöông ñeå gaëp caùc vò Ngöôõng Sôn, wandered through China seeking to deepen Höông Nghieâm, Ñöùc Sôn, Ñaïo Ngoä, vaø nhöõng vò his realization in dharma battle (hossen) with thaày Thieàn noåi tieáng khaùc. Moãi vò thaày ñeàu maøi other Zen masters. One day when he came to giuõa khaû naêng cuûa Tam Thaùnh. Cuoái cuøng Tam Hsiang-yen Chih-hsien, the following took Thaùnh truï laïi ôû Traán Chaâu, nay thuoäc tænh Haø Baéc, place: "Hsiang-yen asked San-sheng, 'Where ñeå daïy Thieàn taïi Tu Vieän Tam Thaùnh, nôi maø oâng do you come from?' San-sheng answered, ñöôïc caùi teân nuùi cuûa mình. Ngoaøi ra, chuùng ta 'From Lin-Chi.' Hsiang-yen said, 'Did you cuõng gaëp teân cuûa Tam Thaùnh trong caùc thí duï 49 bring Lin-chi's words with you (Did you bring vaø 68 cuûa Bích Nham Luïc—Name of a Zen Lin-chi's shout)?' Even before Hsiang-yen had master in the 9th century. We do not have detailed

finished speaking, San-sheng stepped documents on Zen Master San-Sheng-Hui-Jan; forward, grabbed a cushion and hit Hsiang- however, there is some interesting information on yen with it. Hsiang-yen said nothing and only him in The Records of the Transmission of the smiled." Then San-sheng left the place. If Lamp (Ch'uan-Teng-Lu), Volume XII, and Hsiang-yen asked San-sheng the question Wudeng Huiyuan, volume XI: Zen Master San- "What is it that so come?" as the Sixth Sheng-Hui-Jan was a disciple of Zen master Linji Patriarch asked Nan-yueh, San-sheng might I-hsuan. He compiled his teacher's words in The not leave. On the contrary, San-sheng might Record of Linji. After Linji's death, San-Sheng have stayed with Hsiang-yen for at least eight

years to answer such a question satisfactorily. Tam Thaùnh noùi: "Daàu coù cuõng khoâng coù choã Khi Tam Thaùnh ñeán Nuùi Ngöôõng, Ngöôõng baøy ra ñaâu." Ñöùc Sôn lieàn caàm gaäy leân ñaùnh Sôn hoûi: "OÂng teân gì?" Tam Thaùnh ñaùp: "Hueä Tam Thaùnh. Tam Thaùnh chuïp gaäy vaø ñaåy Tòch." Ngöôõng Sôn noùi: "Hueä Tòch laø teân cuûa thaúng Ñöùc Sôn ñeán giöôøng thieàn. Ñöùc Sôn ta." Tam Thaùnh noùi: "Hueä Nhieân." Ngöôõng cöôøi lôùn. Tam Thaùnh theùt leân moät tieáng roài boû Sôn cöôøi to. Nhöõng caâu ñoái ñaùp giöõa Ngöôõng ñi ra ngoaøi—When San-sheng arrived at Sôn vaø Tam Thaùnh nhaéc cho chuùng ta veà tinh Mount Te, he started to arrange his sitting mat thaàn 'duy thöïc' hay söï thöïc tieãn cuûa Trung when Te-shan asked, "Don't put out your meal Hoa, khoâng toång quaùt hoùa vaán ñeà, khoâng suy apron. There's no rice here." San-sheng said, roäng luaän cao ra ngoaøi taàm voùi cuûa cuoäc soáng "Although it's here, it can't be shown." Te- maø chuùng ta ñang soáng. Theo giaùo lyù cuûa shan took his staff and made to strike San- tröôøng phaùi Hoa Nghieâm, coù moät theá giôùi sieâu sheng. San-sheng grabbed it and pushed Te- nhieân trong aáy moät söï vaät dò bieät thaâu nhieáp shan onto the meditation platform. Te-shan vaø dung thoâng taát caû söï vaät dò bieät khaùc, thay laughed loudly. San-sheng shouted and went vì moïi sö vaät dò bieät ñeàu chìm heát vaøo trong out. moät khoái lôùn. Vì vaäy, ôû theá gian naøy, ví nhö Khi Tam Thaùnh ôû hoäi Tuyeát Phong, Tuyeát chuùng ta ñöa leân moät caønh hoa, hoaëc chæ vaøo Phong noùi: "Moãi ngöôøi töï coù taám göông xöa moät cuïc gaïch, laø toaøn theå vuõ truï muoân hình moät maët, con khæ cuõng coù taám göông xöa moät vaïn traïng ñeàu hieän roõ, phaûn chieáu laïi trong aáy. maët." Sö böôùc ra hoûi: "Bao nhieâu kieáp khoâng Neáu laø nhö vaäy, chuùng ta coù theå noùi caùc thieàn teân. Taïi sao Hoøa Thöôïng laäp teân göông xöa?" sö hoaït duïng trong caûnh giôùi linh minh aá y hieån Tuyeát Phong noùi: "Bôûi vì bò veát tích." Sö quôû: loä ñeán cho caùc ngaøi vôùi taát caû cô maàu trong "Theo toâi thì laõo Hoøa Thöôïng naøy caâu thoaïi phuùt giaây hoaùt nhieân ñaïi ngoä—When San- ñaàu cuõng chaúng thaáy." Tuyeát Phong noùi: "Laø sheng arrived at Mount Yang, Yang-shan loãi ôû ta! Bôûi truï trì nhieàu vieäc."—When San- asked him, "What's your name?" San-sheng sheng was at Hsueh-feng's, he heard Hsueh- said, "Hui-ji." Yang-shan said, "Hui-ji is my feng give a teaching that "all persons without name." San-sheng said, "My name is Hui- exception have an ancient mirror. This jan." Yang-shan laughed loudly. These monkey has an

ancient mirror." San-sheng dialogues between Yang-san and Sen-sheng stepped forth and said, "For endless kalpas it remind us the Chinese 'realism' or has been nameless. Why does the master practicalness, which does not generalize, nor propose it to be an ancient mirror?" Hsueh- does it speculate on a higher plane which has feng said, "It's because of defective no hold on life as we live it. According to the existence." San-sheng said, "As for me, I don't philosophy of the Avatamsaka school of see where you came up with this." Hsueh- Buddhism, there is a spiritual world where feng said, "My mistake! I have many duties as one particular object holds within itself all abbot." other particular objects merged, instead of all Gaëp Hoøa Thöôïng Baûo Thoï ñi vaøo thieàn particular objects being absorbed in the Great ñöôøng, Tam Thaùnh beøn ñaåy moät vò Taêng khaùc All. Thus in this world it so happens that when ra ngay tröôùc maët Baûo Thoï. Baûo Thoï beøn you lift a bunch of flowers or point at a piece ñaùnh vò Taêng. Tam Thaùnh noùi: "Tröôûng laõo vì of brick, the whole world in its multitudinosity ngöôøi baèng caùch naøy, chaúng nhöõng ngöôøi muø, is seen reflected here. If so, the Zen masters maø coøn laøm muø toaøn theå daân chuùng trong may be said to be moving also in the mystic thaønh Traán Chaâu."—San-sheng watched as realm which reveals its secrets at the moment Pao-shou entered the lecture hall. When Pao- of supreme enlightenment. shou passed by. San-sheng shoved another Khi ñeán nuùi Ñöùc, Tam Thaùnh baét ñaàu traûi toïa monk out in front of him. Pao-shou hit the cuï. Ñöùc Sôn baûo: "Ñöøng traûi caùi khaên phuûi monk. San-sheng said, "If the elder treats buïi, ôû ñaây khoâng coù côm gaïo cho oâng ñaâu." people in this manner, then he's blind, even

though the eyes of everyone in Zhen-chou and wisdom. City are here." Tam Thaân: Trikaya (skt)—Three kayas—Ba Moät hoâm, coù moät vò Taêng hoûi Sö: "Theá naøo laø thaân: tu haønh thaân, phaùp thaân, vaø ñoä sinh thaân. yù Toå Sö Taây sang?" Sö ñaùp: "Thòt thuùi ruoài Theo Laâm Teá Ngöõ Luïc, moät hoâm, thieàn sö Laâm bu." Caâu traû lôøi cuûa thieàn sö Tam Thaùnh laø Teá thöôïng ñöôøng daïy chuùng: "Cöù nhö kinh luaän ñuùng moät caùch töï nhieân. Ai ai cuõng bieát, gia, tam thaân laø chaân thöïc toái thöôïng cuûa moïi vaät. nhöng coù can heä gì vôùi vieäc Toå Sö sang Trung Nhöng theo choã thaáy cuûa sôn Taêng thì khoâng phaûi Hoa? Ñieàu naøy cho thaáy caùc thieàn sö khoâng vaäy. Ba thaân aáy chaúng qua chæ laø ngoân töø maø thoâi. phaûi laø trieát gia maø laø nhöõng baäc thöïc tu, neân Vaø moãi thaân ñeàu coù caùi khaùc noù ñeå maø nöông töïa. hoï vieän daãn kinh nghieäm thay vì vieän daãn Coå nhaân y ñöùc coù noùi, 'Thaân töïa nghóa maø laäp, baèng lôøi; moät kinh nghieäm voán laø caên baûn hoùa quoác ñoä töïa theå maø luaän.' Vaäy thì Phaùp taùnh thaân giaûi nhöõng nghi hoaëc thaønh moät nhaát theå hoøa vaø Phaùp taùnh ñoä roõ raøng laø nhöõng phaûn aûnh cuûa ñieäu. Taát caû caùc leõ ñöông nhieân cuõng nhö leõ aùnh saùng baûn höõu. Chö Ñaïi ñöùc, mong sao caùc baát khaû nôi nhöõng phaùt bieåu cuûa caùc thieàn sö ngaøi haõy laø keû bieát ñuøa vôùi nhöõng phaûn aûnh aáy. Vì phaûi ñöôïc coi laø xuaát phaùt töïc tieáp töø kinh keû aáy coäi nguoàn cuûa heát thaûy chö Phaät vaø laø queâ nghieäm baát nhò saâu thaúm cuûa hoï. Vaø chuùng ta nhaø cuûa caùc ñaïo löu khaép nôi. Caùi saéc thaân töù ñaïi chæ

coù theå hieåu chöøng naøo chuùng ta nhaûy vaøo cuûa caùc ngaøi khoâng bieát noùi phaùp vaø nghe phaùp. moät caûnh giôùi vöôït leân kinh nghieäm ñoái ñaõi Tì, vò, gan, maät cuõng khoâng bieát noùi phaùp vaø nghe cuûa mình—One day, a monk asked, "Why did phaùp, chính caùi sôø sôø tröôùc maét caùc ngaøi ñoù; caùi ñoù Bodhidharma come from the west?" Zen khoâng coù hình daïng, troïn khoâng nhaát ñònh. Neáu master San-sheng answered, "Tainted meat thaáy ñöôïc nhö theá, thì caùc ngaøi cuøng vôùi Toå vaø collects flies." San-sheng's answer is naturally Phaät khoâng khaùc, trong moïi thôøi ñöøng ñeå giaùn correct. Everybody knows it, but what ñoaïn; chaïm maét ñeán ñaâu laø thaáy noù ôû ñoù. Khi söï connection has it to the patriarchal visit? This töôûng töôïng ñöôïc khuaáy ñoäng leân, trí bò ngaên, proves that Zen masters are not philosophers töôûng bò bieán, theå bò lay, neân laên loùc trong ba coõi but pragmatists, they appeal to an experience maø chòu ñuû thöù khoå naõo. Neáu theo choã thaáy cuûa and not to verbalism; an experience which is sôn Taêng, ñaâu chaû laø ñaïo lyù saâu xa, ñaâu chaû laø giaûi so fundamental as to dissolve all doubts into thoaùt. Xin chaøo!"—Buddha has a three-fold body: harmonious unfication. All the matter-of-fact- life of cultivation or works, spiritual body, and ness as well as the impossibility of the body of salvation. According to Lin-chi's Sayings, master's statements must thus be regarded as one day, Zen master Lin-chi entered the hall and issuing directly from their inmost unified addressed the monks, saying, "According to experience. And the above impossible scholars, this triple body is the ultimate reality of condition so long as space-time relations things. But as I see into the matter, this triple body remain what they are to our final is no more than mere words, and then each body consciousness; they will only be intelligible has something else on which it depends. An when we are ushered into a realm beyond our ancient doctor says that the body is dependent on relative experience. its meaning, and the ground is describable by its Tam Thaùnh Kim Laân: San Sheng's Golden Fish substance. Being so, we know that Dharma-body Who Has Passed through the Net—See Coâng AÙn and the Dharma-ground are reflections of the Tam Thaùnh Thaáu Cöông Kim Ngö. original light. Reverend gentlemen, let us take Tam Thaùnh Thaáu Cöông Kim Ngö: San Sheng's hold of this person who handles these reflections. Golden Fish Who Has Passed through the Net— For he is the source of all the Buddhas and the See Coâng AÙn Tam Thaùnh Thaáu Cöông Kim Ngö. house of truth-seekers everywhere. The body Tam Thaéng Hoïc: Three elements of virtue— made up of the four elements does not understand Threefold formation—Three studies—Tam Hoïc: how to discourse or how to listen to a discourse. giôùi, ñònh, tueä—Three practices of precepts Nor do the liver, the stomach, the kidneys, the (observance of precepts), meditation (samadhi) bowels. Nor does vacuity of space. That which is

most unmistakably perceived right before your meï, vaø anh chò em—Three worldly intimate eyes, though without form, yet absolutely relations: father, mother, and brothers and sisters. identifiable, this is what understands the discourse Tam Thaàn Löïc: Three miracles—Three and listens to it. When this is thoroughly seen into, supernatural powers—See Tam Minh. there is no difference between yourselves and

the Tam Thaàn Thoâng: Three miracles—Theo kinh old masters. Only let not your insight be Phuùng Tuïng trong Tröôøng Boä Kinh, coù ba loaïi thaàn interrupted through all the periods of time, and thoâng: thaàn tuùc thaàn thoâng, tha taâm thaàn thoâng, vaø you will be at peace with whatever situation you giaùo giôùi thaàn thoâng—According to the Sangiti come into. When wrong imaginations are stirred, Sutta in the Long Discourses, there are three the insight is not more immediate; when thoughts supernatural powers: the miracle of psychic power are changeable, the essence is no more the same. (iddhi-patihariyam-p), the miracle of telepathy For this reason, we transmigrate in the triple world (adesana-patihariyam-p), and the miracle of and suffer varieties of pain. As I view the matter instruction (anusasani-patihariyam-p). in my way, deep indeed is Reality, and there is Tam Thaäp Boång: Ba möôi heøo cuûa Ñöùc Sôn—Te- none who is not destined for emancipation. Good Shan's Thirty Blows—See Ñöùc Sôn Tam Thaäp night!" Boång. Tam Thaân Bieán Töôùng: Söï bieán töôùng cuûa ba Tam Thaäp Chuûng Baát Tònh Thí: See Thirty types thaân Phaät: phaùp thaân nhö hö khoâng bieán, trí thaân of impure giving. (baùo thaân) nhö nhaät quang bieán, vaø saéc thaân (öùng Tam Thaäp Duy Thöùc: Vidya-matra-siddhi- thaân) nhö nhaät aûnh bieán—The transformation of tridasa-sastra-karika (skt)—Vijnaptimatrata- the trikaya: the dharma-body or the body of reality trimsika (skt)—See Tam Thaäp Tuïng Duy Thöùc. as the transformation of space kasina; body of Tam Thaäp Giôùi Xaû Ñoïa Tyø Kheo Ni: enjoyment (sambhogakaya) as the transformation Nissaggiya-pacittiya (skt)—Thirty offences which of universally radiant sunlight; and the incarnated require explanation and punishment for the body of the Buddha (nirmanakaya) as the offenders is six-day room retention—See transformation of sun shadow or sun reflection. Nissaggiya-pacittiya. Tam Thaân Phaät: Trikaya (skt)—Ba loaïi thaân Tam Thaäp Giôùi Xaû Ñoïa Tyø Kheo (Taêng): Phaät. Moät vò Phaät coù ba loaïi thaân hay ba bình dieän Nissaggiya-pacittiya (skt)—Thirty offences which chôn nhö: phaùp thaân, baùo thaân, vaø öùng thaân— require explanation and punishment for the Buddha has a three-fold body. A Buddha has three offenders is six-day room retention—See Giôùi bodies or planes of reality: the dharma-body or the Caám Phoøng. body of reality which is formless, unchanging, Tam Thaäp Luïc Ñoâi Ñoái Phaùp: Thirty-six pairs of transcendental, and inconceivable (dharmakaya), opposites—Theo Kinh Phaùp Baûo Ñaøn, chöông the body of enjoyment or the celestial body of the möôøi, moät hoâm Toå goïi caùc ñeä töû laø Phaùp Haûi, Chí Buddha or personification of eternal perfection in Thaønh, Phaùp Ñaït, Thaàn Hoäi, Trí Thöôøng, Trí its ultimate sense (sambhogakaya), and the Thoâng, Chí Trieät, Phaùp Traân, Phaùp Nhö, vaân vaân, incarnated body of the Buddha (nirmanakaya). baûo raèng: “Caùc oâng khoâng ñoàng vôùi nhöõng ngöôøi Tam Thaân Thanh Tònh: Three bodies of pure khaùc, sau khi toâi dieät ñoä, moãi ngöôøi laøm thaày moät precepts—Three comprehensive precepts—Theo phöông, nay toâi daïy caùc oâng noùi phaùp khoâng maát Ñaïi Thöøa, ñaây laø ba nhoùm giôùi caên baûn hay ba söï boån toâng, tröôùc phaûi duøng ba khoa phaùp moân, ñoäng thanh tònh cuûa moät vò Boà Taùt: khoâng laøm caùc ñieàu

duïng thaønh ba möôi saùu ñoái, ra vaøo töùc lìa hai beân, aùc, laøm caùc haïnh laønh, vaø luoân laøm lôïi laï c cho noùi taát caû phaùp chôù lìa töï taùnh; chôït coù ngöôøi hoûi chuùng sanh—In Mahayana, three groups of phaùp, oâng xuaát lôøi noùi troïn trong ñoái ñaõi, ñeàu laáy precepts which form the basis or three kinds of phaùp ñoái ñi laïi laøm nhôn cho nhau, cöùu caùnh hai pure precepts of all Bodhisattva practice: do not phaùp thaûy ñeàu tröø, laïi khoâng coù choã ñi. Ba khoa do what is evil, do what is good, and be of benefit phaùp moân laø aám, giôùi, nhaäp vaäy. AÁm laø nguõ aám, to all sentient beings. saéc, thoï töôûng, haønh, thöùc; nhaäp laø thaäp nhò nhaäp, Tam Thaân Theá Tuïc: Ba ngöôøi thaân theá tuïc: cha, ngoaøi coù saùu traàn laø saéc, thanh, höông, vò, xuù,

phaùp, trong coù saùu cöûa laø maét, tai, muõi, löôõi, thaân, taùnh sanh chöôùng ngaïi; neáu nghe noùi chaúng tu yù; giôùi laø thaäp baùt giôùi, saùu traàn, saùu cöûa, vaø saùu khieán ngöôøi bieán sanh taø nieäm, chæ y phaùp tu haønh, thöùc. Töï taùnh hay goàm muoân phaùp goïi laø taøng haøm boá thí phaùp maø khoâng truï töôùng. Caùc oâng neáu ngoä, thöùc, neáu khôûi suy nghó töùc laø chuyeån thöùc sanh y ñaây maø noùi, y ñaây maø duøng, y ñaây maø haønh, y saùu thöùc ra saùu cöûa, thaáy saùu traàn, nhö theá thaønh ñaây maø taïo taùc, töùc khoâng maát boån toâng. Neáu coù möôøi taùm giôùi, ñeàu töø nôi töï taùnh khôûi duïng. Töï ngöôøi hoûi nghóa oâng, hoûi coù thì ñem khoâng ñaùp, taùnh neáu taø thì khôûi möôøi taùm taø, töï taùnh neáu hoûi khoâng thì ñem coù ñaùp, hoûi phaøm thì ñem chaùnh thì khôûi möôøi taùm chaùnh, goàm aùc duïng töùc Thaùnh ñaùp, hoûi Thaùnh laáy phaøm ñaùp, hai beân laøm laø duïng chuùng sanh, thieän duïng töùc laø duïng Phaät, nhôn cho nhau sanh ra nghóa trung ñaïo, nhö moät duïng do nhöõng gì? Do töï taùnh maø coù. Ñoái phaùp: hoûi moät ñaùp, bao nhieâu caâu hoûi khaùc ñeàu y ñaây maø Ngoaïi caûnh voâ tình coù naêm ñoái, trôøi ñoái cuøng ñaát, khôûi taùc duïng, töùc khoâng maát chaân lyù . Giaû söû coù maët trôøi ñoái cuøng maët traêng, saùng ñoái cuøng toái, aâm ngöôøi hoûi sao goïi laø toái thì ñaùp raèng, ‘saùng laø ñoái cuøng döông, nöôùc ñoái cuøng löûa, ñaây laø naêm nhôn, toái laø duyeân, saùng maát töùc laø toái, duøng saùng ñoái. Phaùp töôùng ngöõ ngoân coù möôøi hai ñoái, ngöõ ñoái ñeå hieån toái, duøng toái ñeå hieån saùng, qua laïi laøm cuøng phaùp, coù ñoái cuøng khoâng, coù saéc ñoái cuøng nhôn cho nhau thaønh nghóa trung ñaïo, ngoaøi ra hoûi khoâng saéc, coù töôùng ñoái cuøng khoâng töôùng, höõu nhöõng caâu khaùc thaûy ñeàu nhö ñaây maø ñaùp. Caùc laäu ñoái cuøng voâ laäu, saéc ñoái cuøng khoâng, ñoäng ñoái oâng veà sau truyeàn phaùp y ñaây maø chæ daïy cho cuøng tònh, trong ñoái cuøng ñuïc, phaøm ñoái cuøng nhau, chôù laøm maát toâng chæ.”—According to the Thaùnh, Taêng ñoái cuøng tuïc, giaø ñoái cuøng treû, lôùn ñoái Flatform Sutra, Chapter Ten, one day the Master cuøng nhoû, ñaây laø möôøi hai ñoái vaäy. Töï taùnh khôûi summoned his disciples Fa-Hai, Chih-Ch’eng, Fa- duïng coù möôøi chín ñoái: daøi ñoái cuøng ngaén, taø ñoái Ta, Shen-Hui, Chih-Ch’ang, Chih-T’ung, Chih- cuøng chaùnh, si ñoái cuøng hueä, ngu ñoái cuøng trí, loaïn Ch’e, Chih-Tao, Fa-Chen and Fa-Ju, and said to ñoái cuøng ñònh, töø ñoái cuøng ñoäc, giôùi ñoái cuøng loãi, them, “You are not like other people. After my thaúng ñoái cuøng cong, thaät ñoái cuøng hö doái, hieåm

passage into extinction, you should each be a ñoái cuøng bình, phieàn naõo ñoái cuøng Boà Ñeà, thöôøng master in a different direction. I will now teach ñoái cuøng voâ thöôøng, bi ñoái cuøng toån haïi, hyû ñoái you how to explain the Dharma without deviating cuøng saân, xaû ñoái cuøng boûn xeûn, tieán ñoái cuøng thoái, from the tradition of our school. First, bring up the sanh ñoái cuøng dieät, phaùp thaân ñoái cuøng saéc thaân, three classes of Dharma-doors and then, use the hoùa thaân ñoái cuøng baùo thaân, ñaây laø möôøi chín thirty-six pairs of opposites, so that, whether phaùp ñoái vaäy. Toå baûo: “Ba möôi saùu phaùp ñoái naày coming or going, you remain in the Bodhimandala. neáu hieåu maø duøng töùc laø ñaïo, quaùn xuyeán taát caû While explaining all the dharmas, do not become kinh phaùp, ra vaøo töùc lìa hai beân, töï taùnh ñoäng separate from your self-nature. Should someone duïng, cuøng ngöôøi noùi naêng, ngoaøi ñoái vôùi töôùng suddenly ask you about a dharma, answer him maø lìa töôùng, trong ñoái vôùi khoâng maø lìa khoâng, with its opposite. If you always answer with the neáu toaøn chaáp töôùng töùc laø taêng tröôûng voâ minh, opposite, both will be eliminated and nothing will ngöôøi chaáp khoâng laø coù cheâ bai kinh. Noùi thaúng be left since each depends on the other for chaèng duøng vaên töï, ñaõ noùi chaúng duøng vaên töï thì existence. The three classes of Dharma-doors are ngöôøi cuõng chaúng neân noùi naêng, chæ lôøi noùi naêng the heaps, the realms and the entrances. The five naày lieàn laø töôùng vaên töï.” Toå laïi baûo: “Noùi thaúng heaps are: form, feeling, perception, impulses and chaúng laäp töï töùc hai chöõ chaúng laäp naày cuõng laø vaên consciousness. The twelve entrances are the six töï, thaáy ngöôøi noùi lieàn cheâ bai ngöôøi ta noùi laø chaáp sense objects outside: forms, sounds, smells, vaên töï. Caùc oâng neân bieát töï mình meâ thì coøn khaû tastes, tangible objects and objects of the mind; dó, laïi cheâ bai kinh Phaät, khoâng neân cheâ bai kinh vì and the six sense organs within: eye, ear, nose, ñoù laø toäi chöôùng voâ soá. Neáu chaáp töôùng beân ngoaøi tongue, body, and mind. The eighteen realms are maø taùc phaùp caàu chôn, hoaëc roäng laäp ñaïo traø ng, the six sense objects, the six sense organs and the noùi loãi laàm coù khoâng, nhöõng ngöôøi nhö theá nhieàu six consciousnesses. The self-nature is able to kieáp khoâng theå thaáy taùnh; chæ nghe y phaùp tu haønh, contain all dharmas; it is the ‘store-enveloping laïi chôù coù traêm vaät chaúng nghó, maø ñoái vôùi ñaïo consciousness.’ If one gives rise to a thought, it

turns into consciousness, and the six written words, they should not speak either consciousnesses are produced, which go out the because written words are merely the marks of six organs and perceive the six sense objects. spoken language. They also maintain that the Thus, the eighteen realms arise as a function of direct way cannot be established by written words, the self-nature. If the self-nature is wrong, it gives and yet these two words ‘not established’, are rise to the eighteen wrongs; if the self-nature is themselves written. When they hear others right, it gives rise to eighteen rights. Evil speaking, they slander them by saying that they functioning is that of a living being, while good are attached to written words. You should know functioning is that of a Buddha. What is the that to be confused as they are may be permissible functioning

based on? It is based on opposing but to slander the Buddha's Sutras is not. Do not dharmas within the self-nature. External insentient slander the Sutras for if you do, your offense will things have five pairs of opposites: heaven and create countless obstacles for you. One who earth, sun and moon, light and darkness, positive attaches himself to external marks and practice and negative (yin and yang) and water and fire. In dharmas in search of truth, or who builds many speaking of the marks of dharmas one should Bodhimandalas and speaks of the error and evil of delineate twelve opposites: speech and dharmas, existence and non-existence will not see his existence and non-existence, form and formless, nature for many aeons. Listen to the Dharma and the marked and the unmarked, the presence of cultivate accordingly. Do not think of hundreds of outflows and the lack of outflows, form and things, for that will obstruct the nature of the Way. emptiness, motion and stillness, clarity and Listening without cultivating will cause others to turbidity, the common and the holy, membership form deviant views. Simply cultivate according to in the Sangha and membership in the laity, old age the Dharma, and do not dwell in marks when and youth, and largeness and smallness. From the bestowing it. If you understand, then speak self-nature nineteen pairs of opposites arise: accordingly, function accordingly, practice length and shortness, deviance and orthodoxy, accordingly, and act accordingly, and you will not foolishness and wisdom, stupidity and intelligence, stray from the basis of our school. If someone ask confusion and concentration, kindness and cruelty, you about a meaning, and the question is about morality and immorality, Straightness and existence, answer with non-existence; if you are crookedness, reality and unreality, danger and asked about non-existence, answer with existence; safety, affliction and Bodhi, permanence and asked about common life, answer with the holy impermanence, compassion and harm, joy and life; asked about the holy life, answer with the anger, generosity and stinginess, advance and common life. Since in each case the two principles retreat, production and extinction, the Dharma- are interdependent, the meaning of the Middle body and the form-body, the Transformation-body Way will arise between them. If you answer every and the reward-body. The Master said, "If you can question with an opposite, you will not stray from understand and use these thirty-six pairs of the basic principle. Suppose someone asks, 'What opposites you can conect yourself with the is darkness?' You should answer 'Brightness is the dharmas of all the Sutras and avoid extremes, cause and darkness the condition. When there is whether coming or going. When you act from your no brightness, there is darkness. Brightness self-nature in speaking with others, you are reveals darkness and darkness reveals brightness.' separate from external marks while in the midst of Since opposites are interdependent, the principle them and separate from inward emptiness while in of the Middle Way is established. Answer every the midst of emptiness. If you are attached to question that way, and in the future, when you marks, you will add to your wrong views and if transmit the Dharma, transmit it in the way I am you grasp at emptiness, you will increase your instructing you. Then you will not stray from the ignorance. Those who grasp at emptiness slander tradition of our school." the Sutras

by maintaining that written words have Tam Thaäp Luïc Ñoái: Thirty-six pairs of no use. Since they maintain they have no need of opposites—See Tam Thaäp Luïc Ñoâi Ñoái Phaùp.

Tam Thaäp Nhò Haûo Töôùng: Dvatrimshadvara- around him or ten foot aura encircling him; Lakshana (skt)—Thirty-two marks of perfection— solf smooth skin; two soles, two palms, two Thirty-two auspicious marks. shoulders, and crown well-rounded (I) Ba möôi hai töôùng toát cuûa Phaät hieän leân do (distinctive and full); below armpits well- thieän nghieäp töø nhieàu ñôøi tröôùc: baøn chaân filled; lion-shaped body or upper torso like baèng thaúng; chæ döôùi baøn chaân coù ngaøn caùi that of a royal lion; erect and upright body; xoaùy troân oác nhö hình caû ngaøn caây caêm baùnh full and round shoulders like a Banyan tree; xe; ngoùn tay daøi, ñaàu ngoùn nhoû vaø nhoïn; tay forty teeth; teeth white even and close; four chaân ñeàu meàm dòu; trong keû tay keû chaân coù da canine teeth pure white; lion-jawed; saliva moûng nhö löôùi giaêng; goùt chaân ñaày ñaën; treân improving the taste of all food; tongue long baøn chaân noåi cao ñaày ñaën; baép veá troøn nhö and broad (vast); voice deep and resonant baép chuoái; khi ñöùng hai tay daøi quaù ñaàu goái; which emits Brahma-pure sounds; eyes deep nam caên aån kính; thaân hình cao lôùn vaø caân (violet) blue; eye lashes like a royal bull; a phaân; loã chaân loâng thöôøng aùnh ra saéc xanh; white urna or curl between the eybrows loâng treân mình uoán leân treân; thaân theå saùng emitting light; and an usnisa or fleshy choùi nhö vaøng kim; quanh mình thöôøng coù haøo protuberance on the crown. quang chieáu ra moät taàm; da moûng vaø mòn; (II) Nhöõng lôøi Ñöùc Phaät daïy veà haûo töôùng trong loøng baøn chaân, baøn tay, hai vai vaø treân ñænh, kinh Hoa Nghieâm—The Buddha's teachings baûy choå aáy ñeàu ñaày ñaën; hai naùch ñaày ñaën; on thirty-two characteristic physiological thaân theå oai nghieâm nhö sö töû; thaân theå ngay marks in the Flower Adornment Sutra: thaúng; hai vai troøn tròa caân phaân; boán möôi caùi * Naøy oâng Tu Boà Ñeà, oâng nghó theá naøo, Nhö raêng; raêng traéng, trong, ñeàu vaø khít nhau; boán Lai coù theå ñöôïc nhìn qua haûo töôùng hay raêng cöûa lôùn hôn; goø maù noåi cao nhö hai meùp khoâng?—Subhuti, what do you think, can the cuûa sö töû; nöôùc mieáng ñuû chaát thôm ngon; löôõi Tathagata be seen by his physical marks? roäng daøi, meàm moûng, khi le ra ñeán chaân toùc; * Baïch Ñöùc Theá Toân, khoâng theå naøo nhìn Nhö gioïng noùi thanh nhaõ nghe xa, nhö gioïng noùi Lai baèng haûo töôùng. Taïi sao? Vì Nhö Lai ñaõ cuûa Ñöùc Phaïm Thieân; maét xanh bieác; loâng noùi haûo töôùng khoâng phaûi laø haûo töôùng (saéc nheo daøi; coù choøm loâng traéng thöôøng chieáu töùc vò khoâng)—No, World Honored One, the saùng giöõa hai chaân maøy; thòt noåi cao treân ñænh Tathagata cannot be seen by his physical ñaàu nhö buoái toùc—Thrity two forms of marks. Anh why? It is because the physical Sakyamuni Buddha or thirty-two marks are spoken of by the Tathagata as no characteristic physiological marks which physical marks. attribute a natural reward for a specific kind * Ñoaïn Ñöùc Phaät noùi vôùi Tu Boà Ñeà, "Chö töôùng of good karma the Buddha creates during ñeàu laø hö voïng. Neáu oâng thaáy töôùng khoâng many past lives: level and full feet; thousand- töôùng töùc

laø oâng thaáy Nhö Lai vaäy.”—Then spoke wheel-sign on each of his feet; long the Buddha said to Subhuti, “All with marks is slander fingers; pliant (soft supple) hands and empty and false. If you can see all marks as feet; toes and fingers finely webbed, fine no marks, then you see the Tathagata.” webbing lacing his fingers and toes; full-sized * Naøy oâng Tu Boà Ñeà, oâng nghó theá naøo, Nhö heels, well set and even heels; arched top feet Lai coù theå ñöôïc nhìn qua 32 haûo töôùng hay or arched insteps; thighs like a royal stag; khoâng?—Subhuti, what do you think, can the hand reaching below the knees, long graceful Tathagata be seen by means of the Thirty-two hands which reach below the knees; well- Marks? retracted male organ; height and stretch or * Baïch Ñöùc Theá Toân, khoâng theå naøo nhìn Nhö arms equal; every hair-root dark colored, Lai baèng 32 haûo töôùng. Taïi sao? Vì Nhö Lai imperial blue hair roots; body hair graceful ñaõ noùi 32 haûo töôùng töùc thò khoâng phaûi laø 32 and curly (curls upward); golden-hued body, haûo töôùng—No, World Honored One, the body of the color of true gold; ten-foot halo Tathagata cannot be seen by means of the

Thirty-two Marks. Anh why? It is because the three Heaven or the realm of thirty-three gods, Thirty-two Marks are spoken of by the where Sakka is the Lord or King of gods. Tathagata as no Thirty-two Marks. Tam Thaäp Thaát Ñaïo Phaåm: See Tam Thaäp Thaát Tam Thaäp Nhò ÖÙng Thaân: Thirty-two response Trôï Ñaïo Phaåm. bodies—See Phaät ÖÙng Thaân, Ñoäc Giaùc ÖÙng Thaân, Tam Thaäp Thaát Giaùc Chi: See Tam Thaäp Thaát Duyeân Giaùc ÖÙng Thaân, Thanh Vaên ÖÙng Thaân, Trôï Ñaïo Phaåm. Phaïm Vöông ÖÙng Thaân, Ñeá Thích ÖÙng Thaân, Töï Tam Thaäp Thaát Phaåm: See Tam Thaäp Thaát Trôï Taïi Thieân ÖÙng Thaân, Ñaïi Töï Taïi Thieân ÖÙng Thaân, Ñaïo Phaåm. Ñaïi Töôùng Quaân Thieân ÖÙng Thaân, Töù Thieân Tam Thaäp Thaát Phaân Phaùp: See Tam Thaäp Thaát Vöông ÖÙng Thaân, Thaùi Töû Töù Thieân Vöông ÖÙng Trôï Ñaïo Phaåm. Thaân, Nhaân Vöông ÖÙng Thaân, Cö Só ÖÙng Thaân, Tam Thaäp Thaát Trôï Boà Ñeà Phaùp: See Tam Teå Quan ÖÙng Thaân, Baø La Moân ÖÙng Thaân, Tyø Thaäp Thaát Trôï Ñaïo Phaåm. Kheo ÖÙng Thaân, Tyø Kheo Ni ÖÙng Thaân, Öu Baø Tam Thaäp Thaát Trôï Ñaïo Chi Phaùp: See Tam Taéc ÖÙng Thaân, Öu Baø Di ÖÙng Thaân, Nöõ Chuû ÖÙng Thaäp Thaát Trôï Ñaïo Phaåm. Thaân, Ñoàng Nam ÖÙng Thaân, Ñoàng Nöõ ÖÙng Thaân, Tam Thaäp Thaát Trôï Ñaïo Phaåm: Thirty Seven Thieân ÖÙng Thaân, Long ÖÙng Thaân, Döôïc Xoa ÖÙng Aids to Enlightenment. Thaân, Caøn Thaùt Baø ÖÙng Thaân, A Tu La ÖÙng Thaân, (I) Noäi dung veà Ba möôi baûy phaåm trôï ñaïo—The Khaån Na La ÖÙng Thaân, Ma Haàu La Giaø ÖÙng content of Thirty Seven Aids to Thaân, Nhaân ÖÙng Thaân, and Phi Nhaân ÖÙng Thaân. Enlightenment: Tam Thaäp Nieân Haäu: Ba möôi naêm sau, yù noùi ñoái 1-4) Töù nieäm xöù: Smrtyupasthana (skt)—The four vôùi söï laõnh hoäi yeáu chæ nhaø thieàn haõy coøn raát xa— subjects to be contemplated—Boán ñoái töôïng Thirty years later. This term means it is still a long quaùn chieáu hay boán cô sôû chaùnh nieäm —Four time for a practitioner to comprehend the stages of memory or four subjects of essentials of Zen. reflection—See Töù Nieäm Xöù. Tam Thaäp Tam Hình Thöùc Quaùn AÂm: 33 hình 5-8) Töù chaùnh caàn: Samyakprahana (skt)—Boán coá thöùc cuûa Ñöùc

Quaùn Theá AÂm, coù khi laø chim, laø gaéng ñuùng hay boán coá gaéng toaøn haûo—Four bình, moät nhaønh lieãu, moät vieân ngoïc, thieân thuû proper lines of exertion—Four perfect thieân nhaõn, vaân vaân, ñeå ñaùp laïi lôøi nguyeän caàu cuûa efforts—See Töù Chaùnh Caàn. ngöôøi caàu nguyeän—Thirty-three different forms of 9-12)Töù nhö yù tuùc: Rddhipada (skt)—Boán böôùc Kuan-Yin, sometimes a bird, a vase, a willow tieán ñeán thaàn löïc—Four steps towards wand, a pearl, a “thousand” eyes and hands, etc. supernatural power—Four roads to Tam Thaäp Tam Quaùn AÂm: See Tam Thaäp Tam power—Four bases of miraculous powers— Hình Thöùc Quaùn AÂm. See Töù Nhö YÙ Tuùc. Tam Thaäp Tam Thaân: Ba möôi hai öùng thaân 13-17)Nguõ caên: Panca-indriyani (skt)—Five theâm Chaáp Kim Cang Thaân—Thirty-two response spiritual faculties (five good roots)—See Nguõ bodies plus the Vajrapani body—See Tam Thaäp Caên. Nhò ÖÙng Thaân. 18-22)Nguõ löïc: Panca-balani (skt)—The power of Tam Thaäp Tam Thieân: Tavatimsa (p)—Tridasas five faculties—Five strengths—See Nguõ Löïc. (skt)—See Tam Thaäp Tam Thieân Giôùi. 23-29)Thaát boà ñeà phaàn (Thaát giaùc chi): Sapta- Tam Thaäp Tam Thieân Giôùi: Tavatimsa (p)— bodhyanga (skt)—Baûy yeáu toá giaùc ngoä— Tridasas (skt)—Traiyastrimsa (skt)—Realm of the Seven degrees (factors) of enlightenment or thirty-three gods—Caûnh giôùi cuûa coõi trôøi Ñao intelligence—See Thaát Boà Ñeà Phaàn. Lôïi—Trôøi Ñao Lôïi—Taàng trôøi ba möôi ba nôi vua 30-37)Baùt chaùnh ñaïo: Asta-marga (skt)—The trôøi Ñeá Thích ngöï trò. Coõi trôøi Ñao Lôïi coøn goïi laø eightfold noble path—See Baùt Chaùnh Ñaïo. coõi trôøi Tam thaäp tam thieân: coõi trôøi cuûa ba möôi (II) Ba möôi baûy phaåm trôï ñaïo theo quan ñieåm ba vò trôøi. Ñaây laø coõi trôøi maø Ñöùc Phaät thuyeát vi Thieàn Toâng—Thirty Seven Aids to dieäu phaùp cho Phaät maãu nghe. Hoaøng haäu Maya Enlightenment according to the Zen tradition: sau khi cheát taùi sinh vaøo coõi trôøi naøy—The thirty- Ba möôi baûy phaåm trôï ñaïo laø ba möôi baûy

phaåm daãn tôùi giaùc ngoä vaø quaû vò Phaät. Theo trimsika (skt)—Duy Thöùc Toâng cuûa Ngaøi Theá Thieàn sö Ñaïo Nguyeân trong boä "Chaùnh Phaùp Thaân laø heä thoáng Du Giaø ñöôïc caûi bieán vaø baûn vaên Nhaõn Taïng", ba möôi baûy phaåm trôï ñaïo laø chính yeáu laø Duy Thöùc Tam Thaäp Tuïng cuûa Theá maét, tai, muõi, da, thòt, xöông, tuûy, tay, chaân, Thaân, trong ñoù 24 baøi tuïng ñaàu noùi veà töôùng cuûa maët maø chö Phaät chö Toå ñaõ khai ngoä. Khai caùc phaùp, hai baøi keá noùi veà taùnh cuûa caùc phaùp, vaø ngoä töùc laø theå chöùng 1.369 phaåm. Toïa thieàn boán baøi sau cuøng noùi veà giai ñoaïn cuûa caùc Thaùnh lieân tuïc, thaân taâm giaûi thoaùt. Ñieàu naøy yù noùi giaû—The Idealistic School of Vasubandhu is a raèng moãi tình huoáng ñeàu bao haøm moïi tình reformed Yogacara system and its fundamental huoáng khaùc. Noù cuõng bieåu thò raèng coù voâ soá text is Vasubandhu’s Vijnaptimatrata-trimsika, a caùc loaïi tình huoáng. Ñôøi soáng cuûa chuùng ta versified text on the theory of mere ideation in cuõng vaäy. Moãi thôøi moãi khaéc ñeàu nhö vaäy. Vì thirty stanzas, of which the first twenty-four are voâ thöôøng cho neân voâ ngaõ, ñôøi soáng môùi coù devoted to the special character (svalaksana) of theå dieãn ra nhö vaäy, moãi phuùt moãi giaây ñeàu all dharmas, the next two to the

nature (svabhava) tieáp tuïc nhö theá, moät ngaøy bieán ñoåi saùu tæ naêm of all dharmas, and the last four to the stages of traêm trieäu laàn, ñaây môùi laø tình huoáng thöïc teá. the noble personages. Thieàn sö Ñaïo nguyeân noùi: "Theå chöùng ñieàu Tam Thaát Nhöït Tö Duy: Hai möôi moát (ba laàn naøy thì baïn laäp töùc giaûi thoaùt. Baïn seõ theå baûy) ngaøy suy tö cuûa Ñöùc Phaät, khi ñi voøng quanh chöùng ñöôïc Ñaïo voâ thöôïng, sinh meänh Phaät, coäi Boà Ñeà, Ngaøi suy nghó tìm caùch naøo ñem phaùp trí hueä chaân thaät." Giaùo phaùp naøy töø laâu ñaõ Ñaïi Thöøa cöùu ñoä chuùng sanh—The twenty-one theå hieän trong ñôøi soáng tinh taán duõng maõnh days spent by the Buddha of his enlightenment, in cuûa chö Phaät chö Toå, hieän taïi noù cuõng ñang walking around the bodhi-tree and considering theå chöùng treân thaân theå cuûa moãi chuùng ta— how to carry his Mahayana way of salvation to the Thirty Seven Aids to Enlightenment mean world. thirty seven conditions leading to bodhi or Tam Theá: Trayo-dhvanah (skt)—Tayo-addha Buddhahood. According to Zen master Dogen (p)—Ba giai ñoaïn thôøi gian: quaù khöù, hieän taïi, vaø in the "Shobogenzo", the thirty-seven töông lai—The three periods or times: in the past, conditions favorable to enlightenment are the at present, and in the future. enlightened eyes, ears, the nostrils, the skin, Tam Theá Baát Khaû Ñaéc: Chö phaùp trong tam theá, flesh, bones, marrow, hands, feet, and face of quaù khöù, hieän taïi vaø vò laïi, veà theå chaát hay tinh the Buddhas and patriarchs. Moreover, thaàn, mô hoà vaø phuø du khoâng theå naém baét ñöôïc — enlightenment is the actualization of 1,369 Everything in the past, present or future, whether (37x37) conditions. Practice zazen mental or material, is intangible, fleeting, and continually, and drop off body and mind. This cannot be held. is to say, each condition contains all other Tam Theá Chö Phaät: Ba ñôøi chö Phaät (quaù khöù, conditions. This means that there are hieän taïi vaø vò lai)—Buddhas of the three periods. innumerable conditions. Again, this is the life Tam Theá Ñaø La Ni: Vì dieãn noùi tam theá nhöõng of each of us, moment after moment. Being Phaät phaùp baát tö nghì—Mental command of all impermanent, being devoid of self, life goes times, as they expound the inconceivable Buddha in this way, moment after moment, six-and-a- teachings of all times. half billion times a day; this is what is Tam Theá Giaû Thaät: The reality or unreality of happening. Zen master Dogen says, "Realize things or events in the past, present and future. this and you will be liberated, you will realize Tam Theá Giaùc Maãu: Teân cuûa Boà Taùt Vaên Thuø, the unsurpassable Way, the life of the ngöôøi baûo veä trí tueä cuûa Phaät Tyø Loâ Giaù Na, laø Boà Buddha, the real wisdom." The very ancient ñeà Maãu cuûa chö Phaät trong quaù khöù, hieän taïi vaø vò teaching is this vivid dynamic life of the lai—A name for Manjusri. As a guardian of the Buddhas and ancestors, which is no other than wisdom of Vairocana, he is the bodhi-mother of the life of each of us. all Buddhas past, present and future. Tam Thaäp Tuïng Duy Thöùc: Vijnaptimatrata- Tam Theá Gian: Tam theá gian trong Kinh Hoa

nghieâm—The three worlds in The Flower nghieäp, hieän taïi theá nghieäp, vaø vò lai theá nghieäp — Adornment Sutra: The kinds of karma that are created in three (A) Ba theá gian theo kinh Phuùng Tuïng—Three different periods or times: karma in the

past, worlds according to the Sangiti Sutta in the karma at present, and karma in the future. Long Discourses—See Tam Giôùi. Tam Theá Nhaân Quaû: Nhaân vaø quaû traûi qua ba (B) Tam theá gian trong Kinh Hoa nghieâm: Thöù ñôøi—Causality spanning the three periods. nhaát laø Chaùnh Giaùc Theá Gian, trong ñoù Phaät Tam Theá Nhö Lai: The Three Noble Buddhas laø Phaùp Vöông, ngöôøi ngöï trò. Theá gian naày or Tathagatas—See Tam Theá Phaät. cuõng bao goàm Phaät giôùi, Boà Taùt giôùi, vaø giôùi Tam Theá Phaùi: San-Chieh-P'ai (chi)—Teân cuûa cuûa nhöõng Hieàn Thaùnh, nhöõng ngöôøi ñaõ chöùng moät tröôøng phaùi Phaät giaùo ôû Trung Hoa do Tín ngoä chaân lyù toái thöôïng. Thöù nhì laø Quoác Ñoä Haønh khai saùng vaø phaùt trieån döôùi thôøi nhaø Tuøy vaø Theá Gian hay Khí theá gian (y baùo). Ñaây laø theá nhaø Ñöôøng vaøo giöõa theá kyû thöù VII—Name of a giôùi cuûa söï vaät nhö nuùi non, soâng ngoøi, nhaø Buddhis school founded by Hsin-Hsing and cöûa, vaân vaân. Chö thieân long trong Baùt boä developed during the Sui and T'ang, during the 7th Thieân long ngöï trò trong theá giôùi naày. Coøn century. ñöôïc dieãn taû nhö caûnh giôùi maø chuùng sanh döïa Tam Theá Phaùp: Tilokiyadhamma (p)—Phaùp trong vaøo ñoù ñeå hieän höõu. Thöù ba laø Chuùng Sanh ba giai ñoaïn thôøi gian—Dharmas in the three Theá Gian (chaùnh baùo). Theá giôùi cuûa chuù ng periods or times. sanh hay laø theá giôùi cuûa chaùnh baùo, nghóa laø Tam Theá Phaät: The Three Noble Buddhas—Chö thaân cuûa chuùng ta—Three worlds in The Phaät cuûa quaù khöù, hieän taïi vaø vò lai—Buddhas of Flower Adornment Sutra: First, the world of the three generations: past, present and future. proper enlightenment in which the Buddha is Tam Theá Phaät Phaùp Trí: Perfect understanding the Dharma King, who is the ruler. This also of Buddha-Law of past, present and future. includes the realms of Buddhas, Bodhisattvas, Tam Theá Tam Thieân Phaät: Ba ngaøn vò Phaät trong and worthy sages (who have already tam theá: quaù khöù, hieän taïi vaø vò lai—Three awakened to the ultimate truth). Second, the thousand Buddhas in three periods of time: past, world of utensils which is the world of things, present and future. of utensils, such as mountains, rivers, houses, Tam Theá Taâm: Caùi taâm cuûa ba coõi—Mind of the etc. The gods and dragons of the eightfold triple world. division are the rulers of this world. The world Tam Theá Taâm Baát Khaû Ñaéc: Taâm töôûng trong of countries on which people depend for quaù khöù, hieän taïi vaø vò lai khoâng theå naém baét existence. Third, the world of living beings ñöôïc. Quaù khöù ñaõ qua roài, hieän taïi khoâng toàn taïi, coincides with the world of proper retribution, coøn töông lai thì chöa ñeán—The mind or thoughts, that is, our body. past, present, future, cannot be held fast. The past Tam Theá Kim Cang: Vajra of the three periods. is gone, the present does not stay, the future has Tam Theá Lieãu Ñaït: Hieåu tam theá moät caùch troïn not yet arrived. veïn—Complete understanding of the triple world. Tam Theá Trí: Toaøn trí cuûa quaù khöù, hieän taïi vaø vò Tam Theá Minh Vöông: Tam Theá Kim Cang— lai—Perfect understanding of past, present and Vidhya-raja of the three periods—Vajra of the future. three periods—Caùc ngaøi thaân giaùo leänh, nhaän giaùo Tam Theá Trí Chaùnh Giaùc: The Buddha's mind. leänh cuûa Ñöùc Tyø Loâ Giaù Na, hieän Phaãn Noä thaân Tam Theá Voâ Chöôùng Ngaïi Trí Giôùi: The ñeå

haøng phuïc chuùng ma—Fierce spirits of the wisdom-law or moral law that frees from all three periods, who are the messengers and impediments, past, present or future. manifestation of Vairocana's wrath against evil Tam Theä Nguyeän: Three vows. spirits. Tam Thí: Ba hình thöùc boá thí: taøi thí, phaùp thí, vaø Tam Theá Nghieäp: Trayo-dhvanah-karma (skt)— voâ uùy thí—Three forms of giving: giving of goods Tayo-addha-kamma (p)—Ba loaïi nghieäp ñöôïc (almsgiving or charity), giving of the Law or Truth phaân theo ba giai ñoaïn thôøi gian: quaù khöù theá (giving of dharma), giving of courage (giving of

fearlessness). Tam Thieân Traàn Ñieåm Kieáp: Kieáp ba ngaøn haït Tam Thò Ñaïo: Ba phöông tieän daãn daét—Three buïi—Kalpa of three thousand dust motes. means of guidance. Tam Thieàn: Tatiya-jhana (p)—Tritiya-dhyana Tam Thò Keä: Tam ñeá keä—Gatha (verse) of three (skt)—Tatiyajjhanabhumi—Coõi trôøi thöù ba nôi taâm truths. chuùng sanh luoân nhaän ñaïi laïc—The third heaven Tam Thieân: Three celestials—Ba coõi trôøi: duïc where beings' minds are always receptive of great giôùi, saéc giôùi, vaø voâ saéc giôùi—Three heavens: joy. desire, form, and formless. Tam Thieàn Thieân: Tatiyajjhanabhmi (skt)—Third Tam Thieân Ñaïi Thieân Theá Giôùi: Sanzen-Daisen- Dhyana Heaven. Sekai (jap)—Trichiliocosm—Three thousand (I) Nghóa cuûa Tam Thieàn Thieân: The meanings great chiliocosmos—Universe of the three kinds of the Tatiyajjhanabhumi—Coõi trôøi thöù ba of thousands of worlds (The three-fold great töông ñöông vôùi trung thieân theá giôùi. Chö thousand world system—Buddha world)—Theo thieân treân coõi naày vaãn coøn giaùc quan "yù" truyeàn thuyeát Phaät giaùo, moät ngaøn theá giôùi laøm nhöng chæ thoï nhaän laïc thuï vaø xaû thuï maø thoâi. thaønh moät tieåu thieân theá giôùi; moät ngaøn tieåu thieân Ñaây laø coõi kyø laïc vaø ngöng baët moïi tö töôûng. theá giôùi laøm thaønh moät trung thieân theá giôùi; vaø moät Tam thieàn thieân gaáp moät ngaøn laàn caùc theá giôùi ngaøn trung thieân theá giôùi laøm thaønh moät ñaïi thieân ôû nhò thieàn thieân. Trong Kinh Thuû Laêng theá giôùi. Ngöôøi ta noùi tam thieân ñaïi thieân theá giôùi Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ noùi vôùi laø khu vöïc döôùi söï chaêm soùc cuûa moät vò Phaät vaø noù ngaøi A Nan veà Tam Thieàn Thieân nhö sau: chaïy daøi roäng lôùn nhö Töù Thieàn Thieân — "OÂng A Nan! Ba böïc thaéng löu trong Tam According to Buddhist legends, a thousand worlds Thieàn Thieân ñoù, ñaày ñuû ñaïi tuøy thuaän, thaân make a small one-thousand world; a thousand of taâm yeân laønh, ñöôïc voâ löôïng vui veû. Duø chaúng these make a medium one-thousand world; and a phaûi chính ñöôïc tam ma ñòa, trong taâm an thousand of these make a great one-thousand laønh, hoan hyû goàm ñuû."—The third region, world. This is said to be the region which comes equal to a middling chiliocosmos. The under the care of one Buddha and its extent is as inhabitants in this region still have the organ large as the Fourth Meditation Heaven. of mind are receptive of great joy. This is the Tam Thieân Lyù Ngoaïi: Ngoaøi ba ngaøn daëm. YÙ noùi ground of wonderful bliss and cessation of xa lìa thieàn phaùp ñaâu chæ coù ba ngaøn daëm — thought. The third has one thousand times the Beyond the range of three thousand miles. In Zen, worlds of the second. In the Surangama Sutra, this term means a miss in essentials of Zen is way

book Nine, the Buddha told Ananda about the beyond the range of three thousand miles. third dhyana as follows: “Ananda! Those who Tam Thieân Oai Nghi: Ba ngaøn oai nghi—Three flow to these three superior levels in the third thousand bodily postures (ways of movement for dhyana will be replete with great compliance. monks and nuns or forms of behavior). Their bodies and minds are at peace, and they Tam Thieân Phaùp: Ba ngaøn phaùp, duï cho taát caû obtain limitless bliss. Although they have not moïi hieän töôïng trong vuõ truï—Three thousand obtained proper samadhi, the joy within the dharma (things), i.e., all phenomena in the tranquility of their minds is total.” universe. (II) Nhöõng coõi trôøi thuoäc coõi Tam Thieàn Thieân Tam Thieân Phaät: Ba ngaøn vò Phaät—Three theo kinh Thuû Laêng Nghieâm, quyeån Chín. Thöù thousand Buddhas. nhaát laø Thieåu Tònh Thieân. Ñaây laø nhöõng Tam Thieân Phaät Danh Kinh: Three-thousand- chuùng sanh coù caùi saùng hoaøn toaøn thaønh aâm, Buddha-name sutra—Kinh Phaät Danh, ñöôïc ngaøi phaùt loä maàu nhieâm, phaùt thaønh tònh haïnh, Boà Ñeà Löu Chi dòch vôùi toång soá ba ngaøn teân caùc vò thoâng vôùi caùi vui tòch dieät. Goïi laø Thieåu Tònh Phaät—Name of a sutra translated by Bodhiruci, Thieân. Thöù nhì laø Voâ Löôïng Tònh Thieân, which included 3,000 names of Buddhas. nhöõng ngöôøi maø caûnh tònh khoâng hieän tieàn, Tam Thieân Thöïc Töôùng: Thöïc tính cuûa tam thieân daãn phaùt voâ cuøng, thaân taâm nheï nhaøng, yeân theá giôùi—Reality of the three chiliocosmos. laønh, thaønh caùi vui tòch dieät. Goïi laø Voâ Löôïng

Tònh Thieân. Thöù ba laø Bieán Tònh Thieân, nhöõng caên—Three wholesome roots for ordinary ngöôøi maø theá giôùi vaø thaân taâm, taát caû ñeàu vieân people: the wholesome root of almsgiving, tònh. Thaønh töïu thònh ñöùc, thaéng caûnh hieän the wholesome root of mercy, and the tieàn, veà nôi tòch dieät laïc. Goïi laø Bieán Tònh wholesome root of wisdom. Thieân—Sublevels of the Third Dhyana (D) Tam thieän caên duøng ñeå phaùt trieån giôùi haïnh: Heaven according to the Surangama Sutra, voâ tham thieän caên, voâ saân thieän caên, vaø voâ si book Nine. First, Parittasubha (skt) or Minor thieän caên—Three good roots for all moral (Lesser) Purity Heaven. These are heavenly development: wholesome root of non-greed beings for whom the perfection of light has (alobho kusala-p), wholesome root of non- become sound and who further open out the hatred (adoso kusala-p), and wholesome root sound to disclose its wonder discover a subtler of non-delusion (amoho kusala-p). level of practice. They penetrate to the bliss Tam Thieän Ñaïo: Ba ñöôøng hay traïng thaùi ñi leân: of still extinction and are among those in the thieân ñaïo (do nghieäp laønh baäc treân maø böôùc tôùi), Heaven of Lesser Puirty. Second, nhôn ñaïo (do nghieäp laønh baäc giöõa maø böôùc tôùi), Apramanasubha (skt) or Infinite (Limitless) vaø a-tu-la ñaïo (do nghieäp laønh baäc döôùi maø Purity Heaven, those in whom the emptiness böôùc)—Three good upward directions or states of of purity manifests are led to discover its existence: the highest class of goodness rewarded boundlessness. Their bodies and minds with the deva life, the middle class of goddness experience light ease, and they accomplish with a return to human life, and the inferior class the bliss of still extinction. They are among of goodness with the asura state. those in the

Heaven of Limitless Purity. Third, Tam Thieän Giôùi: Theo Tröôøng Boä, Kinh Phuùng Subhakrtsna (skt) or Universal or Pervasive Tuïng, coù ba loaïi thieän giôùi: ly duïc giôùi, voâ saân Purity Heaven, those for whom the world, the giôùi, vaø voâ haïi giôùi—According to The Long body, and the mind are all perfectly pure have Discourses of the Buddha, Sangiti Sutra, there are accomplished the virtue of purity, and a three kinds of wholesome element: the superior level emerges. They return to the wholesome element of renunciation, the bliss of still extinction, and they are among wholesome element of non-enmity, and the those in the Heaven of Pervasive Purity. wholesome element of non-cruelty. Tam Thieän Caên: Tam Thieän Haïnh: Theo Kinh Tröôøng Boä, Phuùng (A) Ba caên laønh: khoâng tham, khoâng saân, khoâng Tuïng Kinh, coù ba thieän haïnh: thaân thieän haïnh, si—Three wholesome roots: no desire, no khaåu thieän haïnh, vaø yù thieän haïnh—According to anger, and no ignorance. the Long Discourses of the Buddha, there are (B) Theo kinh Phuùng Tuïng trong Tröôøng Boä Kinh, three kinds of right conduct: right conduct in body, coù ba thieän caên ñoái vôùi chö Taêng Ni laø voâ right conduct in speech, and right conduct in tham, voâ saân, voâ si. Laïi coù ba thieän caên khaùc thought. laø boá thí, töø bi, trí hueä. Laïi coù ba thieän caên Tam Thieän Nghieäp: Ba nghieäp thieän: khoâng khaùc nöõa laø thaân laønh, khaåu laønh, yù laønh— tham, khoâng saân, vaø khoâng si—Three good deeds According to the Sangiti Sutta in the Long (the foundation of all development): no lust (no Discourses, there are three wholesome roots selfish desire), no anger, and no stupidity (no for Monks and Nuns: non-greed, non-hatred, ignorance or unwillingness to learn). and non-delusion (no selfish desire, no ire, no Tam Thieän Nghieäp Moân Duïc Giôùi: Theo A Tyø stupidity). There are also three other Ñaït Ma Luaän, coù ba cöûa thieän nghieäp thuoäc veà duïc wholesome roots of almsgiving, kindness, and giôùi: Thaân Nghieäp thuoäc nôi cöûa thaân: khoâng saùt wisdom. There are three more wholesome sanh, khoâng troäm caép, vaø khoâng taø daâm. Khaåu roots of good deeds, good words, good Nghieäp thuoäc nôi cöûa khaåu: khoâng noùi doái, khoâng thoughts. noùi lôøi ñaâm thoïc, khoâng noùi lôøi thoâ loã , vaø khoâng (C) Ba thieän caên ñoái vôùi Phaät töû taïi gia: boá thí noùi lôøi nhaõm nhí. YÙ Nghieäp thuoäc nôi Cöûa yù: thieän caên, bi Maãn thieän caên, vaø trí hueä thieän khoâng tham aùi, khoâng saân haän, vaø khoâng taø kieán —

According to the Abhidharma, there are three khoå phi laïc thoï—According to The doors of wholesome kamma pertaining to the Connected Discourses of the Buddha, sense-sphere: Bodily action pertaining to the door chapter Esanavaggo (Searches), there of the body: not to kill, not to steal, and not to are three feelings: suffering (painful or commit sexual misconduct. Verbal action painful feeling), happy (pleasurable, joyful or pertaining to the door of speech: not to have false pleasant feeling), and the state of speech, not to slander, not to speak harsh speech, experiencing neither pain nor pleasure and not to speak frivolous talk. Mental action (neither painful-nor-pleasant feeling). pertaining to the door of the mind: not to have Tam Thoï Nghieäp: Three experiences of karma— covetousness, not to have ill-will, and not to have Nghieäp quaû khôûi leân theo doøng ñau khoå vaø vui wrong views.

söôùng hay döûng döng—The karma or results Tam Thieän Taàm: Theo Tröôøng Boä, Kinh Phuùng arising from the pursuit of courses that produce Tuïng, coù ba loaïi suy nghó thieän laønh: ly duïc taàm, pain, pleasure, or freedom from both—See Tam voâ saân taàm, vaø voâ haïi taàm—According to The Thuï Nghieäp. Long Discourses of the Buddha, Sangiti Sutra, Tam Thôøi: there are three kinds of wholesome investigation: (A) Ba thôøi trong ngaøy laø bình minh, giöõa tröa vaø the wholesome investigation of renunciation, the hoaøng hoân—The three divisions of the day wholesome investigation of non-enmity, and the (dawn or morning, daylight, noon and sunset wholesome investigation of non-cruelty. or evening). Tam Thieän Thuù: Ba ñöôøng hay traïng thaùi ñi leân— (B) The past, the present and the future: See Quaù Three good upward directions or states of Khöù Hieän Taïi Töông Lai. existence—See Tam Thieän Ñaïo. (C) See Tam Thôøi Chuyeån Phaùp (C). Tam Thieän Tri Thöùc: Three kinds of spiritual Tam Thôøi Chuyeån Phaùp: advisors—See Tam Chuûng Thieän Tri Thöùc. (A) Ba thôøi thuyeát phaùp cuûa Phaät: Thôøi thöù nhaát laø Tam Thieän Töôûng: Theo Tröôøng Boä, Kinh Phuùng Höõu thôøi. Khi Phaät thuyeát veà thöïc taùnh cuûa Tuïng, coù ba loaïi thieän töôûng: ly duïc töôûng, voâ saân nguõ uaån vaø nhöõng yeáu toá cuûa noù, nhöng phuû töôûng, vaø voâ haïi töôûng—According to The Long nhaän “thöïc ngaõ” nhö laø moät taâm thöùc thöôøng Discourses of the Buddha, Sangiti Sutra, there are haèng. Ñaây laø thôøi kyø Phaät thuyeát veà Töù A three kinds of wholesome perception: the Haøm caùc caùc kinh ñieån Tieåu thöøa khaùc. Thôøi wholesome perception of renunciation, the thöù nhì laø Khoâng thôøi. Khi Phaät phuû nhaän veà yù wholesome perception of non-enmity, and the töôûng “thöïc phaùp” vaø cho raèng chö phaùp wholesome perception of non-cruelty. khoâng thöïc. Trong giai ñoaïn naày Phaät thuyeát Tam Thieän Xaûo: Theo kinh Phuùng Tuïng trong Kinh Baùt Nhaõ. Thôøi thöù ba laø Trung thôøi. Khi Tröôøng Boä Kinh, coù ba loaïi thieän xaûo: taêng ích naày Phaät thuyeát raèng taâm thöùc laø thaät trong thieän xaûo, toån ích thieän xaûo, vaø phöông tieän thieän khi chö phaùp huyeãn giaû. Giai ñoaïn naày Phaät xaûo—According to the Sangiti Sutta in the Long thuyeát kinh Dieäu Phaùp Lieân Hoa—The three Discourses, there are three skills: skills in going periods and characteristics of Buddha’s forward (aya-kosallam-p), skills in going down teaching: The first period is the period of (apaya-kosallam-p), and skills in means to Reality. When the Buddha taught the reality progress (upaya-kosallam-p). of the skandhas and elements, but denied the Tam Thænh: Three requests—Ba laàn thöa thænh. common belief in real personality (thöïc ngaõ) Tam Thoï: Three states of Vedana. as a permanent soul. This period is (A) Ba söï caûm thoï: khoå, laïc, vaø xaû—The three represented by the four Agamas (A Haøm) and states of Vedana (sensation): painful other Hinayana Sutras. The second period is (suffering), pleasurable (happy or joyful), and the period of Sunya. When the Budha negated freedom from both suffering and joyfull. the idea of the reality of things (Thöïc phaùp) (B) Theo Töông Öng Boä Kinh, Phaåm Taàm Caàu, and advocate that all was unreal. This period coù ba loaïi caûm thoï: khoå thoï, laïc thoï, vaø phi is represented by Prajna Sutras (Baùt Nhaõ).

The third period is the period of Madhyama. (deed) is the cause for some or all results reaped When the Buddha taught, “the mind or spirit is in the next or future lives. Present deeds and their real, while things are unreal.” This perios next life consequences (present deeds and represented by the Wonder Lotus Sutras. consequences after next life). (B) Tam thôøi Chuyeån Phaùp theo Tam Luaän Toâng: Tam Thôøi Nieân Haïn: The three periods of the Thöù nhaát, caên baûn Phaùp Luaân laø Hoa Nghieâm. Buddha’s doctrine—See Tam Thôøi, Chaùnh Töôïng Thöù nhì, chi maït Phaùp Luaân laø caùc kinh ñieån Maït, Chaùnh Phaùp, Töôïng Phaùp, and Maït Phaùp. Tieåu vaø Ñaïi Thöøa. Thöù ba, nhieáp maït quy baûn Tam Thôøi Phaùp: Giaùo phaùp cuûa Ñöùc Phaät ñöôïc Phaùp Luaân laø thôøi Phaùp Hoa—Three Dharma- chia ra laøm ba thôøi kyø—The Teachings of the cakra according to the San-Lun Tsung: First, Buddha are divided into three periods (of the root wheel is the Avatamsaka (Wreath). Dharma)—See Tam Thôøi Chuyeån Phaùp (C). Second, the branch wheel is all Hinayana and Tam Thôøi Taâm: Mind of three periods—Taâm Mahayana texts. Third, the wheel that trong quaù khöù, hieän taïi vaø vò lai laø ngaén nguûi vaø contracts all the branches so as to bring them luoân thay ñoåi, khoâng theå naém baét ñöôïc —Past, back to the root, i.e., the Lotus. present or future mind is momentary and always (C) Tam thôøi Chaùnh-Töôïng-Maït: Thöù nhaát, Chaùnh moving and cannot be laid hold of. Phaùp laø giai ñoaïn 500 naêm ñaàu, töø khi Ñöùc Tam Thôøi Toïa Thieàn: Ba thôøi toïa thieàn: nhöùt thôøi, Phaät nhaäp dieät. Thöù nhì, Töôïng Phaùp laø giai nhò thôøi, vaø tam thôøi—The trice a day meditation: ñoaïn 1.000 naêm sau thôøi Chaùnh Phaùp. Thöù ba, the first period at 10 a.m., the second period at 4 Maït Phaùp laø giai khoaûng ba ngaøn naêm sau p.m., and the third period at 8 p.m. thôøi Töôïng Phaùp, nhöng chuùng ta coù theå noùi Tam Thoái Chuyeån: Ba loaïi thoái chuyeån—Three Maït Phaùp laø thôøi gian giaùo phaùp suy ñoài keùo types of retrogression. daøi voâ haïn—Correct dharma-Semblance Tam Thoâng: Tevijja (p)—Three awarenesses— Dharma-Degenerate Age of Dharma: First, Three insights—Three kinds of clarity—See Tam the period of correct Dharma is the first 500 Minh. years from the time of the Buddha’s Tam Thoâng Löïc: Three miracles—See Tam Thaàn parinirvana. Second, the period of semblance Thoâng. Dharma is the second period of 1,000 years Tam Thuù Ñoä Haø: Three animals cross a stream— after the first period. Third, the period of the Trong Kinh Nieát Baøn, Phaät ñaõ thuyeát veà tam thuù, end of Dharma, about three thousand years thoû, ngöïa, vaø voi vöôït doøng sanh töû. Phaät muoán noùi after the end of the period of the semblance Thanh Vaên nhö thoû, vöôït doøng baèng caùch loäi treân Dharma, but we can say this period is maët; Duyeân giaùc nhö ngöïa, vöôït doøng baèng caùch countless years of its decline and end. loäi saâu trong nöôùc; Boà Taùt nhö voi, vöôït doøng baèng Tam Thôøi Giaùo Thieân Thai: Theo toâng Thieân caùch ñi boä ngang qua—In Nirvana Sutra, the Thai, giaùo phaùp cuûa Ñöùc Phaät ñöôïc chia ra laøm ba Buddha preached about the three animals (hare, thôøi kyø (thí, khai, vaø pheá)—According to the horse and elephant) crossing a stream. He meant, T’ien-T’ai sect, the Buddha’s teaching can be “the Sravaka is like the hare who crosses by divided into three periods (bestowing, opening,

swimming on the surface; the pratyaka-buddha is and abrogating)—See Thí Khai Pheá. like the horse who crosses deeper than the hare; Tam Thôøi Nghieäp: Three times of karma—Ba the bodhisattva is like the thôøi cuûa nghieäp: nghieäp quaù khöù tích tuï quaû hieän elephant who walks acrosses on the bottom. taïi; nghieäp hieän taïi tích tuï quaû hieän taïi; vaø nghieäp Tam Thuï: Three states of Vedana—See Tam hieän taïi tích tuï quaû vò lai—The three stages of Thoï. karma: past karma is the cause for some results Tam Thuï Nghieäp: Three kinds of receiving karma (effects) reaped in the present life; present karma (vedaniya-karma). is the cause for some results (effects) reaped in 1) Thuaän Khoå Thoï Nghieäp: Dukkha-vedaniya- the present life (present deeds and their karma (skt)—To receive suffering in the flow consequences in this life); and present karma of karma.

2) Thuaän Laïc Thoï Nghieäp: Sukha-vedaniya- vôùi söï ñoán ngoä trong Thieàn toâng, taâm naày voán laø karma (skt)—Laïc Baùo Nghieäp—To receive Phaät, vaø khoâng caàn phaûi theo tieán trình naày— pleasure or joy in the flow of karma. Fruitions achieved as a result of following the 3) Thuaän Baát Khoå Baát Laïc Thoï Nghieäp: process of cultivation in the Three vehicles. For Adukkha asukha-vedaniya-karma (skt)—Baát the aspect of sudden enlightenment in Zen, mind Khoå Baát Laïc Baùo Nghieäp—To receive is Buddha, and there is no need to follow this neither pain nor pleasure in the flow of process. karma. Tam Thöøa Quaùn Moân: The contemplation doors Tam Thöøa: Triyana (skt)—Trini-yanani (skt)— of the three vehicles—Theo toâng Thieân Thai, Phaät Three Yanas. ñaõ thuyeát veà tam thöøa quaùn moân nhö sau: Thanh (A) Theo Kinh Phaùp Hoa, coù ba coã xe ñöa chuùng Vaên quaùn khoå ñeá; Duyeân giaùc quaùn taäp ñeá; vaø Boà sanh vöôït thoaùt Ta Baø ñeå qua bôø giaùc ngoä laø Taùt quaùn ñaïo ñeá—According to the T'ien T'ai Thanh Vaên Thöøa, Duyeân Giaùc Thöøa, vaø Boà School, the Buddha preached about the three Taùt Thöøa—According to the Lotus Sutra, contemplation doors as follows: The Sravaka there are three Vehicles, or conveyances, or contemplates the truth of suffering; the pratyaka- three divisions of Buddha's Teachings, which buddha contemplates truth of the arising of carry living beings across samsara or suffering; and the bodhisattva contemplates truth mortality (births-and-deaths). They are of the right way (the way of such extinction). Hearer-Yana, Pratyeka-Buddha-Yana, and Tam Thöøa Sai Bieät Tính: Söï khaùc bieät veà lôøi Bodhisattva-Yana. phaùp giöõa ba thöøa—Distinction between the three (B) Ba giaùo thuyeát trong Phaät giaùo: tieåu thöøa, vehicle teachings. trung thöøa, vaø ñaïi thöøa—Three principle Tam Thöøa Thaùnh Nhaân: Three kinds of sages— schools of Buddhism: Hinayana, Baäc thaùnh giaû cuûa tam thöøa: Thanh vaên, Duyeân Madhyamayana, and Mahayana. giaùc vaø Boà Taùt—Sage of the three vehicles: (C) Ba Thöøa chính trong Phaät giaùo Taây Taïng, hay Sravakas, Pratyeka-buddhas and Bodhisattvas. truyeàn thoáng Maät toâng: tieåu thöøa, ñaïi thöøa, vaø Tam Thöøa Thaäp Nhò Phaàn Giaùo: Sanjo-Junibun- kim cang thöøa—Three main vehicles of Kyo (jap)—Three Vehicles and the Twelve Tibetan Buddhism, or Tantric tradition: Divisions—Tam thöøa bao goàm giaùo phaùp cho Boà Hinayana, Mahayana, and Vajrayana. Taùt, Ñoäc giaùc vaø Thanh vaên. Theo Phaät giaùo Baéc

Tam Thöøa Bieät Giaùo: Period of the differentiated truyeàn, giaùo phaùp cho Boà Taùt laø Ñaïi thöøa hay coã teaching. xe lôùn; giaùo phaùp cho Ñoäc giaùc vaø Thanh vaên laø Tam Thöøa Giaùo: Teachings of triyana—Three Tieåu thöøa hay coã xe nhoû. Thaäp nhò giaùo bao goàm distinct teachings—Giaùo phaùp cho Boà Taùt, Ñoäc möôøi hai boä kinh goàm nhieàu theå loaïi khaùc nhau. giaùc vaø Thanh vaên. Theo Phaät giaùo Baéc truyeàn, Trong moät chuùng hoäi cuûa Thieàn sö Laâm Teá, vôùi söï giaùo phaùp cho Boà Taùt laø Ñaïi thöøa hay coã xe lôùn; tham döï cuûa quan chuû tænh, coù moät vò Taêng hoïc giaû giaùo phaùp cho Ñoäc giaùc vaø Thanh vaên laø Tieåu thöøa böôùc ra vaø hoûi Thieàn sö Laâm Teá: "Tam thöøa thaäp hay coã xe nhoû—Teachings for Bodhisattvas, nhò giaùo, khoâng phaûi heát thaûy ñeàu minh giaûi Phaät Pratyeka-buddhas and Sravakas. According to the tính hay sao?" Laâm Teá noùi: "Coû daïi moïc laïi treân Northern Buddhism, the teachings for kia chöa töøng ñöôïc caét ñi." Vò Taêng hoïc giaû noùi: Bodhisattvas are Mahayana, the Great Vehicle; "Phaät khoâng phaûi laø moät keû löøa bòp." Laâm Teá lieàn and those for Pratyeka-buddhas and Sravakas are hoûi: "Phaät ôû ñaâu?" Vò Taêng hoïc giaû im laëng. Laâm called Hinayana, the Lesser Vehicle. Teá beøn noùi: "Coá laøm cho laõo Taêng luùng tuùng tröôùc Tam Thöøa Hoïc Ñaïo Nhaân: Ngöôøi hoïc ñaïo tam maët quan chuû tænh ñaây cuõng chaúng coù ích lôïi gì. thöøa—An adherent of the three vehicles. Haõy mau nhöôøng choã cuûa oâng, bôûi vì seõ coù ngöôøi Tam Thöøa Nhaân: Ngöôøi theo phaùp tam thöøa— khaùc theo sau." Roài Thieàn sö Laâm Teá laïi tieáp tuïc Adherent of the three vehicles. noùi: "Chuùng ta hoïp nhau ôû ñaây hoâm nay vì moät ñaïi Tam Thöøa Nhaát Thieát Chö Vò: Giai vò coù ñöôïc söï. Baát cöù ai muoán hoûi gì laõo Taêng thì cöù böôùc tôùi, do quaù trình tu taäp theo giaùo phaùp Tam thöøa. Ñoái chöù ñöøng coù chaàn chöø. Nhöng maø caùi giaây phuùt maø

maáy oâng coá gaéng noùi caùi gì ñoù, caùc oâng lieàn bò now gave a "Kwatz!" and said, "O you, people of tröôïit chaân. Taïi sao laïi nhö vaäy? Caùc oâng coù bieát little faith! There is no end of work for you... I Phaät noùi raèng Phaùp vöôïit ngoaøi ngoân ngöõ, bôûi vì have kept you standing too long. Farewell!" chuùng ta khoâng theå tìm Phaùp nôi maø nhaân quaû ngöï Tam Thöøa Thoâng Giaùo: Teaching common to all trò? Taát caû chæ do bôûi caùc oâng khoâng coù ñuû ñöùc tin three vehicles. maø laõo Taêng ñaõ xuaát hieän ôû ñaây laøm cho vaán ñeà Tam Thöùc: Three kinds of perception. trôû neân teä haïi hôn bao giôø. Laõo Taêng e raèng laõo (A) Theo kinh Laêng Giaø, coù ba loaïi thöùc: Thöù nhaát Taêng ñaõ laøm ñuû ñeå ngaên chaën quan chuû tænh cuøng laø Chaân Thöùc hay Nhö Lai taïng, töï tính thanh caùc vieân chöùc cuûa ngaøi khoâng nhìn thaáy roõ ñöôïc tònh khoâng ueá nhieãm, hay thöùc A Laïi Da, hay Phaät tính. Toát hôn heát laø baây giôø laõo Taêng neân ruùt thöùc thöù taùm. Thöù nhì laø Hieän Thöùc hay Taïng lui." Baáy giôø Thieàn sö Laâm Teá laïi quaùt leân vaø noùi: Thöùc hay chaân taâm cuøng vôùi voâ minh hoøa hôïp "Caùc oâng, nhöõng ngöôøi coù ít ñöùc tin! Vieäc laøm cuûa maø sinh ra phaùp nhieãm, tònh, xaáu toát. Thöù ba maáy oâng thì khoâng cuøng... Maø laõo Taêng ñaõ baét laø Phaân Bieät Söï Thöùchay Chuyeån Thöùc, do maáy oâng phaûi ñöùng laâu quaù. Taïm bieät!"—The thöùc vôùi caûnh töôùng beân ngoaøi laøm duyeân hieän Three Vehicles include the

teachings for leân maø phaùt sinh töø nguõ quan (maét, tai, muõi, Bodhisattvas, Pratyeka-buddhas and Sravakas. löôõi, thaân)—According to the Lankavatara According to the Northern Buddhism, the Sutra, there are three states of mind or teachings for Bodhisattvas are Mahayana, the consciousness: First, the original or Great Vehicle; and those for Pratyeka-buddhas fundamental unsullied consciousness of mind. and Sravakas are called Hinayana, the Lesser The Tathagata-garbha, the eighth or alaya. Vehicle. The twelve kinds of Buddhist scriptures Second, manifested mind or consciousness distinguished according to different styles of diversified in contact with or producing exposition. In Lin-chi's congregation, with the phenomena, good or evil. Third, local Governor's attendance, a monk scholar discrimination or consciousness discrimnating stepped forward and asked Zen master Lin-chi: and evolving the objects of the five senses. "The Triple Vehicle and the Twelve Divisions, do (B) Ba loaïi yù thöùc: yù thöùc, taâm thöùc, vaø voâ caáu they not all elucidate the Buddha-nature?" Lin-chi thöùc—Three types of consciousness: mana said, "The rampantly-growing weeds have never consciousness, alaya consciousness, and yet been mown down." The scholar said, "The amala. Buddha cannot be a trickster." Lin-chi pursued: Tam Thöùc Duyeân Caûnh Quaûng Hieäp: Caûnh "Where is the Buddha?" The scholar remained duyeân hay ngoaïi caûnh duyeân cuûa ñeä baùt thöùc (A silent. The master said, "There is no use of trying Laïi Da thöùc) raát roäng vì ñaây laø thöùc caên baûn cuûa to confound me before the Governor. Be moïi thöùc khaùc. Caûnh duyeân hay ngoaïi caûnh duyeân expeditious enough to give up your seat, for others cuûa ñeä thaát thöùc raát heïp. Caûnh duyeân hay ngoaïi may be following." Lin-chi then continued, "We caûnh duyeân cuûa ñeä luïc thöùc (YÙ thöùc) hôi roäng—are gathered here today for the sake of one great Object condition or environments and conditions event. Anyone wishing to ask me questions, come of the eighth vijnana (Alaya-vijnana) is very broad forward, don't delay. But the moment you try to because this is the mind-essence, the root and say something, you slip off the board. Why is this essence of all things. Environments and conditions so? Do you know the Buddha say that the Dharma of the seventh vijnana (seventh consciousness) is is beyond words, because it is not to be sought very narrow. Object condition or environments where causation rules? It is all due to your not and conditions of the sixth vijnana (Mana or the having enough faith that I have appeared here sixth consciousness or mind consciousness) is today to make the matter worse confounded than rather broad—See Baùt Thöùc. ever. I am afraid that I have done enough to Tam Thöôøng: Three kinds of eternity. hinder the Governor together with his officers 1) Baûn Taùnh Thöôøng: Dharmakaya (skt)—Phaùp from having a clear insight into the Buddha- thaân—Moät trong ba thöù thöôøng haèng cuûa moät nature. It is best for me now to retire." Lin-chi vò Phaät—Eternal nature, one of the three

eternal qualities of a Buddha. Tam Tính Ñoái Voïng: Caûnh cuûa ba tính— 2) Baát Ñoaïn Thöôøng: Lieân tuïc khoâng bò giaùn Perspective of the three natures—See Bieán Y ñoaïn. Baùo thaân hay Nhö thöïc saéc thaân Nhö lai Vieân. laø lieân tuïc vaø khoâng bò giaùn ñoaïn— Tam Tính Nguõ Phaùp: Pancadharma or Uninterrupted

continuity. Buddha's unbroken Dharmapancakam (skt)—Five laws or eternity or Sambhogakaya. categories—Five kinds of dharmas—See Tam 3) Töông Tuïc Thöôøng: Nodal (skt)—Lieân tuïc Taùnh and Nguõ Phaùp. khoâng giaùn ñoaïn, ñoái laïi vôùi baát ñoaïn thöôøng Tam Tónh Löï Ñòa: Three meditative states—Ba (lieân tuïc coù giaùn ñoaïn)—Successive traïng thaùi trong thieàn ñònh. continuity, in contrast with uninterrupted Tam Tònh Maëc: Theo kinh Phuùng Tuïng trong continuity. Buddha's continuous and eternally Tröôøng Boä Kinh, coù ba thöù tònh maëc: thaân tònh varied forms or Nirmanakaya. maëc, ngöõ tònh maëc, vaø yù tònh maëc —According to Tam Thöôøng Baát Tuùc: Ba caùi thöôøng xuyeân the Sangiti Sutta in the Long Discourses, there are khoâng ñuû—Three constant insufficiencies. three qualities or three kinds of tranquility of the Tam Thöôïng Ñaïo: Ba thöôïng ñaïo: thanh vaên, sage: qualities of the sage as to the body (kaya- duyeân giaùc, vaø Boà Taùt—The three upward paths: moneyyam-p), qualities of the sage as to speech Sravakas, Pratyeka-buddhas, and Bodhisattvas. (vaci-moneyyam-p), and qualities of the sage as to Tam Thöôïng Tu Phaùp: Three superior methods mind (mano-moneyyam-p). of cultivation—Ba phaùp tu haønh thöôïng thöøa. Tam Tònh Nhaân: Ba loaïi nhaân laøm thanh tònh thaân Tam Tieäm: Ba söï phaùt trieån trong giaùo thuyeát taâm—Three kinds of pure cause. Phaät giaùo: Loäc Uyeån, Phöông Ñaúng, vaø Baùt Nhaõ — 1) Thaân Taâm Vieãn Ly: Thaân taâm thoaùt khoûi moïi The three progressive developments of Buddha's phieàn naõo voïng töôûng—Body and mind that teaching: the initial stage in the Lumbini Deer escape from (abstain from) all afflictions and Park, the period of the eight succeeding years, and deluded thoughts. the last Prajna or Wisdom period. 2) Hyû Tuùc Thieåu Duïc: Knowing how to feel Tam Tieäm Thöù: See Tam Tieäm. satisfied with few possessions means being Tam Tieåu Tai: Ba tai hoïa nhoû: ñao binh tai, taät content with material conditions that allow us dòch tai, vaø cô caån tai (naïn ñoùi)—Three minor to be healthy and strong enough to practice calamities: calamities of wars (swords), calamities the Way—See Thieåu Duïc Tri Tuùc. of pestilence, and calamities of famines. 3) Töù Thaùnh Chuûng: Ariya-vamsa (p)—The four Tam Tín: Three states of faith—Ba loaïi tín cho holy ways—See Töù Thaùnh Haønh. Phaät töû: baïn phaûi tin ôû thaân baát tònh, baïn phaûi tin ôû Tam Tònh Nhuïc: Ba thöù thòt thanh tònh: khoâng voâ ngaõ, baïn phaûi tin ôû voâ thöôøng—These three thaáy gieát, khoâng nghe gieát, khoâng nghi ngôø con vaät states of faith are for Buddhist worshippers: you bò gieát ñeå cuùng döôøng cho mình—Three kinds of must have a faith in an impure body; you must clean flesh (pure meat) to a monk: has not seen have a faith in a no-self; you must have a faith in the animal killed; has not heard the animal killed; no permanence. and has not doubt about the animal killed to offer Tam Tín Taâm: Three aspects of faith—Ba loaïi tín to the monk's meal. taâm nôi löïc cöùu ñoä cuûa ñöùc Phaät A Di Ñaø (nguyeän Tam Toøa Thuyeát Phaùp: Toaø thöù ba noùi phaùp, thí thöù 18): chaân taâm, hoan hyû taâm vaø nguyeän sanh duï thöù 25 cuûa Voâ Moân Quan—Yang-shan's taâm—Three minds of faith of other-power (the Sermon from the Third Seat, example 25 of the eighteenth vow): sincere mind, joyful mind, and Wu-Men-Kuan—See Coâng AÙn Tam Toøa Thuyeát mind with desire for birth. Phaùp.

Tam Tinh Taán Tu Haønh Tieäm Thöù: Three Tam Toå Ñaïi Sö: See Taêng Xaùn. gradual stages of cultivation. Tam Toäc: Ba hoï: hoï cha, hoï meï, vaø hoï choàng Tam Tinh Tuùy: Tam Tinh Khí—Ba ñieàu tinh hoaëc vôï—Three immediate families: father's tuùy—Three auras. family name, mother's family name, and Tam Tính: See Tam Taùnh. husband's or wife's family name.

Tam Toân: Tam Trai Nguyeät: Three special months of (A) Tam Baûo: Phaät, Phaùp, vaø Taêng—Triratna: abstinence—Ba thaùng aên chay ñaëc bieät cuûa Phaät Buddha, Dharma, and Sangha. töû taïi gia, thaùng gieâng, thaùng naêm vaø thaùng chín (B) Tam Toân Phaät Tònh Ñoä: Di Ñaø (A Di Ñaø Trung (trong ba thaùng naày Phaät töû neân trì trai giöõ giôùi , Toân, baäc toaøn bi toaøn trí), Quaùn AÂm (Quaùn giöõ gìn lôøi aên tieáng noùi, cuõng nhö haønh vi cöû chæ, AÂm taû bieân, hieän thaân cuûa loøng ñaïi bi), vaø Theá traùnh laøm vieäc aùc, neân laøm vieäc thieän, vaø luoân giöõ Chí (Theá Chí höõu bieân, hieän thaân cuûa trí tueä). cho taâm yù thanh saïch)—The three special months Ba vò naày ñöôïc goïi laø Tam Toân trong theá giôùi of abstinence and care for lay Buddhists, the first, Cöïc Laïc. Ñaïi Theá Chí hôi gioáng vôùi Muïc fifth, and ninth months. Kieàn Lieân—Three Buddha in the Pure Land Tam Trang Nghieâm: Three kinds of adornment. (the three Amitabha honoured ones): 1) Söï Trang Nghieâm: Söï trang nghieâm cuûa caùc Amitabha Buddha, in the center, whose mercy söï vaät nhö saéc thanh höông vò, vaø xuùc — and wisdom are perfect; Avalokitesvara Adornment of bodhisattva, on the left, who is the the objects of the five senses, i.e., form, embodiment of mercy; and sound, smell, flavor, and touch. Mahasthamaprapta, on the right, the 2) Phaùp Trang Nghieâm: Adornment of dharma— embodiment of wisdom. They are called the Phaùp trang nghieâm, vì quaùn saùt dieãn thuyeát three holy ones of the western region. He has khoâng queân maát taùm vaïn boán ngaøn phaùp tuï — doubtfully identified with Maudgalyayana. The adornment of doctrines, contemplating (C) Ba vò toân quyù: Thích Ca Maâu Ni, Vaên Thuø, vaø and expounding the collection of eighty-four Phoå Hieàn—The three honoured ones: thousand doctrines without forgetting them. Sakyamuni, Manjusri, and Samantabhadra. 3) Nhaân Trang Nghieâm: Söï trang nghieâm cuûa (D) Ba toân töôïng trong haàu heát caùc ngoâi tònh xaù caùc Thanh Vaên, Duyeân Giaùc vaø Boà Taùt — ngaøy nay. Chính giöõa laø Ñöùc Boån Sö Thích Adornment of Sravakas, Pratyeka-buddhas, Ca, beân traùi laø Ñöùc Phaät Döôïc Sö, vaø beân phaûi and Bodhisattvas. laø Ñöùc Phaät A Di Ñaø: Three images of Tam Trí: Three kinds of wisdom. Buddhas in the main hall of most monasteries (A) Theo Trí Ñoä Luaän, coù ba loaïi trí tueä: Thöù nhaát nowadays. The center one is Sakyamuni laø Nhöùt thieát trí. Ñaây laø trí tueä cuûa haøng Buddha, on his left is Bhaisajya Buddha, and Thanh Vaên vaø Duyeân Giaùc, cho raèng chö phaùp on his right is Amitabha Buddha. laø khoâng thaät. Thöù nhì laø Ñaïo chuûng trí. Ñaây Tam Toân Lai Ngheânh: Phaät A Di Ñaø, Boà taùt laø trí tueä cuûa haøng Boà Taùt vôùi söï bieän bieät Quaùn AÂm vaø Boà Taùt Phoå Hieàn laø ba vò tieáp nhaän chaùnh ñaùng (lìa boû nhò kieán höõu voâ). Thöù ba laø nhöõng ai tin vaø nieäm trì hoàng danh Phaät vaøo coõi Nhöùt thieát chuûng trí. Ñaây laø Phaät trí—Taây Phöông Cöïc Laïc—Amitabha, Avalokitesvara According to the

Maha-Prajna-Paramita and Mahasthamaprapta receive into the Western Sastra, there are three kinds of wisdom: First, Paradise the believers who call on Amitabha. Sravaka (thanh vaên) and Pratyeka-buddha Tam Toân Phaät: See Tam Toân (B). (Duyeân giaùc) knowledge that all the dharma Tam Toâng: Ba toâng phaùi Ñaïi thöøa theo ngaøi Toâng or laws are void and unreal. Second, Maät cuûa toâng Hoa Nghieâm—Three Mahayana Bodhisattva-knowledge of all things in their Sects according to Master Tsung Mi of the Hua- proper discrimination. Third, Buddha- Yen School: knowledge, or perfect knowledge of all things 1) Phaùp Töôùng Toâng: Dharmalaksana (skt)—See in their every aspect and relationship, past, Phaùp Töôùng Toâng. present and future. 2) Phaù Töôùng Toâng: Toâng phaùi phaù boû söï chaáp (B) Ba loaïi trí khaùc: Thöù nhaát laø Theá gian trí. Ñaây töôùng—The sect held the unreality of all laø Phaøm trí chaáp tröôùc heát thaûy höõu voâ cuûa things—See Phaù Töôùng Toâng. chö phaùp. Thöù nhì laø Xuaát theá gian trí. Ñaây laø 3) Phaùp Tính Toâng: Bhutatathata-yana (skt)— trí cuûa baäc Thanh Vaên vaø Duyeân Giaùc, haõy Nhö Lai Thöøa—See Phaùp Taùnh Toâng. coøn hö voïng phaân bieät töï töôùng. Thöù ba laø

Xuaát theá gian thöôïng thöôïng trí. Ñaây laø trí cuûa monk should not store: Surplus robes (no more chö Phaät vaø chö Boà Taùt, quaùn saùt heát thaûy chö than three robes), surplus bowls (no more than one phaùp baát sanh baát dieät, lìa boû nhò kieán höõu bowl), and surplus medications (no storage of voâ—Three other kinds of knowledges: First, medications for more than seven days). earthly or ordinary wisdom. This is normal Tam Tu: Tividhasikkha (p). worldly knowledge or ideas. Second, supra- (A) Tam Voâ Laäu Hoïc—Ba maët thöïc haønh cuûa mundane or spiritual wisdom. This is the Phaät giaùo khoâng theå thieáu treân ñöôøng tu taäp: wisdom of Sravaka or Pratyetka-buddha. voâ thöôøng tu (thanh vaên tuy bieát söï thöôøng truï Third, supreme wisdom of bodhisattvas and cuûa phaùp thaân, song chæ quaùn töôûng leõ voâ Buddhas. thöôøng cuûa vaïn phaùp), phi laïc tu (tuy bieát Nieát Tam Trí Minh: Three knowledges—Theo kinh Baøn tòch dieät laø vui söôùng, song chæ quaùn Phuùng Tuïng trong Tröôøng Boä Kinh, coù ba loaïi trí töôûng leõ khoå cuûa chö phaùp), vaø voâ ngaõ tu (tuy minh: tuùc maïng trí minh, höõu tình sanh töû trí minh, bieát chôn ngaõ laø töï taïi, nhöng chæ quaùn töôûng laäu taän trí minh—According to the Sangiti Sutta in leõ khoâng cuûa nguõ uaån maø thoâi)—Triple the Long Discourses, there are three knowledges: (three) Training, the three inseparable aspects pubbenivasanussati-nanam-vijja or knowledge of for any cultivators—The three Universal one's past lives, sattanam-cutupapate-nanam-vijja Characteristics (Existence is universally or knowledge of the decease and rebirth of beings, characterized by impermanence, suffering and asavanam-khaye-nanam-vijja or knowledge and not-self). Three ways of discipline of of the destruction of the corruption. Sravaka: practice on the impermanence (no Tam Trò: Three antidotes—Ba pheùp trò hay ba söï realization of the eternal, seeing everything söûa chöõa. as everchanging and transient), practice on Tam Troïng Chöôùng: Ba chöôùng ngaïi naëng: ngaõ suffering (joyless, through only contemplating troïng (xem caùi ngaõ cuûa mình laø quan troïng, taät ñoá misery and not realizing the ultimate nirvana- (ganh gheùt vôùi ngöôøi), vaø

tham duïc (caùi gì cuõng joy), and practice on non-self (non-ego ham muoán cho mình)—Three weighty discipline, seeing only the perishing self and obstructions: self-importance, envy, and desire. not realizing the immortal self). Tam Truù: Three abidings—Theo kinh Phuùng (B) Tam Tu theo truyeàn thoáng Phaät giaùo Nguyeân Tuïng trong Tröôøng Boä Kinh, coù ba phaùp cho ngöôøi Thuûy—Three ways to Enlightenment tu truï: thieân truù, phaïm truù, vaø thaùnh truù — according to the Theravadan Buddhism: According to the Sangiti Sutta in the Long 1) Giôùi: Sila (skt)—Keeping the precepts—Huaán Discourses, there are three abidings for luyeän ñaïo ñöùc, töø boû nhöõng hoaït ñoäng nghieäp practitioners: deva-abiding (dibbo-viharo-p), khoâng trong saïch Training in Moral discipline brahma-abiding (brahma-viharo-p), and ariyan- by avoiding karmically unwholesome abiding (ariyo-viharo-p). activities. Cultivating ethical conduct. Tam Tröôïc: Three kinds of contamination—Ba 2) Ñònh: Samadhi (skt)—Mental discipline— loaïi ueá tröôïc. Huaán luyeän taâm linh, thöïc hieän söï taäp trung— Tam Tröôøng Trai Nguyeät: Three special months Training the mind in Concentration— of abstinence—Theo kinh Phaïm Voõng, Phaät töû taïi Practicing concentration of the mind. gia neân coù ít nhaát ba thaùng tröôøng trai trong moät 3) Hueä: Prajna (skt)—Wisdom—Always acting naêm—According to the Brahma Net Sutra wisely—Huaán luyeän trí naêng, ñeå phaùt trieån söï (Brahmajala-sutra (skt), lay-people should at least hieåu bieát veà chaân lyù—Training in Wisdom, have three months of vegetarian every year—See the development of prajna through insight into Tam Trai Nguyeät. the truth of Buddhism. Tam Tröôïng Vaät: Ba vaät dö maø moät vò Tyø Kheo Tam Tu Taäp Söï: Theo kinh Phuùng Tuïng trong khoâng neân caát giöõ: khoâng giöõ quaù ba boä y, khoâng Tröôøng Boä Kinh, coù ba söï tu taäp: thaân tu, taâm tu, giöõ quaù moät baùt, vaø khoâng döï tröõ thuoác men cho vaø tueä tu—According to the Sangiti Sutta in the quaù 7 ngaøy—Three extra (surplus) things that a Long Discourses, there are three kinds of

development: development of the emotions (kaya- ba laø boån taùnh töø. Vì Phaät taùnh töï taâm chöù khoâng bhavana-p), development of mind (citta-bhavana- phaûi vì nhöõng lyù do beân ngoaøi maø thöông xoùt p), and development of wisdom (panna-bhavana- chuùng sanh—There are three kinds of compassion: p). First, all beings are like helpless infants. Second, Tam Tu Tònh Giôùi: Ba caùch tu tònh giôùi: traùnh laøm Buddha's knowledge of all laws and caùc ñieàu aùc, laøm caùc ñieàu laønh, vaø cöùu ñoä chuùng consequences make him feel pity for all beings. sanh—Three cultivations of pure precepts: avoid Third, Buddha's own nature (without external doing any evil doings, do what is good (perform cause) to make him feel pity for all living beings. all good deeds), and save sentient beings. Tam Töï: Tam Tuï: Theo kinh Phuùng Tuïng trong Tröôøng Boä (A) Ba thöù töï: töï cheá, töï tònh, vaø töï ñoä —Three Kinh, coù tam tuï: taø ñònh tuï, chaùnh ñònh tuï, vaø baát selfs: self-control, self-purification, and self- ñònh tuï—According to the Sangiti Sutta in the development in the religious life and in Long Discourses, there are three accumulations: wisdom. evil accumulation with fixed result (micchatta- (B) Ba thöù töï khaùc: töï theå, töï

taùnh, vaø töï duïng— niyato rasi-p), good accumulation with fixed result Three other selfs: substance, form, and (sammatta-niyato rasi-p), and indeterminate function. (aniyato rasi-p). Tam Töï Ñieàu: Ba thöù ñieàu tieát: Töï trì bao goàm Tam Tuï Tònh Giôùi: Trividhanisilani (skt)—Three chaùnh ngöõ, chaùnh nghieäp vaø chaùnh maïng. Töï tònh groups of pure precepts—Ba tuï giôùi cuûa chö Boà bao goàm chaùnh nieäm vaø chaùnh ñònh. Töï cheá bao Taùt. Ba tuï tònh giôùi naày haøng Thanh Vaên Duyeân goàm chaùnh kieán, chaùnh tö duy vaø chaùnh tinh taán— Giaùc Tieåu Thöøa khoâng coù, maø chæ coù nôi caùc baäc Three self-moderations: Self-discipline or keeping Boà Taùt Ñaïi Thöøa. Ba tuï tònh giôùi naày nhieáp heát of precepts with right speech, right action, and thaûy Töù Hoaèng Theä Nguyeän: nhieáp luaät nghi giôùi, right livelihood. Self-purification or practice of nhieáp thieän phaùp giôùi, vaø nhieáp chuùng sanh giôùi meditation with right mindfulness and right hay nhieâu ích höõu tình giôùi—Three collections of meditation or samadhi. Self-control or wisdom pure precepts, or three accumulations of pure with right view, right thinking, and right effort. precepts of the Bodhisattvas. Those cultivating Tam Töï Taùnh: Trisvabhava (skt)—See Tam Töï Hinayana's Sravaka Way do not have these three Tính. accumulations of purity precepts. Only Mahayana Tam Töï Taùnh Töôùng: See Tam Töï Tính Töôùng. Bodhisattvas practice them. These three Tam Töï Thieàn: Ba caâu yeáu chæ cuûa Thieàn sö accumulations of pure precepts encompass the Vaân Moân—Three necessary instructions from Zen "Four Propagation Vows": maintain all precepts Master Yun Men—See Vaân Moân Tam Cuù. purely without violating a single one, maintain Tam Töï Tính: Trisvabhava (skt)—Ba töï tính— wholesome precepts, and maintain pure precepts Three forms of self-nature—Three natures—Tam which include all living beings (this means to chuûng taùnh—Hoïc thuyeát tam taùnh cuûa tröôøng phaùi develop the compassionate nature to want to Du Giaø. Moïi vaät coù theå nhaän thöùc ñöôïc theo caùch benefit and aid all sentient beings). hieän höõu thöïc söï cuûa chuùng ñeàu coù theå ñöôïc phaân Tam Tueä: Three kinds of knowledge—Ba loaïi loaïi theo ba taùnh naøy: baûn taùnh leä thuoäc, baûn taùnh hieåu bieát—See Tam Hueä. töôûng töôïng, vaø baûn taùnh hoaøn haûo—The doctrine Tam Tö: Ba loaïi suy tö: traàm tö, thaåm löï, vaø of "Trisvabhava" of the Yogacara School. quyeát ñònh—All action and speech have three Everything that can be the object of cognition, can mental conditions: reflection, judgment, and be classified under these three natures: dependent decision. nature (paratantra-svabhava), imagined nature Tam Töø Bi: The three reasons of a bodhisattva's (parikalpita-svabhava), and perfected or absolute pity—Coù ba loaïi töø bi: Thöù nhaát laø voâ löôïng ñònh nature (parinispanna-svabhava). töø. Töø bi vì thöông chuùng sanh nhö con ñoû. Thöù nhì Tam Töï Tính Töôùng: Svabhavalakshana-traya laø thoâng trieät nhaân quaû töø. Thoâng hieåu luaät nhôn (skt)—Theo Kinh Laêng Giaø, coù ba hình thöùc cuûa quaû cuûa nhaø Phaät neân thöông xoùt chuùng sanh. Thöù trí coøn ñöôïc goïi laø tam töï tính töôùng: söï phaân bieät

sai laàm cuûa söï phaùn ñoaùn (bieán keá sôû chaáp hay those who are neither enemies nor friends. voïng keá tính), caùi trí döïa vaøo moät söï kieän naøo ñoù Tam

Tyû Löôïng: Ba löôïng—Three agreements— (y tha khôûi tính), vaø caùi bieát toaøn haûo vaø töông Ba loaïi laäp luaän—Three kinds of reasoning. ñöông vôùi chaùnh trí (vieân thaønh thöïc trí)— 1) Tha Tyû Löôïng: Pararthanumana (skt)—Luaän According to The Lankavatara Sutra, there are thöùc y cöù vaøo söï ñoàng yù cuûa ngöôøi hoûi—To three forms of knowledge known as have an agreement with one who questions. Svanhavalakshana-traya: wrong discrimination of 2) Töï Tyû Löôïng: Luaän thöùc y cöù vaøo söï ñoàng yù judgment, knowledge based on some fact, and cuûa ngöôøi giaûi ñaùp caâu hoûi —To have an perfected knowledge (corresponds to the right agreement with one who answers the knowledge). question. Tam Töông Tuïc: Ba moái quan heä: theá giôùi, chuùng 3) Coäng Tyû Löôïng: Luaän thöùc y cöù vaøo söï ñoàng sanh, vaø nghieäp quaû—Three links: the world, all yù chung cuûa caû hai ngöôøi hoûi vaø ñaùp—Shared sentient beings, and the karmas. agreement of the questioner and the one who Tam Töôùng: Theo Kinh Phaùp Hoa, coù ba töôùng: replies. giaûi thoaùt töôùng (tin khoâng coù töôùng sanh töû), ly Tam Uaån: Three aggregates—Three kinds of töôùng (tin sinh töû Nieát baøn laø khoâng coù), dieät töôùng aggregates—Ba loaïi uaån. hay phi höõu phi voâ hay trung ñaïo (chaúng phaûi coù, 1) Nhaát Nieäm Uaån: Phaùp sinh dieät (söï sinh ra vaø chaúng phaûi khoâng)—According to the Lotus Sutra, hoaïi dieät cuûa chö phaùp) trong töøng khoaûnh there are three forms or positions: nirvana, no khaéc cuûa suy nghó—Production and Birth and death nor nirvana, and the middle way. destruction (life and death) of all dharmas in Tam Töôùng Hieän Töôïng: Three characteristics of an instant of thought. phenomena—Ba ñaëc tính cuûa theá giôùi hieän töôïng: 2) Nhaát Kyø Uaån: Phaùp sinh dieät (söï sinh ra vaø voâ thöôøng, khoå vaø voâ ngaõ—All conditioned hoaïi dieät cuûa chö phaùp) trong moät ñôøi töø luùc phenomena are impermanent, unsatisfactory and sanh ra ñeán luùc töû vong—Production and devoid of self. destruction (life and death) of all dharmas in Tam Töôùng Höõu Vi: Ti-sankhatalakkhanas (p)— a lifetime or the period of an individual Ba töôùng höõu vi: sanh, truï, vaø dieät—The three existence. properties of matter: production or birth, duration 3) Cuøng Sinh Töû Uaån: Mula-tikaskandha (skt)— or existence, and annihilation. Uaån goác—Root aggregate—Chaám döùt caùi uaån Tam Töôùng Phaùp: The three universal caên baûn daãn ñeán luaân hoài sanh töû —To characteristics. exhaust the concomitants of reincarnation or Tam Töôùng Phaân Bieät: Ba töôùng phaân bieät laø to be free from transmigration. thieän laønh, xaáu aùc vaø trung tính—The Tam Ueá: Three stains—Töï taùnh chuùng ueá nhieãm differentiation of the three conditions of good, nhö daàu, loï, buøn, maø chuùng coøn vaáy baån caùc vaät evil, and neutral. khaùc, neân goïi laø caáu ueá: tham, saân, vaø si—They Tam Töôùng Vi Teá: Theo Khôûi Tín Luaän, coù ba are so called because they are themselves dirty töôùng vi teá: nghieäp töôùng, chuyeån töôùng, vaø hieän like oil, black, and mud, and because they dirty töôùng—According to the Awakening of Faith, other things: greed, hatred, and delusion. there are three subtle marks: the mark of karma, Tam Vaïn Ñaêng Phaät: Thirty Thousand-Lamp the mark of Turning, and the mark of Buddha—Ngaøy vía Ñöùc Phaät Tam Vaïn Ñaêng laø manifestation. ngaøy moàng baûy

trong thaùng—Day dedicated to Tam Töôûng: Ba söï nghó töôûng: oaùn töôûng (töôûng His manifestation (to a Buddha's vital spirit) is the ñeán vieäc thöông xoùt keû thuø), thaân töôûng (töôûng ñeán seventh day of the month. tình thöông gia toäc vaø baèng höõu), vaø trung nhaân Tam Vò: töôûng (töôûng ñeán vieäc thöông xoùt ngöôøi khoâng (A) Ba höông vò: soáng tònh haïnh, truøng tuïng kinh phaûi thuø maø cuõng khoâng phaûi baïn)—Three ñieån, vaø thieàn ñònh—The three flavors or thoughts: thoughts of love to enemies, thoughts of pleasant savours: the monastic life, reading love to family and friends, and thoughts of love to the scriptures, and meditation.

(B) Ba phaàn vun boài taâm thöùc trong Phaät giaùo: tieâu moøn, haèng khoâng lôïi ích gì. Ngöôøi aên moùn ñoù Giai ñoaïn thöù nhaát laø Gia Haïnh Vò. Ñaây laø maø tu tam ma ñòa, caùc vò Boà Taùt, Thieân Tieân möôøi giai ñoaïn noã löïc. Con ñöôøng ñaàu tieân maø haønh phöông thieän thaàn chaúng ñeán thuû hoä. Ñaïi löïc ma giaû phaûi ñi laø 'gia haïnh vò,' trong ñoù haønh giaû vöông tìm ñöôïc phöông tieän, hieän laøm thaân Phaät tu chæ vaø quaùn. Giai ñoaïn thöù nhì laø Kieán Ñaïo maø ñeán thuyeát phaùp. Cheâ boû caám giôùi, khen laøm Vò. Ñaây laø giai ñoaïn thaáy ñaïo. Giai ñoaïn thöù vieäc daâm, giaän döõ, ngu si. Sau khi cheát, töï laøm ba laø Tu Taäp Vò. Ñaây laø giai ñoaïn tu taäp hay quyeán thuoäc cho ma vöông, höôûng heát phuùc cuûa thöïc haønh. Tröôùc tieân haønh giaû phaûi döï bò saün ma, bò ñoïa vaøo nguïc voâ giaùn.' OÂng A Nan! Ngöôøi saøng ñeå tieán böôùc treân con ñöôøng tu taäp—The tu Boà Ñeà, phaûi hoaøn toaøn döùt naêm moùn taân thaùi. mental cultivation of Buddhism is generally Ñaây goïi laø ñeä nhaát tinh taán tu haønh tieäm thöù." Thöù divided into three parts: The first stage is the nhì laø Chính tính. Theá naøo laø chính tính? Ñöùc Phaät Effort Stage. This is the stage of giving out nhaéc nhôû: "A Nan! Chuùng sanh vaøo tam ma ñòa, efforts. The first path one treads is the 'effort' tröôùc phaûi giöõ giôùi luaät tinh nghieâm vaø thanh tònh, stage in which there is the practice of phaûi hoaøn toaøn döùt taâm daâm, chaúng aên thòt uoáng calmness and insight (see Nguõ Ñình Taâm röôïu, aên ñoà naáu chín vaø saïch, chôù aên moùn coøn hôi Quaùn). The second stage is the View-path soáng. OÂng A Nan! Ngöôøi tu haønh maø chaúng ñoaïn stage. This is the stage of seeing the path. The daâm vaø saùt sinh, khoâng theå ra khoûi ba coõi. A Nan! third stage is the Practice-path stage. This is Neân coi söï daâm duïc nhö raén ñoäc, nhö giaë c thuø the stage of practices. The adjustment of mình. Tröôùc heát, phaûi giöõ giôùi Thanh Vaên, boán khí, one's self so as to proceed the path. taùm khí, giöõ gìn thaân khoâng ñoäng. Sau laïi tu luaät Tam Vò Tieäm Thöù: Three Gradual Stages—Theo nghi thanh tònh cuûa Boà Taùt, giöõ gìn taâm chaúng Kinh Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ khôûi. Caám giôùi ñöôïc thaønh töïu, thì ñoái vôùi theá nhaéc ngaøi A Nan veà ba vò tieäm thöù nhö sau: "Nay gian, hoaøn toaøn khoâng coøn nghieäp sinh nhau, gieát oâng muoán tu chöùng phaùp tam ma ñeà cuûa Phaät, nhau, khoâng laøm vieäc troäm cöôùp thì khoâng bò maéc cuõng phaûi do caùi baûn nhaân ñieân ñaûo loaïn töôûng aáy nôï cuøng nhau, khoâng phaûi traû nôï tröôùc ôû theá gian. maø laäp ra ba tieäm thöù, môùi coù theå dieät tröø ñöôïc. Ví Ngöôøi thanh tònh ñoù tu tam ma ñòa, ngay ôû xaùc duï muoán ñöïng nöôùc cam loä trong moät ñoà saïch, thaân cha meï sinh, chaúng

duøng pheùp Thieân nhaõn, phaûi laáy nöôùc noùng, tro, vaø nöôùc thôm suùc röûa, tröø töï nhieân xem thaáy möôøi phöông theá giôùi, thaáy boû caùc caên ñoäc. Theá naøo goïi laø ba tieäm thöù? Moät Phaät, nghe phaùp cuûa Phaät, phuïng trì yù chæ cuûa laø tu taäp ñeå tröø trôï nhaân; hai laø thaät tu haønh ñeå boû Phaät, ñöôïc ñaïi thaàn thoâng, daïo ñi möôøi phöông, cho heát chaùnh tính; ba laø tinh taán leân, traùi vôùi hieän tuùc meänh, thanh tònh, khoâng bò gian hieåm. Ñoù laø nghieäp." Thöù nhaát laø trôï nhaân. Ñöùc Phaät nhaéc: ñeä nhò tinh tieán tu haønh tieäm thöù." Thöù ba laø traùi "OÂng A Nan! Caû 12 loaïi sinh trong theá giôùi khoâng vôùi hieän nghieäp. Theá naøo laø hieän nghieäp? Ñöùc theå töï toaøn, phaûi nöông vaøo boán caùch aên maø soáng Phaät nhaéc nhôû: "OÂng A Nan! Ngöôøi giöõ caám giôùi coøn. Ñoù laø aên baèng caùch chia xeù, aên baèng ngöûi hôi, thanh tònh ñoù, loøng khoâng tham daâm, ñoái vôùi luïc aên baèng suy nghó, aên baèng thöùc. Vaäy neân Phaät noùi traàn beà ngoaøi, chaúng hay löu daät. Neáu chaúng löu taát caû chuùng sanh ñeàu nöông nôi söï aên maø soáng daät, trôû veà choã baûn nguyeâ n. Ñaõ chaúng duyeân theo coøn. OÂng A Nan! Taát caû chuùng sanh aên moùn ngon traàn, caên khoâng phoái ngaãu. Ngöôïc doøng trôû veà laønh ñöôïc soáng, aên moùn ñoäc bò cheát. Cho neân chaân tính, saùu caên thoï duïng khoâng hieän haønh. chuùng sanh caàu tam ma ñòa phaûi döùt naêm moùn taân Möôøi phöông quoác ñoä trong saïch, saùng suoát, ví nhö thaùi trong ñôøi. Phaät daïy taïi sao phaûi ñoaïn naêm traêng saùng chieáu qua ngoïc löu ly. Thaân taâm khoan moùn taân thaùi: 'Naêm moùn taân thaùi aáy, naáu chín maø khoaùi, dieäu vieân bình ñaúng, ñöôïc raát an laønh. Taát aên, hay phaùt tính daâm. AÊn soáng theâm giaän döõ. caû caùc ñöùc ‘maät, vieân, tònh, dieäu’ cuûa Nhö Lai ñeàu Nhöõng ngöôøi aên caùc moùn aáy, duø coù theå giaûng 12 hieän trong loøng ngöôøi tu. Ngöôøi ñoù lieàn ñöôïc voâ boä kinh, möôøi phöông Thieân Tieân cuõng cheâ hôi sanh phaùp nhaãn. Töø ñoù laàn löôït tieán tu, tuøy theo hoâi, ñeàu traùnh xa. Tuy nhieân, luùc ngöôøi ñoù aên caùc haïnh maø an laäp Thaùnh vò. Ñaây goïi laø ñeä tam tinh moùn aáy, caùc loaøi quyû ñoùi thöôøng ñeán lieám meùp. tieán tu haønh tieäm thöù."—According to the Thöôøng ôû chung vôùi quyû, neân phuùc ñöùc ngaøy moät Surangama Sutra, book Eight, the Buddha

reminded Ananda about the three gradual stages blessings as demons, they will fall into the as follows: “Ananda! As you cultivate towards Unintermittent Hell.' Ananda! Those who cultivate certification to the samadhi of the Buddha, you for Bodhi should never eat the five pungent plants. will go through three gradual stages in order to get This is the first of the gradual stages of rid of the basic cause of these random thoughts. cultivation." The second gradual stage is the They work in just the way that poisonous honey is proper nature. What is the essence of karmic removed from a pure vessel that is washed with offenses? The Buddha reminded: "Ananda! hot water mixed with the ashes of incense. Beings who want to enter samadhi must first Afterwards it can be used to store sweet dew. firmly uphold the pure precepts. They must sever What are the three gradual stages? The first is to thoughts of lust, not partake of wine or meat, and correct one’s habits by getting rid of the aiding eat cooked rather than raw foods. Ananda! If causes; the second is to truly cultivate to cut out cultivators do not sever lust

and killing, it will be the very essence of karmic offenses; the third is to impossible for them to transcend the triple realm. increase one’s vigor to prevent the manifestation Ananda! You should look upon lustful desire as of karma. The first gradual stage is the aiding upon a poisonous snake or a resentful bandit. First cause. The Buddha reminded: "Ananda! The hold to the sound-hearer’s four or eight parajikas twelve categories of living beings in this world are in order to control your physical activity; then not complete in themselves, but depend on four cultivate the Bodhisattva’s pure regulations in kinds of eating; that is, eating by portions, eating order to control your mental activity. When the by contact, eating by thought, and eating by prohibitive precepts are successfully upheld, one consciousness. Therefore, the Buddha said that all will not create karma that leads to trading places living beings must eat to live. Ananda! All living in rebirth and to killing one another in this world. beings can live if they eat what is sweet, and they If one does not steal, one will not be indebted, and will die if they take poison. Beings who seek one will not have to pay back past debts in this samadhi should refrain from eating five pungent world. If people who are pure in this way cultivate plants of this world. The Buddha explained in samadhi, they will naturally be able to depth the ill-effects of eating pungent plants: 'If contemplate the extent of the worlds of the ten these five are eaten cooked, they increase one’s directions with the physical body given them by sexual desire; if they are eaten raw, they increase their parents; without need of the heavenly eye, one’s anger. Therefore, even if people in this they will see the Buddhas speaking Dharma and world who eat pungent plants can expound the receive in person the sagely instruction. Obtaining twelve divisions of the sutra canon, the gods and spiritual penetrations, they will roam through the immortals of the ten directions will stay far away ten directions, gain clarity regarding past lives, from them because they smell so bad. However, and will not encounter difficulties and dangers. after they eat these things, the hungry ghosts will This is the second of the gradual stages of hover around and kiss their lips. Being always in cultivation." The third gradual stage is the the presence of ghosts, their blessings and virtue countering manifestations of the karma. What is dissolve as the day go by, and they experience no the manifestation of karma? The Buddha lasting benefit. People who eat pungent plants and reminded: "Ananda! Such people as these, who also cultivate samadhi will not be protected by the are pure and who uphold the prohibitive precepts, Bodhisattvas, gods, immortals, , or good spirits of do not have thoughts of greed and lust, and so they the ten directions; therefore, the tremendously do not become dissipated in the pursuit of the six powerful demon kings, able to do as they please, external defiling sense-objects. Because they do will appear in the body of a Buddha and speak not pursuit them, they turn around to their own Dharma for them, denouncing the prohibitive source. Without the conditions of the defiling precepts and praising lust, rage, and delusion. objects, there is nothing for the sense-organs to When their lives end, these people will join the match themselves with, and so they reverse their retinue of demon kings. When they use up their flow, become one unit, and no longer function in

six ways. All the lands of the ten directions are as precepts, we can continue to commit offenses and brilliantly clear and pure as moonlight reflected in create more karma; lacking trance power, we will crystal. Their bodies and minds are blissful as they not be able to accomplish cultivation of the Way; experience the equality of wonderful perfection, and as a result, we will not only have no wisdom, and they attain great peace. The secret perfection but we also may become more dull. Thus, every and pure wonder of all the Thus Come Ones Buddhist cultivator (practitioner) must have these appear before them. These people then obtain three non-outflow studies. patience with the non-production of dharmas. Tam Voâ Sai Bieät: Ba loaïi khoâng sai bieät: taâm voâ They thereupon gradually cultivate according to sai bieät, Phaät voâ sai bieät, vaø chuùng sanh voâ sai their practices, until they reside securely in the bieät—The three that are without essential sagely positions. This is the third of the gradual difference (the three that are of the same nature): stages of cultivation." the nature of mind is the same in Buddhas, men, Tam Vò Tröôûng Laõo: Theo kinh Phuùng Tuïng and all the living beings; the nature and trong Tröôøng Boä Kinh, coù ba vò tröôûng Laõo: sanh enlightenment of all Buddhas is the same; and the tröôûng laõo, phaùp tröôûng laõo, vaø nhaäp ñònh tröôûng nature and enlightenment of all living beings is the laõo—According to the Sangiti Sutta in the Long same—See Tam Voâ Sai Bieät Voâ Taùnh (B) Discourses, there are three elders: an elder by Tam Voâ Sai Bieät Töï Taùnh: Three things that are birth (jati-thero-p), an elder in dhamma (dhamma without a nature or separate existence of their thero-p), and an elder by convention (sammuti-own—See Tam Voâ Sai Bieät Voâ Taùnh. thero-p). Tam Voâ Sai Bieät Voâ Taùnh: Tam Vieân Dung: Ba loaïi vieân dung: söï lyù vieân (A) Tam voâ sai bieät voâ taùnh: töôùng voâ taùnh (hình dung, söï söï vieân dung, vaø lyù lyù vieân dung—Three töôùng khoâng thaät), sinh voâ taùnh (moïi vaät ñeàu kinds of unity or identity: phenomena with töø söï keát hôïp bôûi vaät chaát maø thaønh, chöù substance (waves and water), phenomena with khoâng coù töï taùnh), vaø thaéng nghóa voâ taùnh phenomena (wave with wave), and substance with (khaùi nieäm veà chaân nhö cuõng khoâng coù thaät)— substance (water with water). The three things without a nature or separate Tam Voâ Bieán Tính: Ba thöù maø taùnh chaát cuûa noù existence of their own: form or appearance or khoâng bao giôø thay ñoåi: Tieåu thöøa, Ñaïi thöøa, vaø seeming is unreal; everything derived from Kim cang thöøa—Three immutables: Hinayana, constituent materials; and the concept or Mahayana, and Vajrayana. bhutatathata (chaân nhö) is unreal. Tam Voâ Laäu Caên: Ba caên voâ laäu trong ñôøi soáng (B) Taâm, Phaät vaø chuùng sanh, tam voâ sai bieät: laø cöùu caùnh cuoái cuøng cuûa söï vöôït thoaùt luaân hoài Thöù nhaát laø Taâm. Baûn taâm cuûa chö Phaät vaø sanh töû: khoâng laøm aùc, khoâng noùi aùc, vaø khoâng chuùng sanh ñeàu nhö nhau. Thöù nhì laø Phaät. nghó aùc—Three roots for the passionless life and Baûn taùnh vaø söï giaùc ngoä cuûa chö Phaät ñeàu nhö final escape from transmigration: no evil deeds, no nhau. Thöù ba laø Chuùng sanh. Baûn taùnh vaø söï evil words, and no evil thoughts. giaùc ngoä cuûa taát caû chuùng sanh ñeàu nhö Tam Voâ Laäu Hoïc: Ba phaàn hoïc giôùi, ñònh vaø hueä nhau—Mind, Buddha and Living beings are cuûa haøng voâ laäu,

hay cuûa haïng ngöôøi ñaõ döùt ñöôïc the same in nature: First, the nature of mind is luaân hoài sanh töû. Neáu chuùng ta khoâng trì giôùi thì the same in Buddhas. Second, the nature and chuùng ta coù theå tieáp tuïc gaây toäi taïo nghieäp; thieáu enlightenment of all Buddhas is the same. ñònh löïc chuùng ta khoâng coù khaû naêng tu ñaïo; vaø Third, the nature and enlightenment of all the keát quaû chaúng nhöõng chuùng ta khoâng coù trí hueä, living beings is the same. maø chuùng ta coøn trôû neân ngu ñoän hôn. Vì vaäy Tam Voâ Sôû Caàu: Toå Boà Ñeà Ñaït Ma , vò toå thöù 28 ngöôøi tu Phaät phaûi coù tam voâ laäu hoïc naøy— doøng Thieàn AÁn Ñoä vaø cuõng laø vò sô toå cuûa doøng Threefold training, or three studies or endeavors Thieàn Trung Hoa ñaõ daïy veà tam voâ sôû caàu nhaân of precepts, samadhi, and wisdom of the non- sau cuoäc noùi chuyeän vôùi vua Haùn Vuõ Ñeá veà tu outflow, or those who have passionless life and haønh tònh haïnh voâ caàu: khoâng, voâ töôùng, vaø voâ escape from transmigration. If we do not hold the nguyeän. Thaät vaäy, chö phaùp höõu vi nhö aûo nhö

moäng, sanh dieät, dieät sanh. Coù caùi gì thöôøng haèng Tam Voâ Taän Trang Nghieâm Taïng: Kho baùu cuûa cho chuùng ta theo ñuoåi? Hôn nöõa, theá giôùi hieän ba thöù trang nghieâm voâ taän—Ba taïng voâ taän trang töôïng chæ laø töông ñoái, trong tai hoïa ñoâi khi coù nghieâm cuûa moät vò Phaät, goàm coù thaân, khaåu vaø phöôùc baùo, trong phöôùc baùo coù khi laø tai hoïa. Theá yù—The treasury of the three inexhaustible neân ngöôøi tu Phaät neân luoân giöõ taâm mình bình thaûn adornments or glories of a Buddha, composed of vaø khoâng khuaáy ñoäng trong moïi tình huoáng, leân body, mouth and mind. xuoáng hay hoïa phöôùc. Giaû duï nhö moä t vò Taêng tu Tam Voâ Thöôïng: Theo kinh Phuùng Tuïng trong taäp haåm hiu nôi sôn laâm cuøng coác, ít ngöôøi thaêm Tröôøng Boä Kinh, coù ba loaïi voâ thöôïng: kieán voâ vieáng hoaøn caûnh soáng thaät laø khoå sôû coâ ñoäc, nhöng thöôïng, haønh voâ thöôïng, vaø giaûi thoaùt voâ thöôïng— cuoäc tu giaûi thoaùt thaät laø tinh chuyeân. Theá roài ít According to the Sangiti Sutta in the Long laâu sau ñoù coù vaøi ngöôøi tôùi thaêm cuùng döôøng vì Discourses, there are three unsurpassables: the nghe tieáng phaïm haïnh cuûa ngöôøi, tuùp leàu naêm xöa unsurpassable of vision (dassananuttariyam-p), the chaúng bao laâu bieán thaønh moät ngoâi chuøa ñoà soä, unsurpassable of practice (patipadanuttariyam-p), Taêng chuùng ñoâng ñaûo, chöøng ñoù phöôùc thònh and theunsurpassable of liberation duyeân haûo, nhöng thöû hoûi coù maáy vò coøn coù ñuû thì (vimuttanuttariyam-p). giôø ñeå tinh chuyeân tu haønh nhö thuôû haøn vi? Luùc Tam Voâ Tính Luaän: Try-asvabhava-prakarana aáy cuoäc tu chaúng nhöõng roõ raøng ñi xuoáng, maø laém (skt)—Luaän giaûi veà ba caùi khoâng taùnh—Treatise luùc coøn gaây toäi taïo nghieäp vì nhöõng loâi cuoán beân on the three non-nature. ngoaøi. Theá neân ngöôøi tu Phaät neân luoân ghi taâm Tam Voâ Vi Phaùp: Asamskritas (skt)—Theo Caâu phaùp “Tam voâ sôû caàu naày”: khoâng, voâ töôùng, vaø Xaù toâng trong A Tyø Ñaøm Luaän, coù ba phaùp voâ vi: voâ nguyeän—Bodhidharma, the 28th Patriarch from Thöù nhaát laø Hö Khoâng. Phaùp khoâng chöôùng ngaïi India and also the 1st Patriarch in China taught vaø thaâm nhaäp qua taát caû moïi chöôùng ngaïi moät about three Non-seeking practices or

three doors caùch töï do khoâng bieán chuyeån. Thöù nhì laø Traïch of liberation: emptiness, signlessness, and Dieät. Söï tòch dieät ñaït ñöôïc baèng naêng löïc trí tueä wishlessness. Trully speaking, worldly phenomena nhö Nieát Baøn. Thöù ba laø Phi Traïch Dieät. Söï tòch are dharmas are illusory and dream-like, born and dieät xaûy ra maø khoâng caàn coù nhöõng noã löïc hay söï destroyed, destroyed and born. So what is there tòch dieät ñöôïc taïo ra do khuyeát duyeân —According which is true ever-lasting and worth seeking? to the Kosa School in the Abhidharma, there are Furthermore, worldly phenomena are all relative, three non-created dharmas: First, akasa or space in calamities are found blessings, in blessings which gives no hindrance and itself penetrates there is misfortune. Therefore, Buddhist through any hindrance freely and manifests no cultivators should always keep their minds calm change. Second, pratisamkhya-nirodha or and undisturbed in all situations, rising or falling, extinction, attained by an intellectual power such unfortunate or blessed. For example, when a as Nirvana. Third, apratisamkhya-nirodha, an monk cultivates alone in a deserted hut with few annihilation which takes place without visitors. Although his living conditions are premeditated efforts or an extinction caused by miserable and lonely, his cultivation is diligent. the absence of a productive cause. After a while, virtuous people learn of his Tam Xa: Triyana (skt)—Ba loaïi xe: xe deâ, xe nai, situation and come to offer and seek for his vaø xe traâu—The three vehicles across samsara to guidance, his used-to-be hut now become a huge Nirvana: goat carts, representing Sravakas; deer magnificient temple, filled with monks and nuns. carts, representing Pratyeka-buddhas; and bullock By then, his blessings may be great, his cultivation carts, representing Bodhisattvas. has not only obviously declined, sometimes Tam Xieån Ñeà: Tam Chuûng Xieån Ñeà. external events may attract him to causing more Tam Xöù Truyeàn Taâm: Three places of mind-to- bad karma. Therefore, Buddhist cultivators should mind transmission—Ba nôi maø theo keå laïi laø always keep in mind these three Non-seeking nhöõng nôi Phaät ñaõ taâm truyeàn taâm cho Ngaøi Ca practices: emptiness, signlessness, and Dieáp: Linh Thöùu Sôn, Ña Töû Thaùp, vaø ñöa chaân ra wishlessness. khoûi coå quan—The three places where Sakyamuni

is said to have transmitted his mind or thought hoài; duø coù tu haønh cuõng khoù tinh taán vaø chæ luoáng direct and without speech to Kasyapa: at the coâng khoå nhoïc. Do ñoù neân bieát muoán hoïc Phaät Vulture Peak, by a smile when plucking a flower; ñaïo, quyeát phaûi phaùt Boà Ñeà Taâm khoâng theå trì when the Buddha shared his seat with Kasyapa; höôûn. Do ñoù khi xöa Ñaïi Sö Tænh Am beân Trung and finally the Buddha put his foot out of his Quoác ñaõ soaïn ra baøi phaùt nguyeän “Phaùt Boà Ñeà coffin. Taâm Vaên” ñeå khuyeán khích töù chuùng. Trong aáy, Tam Y: Ticivara (p)—Tricivara (skt)—Three ngaøi ñaõ theo caùc taâm nguyeän maø trình baøy söï phaùt garments—Ba loaïi aùo caø sa: Taêng Giaø Leâ (aùo maëc taâm thaønh taùm caùch, Taø, Chaùnh, Chaân, Nguïy, Ñaïi, khi hoäi hoïp vôùi caùc chuùng), Uaát Ña La Taêng (aùo Tieåu, Thieân, Vieân. Trong taùm caùch naày, Taø, Nguïy, maëc treân aùo an ñaø hoäi), vaø An Ñaø Hoäi (aùo maëc Thieân, Tieåu neân boû; Chaân, Chaùnh, Vieân, Ñaïi neân beân trong)—Three kinds of monks’ garments: the theo. Ñöôïc nhö

theá môùi goïi laø phaùt Boà Ñeà Taâm assembly cassock of from nine to twenty-five ñuùng caùch. Caùch phaùt taâm Boà Ñeà thöù nhaát laø Taø. pieces (samghati), outer garment or the seven- Coù nhöõng ngöôøi tu khoâng tham cöùu töï taâm, chæ bieát piece cassock (uttarasanga), and an inner garment theo beân ngoaøi, hoaëc caàu danh lôïi, ñaém caûnh vui or the five-piece cassock. hieän taïi, hay mong quaû phöôùc trong töông lai maø Tam Y Ñaàu Ñaø: Chæ coù tam y hay ba loaïi aùo Taêng phaùt loøng Boà Ñeà. Trong ñôøi soáng, ñaây laø haïng Giaø Leâ, Uaát Ña La, vaø An Ñaø Hoäi, moät trong 12 ngöôøi chæ moät beà haønh theo "Söï Töôùng" maø khoâng haïnh tu ñaàu ñaø nhaèm giuùp haønh giaû thanh tònh thaân chòu xoay vaøo "Chaân Taâm." Phaùt taâm nhö theá goïi taâm vaø giaûi thoaùt khoûi tham duïc veà aên uoáng, aùo laø TAØ. Treân ñaây laø loái phaùt taâm cuûa ña phaàn caùc quaàn, nôi ôû—To wear only three garments, one of ngöôøi tu, taïi gia vaø xuaát gia, trong thôøi maït phaùp the twelve ascetic practices help practitioners naày. Nhöõng ngöôøi nhö theá coù nhan nhaõ n ôû khaép purify the body and mind and free from the desire moïi nôi, soá ñoâng nhö caùc soâng Haèng. Caùch phaùt of food, clothing and shelter—See Thaäp Nhò Haïnh taâm Boà Ñeà thöù nhì laø Chaùnh. Nhö chaúng caàu danh Ñaàu Ñaø. lôïi, khoâng tham caûnh vui cuøng mong quaû phöôùc, Tam Y Nhaát Baùt: Sanne-ippatsu (jap)—Ba taám chæ vì thoaùt voøng sanh töû, lôïi mình lôïi sanh maø caàu aùo caø sa vaø moät caùi baùt khaát thöïc, ñoù laø taát caû taøi ñaïo Boà Ñeà. Ñaây laø haïng ngöôøi treân khoâng caàu lôïi saûn cuûa moät nhaø sö Phaät giaùo chaân chính trong caû döôõng, döôùi chaúng thích hö danh, vui hieän theá ñôøi—Three garments and one bowl (three robes khoâng maøng, phöôùc vò lai chaúng töôûng. Hoï chæ vì one bowl) are the sole possessions of a true söï sanh töû maø caàu quaû Boà Ñeà. Phaùt taâm nhö theá Buddhist monk. goïi laø CHAÙNH. Ñaây laø loái phaùt taâm cuûa baäc tu Tam Yeáu: Ba ñieàu quan troïng cuûa toâng Laâm Teá: haønh chaân chaùnh, chæ caàu mong giaûi thoaùt. Loái khoâng bao giôø duøng lôøi noùi phaân bieät, ngaøn Thaùnh phaùt taâm vaø caùch tu haønh naày ñôøi nay khoù theå naøo ñeàu vaøo thaúng choã huyeàn aùo, vaø döùt ñöôøng ngoân thaáy ñöôïc, hoïa hoaèn laém trong muoân ngaøn ngöôøi ngöõ—Three important instructions of the Lin-Chi tu môùi coù ñöôïc moät hay hai vò maø thoâi. Caùch phaùt Sect: never utilize words of discrimination; taâm Boà Ñeà thöù ba laø Chaân. Moãi nieäm treân vì caàu thousands of sages enter directly into this abstruse Phaät ñaïo, döôùi vì ñoä chuùng sanh, nhìn ñöôøng Boà and silent door; and get rid of the path of speech. Ñeà daøi xa maø khoâng khieáp, thaáy loaøi höõu tình khoù Taùm: Eight. ñoä nhöng chaúng sôøn. Taâm beàn vöõng nhö leân nuùi Taùm Caùch Maø Quan Nieäm Voâ Sinh Ñöôïc Thieát quyeát ñeán ñænh, nhö leo thaùp quyeát ñeán choùt. Laäp: Anutpattikadharma (skt)—See Baùt Baát Sinh Nhöõng baäc naày, nieäm nieäm treân caàu Phaät daïo, taâm Phaùp. taâm döôùi ñoä chuùng sanh. Nghe thaønh Phaät duø laâu Taùm Caùch Phaùt Taâm Boà Ñeà: Trong Kinh Hoa xa chaúng sôï, chaúng lui. Phaùt taâm nhö theá goïi laø Nghieâm Ñöùc Theá Toân vaø chö Boà Taùt ñaõ thuyeát CHAÂN. Caùch phaùt taâm Boà Ñeà thöù tö laø Nguïy. Coù giaûng roäng raõi veà coâng ñöùc cuûa Boà Ñeà taâm: "Cöûa toäi loãi khoâng saùm hoái chöøa caûi, ngoaøi döôøng trong yeáu vaøo ñaïo tröôùc phaûi phaùt taâm. Vieäc

yeáu tu saïch, trong thaät nhôùp nhô, tröôùc tinh taán sau löôøi haønh, tröôùc neân laäp nguyeän.” Neáu khoâng phaùt taâm bieáng. Duø coù taâm toát nhöng coøn xen laãn lôïi danh, roäng lôùn, khoâng laäp nguyeän beàn chaéc, thì duø traûi coù phaùp laønh song bò toäi loãi laøm oâ nhieãm. Phaùt taâm qua voâ löôïng kieáp, vaãn y nhieân ôû trong neûo luaân maø coøn nhöõng ñieàu naày, goïi laø NGUÏY. Ñaây laø loái

phaùt taâm cuûa haàu heát ngöôøi tu haønh trong thôøi maït eons to come. Even if we were to cultivate during phaùp naày. Caùch phaùt taâm Boà Ñeà thöù naêm laø Ñaïi. that period, we would find it difficult to persevere Coõi chuùng sanh heát, nguyeän môùi heát; ñaïo Boà Ñeà and would only waste our efforts. Therefore, we thaønh, nguyeän môùi thaønh. Phaùt taâm nhö vaäy goïi laø should realize that in following Buddhism, we ÑAÏI. Ñaây laø loái phaùt taâm cuûa haøng Ñaï i Thöøa Phaùp should definitely develop the Bodhi Mind without Thaân Ñaïi Só Boà Taùt, hay baäc Thaùnh Taêng Boà Taùt, delay. That is why Great Master Hsing An ñaõ ñaéc ñöôïc voâ sanh phaùp nhaãn, chuyeån phaùp luaân composed the essay titled “Developing the Bodhi baát thoái trong möôøi phöông phaùp giôùi. Caùch phaùt Mind” to encourage the fourfold assembly to taâm Boà Ñeà thöù saùu laø Tieåu. Xem tam giôùi nhö tuø follow when practicing Buddhism. In it, the Master nguïc, sanh töû nhö oan gia, chæ mong mình mau giaûi described eight approaches to developing the thoaùt, chaúng muoán ñoä ngöôøi. Phaùt taâm theo quan Bodhi Mind, depending on sentient beings’ vows: nieäm naày goïi laø TIEÅU. Ñaây laø caùch phaùt taâm cuûa “erroneous, correct, true, false, great, small, baäc Thaùnh nhaân trong haøng nhò thöøa Thanh Vaên vaø imperfect, perfect.” Among the eight ways of Duyeân Giaùc. Loái phaùt taâm naày tuy laø ñöôïc giaûi developing the Bodhi Mind, we should not follow thoaùt ra ngoaøi tam giôùi, chöùng ñöôïc Nieát Baøn, the “erroneous, false, imperfect, and small” ways. nhöng vaãn bò Phaät quôû laø ñi ra ngoaøi con ñöôøng We should instead follow the “true, correct, haïnh nguyeän ñoä sanh cuûa Boà Taùt vaø Phaät. Caùch perfect, and great” ways. Such cultivation is called phaùt taâm Boà Ñeà thöù baûy laø Thieân. Thaáy chuùng developing the Bodhi Mind in a proper way. The sanh vaø Phaät ñaïo ôû ngoaøi töï taùnh, roài nguyeän ñoä first way of development of the Bodhi Mind is nguyeän thaønh, ñöôøng coâng haïnh chaúng queân, söï ERRONEOUS. Some individuals cultivate without thaáy hieåu khoâng döùt. Phaùt taâm nhö theá goïi laø meditating on the Self-Nature. They just chase THIEÂN. Ñaây laø caùch phaùt taâm sai laàm cuûa nhöõng after externals or seek fame and profit, clinging to vò tu haønh maø quaû vò chöùng ñaéc vaãn coøn naèm trong the fortunate circumstances of the present time, or ba coõi sanh töû, chôù chöa giaûi thoaùt ñöôïc, hoï chæ tu they seek the fruits of future merits and blessings. haønh ñeå ñaït ñöôïc caûnh giôùi cao hôn nhö leân coõi In life there are cultivators who cultivate only saéc giôùi hay voâ saéc giôùi, vì caùc vò aáy chöa thoâng according to the “Practice form characteristics,” ñaït lyù “ngoaøi taâm khoâng phaùp, ngoaøi phaùp khoâng refusing to reflect internally to “Examine the True taâm.” Caùch phaùt taâm Boà Ñeà thöù taùm laø Vieân. Bieát Nature.” Such development of the Bodhi Mind is chuùng sanh vaø Phaät ñaïo ñeàu laø

töi taùnh, neân called "“Erroneous," or “False.” The above is nguyeän ñoä nguyeän thaønh, tu coâng ñöùc khoâng thaáy truly the way the majority of cultivators, lay and mình coù tu, ñoä chuùng sanh khoâng thaáy coù chuùng clergy, develop their minds in the present day sanh ñöôïc ñoä. Caùc baäc naày duøng taâm roãng nhö hö Dharma Ending Age. They are everywhere khoâng maø phaùt nguyeän lôùn nhö hö khoâng, tu haønh similar to the abundance of sands of the Ganges. roäng nhö hö khoâng, chöùng ñaéc nhö hö khoâng, cuõng The second way of development of the Bodhi chaúng thaáy coù töôùng “khoâng.” Phaùt taâm nhö theá Mind is CORRECT. Not seeking fame, profit, goïi laø VIEÂN. Ñaây laø loái phaùt taâm cuûa caùc haøng happiness, merit or blessings, but seeking only Ñaêng Ñòa Boà Taùt, Ñaúng Giaùc Boà Taùt, vaø Nhöùt Buddhahood, to escape Birth and Death for the Sanh Boå Xöù Boà Taùt. Sau cuøng caùc vò naày chöùng benefit of oneself and others. These are ñöôïc quaû vò Phaät vôùi ñaày ñuû thaäp hieäu (see Thaäp cultivators who, above do not pray for luxury, Ñòa and Thaäp Hieäu)—The Buddha and below do not yearn for fame, not allured by the Bodhisattvas broadly explained the virtue of pleasures of the present, do not think of the merits Bodhi Mind in The Avatamsaka Sutra: “The in the future. In contrast, they are only concerned principal door to the Way is development of the with the matter of life and death, praying to attain Bodhi Mind. The principal criterion of practice is the Bodhi Enlightenment fruit. Such development the making of vows.” If we do not develop the of the Bodhi Mind is called “Correct,” or “Proper.” broad and lofty Bodhi Mind and do not make firm The above is the way of developing the mind and strong vows, we will remain as we are now, in according to true cultivators praying for the wasteland of Birth and Death for countless enlightenment and liberation. With this way of

developing the mind and cultivation, it is difficult liberation from the cycle of rebirths will be to find nowadays. In hundreds and thousands of attained, escape from the three worlds, and attain cultivators, it would be fortunate to find just one or Nirvana. However, the Buddha criticized them as two such cultivators. The third way of traveling outside the path of conducts and vows of development of the Bodhi Mind is TRUE. Aiming rescuing sentient beings of the Bodhisattvas and with each thought to seek Buddhahood “above” Buddhas of Mahayana or Greater Vehicle. The and save sentient beings “below,” without fearing seventh way of development of the Bodhi Mind is the long, arduous Bodhi path or being discouraged IMPERFECTED. Viewing sentient beings and by sentient beings who are difficult to save, with a Buddhahood as outside the Self-Nature while mind as firm as the resolve to ascend a mountain vowing to save sentient beings and achieve to its peak. These cultivators who, thought after Buddhahood; engaging in cultivation while the thought, above pray for Buddhahood; mind after mind is always discriminating. Such development mind, below rescue sentient beings; hearing to of the Bodhi Mind is called “imperfected” or become Buddha will take forever, do not become “biased.” The above way of developing the mind fearful and wish to regress. Such development of is false, belonging to those who cultivated the Bodhi Mind is called “true.” The fourth way of achievements still leave

them trapped in the three development of the Bodhi Mind is FALSE. Not worlds of the cycle of rebirths, and they will not repenting or renouncing our transgressions, find true liberation and enlightenment. These appearing pure on the outside while remaining people only cultivate to ascend to higher Heavens filthy on the inside, formerly full of vigor but now of Form and Formlessness because they have not lazy and lax, having good intentions intermingled penetrated fully the theory of “outside the mind with the desire for fame and profit, practicing there is no dharma, outside the dharma there is no good deeds tainted by defilements. Such mind.” The eighth way of development of the development of the Bodhi Mind is called “false.” Bodhi Mind is PERFECT. Knowing that sentient This is the way the majority of cultivators develop beings and Buddhahood are the Self-Nature while the mind in the Dharma Ending Age. The fifth vowing to save sentient beings and achieve way of development of the Bodhi Mind is Buddhahood; cultivating virtues without seeing GREAT. Only when the realm of sentient beings oneself cultivating, saving sentient beings without has ceased to exist, would one’s vows come to an seeing anyone being saved. These people use that end; only when Buddhahood has been realized, mind of emptiness similar to space to make vows would one’s vows be achieved. Such development as great as space, to cultivate conducts as vast as of the Bodhi Mind is called “great.” Above is the space, and finally to attain and achieve similar to way of developing the mind of those in the rank of space, yet do not see the characteristics of Mahayana Great Strength Dharma Body Maha- “emptiness.” Such development of the Bodhi Bodhisattvas, or Bodhisattva Saintly Masters, who Mind is called “perfect.” The above is the way of have already attained the “Non-Birth Dharma developing the mind of those in the rank of those Tolerance” and have turned the non-retrogressing at the Ten Grounds Maha-Bodhisattvas, those who Dharma Wheel in the ten directions of infinite complete Enlightenment Maha-Bodhisattva, and universes. The sixth way of development of the One-Birth Maha-Bodhisattva. And finally, they Bodhi Mind is SMALL. Viewing the Triple World attain the Ultimate Enlightenment of Buddhahood as a prison and Birth and death as enemies, hoping with ten designations. only for swift self-salvation and being reluctant to Taùm Coâng Ñöùc: Eight excellent qualities of the help others. Such development of the Bodhi Mind water—See Baùt Coâng Ñöùc Thuûy. is called “small.” The above is the way of Taùm Ñaëc Ñieåm Chính Cuûa Ngoä: Theo Thieàn Sö developing the mind for those cultivators who D.T. Suzuki trong Thieàn Luaän, Taäp II, Thieàn sö practice Hinayana Buddhism or Lesser Vehicle, Ñaïi Hueä vaøo theá kyû thöù 11 ñaõ neâu ra taùm ñaëc Sravaka-Yana and Pratyeka-Buddha-Yana. With ñieåm chính cuûa ‘Ngoä’ Ñaëc ñieåm thöù nhaát laø Boäi this method of developing mind, even though Lyù. Chöùng ngoä khoâng phaûi laø moät keát luaän maø

ngöôøi ta ñaït ñöôïc baèng suy luaän; noù coi thöôøng ñöa leân maø thoâi. Coù theå goïi ñoù laø töôïng tröng, moïi xaùc ñònh cuûa trí naêng. Nhöõng ai ñaõ töøng kinh nhöng söï chöùng ngoä khoâng troû vaøo nhöõng gì ôû beân nghieäm ñieàu naày ñeàu khoâng theå giaûi thích noù moät ngoaøi chính caùi ñoù, vì chính caùi ñoù laø cöùu caùnh. caùch maïch laïc vaø hôïp lyù. Moät khi ngöôøi ta coá tình Chöùng ngoä laø tri

kieán veà moät söï vaät caù bieät, vaø giaûi thích noù baèng ngoân töø hay cöû chæ, thì noäi dung ñoàng thôøi, veà thöïc taïi ñaèng sau söï vaät ñoù, neáu coù cuûa noù ñaõ bò thöông toån ít nhieàu. Vì theá, keû sô cô theå noùi laø ñaèng sau. Ñaëc ñieåm thöù ba laø Töï Tri. khoâng theå voùi tôùi noù baèng nhöõng caùi hieån hieän beân Caùi tri kieán do ngoä maø coù laø roát raùo, khoâng coù ngoaøi, maø nhöõng ai ñaõ kinh nghieäm qua moät laàn thaønh keát naøo cuûa nhöõng chöùng cöù luaän lyù coù theå chöùng ngoä thì thaáy roõ ngay nhöõng gì thöïc söï khoâng baùc boû noåi. Chæ thaúng vaø chæ rieâng, theá laø ñuû. ÔÛ phaûi laø noù. Kinh nghieäm chöùng ngoä do ñoù luoân ñaây khaû naêng cuûa luaän lyù chæ laø ñeå giaûi thích ñieàu luoân mang ñaëc tính 'boäi lyù,' khoù giaûi, khoù truyeàn. ñoù, ñeå thoâng dieãn ñieàu ñoù baèng caùch ñoái chieáu vôùi Theo Thieàn sö Ñaïi Hueä thì Thieàn nhö laø moät ñoáng nhöõng thöù tri kieán khaùc ñang traøn ngaäp trong taâm löûa chaùy lôùn; khi ñeán gaàn nhaát ñònh seùm maët. Laïi trí chuùng ta. Nhö theá ngoä laø moät hình thaùi cuûa tri nöõa, noù nhö moät löôõi kieám saép ruùt ra khoûi voû; moät giaùc, moät thöù tri giaùc noäi taïi, phaùt hieän trong phaàn khi ruùt ra thì nhaát ñònh coù keû maát maïng. Nhöng saâu thaúm nhaát cuûa yù thöùc. Ñoù laø yù nghóa cuûa ñaëc neáu khoâng ruùt ra khoûi voû, khoâng ñeán gaàn löûa thì tính töï tri; töùc laø söï thöïc toái haäu. Cho neân ngöôøi ta chaúng hôn gì moät cuïc ñaù hay moät khuùc goã. Muoán thöôøng baûo raèng Thieàn gioáng nhö uoáng nöôùc, noùng ñeán nôi thì phaûi coù moät caù tính quaû quyeát vaø moät hay laïnh töï ngöôøi uoáng bieát laáy. Tri giaùc cuûa tinh thaàn sung maõn. ÔÛ ñaây chaúng coù gôïi leân moät Thieàn laø giôùi haïn cuoái cuøng cuûa kinh nghieäm; chuùt suy luaän laïnh luøng hay phaân bieät thuaàn tuùy nhöõng keû ngoaïi cuoäc khoâng coù kinh nghieäm aáy sieâu hình, nhaän thöùc; maø laø moät yù chí voâ voïng khoâng theå phuû nhaän ñöôïc. Ñaëc ñieå m thöù tö laø quyeát vöôït qua chöôùng ngaïi hieåm ngheøo, moät yù Khaúng Nhaän. Nhöõng gì thuoäc töï tri vaø toái haä u thì chí ñöôïc thuùc ñaåy bôûi moät naêng löïc voâ lyù hay voâ khoâng bao giôø coù theå laø phuû ñònh. Bôûi vì, phuû ñònh thöùc naøo ñoù, ôû ñaèng sau noù. Vì vaäy, söï thaønh töïu chaúng coù giaù trò gì ñoái vôùi ñôøi soáng cuûa chuùng ta, naày cuõng xem thöôøng luoân caû trí naêng hay taâm noù chaúng ñöa chuùng ta ñeán ñaâu heát, noù khoâng phaûi töôûng. Ñaëc ñieåm thöù nhì laø Tueä Giaùc. Theo Nhöõng laø moät theá löïc ñaåy ñi vaø cuõng chaúng keùo döøng laïi. Kinh Nghieäm Toân Giaùo, James coù neâu ra ñaëc tính Maëc duø kinh nghieäm chöùng ngoä ñoâi khi ñöôïc dieãn trí naêng ôû nhöõng kinh nghieäm thaàn bí, vaø ñieàu naày taû baèng nhöõng töø ngöõ phuû ñònh; chính ra, noù laø moät cuõng aùp duïng cho kinh nghieäm cuûa Thieàn, ñöôïc thaùi ñoä khaúng ñònh nhaän höôùng ñeán moïi vaät ñang goïi laø ngoä. Moät teân khaùc cuûa 'ngoä' laø 'Kieán Taùnh,' hieän höõu; noù chaáp nhaän moïi vaät ñang ñeán, baát coù veû nhö muoán noùi raèng coù söï 'thaáy' hay 'caûm chaáp nhöõng giaù trò ñaïo ñöùc cuûa chuùng. Caùc nhaø thaáy' ôû chöùng ngoä. Khoûi caàn phaûi ghi nhaän raèng Phaät hoïc goïi ñoù laø "Nhaãn," nghóa laø chaáp nhaän caùi thaáy naày khaùc haún vôùi caùi maø ta thöôøng goïi laø moïi vaät trong khía caïnh tuyeät ñoái vaø sieâu vieät cuûa tri kieán hay nhaän thöùc. Chuùng ta ñöôïc bieát raèng chuùng, nôi ñoù, chaúng

coù daáu veát cuûa nhò bieân gì caû. Hueä Khaû ñaõ coù noùi veà söï chöùng ngoä cuûa mình, Ngöôøi ta coù theå baûo ñaây laø chuû tröông phieám thaàn. ñöôïc Toå Boà Ñeà Ñaït Ma aán khaû nhö sau: "Theo söï Nhöng töø ngöõ naày coù moät yù nghóa trieát hoïc quaù roõ chöùng ngoä cuûa toâi, noù khoâng phaûi laø moät caùi khoâng vaø khoâng thích hôïp ôû ñaây chuùt naøo. Giaûi thích kieåu hö toaøn dieän; noù laø tri kieán thích öù ng nhaát; chæ coù ñoù, kinh nghieäm cuûa Thieàn bò ñaët vaøo nhöõng ngoä ñieàu laø khoâng theå dieãn thaønh lôøi." Veà phöông dieän nhaän vaø 'oâ nhieãm' khoâng cuøng. Trong böùc thô göûi naày, Thaàn Hoäi noùi roõ hôn: "Ñaëc tính duy nhaát cuûa cho Ñaïo Toång, Ñaïi Hueä vieát: "Thaùnh xöa noùi raèng Tri laø caên nguyeân cuûa moïi leõ huyeàn dieäu." Khoâng Ñaïo chaúng nhôø tu, maø chæ ñöøng laøm oâ nhieãm." Duø coù ñaëc tính trí naêng naày, söï chöùng ngoä maát heát caùi noùi taâm hay noùi taùnh ñeàu laø oâ nhieãm, noùi huyeàn gay gaét cuûa noù, bôûi vì ñaây quaû thöïc laø ñaïo lyù cuûa hay noùi dieäu ñeàu laø oâ nhieãm; toïa Thieàn taäp ñònh laø chính söï chöùng ngoä. Neân bieát raèng caùi tri kieán oâ nhieãm; tröôùc yù tö duy laø oâ nhieãm; maø nay vieát ñöôïc chöùa ñöïng ôû chöùng ngoä vöøa coù quan heä vôùi noù ra baèng buùt giaáy cuõng laø söï oâ nhieãm ñaëc bieät. caùi phoå bieán vöøa lieân quan ñeán khía caïnh caù bieät Vaäy thì, chuùng ta phaûi laøm gì ñeå daãn daét chính cuûa hieän höõu. Khi moät ngoù n tay ñöa leân, töø caùi mình vaø öùng hôïp mình vôùi noù? Caùi böûu kieám cuûa nhìn cuûa ngoä, cöû chæ naày khoâng phaûi chæ laø haønh vi kim cöông treo ñoù ñang haêm chaët döùt caùi ñaàu naày.

Ñöøng baän taâm ñeán nhöõng thò phi cuûa nhaân gian. ngöôøi ta naém tay baïn, voå vai baïn, mang cho moät Taát caû Thieàn laø theá ñoù: vaø ngay ñaây haõy töï öùng cheùn traø, gaây moät chuù yù taàm thöôøng nhaát, hay ñoïc duïng ñi. Thieàn laø Chaân nhö, laø moät khaúng nhaän moät ñoaïn kinh, moät baøi thô, baïn chöùng ngoä töùc bao la vaïn höõu. Ñaëc ñieåm thöù naêm laø Sieâu Vieät. khaéc. ÔÛ ñaây chaúng coù tieáng goïi cuûa Thaùnh linh, Thuaät ngöõ coù theå sai bieät trong caùc toân giaùo khaùc chaúng coù söï sung maõn cuûa Thaùnh suûng, chaúng coù nhau, nhöng trong chöùng ngoä luoân luoân coù ñieàu maø aùnh saùng vinh danh naøo heát. Vaø ôû ñaây chaúng chuùt chuùng ta coù theå goïi laø moät caûm quan sieâu vieät. Caùi saéc maøu loäng laãy; taát caû ñeàu xaùm xòt, khoâng moät voû caù bieät bao phuû chaët cöùng nhaân caùch seõ vôõ tung chuùt aán töôïng, khoâng moät chuùt quyeán ruõ. Ñaëc trong giaây phuùt chöùng ngoä. Ñieàu thieát yeáu laø ñieåm thöù baûy laø Caûm Giaùc Sieâu Thoaùt (see Caûm khoâng phaûi mình ñöôïc hôïp nhaát vôùi moät thöïc theå Giaùc Sieâu Thoaùt). Ñaëc ñieåm thöù taùm laø Ñoán Ngoä lôùn hôn mình hay ñöôïc thu huùt vaøo trong ñoù, Nhaát Thôøi (see Ñoán Ngoä Nhaát Thôøi)—According nhöng caù theå voán ñöôïc duy trì chaéc cöùng vaø taùch to Zen master D.T. Suzuki in the Essays in Zen bieät hoaøn toaøn vôùi nhöõng hieän höõu caù bieät khaùc, Buddhism, Zen master Ta-Hui in the eleventh baây giôø thoaùt ra ngoaøi nhöõng gì buoäc sieát noù, vaø century mentioned eight chief characteristics of hoøa tan vaøo caùi khoâng theå moâ taû, caùi khaùc haún vôùi 'satori.' In Zen. The first chief characteristic of taäp quaùn thöôøng nhaät cuûa mình. Caûm giaùc theo sau 'satori' is

irrationality. Satori is not a conclusion to ñoù laø caûm giaùc veà moät söï côûi môû troïn veïn hay moät be reached by reasoning, and defies all söï an nghæ hoaøn toaøn, caùi caûm giaùc khi ngöôøi ta ñaõ intellectual determination. Those who have roát raùo ñaït ñeán muïc tieâu. “Trôû veà queâ nhaø vaø laëng experienced it are always at a loss to explain it leõ nghæ ngôi” laø moät thaønh ngöõ thöôøng ñöôïc caùc coherently or logically. When it is explained at all, Thieàn gia daãn duïng. Caâu chuyeän ñöùa con hoang either in words or gestures, its content more or trong Kinh Phaùp Hoa vaø trong Kinh Kim Cang less undergoes a mutilation. The uninitiated are Tam Muoäi cuõng troû vaøo caùi caûm giaùc maø ngöôøi ta thus unable to grasp it by what is outwardly coù ôû giaây phuùt cuûa kinh nghieäm chöùng ngoä. Neáu visible, while those who have had the experience ngöôøi ta chuù troïng veà maët taâm lyù chöùng ngoä, thì discern what is genuine from what is not. The chuùng ta chæ coù theå noùi ñöôïc moät ñieàu duy nhaát: ñoù satori experience is thus always characterized by laø moät sieâu vieät; goïi noù laø sieâu vieät tuyeät ñoái. irrationality, inexplicability, and Ngay chöõ sieâu vieät cuõng ñaõ noùi quaù ñaùng roài. Khi incommunicability. Listen to Ta-Hui once more: moät Thieàn sö baûo “Treân ñaàu khoâng moät chieác noùn, “This matter or Zen is like a great mass of fire; döôùi chaân khoâng moät taát ñaát, thì ñaây coù leõ laø moät when you approach it your face is sure to be thaønh ngöõ chính xaùc. Ñaëc ñieåm thöù saùu laø Voâ Ngaõ. scorched. It is again like a sword about to be Coù leõ khía caïnh ñaùng chuù yù nhaát cuûa kinh nghieäm drawn; when it is once out of the scrabbard, Thieàn laø ôû choã noù khoâng coù daáu veát nhaân ngaõ. someone is sure to lose his life. But if you neither Trong söï chöùng ngoä cuûa Phaät giaùo, khoâng heà coù fling away the scabbard nor approach the fire, you chuùt dính daùng vôùi nhöõng quan heä vaø xuùc caûm caù are no better than a piece of rock or of wood. nhaân baèng nhöõng töø ngöõ thoâng dieãn döïa treân moät Coming to this pass, one has to be quite a resolute heä thoáng höõu haïn cuûa tö töôûng; thöïc tình, chaúng character full of spirit. There is nothing here lieân quan gì vôùi chính kinh nghieäm. Duø ôû ñaâu ñi suggestive of cool reasoning and quiet nöõa, thì söï chöùng ngoä hoaøn toaøn mang tính caùch voâ metaphysical or epistemological analysis, but of a ngaõ, hay ñuùng hôn, trí naêng toái thöôïng. Khoâng certain desperate will to break through an nhöõng söïï chöùng ngoä chæ laø moät bieán coá bình insurmountable barrier, of the will impelled by thöôøng, nhaït nheõo, maø caùi cô duyeân kích phaùt nhö some irrational or unconscious power behind it. cuõng voâ vò vaø thieáu haún caûm giaùc sieâu nhieân. Söï Therefore, the outcome also defies intellection or chöùng ngoä ñöôïc kinh nghieäm ngay trong moïi bieán conceptualization. The second chief characteristic coá bình sinh. Noù khoâng xuaát hieän nhö moät hieä n of ‘satori’ is intuitive insight. That there is a töôïng phi thöôøng maø ngöôøi ta thaáy ghi cheùp trong quality in mystic experience has been pointed out caùc taùc phaåm thaàn bí cuûa Thieân Chuùa giaùo. Khi söï by James in his Varieties of Religious Experience, buøng vôõ cuûa taâm trí baïn ñaõ ñeán luùc chín muøi, and this applies also to the Zen experience known

as satori. Another name for satori is ‘to see the affirmative attitude towards all things that exist; it essence or nature,’ which apparently proves that accept them as they

come along regardless of there is ‘seeing’ or ‘perceiving’ in satori. That this their moral values. Buddhists call this patience seeing is of quite a different quality from what is (kshanti), or more properly ‘acceptance,’ that is, ordinarily designated as knowledge need not be acceptance of things in their supra-relative or specifically noticed. Hui-K’o is reported to have transcendental aspect where no dualism of made this statement concerning his satori which whatever sort avails. Some may say that this is was confirmed by Bodhidharma himself: “As to pantheistic. The term, however, has a definite my satori, it is not a total annihilation; it is philosophic meaning and we would not see it used knowledge of the most adequate kind; only it in this connection. When so interpreted the Zen cannot be expressed in words.” In this respect, experience exposes itself to endless Shen-Hui was more explicit, for he says that “The misunderstandings and '‘defilements.'’Ta-Hui says one character of knowledge is the source of all in his letter to Miao-Tsung: “An ancient sage says mysteries.” Without this notice (thuoäc veà trí naêng) that the Tao itself does not require special quality satori will lose all its pungency, for it is disciplining, only let it not be defiled. We would really the reason of satori itself. It is noteworthy say to talk about mind or nature is defiling; to talk that the knowledge contained in satori is about the unfathomable or the mysterious is concerned with something universal and at the defiling; to direct one’s attention to it, to think same time with the individual aspect of existence. about it, is defiling; to be writing about it thus on When a finger is lifted, the lifting means, from the paper with a brush is especially defiling. What viewpoint of satori, far more than the act of lifting. then shall we have to do in order to get ourselves Some may call it symbolic, but satori does not oriented, and properly apply ourselves to it? The point to anything beyond itself, being final as it is. precious vajra sword is right here and its purpose Satori is the knowledge of an individual object and is to cut off the head. Do not be concerned with also that of Reality which is, if we may say so, at human questions of right and wrong. All is Zen the back of it. The third chief characteristic of just as it is, and right here you are to apply ‘satori’ is authoritativeness. The knowledge yourself. Zen is Suchness, a grand affirmation. realized by satori is final, that no amount of The fifth chief characteristic of ‘satori’ is sense of logical argument can refute it. Being direct and the Beyond. Terminology may differ in different personal it is sufficient unto itself. All that logic religions, and in satori there is always what we can do here is to explain it, to interpret it in may call a sense of the Beyond; the experience connection with other kinds of knowledge with indeed is my own but I feel it to be rooted which our minds are filled. Satori is thus a form of elsewhere. The individual shell in which my perception, an inner perception, which takes place personality is so solidly encased explodes at the in the most interior part of consciousness. Hence moment of ‘satori’. Not necessarily that I get the sense of authoritativeness, which means unified with a being greater than myself or finality. So, it is generally said that Zen is like absorbed in it, but that my individuality, which I drinking water, for it is by one’s self that one found rigidly held together and definitely kept knows whether it is warm or cold. The Zen separate from other individual

existences, perception being the last term of experience, it becomes loosened somehow from its tightening cannot be denied by outsiders who have no such grip and melts away into something indescribable, experience. The fourth chief characteristic of something which is of quite a different order from ‘satori’ is affirmation. What is authoritativeness what I am accustomed to. The feeling that follows and final can never be negative. For negation has is that of a complete release or a complete rest, no value for our life, it leads us nowhere; it is not the feeling that one has arrived finally at the a power that urges, nor does it give one a place to destination. ‘Coming home and quietly resting’ is rest. Though the satori experience is sometimes the expression generally used by Zen followers. expressed in negative terms, it is essentially an The story of the prodigal son in the Saddharma-

pundarika in the Vajra-samadhi points to the same (A) Taùm thöù baát tònh: mua ñaát cho mình thay vì feeling one has at the moment of a satori cho Tam baûo, taø kieán tu haønh, tích tröû taøi vaät, experience. As far as the psychology of satori is nuoâi ngöôøi laøm hay noâ leä, nuoâi thuù vôùi muïc considered, a sense of the Beyond is all we can ñích saùt sinh, tích tröû vaøng baïc ngoïc ngaø, duøng say about it; to call this the Beyond, the Absolute, ñoà trang söùc, vaø duøng vaät duïng caù nhaân khaùc or a Person is to go further than the experience hôn taùm moùn caàn thieát (baùt söï tuøy thaân)— itself and to plunge into a theology or Eight impure things: to buy land for self, not metaphysics. Even the ‘Beyond’ is saying a little for the monastery; wrong views in cultivating; too much. When a Zen master says: “There is not storing up wealth; keep servants or slaves; a fragment of a tile above my head, there is not an keep animals for slaughter; treasuring up inch of earth beneath my feet, the expression gold, silver and ivory; utilize ornaments; and seems to be an appropriate once. I have called it utensils for private use except for the eight elsewhere the Unconscious, though this has a appurtenances of a monk (three garments: psychological taint. The sixth chief characteristic tam y, bowl: baùt, stool: gheá ñaåu, filter: ñoà loïc of ‘satori’ is impersonal tone. Perhaps the most nöôùc, needle and thread: kim vaø chæ, chopper: remarkable aspect of the Zen experience is that it dao). has no personal note in it as is observable in (B) Taùm thöù khoâng neân coù: vaøng, baïc, tieàn, ñaày tôù Christian mystic experiences. There is no nam, ñaày tôù nöõ, gia suùc, thöông nghieäp, vaø chaø reference whatever in Buddhist satori to such luùa—Eight things that monks or nuns are not personal feelings. We may say that all the terms allowed to possessed: gold, silver, money, are interpretations based on a definite system of manservant, maidservant, domestic animals, thought and really have nothing to do with the business, and grain seeds. experience itself. In anywhere satori has remained Taùm Ñieàu Khoù Gaëp Hay Nghe Ñöôïc Phaät Phaùp : thoroughly impersonal, or rather highly See Baùt Nan. intellectual. Not only satori itself is such a prosaic Taùm Ñieàu Kieän Ñöa Ñeán Hoaøn Thaønh Boån and non-glorious event, but the occasion that Nguyeän: Eight conditions to fulfill one’s vows— inspires it also seems to be unromantic and Theo Ñaïi Thöøa Trang Nghieâm Luaän, nguyeän laø altogether lacking in super-sensuality. Satori is nguyeân nhaân vaø keát quaû cuûa

Boà Ñeà Taâm. Chö Boà experienced in connection with any ordinary Taùt, vì lôïi ích vaø giaûi thoaùt cho chuùng sanh maø occurrence in one's daily life. It does not appear khôûi taâm nguyeän Boà Ñeà ñeå trôû thaønh moät vò Phaät to be an extraordinary phenomenon as is recorded vaø töø ñaáy vò aáy baét ñaàu haïnh nghieäp Boà Taùt. Vò Boà in Christian books of mysticism. Sometimes takes Taùt phaûi coù ñuû taùm ñieàu kieän sau ñaây thì boån hold of you, or slaps you, or brings you a cup of nguyeän môùi hoaøn thaønh: moät con ngöôøi tea, or makes some most commonplace remark, or (manussotam (p), ngöôøi nam (linga sampatti (p), recites some passage from a sutra or from a book coù ñuû khaû naêng saùng suoát coù theå trôû thaønh baäc A of poetry, and when your mind is ripe for its La Haùn trong ñôøi naày (hetu (p), coù khaû naêng laøm outburst, you come at once to satori. There is no baäc Sa Moân (satthara dassanam (p), laäp nguyeän voice of the Holy Ghost, no plentitude of Divine tröôùc Ñöùc Phaät (pabbajja (p), chöùng caùc taàng thieàn Grace, no glorification of any sort. Here is nothing (guna Sampatti (p), saün saøng hy sinh ngay thaân painted in high colors, all is grey and extremely maïng naày (adhikara (p), vaø nguyeän vöõng chaéc unobstrusive and unattractive. The seventh chief (chandata (p)—According to the Mahayana- characteristic of 'satori' is feeling of exaltation. sutralankara, vow is both the cause and the result The eighth chief characteristic of 'satori' is of the Thought of Enlightenment. The production momentariness (momentary experience). of the Thought of Enlightenment is possible even Taùm Ñòa Nguïc Noùng: Eight great hot hells—Eight through paying homage to the Buddha at a stupa, great narakas—See Baùt Ñaïi Nhieät Ñòa Nguïc. whereas it is obligatory for one to meet a Buddha Taùm Ñieàu Baát Tònh Cho Keû Xuaát Gia: Eight in order to make the formal Resolve. A things which are unclean to a monk or a nun: Bodhisattva must have the following eight

conditions to fulfill his Resolve: the aspirant Taùm Loaïi Taâm Quaû: Eight kinds of wholesome should be a human being, a male, sufficiently resultant rootless consciousness—See Hai Möôi developed spiritually to become an Araht in this Boán Taâm Ñeïp Coõi Duïc Giôùi (B). very life, a recluse at the time of the declaration. Taùm Loaïi Taâm Thieän: Eight kinds of wholesome He should make the resolution personally before a consciousness—See Hai Möôi Boán Taâm Ñeïp Coõi Buddha; he should possess the jhanas; be prepared Duïc Giôùi (A). to sacrifice even his life; and the resolution has to Taùm Lyù Do Khoâng Neân AÊn Thòt: Eight reasons be absolutely firm. for not eating animal food—Theo Thieàn Sö D.T. Taùm Ñöôøng Giaûi Thoaùt: Attha-vimokkha (p)— Suzuki trong Nghieân Cöùu Kinh Laêng Giaø, coù taùm Asta-vimoksa (skt)—Taùm giaûi thoaùt, hay taùm pheùp lyù do khoâng neân aên thòt ñöôïc neâu ra trong Kinh thieàn ñònh giaûi thoaùt khoûi saéc duïc—Eightfold Laêng Giaø: Lyù do thöù nhaát, taát caû chuùng sanh höõu liberation—Eight liberations—See Baùt Giaûi Thoaùt tình ñeàu luoân luoân traûi qua nhöõng voøng luaân hoài vaø Tam Muoäi. coù theå coù lieân heä vôùi nhau trong moïi hình thöùc. Taùm Giaùo Naêm Thôøi: Eight Teachings and Five Moät soá chuùng sanh ñoù raát coù theå giôø ñang soáng Periods—See Thieân Thai Nguõ Thôøi Baùt Giaùo. döôùi hình thöùc nhöõng con vaät thaáp keùm. Trong khi Taùm Loaïi AÙc Giaùc: Eight wrong perceptions of hieän

taïi chuùng ñang khaùc vôùi chuùng ta, taát caû thought—See Baùt AÙc Giaùc. chuùng ñeàu cuøng moät loaïi vôùi ta. Gieát vaø aên thòt Taùm Loaïi Chuùng Sanh: The eight groups of chuùng töùc laø gieát haïi chuùng ta vaäy. Con ngöôøi demon—See Thieân Long Baùt Boä. khoâng theå caûm nhaän ñieàu naày neáu hoï quaù nhaãn Taùm Loaïi Chö Thieân: The eight divisions of taâm. Khi hieåu ñöôïc söï kieän naày thì ngay caû caùc gods—See Thieân Long Baùt Boä. loaøi La Saùt cuõng khoâng nôû aên thòt chuùng sanh. Moät Taùm Loaïi Cuùng Döôøng Cho Chö Taêng Ni: Taùm vò Boà Taùt xem chuùng sanh nhö con moät cuûa mình, loaïi cuùng döôøng ñeà nghò bôûi baø Visakha, ñöôïc khoâng theå meâ ñaém trong vieäc aên thòt. Lyù do thöù Phaät pheâ chuaån: Thöù nhaát, daâng y ñeán chö Taêng nhì, coát tuûy cuûa Boà Taùt ñaïo laø loøng ñaïi bi, vì neáu Ni trong muøa nhaäp Haï. Thöù nhì, ñeå baùt cho chö khoâng coù loøng ñaïi bi thì Boà Taùt khoâng coøn laø Boà Taêng Ni ñeán. Thöù ba, ñeå baùt cho nhöõng vò sö ra ñi. Taùt nöõa. Do ñoù keû naøo xem ngöôøi khaùc nhö laø Thöù tö, daâng thöïc phaåm ñeán nhöõng vò sö ñau oám. chính mình vaø coù yù töôûng thöông xoùt laø laøm lôïi ích Thöù naêm, daâng thöïc phaåm ñeán nhöõng vò ra coâng cho keû khaùc cuõng nhö cho chính mình, thì keû aáy chaêm soùc caùc sö ñau oám. Thöù saùu, daâng thuoác men khoâng aên thòt. Vò Boà Taùt vì chôn lyù neân hy sinh ñeán nhöõng vò sö ñau oám. Thöù baûy, daâng y taém ñeán thaân theå, ñôøi soáng, vaø taøi saûn cuûa mình; vò aáy chö Tyø Kheo Ni. Thöù taùm, xin daâng luùa maïch ñeán khoâng ham muoán gì caû; vò aáy ñaày loøng töø bi ñoái cho chö Taêng—Eight offerings (boons) to the vôùi taát caû chuùng sanh höõu tình vaø saün saøng tích luõy Sangha (suggested by Visakha) which granted by thieän haïnh, thanh tònh vaø töï taïi ñoái vôùi söï phaân the Buddha: First, to offer robes to the Sangha bieät sai laàm, thì laøm sao vò aáy coù theå coù söï ham aên during the Rainy season. Second, to provide alms thòt ñöôïc? Laøm sao vò aáy coù theå maéc phaûi nhöõng and food for the Sangha who are coming. Third, to thoùi quen aùc haïi cuûa caùc loaøi aên thòt ñöôïc? Lyù do provide alms and food for the Sangha who are thöù ba, thoùi quen aên thòt taøn nhaãn naày laøm thay ñoåi going out. Fourth, to give food for sick Bhiksus. toaøn boä daùng veû ñaëc tröng cuûa moät vò Boà Taùt, Fifth, to give food for those who attend sick khieán da cuûa vò aáy phaùt ra moät muøi hoâi thoái khoù Bhiksus. Sixth, to give medicine for the sick chòu vaø ñoäc haïi. Nhöõng con vaät khaù nhaïy beùn ñeå Bhiksus. Seventh, to give bathing garments for caûm thaáy söï ñeán gaàn cuûa moät ngöôøi nhö vaäy, moät nuns. Eighth, to give rice-gruel for monks. ngöôøi maø töï thaân gioáng nhö loaøi La Saùt, vaø chuùng Taùm Loaïi Taâm Haønh: Eight kinds of rootless seõ sôï haõi maø traùnh xa. Do ñoù, ai böôùc vaøo con functional consciousness—See Hai Möôi Boán ñöôøng töø bi phaûi neân traùnh vieäc aên thòt. Lyù do thöù Taâm Ñeïp Coõi Duïc Giôùi (C). tö, nhieäm vuï cuûa moät vò Boà Taùt laø taïo ra thieän taâm Taùm Loaïi Taâm Haønh Thieän Höõu Nhaân: Eight vaø caùi nhìn thaân aùi veà giaùo lyù nhaø Phaät giöõa caùc kinds of rootless functional consciousness—See chuùng sanh thaân thieát cuûa ngaøi. Neáu hoï thaáy ngaøi Hai Möôi Boán Taâm Ñeïp Coõi Duïc Giôùi (C). aên thòt vaø gaây kinh haõi cho thuù vaät, thì taâm cuûa hoï

töi nhieân seõ traùnh xa vò aáy vaø cuõng traùnh xa giaùo lyù even as the lower animals. While they so differ maø vò aáy ñang thuyeát giaûng. Keá ñoù hoï seõ maát nieàm from us now, they all are of the same kind as tin veà Phaät giaùo. Lyù do thöù naêm, neáu vò Boà Taùt maø ourselves. To take their lives and eat their flesh is aên thòt thì vò aáy seõ khoâng theå naøo ñaït ñöôïc cöùu like eating our own. Human feelings cannot stand caùnh mình muoán, vì vò aáy seõ bò chö Thieân, nhöõng this unless one is quite callous. When this fact is vò aùi moä vaø baûo hoä, gheùt boû. Mieäng cuûa vò aáy seõ coù realized even the Rakshasas may cease from muøi hoâi, vò aáy coù theå nguû khoâng yeân; khi thöùc daäy, eating meat. The Bodhisattva who regards all vò aáy khoâng caûm thaáy saûng khoaùi; nhöõng giaác beings as if they were his only child cannot moäng cuûa vò aáy seõ ñaày daãy nhöõng ñieàu baát töôøng; indulge in flesh-eating. The second reason, the khi vò aáy ôû moät nôi vaéng veû rieâng bieät moät mình essence of Bodhisattvaship is a great trong röøng, vò aáy seõ bò aùc quyû aùm aûnh; vò aáy seõ bò compassionate heart, for without this the roái ren loaïn ñoäng; khi coù moät chuùt kích thích laø vò Bodhisattva looses his being. Therefore, he who aáy hoaûng sôï; vò aáy seõ luoân beänh hoaïn, khoâng coù regards others as if they were himself, and whose khaåu vò rieâng, cuõng nhö khoâng coù söï töông ñoàng pitying thought is to benefit others as well as giöõa vieäc aên uoáng vaø tieâu hoùa; quaù trình tu taäp taâm himself, ought not to eat meat. He is willing for linh cuûa vò aáy luoân bò giaùn ñoaïn. Do ñoù ai muoán the sake of the truth to sacrifice himself, his body, laøm lôïi mình vaø lôïi ngöôøi trong söï tu taäp taâm linh, his life, his property; he has no greed for anything; ñöøng neân nghó ñeán vieäc aên thòt thuù vaät. Lyù do thöù and full of compassion towards all sentient beings saùu, thòt cuûa thuù vaät dô baån, chaúng saïch seõ chuùt and ready to store up good merit, pure and free naøo ñeå laøm nguoàn dinh döôõng cho moät vò Boà Taùt. from wrong discrimination, how can he have any Noù ñaõ hö hoaïi, thoái röõa vaø dô baån. Noù ñaày caû oâ ueá longing for meat? How can he be affected by the vaø khi bò ñoát noù phaùt ra muøi laøm toån haïi baát cöù ai evil habits of the carnivorous races? The third coù sôû thích tinh teá veà caùc thöù thuoäc veà taâm linh. Lyù reason, this cruel habit of eating meat causes an do thöù baûy, veà maët taâm linh, ngöôøi aên thòt chia xeû entire transformation in the features of a söï oâ ueá naày. Khi xöa khi vua Sö Töû Toâ Ñaø Baø voán Bodhisattva, whose skin emits an offensive and thích aên thòt, khi oâng baét ñaàu aên thòt ngöôøi laøm cho poisonous odour. The animals are keen enough to thaàn daân cuûa oâng chaùn gheùt. OÂng bò ñuoåi ra khoûi sense the approach of such a person, a person who vöông quoác cuûa chính oâng. Thích Ñeà Hoaøn Nhaân, is like a Rakshasa himself, and would be moät vò Trôøi, coù laàn bieán thaønh moät con dieàu haâu vaø frightened and run away from him. He who walks ñuoåi theo moät con boà caâu, do bôûi oâng coù moät quaù in compassion, therefore, ought not to eat meat. khöù dô baån laø ñaõ töøng laø moät keû aên thòt. Söï aên thòt The fourth reason, the mission of a Bodhisattva is khoâng nhöõng laøm oâ ueá cuoäc soáng caù nhaân, maø noù to create among his fellow-beings a kindly heart coøn laøm oâ ueá cuoäc soáng cuûa con chaùu sau naày nöõa. and friendly regard for Buddhist

teaching. If they Lyù do thöù taùm, ñoà aên thích hôïp cuûa moät vò Boà Taùt see him eating meat and causing terror among maø taát caû haøng Thaùnh Hieàn ñi theo chaân lyù tröôùc animals, their hearts will naturally turn away from ñaây ñeàu coâng nhaän laø gaïo, luùa mì, luùa maïch, taát caû him and from the teaching he professes. They will caùc thöù ñaäu, bô loïc, daàu, maät, vaø ñöôøng ñöôïc laøm then loose faith in Buddhism. The fifth reason, if a theo nhieàu caùch. ÔÛ choã naøo khoâng coù söï aên thòt, seõ Bodhisattva eats meat, he cannot attain the end he khoâng coù ngöôøi ñoà teå saùt haïi ñôøi soáng cuûa chuùng wishes; for he will be alienated by the Devas, the sanh vaø seõ khoâng coù ai phaïm nhöõng haønh ñoäng heavenly beings who are his spiritual nhaãn taâm trong theá giôùi naày—According to Zen sympathizers and protectors. His mouth will smell Master Suzuki in Studies in The Lankavatara bad; he may not sleep soundly; when he awakes Sutra, there are eight reasons for not eating he is not refreshed; his dreams are filled with animal food as recounted in The Lankavatara inauspicious omens; when he is in a deserted Sutra: The first reason, all sentient beings are place, all alone in the woods, he will be haunted constantly going through a cycle of transmigration by evil spirits; he will be nervous, excitable at and stand to one another in every possible form of least provocations; he will be sickly, have no relationship. Some of these are living at present proper taste, digestion, nor assimilation; the

course of his spiritual discipline will be constantly Treasure, the Sixth Patriarch, Hui-Neng, taught: interrupted. Therefore, he who is intent on “Good Knowing Advisors, my Dharma-door benefitting himself and others in their spiritual produces 84,000 wisdom from the one Prajna. progress, ought not to think of partaking of animal Why? Because worldly people have 84,000 kinds flesh. The sixth reason, animal food is filthy, not at of defilement. In the absence of defilement, all clean as a nourishing agency for the wisdom is always present since it is not separate Bodhisattva. It readily decays, putrefies (spoils), from the self-nature. Understand this dharma is and taints. It is filled with pollutions, and the odour simply no-thought, no-remembrance, non- of it when burned is enough to injure anybody attachment and the non-production of falsehood with refined taste for things spiritual. The seventh, and error. Use your own true-suchness nature and, reason, the eater of meat shares in this pollution, by means of wisdom, contemplate and illuminate spiritualy. Once King Sinhasaudasa who was fond all dharmas without grasping or rejecting them. of eating meat began to eat human flesh, and this That is to see one’s own nature and realize the alienated the affections of his people. He was Buddha Way” thrown out of his own kingdom. Sakrendra, a Taùm Muoân Teá Haïnh: Eighty thousand minute celestial being, once turned himself into a hawk conducts—Taùm muoân teá haïnh laø 80.000 caùi haïnh and chased a dove because of his past taint as a vi teá cuûa ngöôøi xuaát gia. Taùm muoân teá haïnh phaùt meat-eater. Meat-eating not only thus pollutes the xuaát töø 250 giôùi cuï tuùc cuûa chuùng Tyø Kheo maø life of the individual concerned, but also his thaønh nhö sau—Eighty thousand minute conducts descendants. The eighth reason, the proper food of are the extremely small conducts of a religious a

Bodhisattva, as was adopted by all the previous figure. The eighty thousand tiny conducts saintly followers of truth, is rice, barley, wheat, all originate from the 250 Bhiksu Precepts as follows: kinds of beans, clarified butter, oil, honey, 1) Laáy ba ngaøn oai nghi nhôn cho Thaân Tam vaø molasses and sugar prepared in various ways. Khaåu Töù (See Thaân Tam Khaåu Töù YÙ Tam) Where no meat is eaten, there will be no butchers thaønh 21.000 teá haïnh—Taking three thousand taking the lives of living creatures, and no demeanors to multiply with the three unsympathetic deeds will be committed in the commandments dealing with the body plus the world. four commandments dealing with speech to Taùm Moùn Caàn Duøng Cuûa Phaät: Taùm thöù caàn make 21,000 tiny conducts. thieát cuûa Phaät: y taêng giaø leâ, y vai traùi, y noäi, bình 2) Laáy 21.000 teá haïnh nhôn cho YÙ Tam vaø Maït baùt, dao, kim may, daây nòt, vaø ñoà loïc nöôùc —The Na Thöùc (see Thaân Tam Khaåu Töù YÙ Tam, vaø eight requisites (Attha Parikkhara): the double Maït Na Thöùc) thaønh ra 84.000—Taking robe, the upper robe, the under robe, bowl, knife, 21,000 tiny conducts to multiply with three needle, belt, and strainer or filter. commandments dealing with the mind plus Taùm Muoân Boán Ngaøn Trí Hueä: Eighty-four one dealing with the Manas to make 84,000 thousand wisdoms from the one Prajna—Töø moät tiny conducts. Baùt Nhaõ phaùt sanh ra taùm muoân boán ngaøn trí tueä — Taùm Möôi Boán Ngaøn Phaùp Moân: Eighty-four Theo Kinh Phaùp Baûo Ñaøn, Luïc Toå Hueä Naêng daïy: thousand dharma-doors—Con soá taùm möôi boán “Naøy thieän tri thöùc, phaùp moân cuûa toâi ñaây töø moät ngaøn laø moät con soá bieåu töôïng, tieâu bieåu cho voâ soá Baùt Nhaõ phaùt sanh ra taùm muoân boán ngaøn trí tueä. phaùp moân cuûa Phaät. Tuy nhieân, chuùng ta choïn Vì cô sao? Vì ngöôøi ñôøi coù taùm muoân boán ngaøn phaùp moân naøo thích hôïp vôùi chuùng ta nhaát. Chuùng traàn lao, neáu khoâng coù traàn lao thì trí hueä thöôøng ta khoâng bao giôø baøi baùc baát cöù phaùp moân naøo hieän, chaúng lìa töi taùnh. Ngöôøi ngoä phaùp naày töùc laø khaùc. Maëc duø phaùp moân khaùc khoâng thích hôïp vôùi voâ nieäm, voâ öùc, voâ tröôùc, chaúng khôûi cuoáng voïng, chuùng ta, noù coù theå thích hôïp vôùi khaû naêng cuûa duøng taùnh chôn nhö cuûa mình, laáy trí hueä quaùn ngöôøi khaùc—Eighty-four thousand is a symbolic chieáu, ñoái vôùi taát caû phaùp khoâng thuû khoâng xaû, töùc number, which represents a countless number of laø thaáy taùnh thaønh Phaät ñaïo.”—According to the the Buddha Dharma-door. However, we choose Platform Sutra of the Sixth Patriarch’s Dharma the Dharma-door that suits our potentials. We

should never ridicule any other Dharma-door tröôùc ngöôøi aáy khoâng khaùc gì hôn chính caùi taâm. YÙ because even though it does not suit us, it may suit nghóa thöù hai laø Duy taâm ñöôïc thuû nhieáp baèng yù someone else’s potentials. töôûng thuaàn tuùy. Caùi trí tuyeät ñoái hay trí Baùt Nhaõ Taùm Möôi Boán Ngaøn Töôùng Haûo Cuûa Phaät: khoâng thuoäc veà hai thöøa. Thöïc ra noù khoâng dính Eighty-four thousand signs of perfection of a daùng gì ñeán caùc söï vaät ñaëc thuø; haøng Thanh Vaên bò Buddha. raøng buoäc vaøo caùi yù nieäm “höõu;” trí tuyeät ñoái Taùm Möôi Moát Phaùp: See Baùt Thaäp Nhaát Phaùp. thanh tònh trong baûn theå thuoäc Nhö Lai, baäc ñaõ theå Taùm Möôi Töôùng Toát: Baùt Thaäp Tuøy Hình nhaäp Duy Taâm.

YÙ nghóa thöù ba laø chö Boà Taùt Haûo—Taùm möôi töôùng toát cuûa ñöùc Phaät—Eighty khoâng nhaäp Nieát Baøn do vì chö vò thoâng hieåu caùi minor characteristics of the Buddha—Eighty chaân lyù cuûa Duy Taâm. Taát caû nhöõng haønh ñoäng minor marks of the Buddha—Eighty notable khaùc nhau trong ba coõi (tam giôùi—traidhatuka) physical characteristics of the Buddha. nhö thaêng leân töøng ñòa trong söï tu taäp cuûa vò Boà Taùm Nghóa Cuûa Duy Taâm: Eight meanings of Taùt vaø tinh taán vöõng vaøng cuûa vò aáy ñeàu chæ laø “Mind-only”—Hoïc thuyeát Duy Taâm traûi suoát trong nhöõng bieåu hieän cuûa Taâm. Ngöôøi ngu khoâng hieåu Kinh Laêng Giaø. Hieåu ñöôïc noù laø theå nghieäm ñöôïc ñieàu naày, do ñoù maø chö Phaät noùi ñeán taát caû nhöõng chaân lyù toái haäu vaø khoâng hieåu noù laø tieáp tuïc luaân thöù aáy. Laïi nöõa, haøng Thanh Vaên vaø Bích Chi, khi hoài sanh töû. Kinh Laêng Giaø ñaët nhieàu söï nhaán ñaït ñeán ñòa thöù taùm, trôû neân quaù meâ ñaém veà haïnh maïnh vaøo taàm quan troïng cuûa hoïc thuyeát naày, quaû phuùc cuûa söï tòch tònh cuûa taâm hay taän dieät ñònh thöïc, quaù nhieàu ñeán noãi noù laøm cho moïi söï ñeàu ñeán noãi hoï khoâng theå hieåu ñöôïc raèng caùi sôû kieán xoay quanh söï cöùu ñoä theá giôùi, chöù khoâng noùi ñeán khoâng laø gì khaùc hôn caùi taâm. Hoï ñang coøn trong nhöõng gì thuoäc veà caù nhaân. Ñöùc Phaät daïy veà taùm yù laõnh vöïc cuûa ñaëc thuø, caùi tueä kieán thaâm nhaäp thöïc nghóa cuûa Duy Taâm nhö sau: Nghóa thöù nhaát laø tính cuûa hoï chöa thanh tònh. Maët khaùc, chö Boà Taùt Duy Taâm daãn ñeán söï theå chöùng toái haäu. Ñöùc Phaät yù thöùc veà caùc boån nguyeän cuûa mình, nhöõng boån daïy Mahamati: “Naøy Mahamati, ngoân ngöõ khoâng nguyeän phaùt sinh töø traùi tim töø aùi bao truøm heát phaûi laø chaân lyù toái haäu. Taïi sao? Vì chaân lyù toái haäu thaûy cuûa mình; chö vò khoâng nhaäp Nieát Baøn; chö vò laø ñieàu maø ngöôøi ta öa thích; nhôø vaøo ngoân thuyeát bieát raèng theá giôùi sôû kieán chæ laø söï bieåu hieän cuûa maø ngöôøi ta coù theå nhaäp vaøo chaân lyù, nhöng töø ngöõ chính caùi Taâm; chö vò thoaùt khoûi nhöõng yù nieäm töï chuùng khoâng phaûi laø chaân lyù. Chaân lyù laø söï töï nhö taâm, yù, vaø yù thöùc, theá giôùi beân ngoaøi, ngaõ theå, chöùng ñöôïc kinh nghieäm moät caùch noäi taïi bôûi vaø nhöõng daáu hieäu phaân bieät. YÙ nghóa thöù tö laø ngöôøi trí baèng trí tueä toái thöôïng cuûa hoï, chöù khoâng Duy Taâm vaø caùi quan nieäm nhò bieân veà höõu vaø phi thuoäc phaïm vi cuûa ngoân töø, phaân bieät hay trí thöùc; höõu phaùt sinh töø phaân bieät sai laàm thì ñoái laäp vôùi vaø do ñoù, phaân bieät khoâng môû ñöôïc caùi chaân lyù toái nhau, vaø khoâng theå dung hoøa cho ñeán khi caùi quan haäu. Naøy Mahamati, ngoân ngöõ phaûi chòu söï sinh vaø nieäm nhò bieân aáy bò huùt vaøo trong Duy Taâm. Giaùo dieät, khoâng oån coá, aûnh höôûng laãn nhau, ñöôïc taïo ra lyù cuûa Duy Taâm, noùi theo tri thöùc luaän, laø troû vaøo theo luaät nhaân quaû, nhöng chaân lyù toái haäu khoâng söï sai laïc cuûa moät theá giôùi quan ñöôïc ñaët caên baûn phaûi laø nhöõng gì aûnh höôûng laãn nhau hay ñöôïc taïo treân phaân bieät ñeå ñöa chuùng ta quay vaøo trong ra theo luaät nhaân quaû, cuõng khoâ ng phaûi phaùt sinh caùch nhaän thöùc ñuùng ñaén caùi thöïc tính ñuùng nhö töø nhöõng ñieàu kieän nhö theá, vì noù vöôït leân treân thöïc tính: “Vì ngöôøi ngu vaø keû thieáu trí khoâng hieåu moïi khía caïnh cuûa tính töông ñoái, vaø vaên töï khoâng

giaùo lyù cuûa Duy Taâm, neân hoï bò raøng buoäc vaøo caùc theå taïo ra ñöôïc chaân lyù, vì chaân lyù toái haäu laø phuø söï vaät beân ngoaøi; hoï ñi töø hình thöùc phaân bieät naày hôïp vôùi caùi kieán giaûi cho raèng theá giôùi sôû kieán sang hình thöùc phaân bieät khaùc, nhö caùi nhìn nhò chính laø caùi taâm cuûa chuùng ta, vaø vì khoâng coù bieân tính veà höõu vaø phi höõu, ñoàng vaø dò, vöøa ñoàng nhöõng söï vaät beân ngoaøi nhö theá xuaát hieän trong vöøa dò, thöôøng vaø voâ thöôøng, ngaõ theå, taäp khí, nhöõng khía caïnh ña daïng cuûa ñaëc thuø neân chaân lyù nhaân duyeân, vaân vaân. Sau khi phaân bieät nhöõng yù toái haäu khoâng bò aûnh höôûng cuûa phaân bieät. Naøy nieäm naày, hoï tieáp tuïc chaáp vaøo chuùng nhö laø thöïc Mahamati, khi moät ngöôøi nhìn thaáy truù xöù cuûa thöïc moät caùch khaùch quan vaø khoâng thay ñoåi, gioáng tính maø ôû ñaáy taát caû caùc söï vaät hieän höõu thì ngöôøi nhö nhöõng con vaät kia, bò côn khaùt trong muøa heø aáy theå nhaäp caùi chaân lyù raèng nhöõng gì xuaát hieän ra loâi cuoán maø chaïy aøo vaøo nhöõng con suoái töôûng

töôïng. Nghó raèng caùc thaønh toá chuû yeáu hay nhöõng raèng: “Ngay töø luùc khôûi ñaàu, khoâng coù caùi gì ngoaøi thaønh toá ñaàu tieân hieän höõu thöïc söï laø do bôûi phaân taâm vaø töø ñoù chuùng ta ñöôïc giaûi thoaùt khoûi nhöõng bieät sai laàm chöù khoâng coù gì khaùc nöõa. Khi chaân lyù troùi buoäc cuûa söï phaân bieät sai laàm —The doctrine Duy Taâm ñöôïc hieåu thì khoâng coù söï vaät beân ngoaøi of “Mind-Only” runs through the Lankavatara naøo ñöôïc nhìn thaáy, taát caû caùc söï vaät aáy ñeàu do bôûi Sutra as if it were wrap and weft (sôïi ngang) of phaân bieät veà nhöõng gì maø ngöôøi ta nhìn thaáy trong the sutra. To understand it is to realize the caùi taâm cuûa chính mình. YÙ nghóa thöù naêm laø khoâng ultimate truth, and not to understand it is to hieåu Duy Taâm ñöa ngöôøi ta ñeán choã luaân hoài maõi transmigrate through many cycles of births and maõi. Vì caùc trieát gia ngoaïi ñaïo khoâng theå vöôït deaths. The sutra lay much emphasis on the khoûi nhò bieân neân hoï laøm toån haïi khoâng nhöõng cho importance of the doctrine, so much, indeed, that chính mình, maø caû cho nhöõng ngöôøi ngu nöõa. Cöù it makes everything hinge on this one point of the lieân tuïc quanh quaån trong luïc ñaïo, töø söï hieän höõu salvation of the world, not to say anything of the naày ñeán söï hieäu höõu khaùc, maø khoâng hieåu raèng individual. The Buddha taught about the eight nhöõng gì ñöôïc nhìn thaáy chæ laø caùi taâm cuûa chính meanings of “Mind-only” as follows: The first hoï vaø chaáp vaøo caùi yù nieäm raèng caùc söï vaät beân meaning, the “Mind-only” leads to the realization ngoaøi laø coù ngaõ theå, hoï khoâng theå thoaùt khoûi phaân of the ultimate truth. Oh Mahamati, language is bieät sai laàm. YÙ nghóa thöù saùu laø söï sinh khôûi cuûa A not the ultimate truth; what is attainable by Laïi Da Thöùc laø do bôûi chuùng ta töôûng nhöõng bieåu language is not the ultimate truth. Why? Because hieän cuûa taâm laø moät theá giôùi cuûa nhöõng thöïc tính the ultimate truth is what is enjoyed by the wise; khaùch quan. Kyù thaät, A Laïi Da thöùc laø chuû theå by means of speech one can enter into the truth, (nhaân) vaø khaùch theå (duyeân) cuûa chính noù; vaø noù but words themselves are not the truth. It is the chaáp vaøo moät theá giôùi cuûa nhöõng bieåu hieän taâm self-realization inwardly experienced by the

wise thöùc cuûa chính noù, moät heä thoáng taâm thöùc phaùt through their supreme wisdom, and does not sinh maø gaây aûnh höôûng laãn nhau. Gioáng nhö soùng belong to the domain of words, discrimination, or bieån bò gioù quaáy ñoäng; töùc laø, moät theá giôùi ñöôïc intelligence; and, therefore, discrimination does laøm thaønh khaû kieán bôûi chính caùi taâm maø trong ñoù not reveal the ultimate truth itself. Moreover, oh nhöõng côn soùng taâm thöùc ñeán vaø ñi. Ñaây laø moät thí Mahamati, language is subject to birth and duï hay ñoái vôùi nhöõng ngöôøi theo Phaät Giaùo Ñaïi destruction, is unsteady, mutually conditioned, and Thöøa. YÙ nghóa thöù baûy, nhö theá chuùng ta thaáy raèng produced according to the law of causation; and khoâng coù gì treân theá giôùi laø khoâng phaûi cuûa taâm, what is mutually conditioning to the law of do ñaáy maø coù hoïc thuyeát Duy Taâm. Vaø ñieàu naày causation, and produced according to the law of aùp duïng vôùi söï nhaán maïnh ñaëc bieät vaøo taát caû moïi causation is not the ultimate truth, nor does it tranh caõi coù tính caùch luaän lyù laø nhöõng thöù maø theo come out of such conditions, for it is above aspects Kinh Laêng Giaø, chæ laø nhöõng cheá taïo coù tính caùch of relativity, and words are incapable of producing chuû quan suoâng maø thoâi: thaân theå, taøi saûn vaø nhaø it, and again as the ultimate truth is in conformity cöûa, nhöõng thöù naày khoâng gì khaùc hôn laø nhöõng with the view that the visible world is no more caùi boùng cuûa taâm, ngöôøi ngu khoâng hieåu ñieàu aáy. than our mind, and as there are no such external Hoï khaúng ñònh hay kieán laäp, hay baùc boû, baøi baùng, objects appearing in their multifarious aspects of vaø sôû dó nhö theá laø do bôûi caùi Taâm maø thoâi, ngoaøi individuation, the ultimate truth is not subject to caùi Taâm naøy thì khoâng theå coù caùi gì nöõa. Ngay caû discrimination. Oh, Mahamati, when a man sees caùc caáp ñoä taâm linh cuûa quaû vò Boà Taùt cuõng chæ laø into the abode of reality where all things are, he nhöõng phaûn aûnh cuûa Taâm: “Caùc truù xöù cuûa Phaät vaø enters upon the truth that what appears to him is caùc coõi Phaät ñeàu thuoäc Taâm maø thoâi, trong ñoù not other than mind itself. The second meaning, khoâng coù nhöõng caùi boùng naøo; töùc laø khoâng coù the Mind-only is grasped by pure thought. nhöõng gì do chö Phaät quaù khöù, hieän taïi vaø vò lai Absolute intelligence or prajna does not belong to thuyeát giaûng. YÙ nghóa thöù taùm, khi taát caû caùc hình the two Vehicles. It has, indeed, nothing to do with töôùng ñaëc thuø bò choái boû seõ xaõy ra moät söï ñoät particular objects; the Sravakas are attached to the chuyeån trong taâm ta, vaø chuùng ta thaáy caùi chaân lyù notion of being; absolute intelligence, pure in

essence, belonging to the Tathagata who has the Mind-Only is understood, there are no external entered upon the “Mind-Only.” The third objects to be seen; they are all due to the meaning, Bodhisattvas do not enter into Nirvana discrimination of what one sees in one’s own because of their understanding of the truth of the mind. The fifth meaning, not to understand the “Mind-Only.” All the various doings in the triple Mind-Only leads one to eternal transmigrations. world such as the grading of stages in the As the philosophers fail to go beyond dualism, discipline of Bodhisattva and his steady promotion they hurt not only themselves but also the are nothing but the

manifestations of Mind. This is ignorant. Going around continually from one path not understood by the ignorant, therefore all these of existence to another, not understanding what is things are taught by the Buddhas. And again, the seen is no more than their own mind, and adhering Sravakas and the Pratyekabuddhas, when they to the notion that things externals are endowed reach the eighth stage, become so intoxicated with with self-substance, they are unable to free the bliss of mental tranquility (nirodha-samapatti) themselves from wrong discrimination. The sixth that they fail to realize that the visible is nothing meaning, the rising of the Alaya is due to our but the Mind. They are still in the realm of taking the manifestations of the mind for a world individuation, their insight into reality is not yet of objective realities. The Alayavijnana is its own pure (vivikta). The Bodhisattvas, on the other subject (cause) and object (support); and it clings hand, are alive to their original vows flowing out to a world of its own mental presentations, a of their all-embracing loving hearts; they do not system of mentality that evolves mutually enter into Nirvana; they know that the visible conditioning. It is like the waves of the ocean, world is nothing but the manifestation of Mind stirred by the wind; that is, a world made visible itself; they are free from such ideas as mind by Mind itself where the mental waves come and (citta), will (manas), consciousness (manovijnana), go. This ocean-and-waves simile is a favorite one external world, self-substance, and distinguising with Mahayana Buddhists. The seventh meaning, marks. The fourth meaning, the Mind-Only and thus we see that there is nothing in the world that the dualistic conception of being and non-being, is not of the mind, hence the Mind-Only doctrine. which is the outcome of wrong discrimination And this applies with especial emphasis to all (vikalpa), stand opposite to each other, and are logical controversies, which, according to the irreconcilable until the latter is absorbed into the Lankavatara Sutra, are more subjective former. Its teaching, intellectually speaking, is to fabrications. The body, property, and abode, these show the fallacy of a world-conception based on are no more than the shadows of Mind (citta), the discrimination, or rather upon wrong ignorant do not understand it. They make discrimination, in order to get us back into the assertions (samaropa) or refutations (apavada), right way of comprehending reality as it is. “As and this elaboration is due to Mind-Only, apart the ignorant and unenlightened do not from which nothing is obtainable. Even the comprehend the teaching of the Mind-Only, they spiritual stages of Bodhisattvahood are merely the are attached to a variety of external objects; they reflections of mind. The Buddha-abodes and the go from one form of discrimination to another, Buddha-stages are of Mind only in which there are such as the duality of being and non-being, no shadows; that is what is taught by the Buddhas oneness and otherness, bothness and non- past, present, and future. The eighth meaning, bothness, permanence and impermanence, self- when all forms of individuation are negated, there substance, habit-energy, causation, etc. After takes place a revulsion (paravritti) in our minds, discriminating these notions, they go on clinging to and we see that the truth that there is nothing but them as objctively real and unchangeable, like Mind from the very beginning and thereby we

are those animals who, driven by thirst in the summer- emancipated from the fetters of wrong time, run wildly after imaginary spring. To think discrimination. that primary elements really exist is due to wrong Taùm (Haïng) Ngöôøi Ñaùng Cung Kính: Eight discrimination and nothing else. When the truth of persons worthy of offerings—Theo Kinh Phuùng

Tuïng trong Tröôøng Boä Kinh, coù taùm loaïi ngöôøi Discipline that lead to the cutting off of affairs: ñaùng ñöôïc cung kính: haïng ñaõ thaønh töïu Döï Löu First, “with the support of the non-killing of living quaû; haïng ñang thaønh töïu Döï Löu quaû; haïng ñaõ beings, the killing of living beings is to be thaønh töïu Nhaát Lai quaû; haïng ñang thaønh töïu Nhaát abandoned.” So it was said. And with reference to Lai quaû; haïng ñaõ thaønh töïu Baát Lai quaû; haïng what was this said? Here a noble disciple ñang thaønh töïu Baát Lai quaû; haïng ñaõ thaønh töïu A- considers thus: ‘I am practicing the way to La-Haùn quaû; haïng ñang thaønh töïu A-La-Haùn abandoning and cutting off of those fetters quaû—According to the Sangiti Sutta in the Long because of which I might kill living beings. If I Discourses of the Buddha, there are eight persons were to kill living beings, I would blame myself worthy of offerings: the Stream-Winner, one who for doing so; the wise, having investigated, would has practiced to gain the fruit of Stream-Entry; censure me for doing so; and on the dissolution of the Once-Returner, one who has practiced to gain the body, after death, because of killing living the fruit of Once-returner; the Non-Returner, one beings an unhappy destination would be expected. who has practiced to gain the fruit of Non- But this killing of living beings is itself a fetter and Returner; the Arahant, one who has worked to a hindrance. And while taints, vexation, and fever gain the fruit of Arahantship. might arise through the killing of living beings, Taùm Phaùp: Taùm phaùp, vaät hay phöông phaùp—The there are no taints, vexation, and fever in one who eight dharmas, things or methods—See Baùt Phaùp. abstains from killing living beings.’ So it is with Taùm Phaùp Ñöa Ñeán Söï Ñoaïn Taän: Theo Kinh reference to this that it was said: “With the support Potaliya trong Trung Boä Kinh, coù taùm phaùp ñöa of the non-killing of living beings, the killing of ñeán söï ñoaïn taän: Thöù nhaát, “y cöù khoâ ng saùt sanh, living beings is to be abandoned." Second, “with saùt sanh caàn phaûi töø boû”: Do duyeân gì, lôøi noùi nhö the support of taking only what is given, the taking vaäy ñöôïc noùi leân? ÔÛ ñaây, naày gia chuû, vò Thaùnh ñeä of what is not given is to be abandoned.” (the rest töû suy nghó nhö sau: “Do nhôn nhöõng kieát söû naøo remains the same as in the first). Third, “with the ta coù theå saùt sanh, ta ñoaïn taän, thaønh töïu söï töø boû support of truthful speech, false speech is to be caùc kieát söû aáy. Neáu ta saùt sanh, khoâng nhöõng ta töï abandoned.” (the rest remains the same as in the traùch maéng ta vì duyeân saùt sanh, maø caùc baäc coù trí, first). Fourth, “with the support unmalicious sau khi tìm hieåu, cuõng seõ khieån traùch ta vì duyeân speech, malicious speech is to be abandoned.” saùt sanh, vaø sau khi thaân hoaïi maïng chung, aùc thuù (the rest remains the same as in the first). Fifth, seõ chôø ñôïi ta, vì duyeân saùt sanh. Thaät laø moät kieát “with the support of refraining from rapacious söû, thaät laø moät trieàn caùi, chính söï saùt sanh naày. greed, rapacious greed is to be abandoned.” (the

Nhöõng laäu hoaëc, phieàn lao nhieät naõo naøo coù theå rest remains the same as in the first). Sixth, “with khôûi leân, do duyeân saùt sanh, ñoái vôùi vò ñaõ töø boû saùt the support of refraining from spiteful scolding, sanh, nhöõng laäu hoaëc, phieàn lao nhieät naõo nhö vaäy spiteful scolding is to be abandoned.” (the rest khoâng coøn nöõa.” Y cöù khoâng saùt sanh, saùt sanh caàn remains the same as in the first). Seventh, “with phaûi töø boû,” do duyeân nhö vaäy, lôøi noùi nhö vaäy the support of refraining from angry despair, angry ñöôïc noùi leân. Thöù nhì, “y cöù khoâng laáy cuûa khoâng despair is to be abandoned.” (the rest remains the cho, laáy cuûa khoâng cho caàn phaûi töø boû.” Thöù ba, “y same as in the first). Eighth, “with the support of cöù noùi lôøi chaân thaät, noùi laùo caàn phaûi töø boû.” Thöù non-arrogance, arrogance is to be abandoned.” tö, “y cöù khoâng noùi hai löôõi, noùi hai löôõi caàn phaûi (the rest remains the same as in the first). töø boû.” Thöù naêm, “y cöù khoâng tham duïc, tham duïc Taùm Phaùp Theá Gian: Attha loka-dharma (skt)— caàn phaûi töø boû.” Thöù saùu, “y cöù khoâng huûy baùng The eight worldly conditions which are saân haän, huûy baùng saân haän caàn phaûi töø boû.” Thöù inseparable from life—See Baùt Phong. baûy, “y cöù khoâng phaãn naõo, phaãn naõo caàn phaûi töø Taùm Taùnh Chaát Cuûa Bieån: The eight powers of boû.” Thöù taùm, “y cöù khoâng quaù maïn, quaù maïn caàn the ocean—See Haûi Ñöùc. phaûi töø boû.”—According to the Potaliya Sutta in Taùm Taùnh Cuûa Phaùp Thaân Nhö Lai: Eight the Middle Length Discourses of the Buddha, nature of Dharmakaya—Theo Thieàn sö D.T. there are eight things in the Noble One’s Suzuki trong Nghieân Cöùu Kinh Laêng Giaø, yù nieäm

veà Phaùp thaân khoâng phaûi khoâng coù trong Kinh thanh tònh. Thuaät ngöõ naày giôø ñaây ñi keøm vôùi Laêng Giaø; tuy nhieân, yù nieäm aáy khoâng ñöôïc duøng “acintya,” baát khaû tö nghì, cuõng nhö vôùi theo yù nghóa phaùp thaân cuûa hoïc thuyeát Tam Thaân. “vasavartin,” töï taïi tính. Phaùp taùnh thöù naêm: ÔÛ choã Laêng Giaø noùi ñeán Phaùp Thaân Nhö Lai, ñeán Phaùp naøo maø taát caû chö Phaät ñöôïc noùi ñeán nhö laø cuøng Thaân baát khaû tö nghì, vaø ñeán Phaùp thaân nhö laø YÙ moät tính chaát hay bình ñaúng tính (samata) theo sinh thaân. Phaùp thaân aáy coù taùm ñaëc tính nhö sau: boán caùch thì söï bình ñaúng cuûa Thaân (kayasamata) Phaùp taùnh thöù nhaát: ÔÛ choã naøo maø söï ñaït Nhö Lai ñöôïc xem laø moät trong boán caùch aáy. Heát thaûy chö thaân trong caùc coõi trôøi ñöôïc noùi ñeán nhö laø keát quaû Phaät voán laø chö Nhö Lai, baäc Giaùc Ngoä, vaø A La cuûa söï hieåu bieát nhöõng chaân lyù taâm linh toái thöôïng Haùn, ñeàu chia xeû tính chaát bình ñaúng veà maët Phaùp thuoäc Phaät giaùo Ñaïi Thöøa, thì taïi ñaáy Phaùp thaân thaân vaø veà saéc thaân (rupakaya) cuûa chö vò vôùi ba ñöôïc duøng keøm vôùi Nhö Lai nhö laø moät caùi gì vöôït möôi hai töôùng haûo vaø taùm möôi veû ñeïp, tröø khi khoûi baûn chaát cuûa naêm phaùp, coù ñöôïc nhöõng thöù chö vò khoaùc laáy nhöõng hình töôùng khaùc nhau phaùt xuaát töø Trí tueä toái thöôïng (prajna), vaø chính trong nhöõng theá giôùi khaùc nhau ñeå giöõ cho heát noù an truï trong caûnh giôùi cuûa nhöõng töôùng traïng thaûy chuùng sanh kheùo tu taäp. Ngoaøi caùi Phaùp thaân huyeãn aûo (mayavishaya). ÔÛ ñaây, chuùng ta coù theå ñöôïc baøn ñeán moät caùch roõ raøng, chuùng ta thaáy coù xem taát caû töø Phaùp thaân, Nhö Lai thaân, vaø Nhö

Lai Baùo Thaân ñöôïc long troïng hoùa baèng taát caû nhöõng ñoàng nghóa vôùi nhau. Phaùp taùnh thöù nhì: Nhö Lai ñaëc tröng coù tính caùch vaät lyù cuûa moät con ngöôøi thaân cuõng ñöôïc noùi ñeán khi vò Boà Taùt ñaït ñeán moät thöôïng ñaúng, vaø caû Hoùa Thaân, caùi thaân bieán hoùa, hình thöùc thieàn ñònh naøo ñoù maø nhôø ñaáy vò aáy thaáy ñaùp öùng vôùi nhöõng yeâu caàu cuûa caùc chuùng sanh mình phuø hôïp vôùi söï nhö nhö cuûa caùc söï vaät vaø ñang ôû rieâng trong caûnh giôùi cuûa hoï. Phaùp taùnh thöù nhöõng bieán hoùa cuûa nhö nhö. Nhö Lai thaân ñöôïc saùu: Baát sinh (anutpada) ñöôïc baûo laø moät teân khaùc theå chöùng khi nhöõng hoaït ñoäng taâm linh cuûa vò aáy nöõa cuûa Phaùp Thaân do yù sinh cuûa Nhö Lai (Nhö vaän haønh moät caùch coù ñieàu kieän ngöng döùt vaø baáy Lai YÙ Thaønh Phaùp Thaân). Manomaya coù nghóa laø giôø xaõy ra moät söï chuyeån bieán töø goác trong taâm ñöôïc taïo thaønh do yù muoán, vaø nhö ñaõ ñöôïc giaûi thöùc cuûa vò aáy, thaân khoâng khaùc gì Phaùp thaân. thích, moät vò Boà Taùt coù theå mang nhieàu hình töôùng Phaùp taùnh thöù ba: Khi vò Boà Taùt ñöôïc moâ taû nhö laø khaùc nhau tuøy theo yù muoán cuûa ngaøi, thaät deã daøng ñöôïc ñaêng quang gioáng nhö vò ñaïi vöông bôûi taát caû nhö ngöôøi ta duøng yù nghó vöôït qua hay vöôït leân chö Phaät, vò aáy ñaõ vöôït khoûi Boà Taùt ñòa sau cuøng treân moïi thöù trôû ngaïi vaät lyù. Theá thì coù phaûi caùi thì baûo raèng vò aáy cuoái cuøng ñaõ theå chöùng Phaùp Phaùp Thaân do yù sanh khoâng nhaèm chæ caùi Phaùp thaân. Caùi thaân naày ñöôïc ñònh tính laø “Töï Taïi” Thaân trong chính noù maø chæ laø caùi Phaùp thaân trong (vasavartin) vaø ñöôïc ñoàng nghóa vôùi Nhö Lai lieân heä cuûa noù vôùi moät theá giôùi ña phöùc ôû ñaáy noù trong Phaät giaùo, töï taïi ñöôïc duøng trong nghóa coù theå mang nhöõng hình töôùng maø noù muoán tuøy quyeàn naêng toái thöôïng maø yù muoán laø haønh ñoäng vì theo hoaøn caûnh hay khoâng? Trong tröôøng hôïp khoâng coù gì ngaên chaën trong theå caùch ñieàu ngöï Phaùp thaân ñöôïc ñònh tính nhö theá thì noù khoâng cuûa quyeàn naêng aáy. Phaùp thaân ôû ñaây coù theå ñoàng khaùc gì Hoùa Thaân. Cho neân chuùng ta coøn ñoïc thaáy nhaát vôùi Baùo Thaân, chi phaàn thöù hai cuûa Tam thaân. raèng nhöõng danh xöng khaùc cuûa Nhö Lai laø raát ÔÛ ñaây vò Boà Taùt ñang ngoài treân ñieän Lieân Hoa nhieàu trong theá giôùi naày, theá nhöng caùc chuùng ñöôïc trang hoaøng baèng ñuû loaïi ngoïc, ñöôïc vaây sanh khoâng theå nhaän ra ñöôïc, ngay caû khi hoï nghe quanh bôûi caùc Boà Taùt coù phaåm chaát töông töï vaø ñöôïc caùi danh xöng aáy. Phaùp taùnh thöù baûy: Phaùp bôûi taát caû chö Phaät duoãi tay ñoùn nhaän. Haún khoâng thaân cuûa Nhö Lai saùnh vôùi tính chaát baát dieät cuûa caàn phaûi noùi raèng vò Boà Taùt ôû ñaây ñöôïc mieâu taû ñaõ caùt soâng Haèng laø thöù bao giôø cuõng vaãn giöõ nguyeân hieåu caùi chaân lyù Ñaïi Thöøa raèng khoâng coù töï taùnh nhö theá khi chuùng bò boû vaøo löûa. Xa hôn nöõa, Kinh trong caùc söï vaät ôû beân ngoaøi hay beân trong, vaø Laêng Giaø baûn dòch thôøi nhaø Ñöôøng coøn cho raèng raèng vò aáy ñang an truù trong söï theå chöùng vieân Phaùp thaân khoâng coù thaân theå naøo caû, vì lyù do aáy maõn ñöôïc hieån loä cho taâm thöùc cuûa ngaøi ôû choã neân noù khoâng bao giôø bò huûy dieät. Trong Laêng Giaø thaâm saâu nhöùt. Phaùp taùnh thöù tö: Ta coøn thaáy Phaùp baûn Phaïn, Phaùp thaân laø xaù lôïi (sirira hay thaân

noái keát vôùi nhöõng saûn phaåm tinh thaàn ñaït sariravat), chöù khoâng phaûi laø Dharmakaya, nhöng ñöôïc trong moät caûnh giôùi cuûa caùi taâm hoaøn toaøn theo vaên baûn thì “Sarira” ñoàng nghóa vôùi

“Dharmakaya.” Trong Phaät giaùo, xaù lôïi laø moät caùi and made synonymous with Tathagata. In gì raén chaéc vaø khoâng theå bò huûy hoaïi ñöôïc sau khi Buddhism “vasavartin” is used in the sense of moät thi theå bò ñoát chaùy, vaø ngöôøi ta nghó raèng chæ supreme sovereignty whose will is deed since coù caùc Thaùnh nhaân môùi ñeå laïi xaù lôïi maø thoâi. Quan there is nothing standing in the way of its ruleship. nieäm naày coù leõ phaùt sinh töø söï suy dieãn raèng Phaùp The Dharmakaya may here be identified with thaân vaãn soáng maõi vaø taïo thaønh baûn chaát tinh linh Sambhogakaya, the second member of the cuûa Phaät tính. Phaùp taùnh thöù taùm: Caùt soâng Haèng, Trikaya. Here the Bodhisattva is sitting in the Phaät tính cuûa Ñöùc Phaät (Buddhasyabuddhatah) Lotus Palace decorated with gems of all sorts, thay vì Phaùp thaân ñöôïc laøm chuû theå so saùnh vôùi caùt surrounded by Bodhisattvas of similar laø nhöõng thöù thoaùt khoûi moïi sai laàm voán coù trong qualifications and also by all the Buddhas whose caùc söï vaät töông ñoái. Chaéc chaén raèng Phaùp tính hands are extended to receive the Bodhisattva cuõng coù nghóa laø Phaùp thaân cuûa Nhö Lai, chæ khaùc here. It goes without saying that the Bodhisattva nhau veà caùch ñöôïc gaùn cho maø thoâi—According to here described has comprehended the Mahayana Zen Master D.T. Suzuki in the “Studies In The truth that there is no self-substance in objects Lankavatara Sutra,” the idea of Dharmakaya is external or internal, and that he is abiding in the not wanting in the Lankavatara Sutra, and that it is full realization of the truth most inwardly revealed used not in the same of the Dharmakaya of the to his consciousness. The fourth nature of Triple Body dogma. The Lankavatara Sutra Dharmakaya, Dharmakaya is found again in speaks of the Tathagata’s Dharmakaya of the connection with the moral provisions obtainable in Inconceivable Dharmakaya, and of Dharmakaya a realm of pure spirituality. The term is now as will-body. That Tathagata’s Dharmakaya has coupled with “acintya,” inconceivable, as well as eight special natures as follows: The first nature of with “vasavartita.” The fifth nature of Dharmakaya, where the attainment of the Dharmakaya, where all the Buddhas are spoken of Tathagatakaya In the heavens is spoken of as the as the same character in four ways, the sameness result of the understanding of the highest spiritual of the body is regarded as one of them. All the truths belonging to Mahayana Buddhism, Buddhas who are Tathagatas, the Enlightened Dharmakaya is used in apposition with Tathagata Ones, and the Arhats, shared the nature of as something that transcends the nature of the five sameness as regards the Dharmakaya and their Dharmas, being furnished with things issuing from material body with the thirty-two marks and the the highest knowledge, and itself abiding in the eighty minor ones, except when they assume realm of magical appearances. Here we may diiferent forms in different worlds to keep all consider all these terms synonymous, beings in good discipline. Besides the Dharmakaya, Tathagatakaya, and Tathagata. The Dharmakaya expressly referred to, we have also

second nature of Dharmakaya, Tathagatakaya is Sambhogakaya solemnized with all the physical referred to also when the Bodhisattva attains to a features of a superior man; and also the certain form of meditation whereby he finds Nirmanakaya, the Body of Transformation, in himself in accord with the suchness of things and response to the needs of sentient beings who are its transformations. The Tathagatakaya is realized inhabiting each in his own realm of existence. when all his mental activities conditionally The sixth nature of Dharmakaya, no-birth is said working are extinguished and there takes place a to be another name for the Tathagata's radical revolution in his consciousness. The kaya Manomaya-dharmakaya. Manomaya is "will- is no less than the Dharmakaya. The third nature made" and as is explained elsewhere a of Dharmakaya, when the Bodhisattva is Bodhisattva is able to assume a variety of forms described as being anointed likfe a great according to his wishes just as easily as one can in sovereign by all the Buddhas as he goes beyond thought pass through or over all kinds of physical the final stage of Bodhisattvaship, mention is obstructions. Does then the "Dharmakaya will- made of Dharmakaya which he will finally made" mean, not the Dharmakaya in itself, but the realize. This kaya is characterized as "vasavartin" Dharmakaya in its relation to a world of

multitudinousness where it may take any forms it khi caâu höõu vôùi hyû, taâm aáy hoaëc töông öng likes according to condition? In this case the vôùi trí caàn ñöôïc nhaéc baûo. Khi moät ngöôøi Dharmakaya thus qualified is no other than the sung söôùng haøi loøng nhö treân (1), vaø cuõng ñaët Nirmanakaya. So we read further that the chaùnh kieán leân haøng ñaàu, nhöng laïi laøm vôùi Tathagata's other names are a legion in this world söï do döï vì taâm khoâng roäng raõi, hoaëc caàn only that sentient beings fail to recognize them ñöôïc ngöôøi khaùc nhaéc baûo, thì taâm aáy thuoäc even when they hear them. The seventh nature of loaïi caâu höõu vôùi hyû, töông öng vôùi, nhöng caàn Dharmakaya, the Tathagata's Dharmakaya is ñöôïc nhaéc baûo. Thöù ba, khi caâu höõu vôùi hyû, compared to the indestructibility of the sands of khoâng töông öng vôùi trí, khoâng caàn nhaéc baûo. the Ganges which remain ever the same when Nhö tröôøng hôïp nhöõng em beù coù thoùi quen töï they are put in fire. Further down, the T'ang nhieân do baét chöôùc ngöôøi lôùn, khi gaëp moät vò translation speaks of the Dharmakaya having no sö thì cuùng döôøng, ñoù laø taâm caâu höõu vôùi hyû, body whatever, and for that reason it is never khoâng töông öng vôùi trí vaø khoâng caàn söï nhaéc subject to destruction. In the Sanskrit text the baûo. Thöù tö, khi caâu höõu vôùi hyû, khoâng töông corresponding term is "sarira" or "sariravat," and öng vôùi trí, caàn nhaéc baûo. Khi moät ngöôøi thaáy not Dharmakaya, but from the context we can ngöôøi khaùc cuùng döôøng, cuõng muoán hoan hyû judge that "sarira" is here used synonymously cuùng döôøng, nhöng vì loøng tham tieác neân with Dahrmakaya. In Buddhism "sarira" is khoâng chòu cuùng maø phaûi ñôïi nhaéc nhôû—Four something solid and indestructible that is left consciousnesses which are accompanied by behind when the dead body is consumed in fire, joy: First, when accompanied by joy, it is and it was thought that only holy men leave such either associated with knowledge and indestructible substance behind. This conception is

unprompted. When a man is happy on probably after an analogy of Dharmakaya forever encountering an excellent gift to be given, or living and constituting the spiritual substance of recipient, etc., or some such cause for joy, Buddhahood. The eighth nature of Dharmakaya, and by placing right view foremost that the sands of the Ganges, the Buddha's occurs in the way beginning 'there is merit in Buddhahood instead of Dharmakaya is made the giving,' he unhesitatingly and unurged by subject of comparison to the sands which are free others performs such merit as giving, etc., from all possible faults inherent in things relative. then his consciousness is accompanied by There is no doubt that the Buddhata too means the joy, associated with knowledge, and Dharmakaya of the Tathagata, only differently unprompted. Second, when accompanied by designated. joy, it is either associated with knowledge Taùm Taâm Duïc Giôùi Ñöôïc Xeáp Loaïi Theo Hyû Xaû and prompted. When a man is happy and Trí Vaø Nhaéc Baûo: Eightfold Consciousness being content in the way aforesaid in (1), and, while classified according to joy, equanimity, placing right view foremost, yet he does it knowledge, and prompting. hesitantly through lack of free generosity, (A) Boán taâm caâu höõu vôùi hyû: Thöù nhaát, khi caâu etc., or urged on by others, then, his höõu vôùi hyû, taâm aáy hoaëc töông öng vôùi trí, consciousness is accompanied by joy, khoâng caàn ñöôïc nhaéc baûo. Thí duï nhö khi moät associated with knowledge, but prompted. ngöôøi sung söôùng vì gaëp ñöôïc moät taëng phaåm Third, when accompanied by joy, it is tuyeät haûo ñeå laøm quaø, hay vì gaëp ñöôïc moät dissociated from knowledge and unprompted. ngöôøi nhaän, vaân vaân, hay moät nguyeân nhaân In case of young children who have a natural naøo töông töï laøm phaùt sinh hyû, vaø ñaët chaùnh habit due to seeing the behaviour of relatives kieán leân haøng ñaàu, nhö nghó raèng boá thí coù and are joyful on seeing monks and at once coâng ñöùc lôùn, ngöôøi aáy khoâng do döï, khoâng give them whatever they have in their hands caàn nhaéc baûo khi laøm nhöõng coâng ñöùc boá thí, or pay homage, this is the consciousness vaân vaân thì taâm aáy laø caâu höõu vôùi hyû, töông which is accompanied by joy, dissociated öng vôùi trí, vaø khoâng caàn nhaéc nhôû. Thöù nhì, from knowledge, but unprompted. Fourth,

when accompanied by joy, it is dissociated Ñieåm. Thöù nhì laø Nhöùt Lai Ñaïo Thieän Taâm: from knowledge and prompted. When a man Taâm Thieän Nhöùt Lai Ñaïo Sô Thieàn, Taâm hieän sees other people offer, he is happy and Nhöùt Lai Ñaïo Nhò Thieàn, Taâm Thieän Nhöùt Lai wants to offer too; however, his stinginess Ñaïo Tam Thieàn, Taâm Thieän Nhöùt Lai Ñaïo Töù prevents him from offering. He needs Thieàn, vaø Taâm Thieän Nhöùt Lai Ñaïo Nguõ prompting from other people. Thieàn. Thöù ba laø Baát Lai Ñaïo Thieän Taâm bao (B) Boán taâm caâu höõu vôùi xaû. Khi khoâng coù hyû goàm: Taâm Thieän Baát Lai Ñaïo Sô Thieàn, Taâm nhö trong nhöõng tröôøng hôïp töø (5) ñeán (8), thì Thieän Baát Lai Ñaïo Nhò Thieàn, Taâm Thieän nhöõng taâm naày goïi laø taâm caâu höõu vôùi xaû: Baát Lai Ñaïo Tam Thieàn, Taâm Thieän Baát Lai Thöù naêm, khi caâu höõu vôùi xaû, töông öng vôùi Ñaïo Töù Thieàn, Taâm Thieän Baát Lai Ñaïo Nguõ trí, khoâng caàn nhaéc baûo. Thöù saùu, khi caâu höõu Thieàn. Thöù tö laø Voâ sanh Ñaïo Thieän Taâm bao vôùi xaû, töông öng vôùi trí,

caàn nhaéc baûo. Thöù goàm Taâm Thieän Voâ Sanh Ñaïo Sô Thieàn, Taâm baûy, khi caâu höõu vôùi xaû, khoâng töông öng vôùi Thieän Voâ Sanh Ñaïo Nhò Thieàn, Taâm Thieän trí, khoâng caàn nhaéc baûo. Thöù taùm, khi caâu höõu Voâ Sanh Ñaïo Tam Thieàn, Taâm Thieän Voâ vôùi xaû, khoâng töông öng vôùi trí, caàn nhaéc Sanh Ñaïo Töù Thieàn, vaø Taâm Thieän Voâ Sanh baûo—Four consciousnesses which are Ñaïo Nguõ Thieàn—Four kinds of accompanied by equanimity. When the Supermundane Wholesome Mind: First, consciousnesses are devoid of joy, such as Sotapatti-maggacittam or the path the cases from (5) to (8), they are consciousness of stream-entry. The path accompanied by equanimity: Fifth, when consciousness of stream-entry together with accompanied by equanimity, it is either initial application, sustained application, zest, associated with knowledge and unprompted. happiness and one-pointedness. The path Sixth, when accompanied by equanimity, it is consciousness of stream-entry together with either associated with knowledge and sustained application, zest, happiness and prompted. Seventh, when accompanied by one-pointedness. The path consciousness of equanimity, it is dissociated from knowledge stream-entry together with zest, happiness and unprompted. Eighth, when accompanied and one-pointedness. The path consciousness by equanimity, it is dissociated from of stream-entry together with happiness and knowledge and prompted. one-pointedness.The path consciousness of Taùm Taâm Phaùp: Eight consciousnesses (mind) stream-entry together with one-pointedness. are all separate—Taùm taâm phaùp bieät laäp nhau. Second, Sakadagami-maggacittam or the path Naêm thöùc ñaàu laäp thaønh nhaän thöùc giaùc quan, thöù consciousness of once-returning. First Jhana saùu laø yù thöùc (mano-vijnana), thöù baûy laø maït na wholesome mind of once-returning... (see thöùc, vaø thöù taùm laø a laïi da thöùc—See Baùt Thöùc. second part of the first supermundane mind). Taùm Taâm Sieâu Theá: Theo A Tyø Ñaït Ma Luaän, coù Second Jhana wholesome mind of once-taùm loaïi taâm sieâu theá —According to the returning...(see second part of the first Abhidharma, there are eight kinds of supermundane mind). Third Jhana wholesome supermundane mind. mind of once-returning...(see second part of the (A) Boán Taâm Thieän Sieäu Theá: Thöù nhaát laø Nhaäp first supermundane mind). Fourth Jhana Löu Ñaïo Thieän Taâm. Taâm Thieän Nhaäp Löu wholesome mind of once-returning...(see Sô Thieàn, ñoàng phaùt sanh vôùi Taàm, Saùt, Phæ, second part of the first supermundane mind). Laïc vaø Nhaát Ñieåm. Taâm Thieän Nhaäp Löu Nhò Fifth Jhana wholesome mind of once- Thieàn, ñoàng phaùt sanh vôùi Saùt, Phæ, Laïc vaø returning...(see second part of the first Nhaát Ñieåm. Taâm Thieän Nhaäp Löu Tam Thieàn, supermundane mind). Third, Anagami- ñoàng phaùt sanh vôùi Phæ, Laïc vaø Nhaát Ñieåm. maggacittam or the path consciousness of Taâm Thieän Nhaäp Löu Töù Thieàn, ñoàng phaùt non-returning, which includes the first Jhana sanh vôùi Laïc vaø Nhaát Ñieåm. Taâm Thieän Nhaäp wholesome mind of non-returning; the second Löu Nguõ Thieàn, ñoàng phaùt sanh vôùi Nhaát Jhana wholesome mind of non-returning; the

third Jhana wholesome mind of non-returning; pointedness; the second Jhana fruition the fourth Jhana wholesome mind of non- consciousness of stream-entry together with returning; and the fifth Jhana wholesome sustained application, zest, happiness, and mind of non-returning...(see second part of the one-pointedness; the third Jhana fruition first supermundane mind). Fourth, Arahatta- consciousness of stream-entry together with maggacittam or the path consciousness of zest, happiness and one-pointedness; the Arahantship which includes the first Jhana fourth Jhana fruition consciousness of stream- wholesome mind of Arahantship; the second entry together with happiness and one- Jhana wholesome mind of Arahantship; the pointedness; and the fifth Jhana fruition third Jhana wholesome mind of Arahantship; consciousness of stream-entry together with the fourth Jhana wholesome mind of one-pointedness. The sixth Supermundane Arahantship; and the fifth Jhana wholesome Resultant Mind, Sakadagami-phalacittam or mind of Arahantship...(see second part of the the fruition consciousness of once-returning first supermundane mind). which includes the first Jhana fruition (B) Boán Taâm Quaû Sieâu Theá: Taâm quaû sieâu theá consciousness of once-returning; the second thöù naêm laø Nhaäp Löu Quaû Taâm bao goàm taâm Jhana fruition consciousness of once- Quaû Nhaäp Löu Ñaïo Sô Thieàn, ñoàng phaùt sanh returning; the third Jhana fruition cuøng Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm; taâm consciousness of once-returning; the fourth Quaû Nhaäp Löu Ñaïo Nhò Thieàn, ñoàng phaùt Jhana fruition consciousness of once- sanh cuøng Saùt, Phæ, Laïc vaø Nhaát Ñieåm; taâm returning; and the fifth Jhana fruition Quaû Nhaäp Löu Ñaïo Tam Thieàn, ñoàng phaùt consciousness of once-returning...(see the sanh cuøng Phæ, Laïc vaø Nhaát Ñieåm; taâm Quaû second part of the fifth Supermundane Nhaäp Löu Ñaïo Töù Thieàn, ñoàng phaùt sanh Resultant Mind). The seventh Supermundane cuøng Laïc vaø Nhaát Ñieåm; vaø taâm Quaû Nhaäp Resultant Mind, Anagami-phalacittam or the Löu Ñaïo Nguõ Thieàn, ñoàng phaùt sanh cuøng fruition consciousness of non-returning which Nhaát Ñieåm. Taâm quaû sieâu theá thöù saùu laø Nhöùt includes the first Jhana fruition consciousness Lai Quaû Taâm bao goàm: Taâm Quaû Nhöùt Lai of non-returning; the second Jhana fruition Ñaïo Sô Thieàn, Taâm Quaû Nhöùt Lai Ñaïo Nhò consciousness of non-returning; the third Thieàn Taâm Quaû Nhöùt Lai Ñaïo Tam Thieàn, Jhana fruition consciousness of non-returning; Taâm Quaû Nhöùt Lai Ñaïo Töù Thieàn, vaø Taâm the fourth Jhana fruition consciousness of Quaû Nhöùt Lai Ñaïo Nguõ Thieàn. Taâm quaû sieâu non-returning; and the fifth Jhana fruition theá thöù baûy laø Baát Lai Quaû Taâm bao goàm: consciousness of non-returning.....(see the Taâm Quaû Baát Lai Ñaïo Sô Thieàn, Taâm Quaû second part of the fifth Supermundane Baát Lai Ñaïo Nhò Thieàn, Taâm Quaû Baát Lai Resultant Mind). The eighth Supermundane Ñaïo Tam Thieàn, Taâm Quaû Baát Lai Ñaïo Töù Resultant Mind, Arahatta-phalacittam or the Thieàn, vaø Taâm Quaû Baát Lai Ñaïo Nguõ Thieàn. fruition consciousness of Arahantship which Taâm quaû sieâu theá thöù taùm laø Voâ Sanh Quaû includes the first Jhana fruition consciousness Taâm bao goàm: Taâm Voâ Sanh Ñaïo Sô Thieàn, of Arahantship; the second Jhana fruition Taâm Voâ Sanh Ñaïo Nhò Thieàn, Taâm Voâ Sanh consciousness of Arahantship; the third

Jhana Ñaïo Tam Thieàn, Taâm Voâ Sanh Ñaïo Töù Thieàn, fruition consciousness of Arahantship; the vaø Taâm Voâ Sanh Ñaïo Nguõ Thieàn—Four kinds fourth Jhana fruition consciousness of of Supermundane Resultant Mind: The fifth Arahantship; and the fifth Jhana fruition Supermundane Resultant Mind, Sotapatti- consciousness of Arahantship... phalacittam or the fruition consciousness of Taùm Thôøi Kyø Trong Cuoäc Ñôøi Ñöùc Phaät: Baùt stream-entry which includes the first Jhana Töôùng Thaønh Ñaïo: Ñaâu Suaát lai nghinh töôùng fruition consciousness of stream-entry (xuoáng töø cung trôøi Ñaâu Suaát); taïi Ñaâu Suaát Thieân together with initial application, sustained thuyeát phaùp cho chö thieân; nhaäp thai nôi Hoaøng application, zest, happiness and one- Haäu Ma Da; Phong Tyø Ni vieân giaùng sanh töôùng

(giaùng sanh taïi vöôøn Laâm Tì Ni); du thaønh xuaát nguû, caùi taâm nhaän ra töôùng laøn khoùi laø vi teá gia töôùng (xuaát gia tu haønh naêm 19 hoaëc 25 tuoåi); hôn taâm tröôùc ñaáy, nhöng noù vaãn coøn laø moät Boà ñeà thoï haï haøng ma Thaønh ñaïo töôùng (thaønh taâm coøn töông ñoái thoâ phuø. Töôùng thöù ba laø ñaïo sau 6 naêm khoå haïnh); Loäc Daõ Uyeån chuyeån moät hieän töôïng gioáng nhö nhöõng con ñom Phaùp luaân töôùng (Chuyeån Phaùp Luaân vaø Thuyeát ñoùm: Töôùng naày sinh khôûi khi khí löïc töông phaùp); nhaäp dieät naêm 80 tuoåi—Eight aspects öùng vôùi hoûa ñaïi tan vaøo trong taâm. Töôùng thöù (periods) of Buddha's life: descend into and abode tö laø hieän töôïng gioáng nhö ngoïn ñeøn thaép in the Tusita heaven (descending from the Tushita baèng daàu bô: Töôùng naày ñöôïc nhaän ra lieàn khi Heaven Palace); abode there visibly preaching to luoàng khí löïc cuûa phong ñaïi trong chuùng ta tan the devas; entry into his mother's womb (Queen raõ—The first four appearances are perceived Maha Maya); birth from his mother's side in by relatively gross levels of the subtle mind. Limbini; leaving home at 19 or 25 as a hermit Within the body are four elements: earth, (leaving the home life); after six years suffering, water, fire and air. Accompanying each subduing mara and attaining enlightenment element is its energy wind. The first four signs (subduing mara and accomplishing the Way); from gross to subtle which are called the four rolling the Law-wheel or preaching (turning the appearances of sleeping. The first level's sign Dharma wheel); and entering nirvana is the mirage-like appearance: The mirage- (Parinirvana) at the age of 80. like appearance develops when the energy Taùm Töôùng: Theo Laït Ma Geshe Kelsang Gyatso wind of the earth element dissolves inwardly. trong Phaät Giaùo Truyeàn Thoáng Ñaïi Thöøa, coù taùm But since at present we cannot use our taàng lôùp taâm phaùt sinh trong giaác nguû; moãi taàng recollection or mindfulness during sleep, we lôùp coù moät daáu hieäu rieâng—According to Lama cannot recognize these signs or appearances Geshe Kelsang Gyatso in Buddhism in Mahayana precisely. But if we carefully study the nature Tradition, there are eight levels of mind of these signs, it becomes possible to development during the sleep process. Each level recognize them. When we develop the mind has a different sign. which perceives the mirage-like appearance, (A) Boán töôùng ñaàu tieân ñöôïc nhaän bieát bôûi nhöõng this is a relatively gross mind. Within the taàng möùc töông ñoái coøn thoâ thieån cuûa caùi

taâm subtle mind of sleep, some minds are vi teá. Trong thaân coù töù ñaïi laø ñaát, nöôùc, löûa, vaø relatively more gross and some more subtle gioù. Moãi ñaïi coù moät luoàng khí löïc ñi keøm. Boán than others. The second appearance is the töôùng traïng ñaàu tieân naày ñöôïc goïi laø boán daáu smoke-like appearance: This appearance is hieäu töø thoâ ñeán teá cuûa giaác nguû. Daáu hieäu ñaàu perceived when the energy wind related to tieân laø töôùng gioáng nhö aûo töôïng: Töôùng aûo the water element dissolves inwardly. When phaùt sinh khi luoàng khí löïc cuûa ñòa ñaïi tan vaøo the psychic or energy wind of the water beân trong. Nhöng vì hieän taïi ta chöa theå xöû element dissolves, we perceive the smoke- duïng kyù öùc hay chaùnh nieäm trong khi nguû, neân like appearance instantly. Within the mind of ta khoâng theå nhaän ra töôùng naày roõ raøng laém . sleep, the mind which perceives the smoke- Neáu nghieân cöùu kyõ baûn chaát nhöõng töôùng naày, like appearance is subtler than the previous thì coù theå ta seõ nhaän ra chuùng ñöôïc. Khi phaùt mind but is still a relatively gross mind. The sinh caùi taâm nhaän ra ñöôïc töôùng aûo töôïng, thì third sign is the fireflies appearance: This taâm naøy laø moät taâm töông ñoái coøn thoâ. Trong appearance arises when the energy wind caùi taâm vi teá cuûa giaác nguû, coù moät soá taâm which is related to our fire element dissolves töông ñoái thoâ, moät soá töông ñoái vi teá hôn inwardly. The fourth sign is the burning nhöõng taâm khaùc. Töôùng thöù hai gioáng nhö laøn butter lamp-like appearance: It is perceived khoùi: Töôùng naày xuaát hieän khi luoàng khí löïc instantly when the energy wind of our air töông öùng vôùi thuûy ñaïi tan vaøo beân trong. Khi element dissolves. taâm lyù hay khí löïc thuoäc thuûy ñaïi tan ra, thì ta (B) Boán töôùng traïng trong tieán trình cheát, coøn goïi lieàn thaáy töôùng laøn khoùi xuaát hieän. Trong giaác laø boán töôùng “khoâng.” Neáu trong giaác nguû ta

coù nhöõng taàng lôùp taâm töø thoâ ñeán teá thì cuõng entirely empty but dark or black. During this vaäy, khi ta cheát, coù nhöõng taàng lôùp taâm töø thoâ stage we experience our deepest sleep. The ñeán teá, roài voâ cuøng vi teá phaùt sanh. Töôùng thöù eighth sign is the fourth empty arises the mind naêm laø caùi khoâng ñaàu tieân laø taâm coù töôùng of clear light. The dark appearance disappears maøu traéng. Luùc aáy moïi söï ñöôïc taâm nhaän thöùc and we perceive a clear light like the colour laø hoaøn toaøn troáng roãng nhöng traéng vaø saùng. of dawn. This is called the clear light of sleep. Vaøo thôøi ñieåm naày taâm vi teá cuûa giaác nguû There is no consciousness more subtle than phaùt trieån, vaø taâm ta caøng luùc caøng trôû neân vi the mind of clear light. At the last instant teá hôn tröôùc. Töôùng thöù saùu laø caùi khoâng keá before death our mind perceives the clear tieáp laø taâm maøu ñoû taêng tröôûng. Caùi taâm nhaän light. If a person has the special good karma ra maøu ñoû naøy vi teá hôn nhöõng taàng taâm thöùc to be reborn as a human being, the continuum tröôùc ñaáy. Taâm naày thaáy moïi söï hoaøn toaøn of that very subtle mind later enters into the troáng roãng, nhöng coù töôùng maøu ñoû xuaát hieän. union of the father’s and mother’s sperm and Töôùng thöù baûy laø caùi taâm maøu ñen cuûa ñònh egg. From that time on the mind becomes caän haønh (gaàn chöùng ñaéc ñònh an chæ). Moïi söï grosser and grosser. xuaát hieän nhöng coù moät maøu

ñen kòt. Trong Taùm Yeáu Toá Taäp Trung Tö Töôûng: Nhöõng taäp giai ñoaïn naày, ta traûi qua giaác nguû saâu xa nhaát luyeän cuûa nhaø Du Giaø thaät ra cuõng gioáng nhö caùc cuûa mình. Töôùng thöù taùm laø caùi khoâng thöù tö nhaø thuoäc hoïc phaùi Du Giaø Luaän cuûa Phaät Giaùo. xuaát hieän taâm vôùi aùnh saùng trong suoát. Hieän "Yogacara" coù nghóa laø "thöïc haønh söï taäp trung tö töôïng maøu ñen bieán maát, vaø khi aáy ta thaáy töôûng" vaø coù nhieàu ñieåm chung vôùi trieát lyù Du moät aùnh saùng trong suoát nhö maøu bình minh. Giaø. Du Giaø Luaän laø Duy Taâm Luaän cuûa Phaät Ñaây goïi laø aùnh saùng trong suoát cuûa giaác nguû. Giaùo do Ngaøi Voâ Tröôùc ñeà xöôùng vaø ñöôïc em ngaøi Khoâng coù taâm naøo vi teá hôn taâm cuûa aùnh saùng laø Theá Thaân heä thoáng hoùa thaønh hoïc thuyeát Duy trong suoát aáy. Vaøo giaây phuùt cuoái cuøng tröôùc Thöùc vaø Ngaøi Huyeàn Trang ñöa vaøo Trung Quoác khi cheát taâm ta nhaän thaáy aùnh saùng trong suoát. thaønh Phaùp Töôùng toâng. Theo Nghóa Tònh, nhaø Khi moät ngöôøi coù thieän nghieäp ñaëc bieät ñeå chieâm baùi noåi tieáng cuûa Trung Hoa veà AÁn Ñoä, hoïc ñöôïc taùi sanh laøm ngöôøi, thì doøng töông tuïc thuyeát naày laø moät trong hai tröôøng phaùi Ñaïi Thöøa cuûa caùi taâm vi teá aáy seõ nhaäp vaøo söï giao hôïp ôû AÁn Ñoä (Trung Luaän vaø Du Giaø Luaän). Theo Du cuûa tinh cha tröùng meï. Töø ñoù trôû ñi taâm trôû Giaø, coù taùm yeáu toá taäp trung tö töôûng: cheá giôùi, noäi neân caøng ngaøy caøng thoâ hôn—Four cheá, toïa phaùp. Soå töùc (quaùn hôi thôû), cheá caûm, appearances during the death process, also toång trì, tónh löï, vaø ñaúng trì (taäp trung tö töôûng)— called the four "empties." Just as we have The practices of the Yogin are actually similar to more gross and more subtle levels of mind those of the Yogacara School of Buddhism. during sleep, likewise when we die we "Yogacara" means "the practice of self- develop gross, subtle and very subtle levels of concentration" and has several things in common mind: The fifth sign is the first empty is the with the Yoga philosophy. The Yogacara School is mind of white appearance. At this time Buddhist idealism taught by Asanga, sytematized everything is perceived as totally empty but by his brother Vasubandhu as the Theory of Mere white and bright. At this point the subtle mind Ideation (Vijnaptimatrata), and introduced to of sleep develops and our mind becomes China by Hsuan-Tsang as the Dharmalaksana (Fa- subtler and subtler. The sixth sign is the next Hsiang) School. According to I-Ching, a famous emptiness is the mind of red increase. The traveler in India, it was one of the only two mind which perceives the red appearance is Mahayana School in India (Madhyamika and subtler than the previous levels of mind. This Yogacara). According to the Yogacara Bhumi mind perceives everything totally empty, but Sastra, there are eight factors of Yoga abstraction there is a red-coloured appearance. The or concentration: restraint (yama (skt), minor seventh sign is the next emptiness is the mind restraint (niyama (skt), sitting (asana (skt), of black near-attainment. Everything appears restraint of breaths (pranayama (skt), withdrawal

of senses (pratyahara (skt), retention of mind Buddha. (dharana (skt), concentration of mind (dhyana Taùn Baùi: Baøi keä baèng tieáng Phaïn taùn thaùn coâng (skt), and concentration of thought (samadhi (skt). ñöùc Phaät—A hymn (in Sanskrit or Pali) in

praise Taøm: Hri (skt)—Töï theïn—Shame on self—Töï of Buddha. mình suy xeùt vaø hoå theïn cho loãi laàm cuûa chính Taùn Baøn: See Nhö YÙ Toïa. mình (moät trong nhöõng taâm sôû) —Ashamed or Taùn Ca: Stotra (skt)—Stava (skt)—Baøi taùn (baøi Shame for self, i.e. for one's own faults. tuïng ñeå taùn thaùn)—Song of praise. Taøm Löïc: Power of moral shame, shame when Taùn Chi: Pancika (skt)—See Taùn Chi Ca. doing evil—Söùc theïn thuøa khi laøm quaáy. Taùn Chi Ca: Pancika (skt)—Pusparaha (skt)— Taøm Quí: Shame for self and shame for others. Moät trong taùm vò töôùng cuûa Tyø Sa Moân Thieân Taøm Quí Taêng: Moät vò Taêng bieát taøm quí cho Vöông—One of the eight generals of chính mình vaø cho ngöôøi, luoân trì giôùi vaø khoâng Vaisravana—See Tyø Sa Moân Thieân Vöông. bao giôø phaù giôùi. Ba nghieäp nôi thaân, khaåu, vaø yù Taùn Chi Ñaïi Töôùng: See Taùn Chi Ca. luoân thanh tònh—A monk who has shame for self Taùn Chuùng: Chuùng hoäi taùn kinh ñöôïc höôùng daãn and shame for others. He always keeps all the bôûi moät vò "taùn ñaàu"—The assembly of praise- precepts and never breaks any rules. Three singers, led by the precentor. behaviors of body (action, deed or doing), of Taùn Cuùng: Raõi tieàn giaáy ñeå cuùng (ñaây laø nghi speech (speech, word or speaking), and of mind thöùc ñòa phöông Trung Quoác, chöù khoâng coù trong (thought or thinking) are always pure—See Töù Phaät giaùo)—To scatter paper money, etc., as Chuûng Taêng. offerings. Taøm Taøi: Hiri (p)—Shame—Shyness to commit Taùn Döông Ña La Boà Taùt: Taùn döông vò Boà Taùt evils—Söï nhôøm gôùm toäi loãi —Hoå theïn toäi loãi (laáy ñöôïc sanh ra töø maét cuûa Boà taùt Quaùn Theá AÂm — söï hoå vôùi beân ngoaøi laøm cuûa baùu), caûm giaùc hoå Praising Tara bodhisattva (Tara is said to have theïn veà nhöõng gì caàn phaûi hoå theïn. Caûm giaùc hoå been produced from the eye of Kuan Shi Yin). theïn khi laøm hay nghó ñeán ñieàu xaáu xa, toäi loãi — Taùn Ñaø Na: Sandanika (skt)—Teân moät loaøi hoa— Moral shame, in sense of being ashamed to do Name of a flower. wrong. The treasure of moral shame (one of the Taùn Ñaàu: A precentor—See Taùn Chuùng. seven treasures of Enlightened Beings)—See Thaát Taùn Ñeà: Baøi thuyeát phaùp trích daãn töø kinh ñieån Thaùnh Taøi. hay lôøi daïy cuûa chö Toå—A lecture that is an Taïm: Choác laùt—Temporary—Briefly— excerpt from the scriptures or from Patriarchs' Meanwhile—Suddenly. teachings. Taïm Bieät: Temporary separation. Taùn Ñòa: Töø ñoái laïi vôùi "ñònh ñòa," chæ chung coõi Taïm Bôï: Ephemeral—Not permanent—For the duïc giôùi töø luïc duïc thieân, töù chaâu, ñeán ñòa nguïc time being—Temporary—See Voâ Thöôøng. ñeàu laø taùn ñòa (ñònh ñòa bao goàm hai coõi saéc giôùi Taïm Duøng: To use temporary. vaø voâ saéc giôùi)—The stage of distraction, i.e. the Taïm Ñaùo Taêng: Vò Taêng chæ taïm thôøi löu laïi töï world of desire, in contrast with the stage of vieän trong moät thôøi gian ngaén—A monk who meditation. temporarily stays in a monastery for a short period Taùn Ñònh: Scattered or general meditation in the of time. world of desire—Thieàn ñònh toång quaùt hay taûn Taïm Ñình Chæ: To stop for the time being. maïn cuûa Duïc Giôùi. Taïm Haï: Nghæ ngaén haïn hay nghæ pheùp—A brief Taùn Ñöùc: See Thaùn Ñöùc. relief or leave of absence. Taùn Hoa: Raéc hoa cuùng döôøng chö Phaät (vöøa ñi Taïm Truï Voâ Thöôøng: Caùc phaùp höõu vi tuy voâ vöøa raéc hoa khi haønh leã)—To

scatter flowers in thöôøng nhöng traùi duyeân chöa ñeán neân vaãn taïm honour of a Buddha. thôøi toàn taïi—All conditioned phenomena are Taùn Hoa Sö: Flower-scatterer, a monk who impermanent, but contrary causes haven't come scatters flowers in honour of a Buddha. yet, so they temporarily exist. Taùn Khoâng: Anavakara-sunyata (skt)—Emptiness Taùn A Di Ñaø Phaät: To Praise To Amitabha

of dispersion—Khoâng cuûa söï phaân taùn—Taùn Taùn Nghieäp Nieäm Phaät: Nieäm Phaät chung chung Khoâng (Anavakara-sunyata) coù nghóa laø khoâng coù theo thoùi quen haèng ngaøy—To repeat the name of thöù gì hoaøn toaøn ñôn nhaát trong theá gian naày. Moïi Buddha generally and habitually. vaät bò cöôõng böùc phaûi phaân taùn kyø cuøng. Noù hieän Taùn Nguyeân (?-1086): Teân cuûa moät vò Thieàn sö höõu coi chöøng nhö moät ñôn toá, nguyeân daïng, Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Toáng nguyeân theå, nhöng ôû ñaây khoâng thöù gì laïi khoâng (960-1279)—Name of a Chinese Zen master of theå phaân chieát thaønh nhöõng boä phaän thaønh toá. the Lin-chi Sect, who lived in the Sung dynasty. Chaéc chaén noù bò phaân taùn. Caùc thöù naèm trong theá Taùn Nhaõ Di Tyø La Pheâ Phaát: Sanjaya giôùi cuûa tö töôûng hình nhö coù theå khoâng bò tieâu Belatthiputta (p)—Saùn Nhaõ Di Tyø La Pheâ Phaát— giaûi. Nhöng ôû ñaây söï bieán ñoåi hieän ra döôùi moät Moät ngöôøi ñöông thôøi vôùi Ñöùc Phaät. Vua A Xaø hình thöùc khaùc. Coâng trình cuûa thôøi gian, thöôøng Theá goïi oâng laø giaùo chuû ngoâng cuoàng vaø ngu xuaãn truï khoâng thöôøng maõi. Boán uaån: Thoï, Töôûng, Haønh nhaát trong soá caùc giaùo chuû maø oâng ñaõ gaëp. Thuyeát vaø Thöùc, cuõng chæ cho söï phaân taùn vaø hoaïi dieät taän cuûa oâng naøy coù teân laø “Thuyeát laøm cho taâm trí cuøng. Noùi gì ñi nöõa thì chuùng cuõng laø Khoâng— hoang mang laïc höôùng” (Viksepavada)—A Anavakara-sunyata means there is nothing contemporary of the Buddha. Ajatasatru called perfectly simple in this world. Everything is him the most foolish and the most ignorant of all doomed to final decomposition. It seems to exist the teachers he had met. His doctrine is known as as a unit, to retain its form, to be itself, but there is Viksepavada, or a doctrine which diverts the mind nothing here that cannot be reduced to its from the right track. component parts. It is sure to be dispersed. Things Taùn Nhaät: Ngaøy cuoái cuøng cuûa cuoäc hoïp chuùng— belonging to the world of thought may seem not to A dispersing day, the last day of an assembly. be subject to dissolution. But here change takes Taùn Nieäm Tuïng: See Tuøy YÙ Nieäm Tuïng. place in another form. Time works, no Taùn Ninh (919-1001): Sa moân Taùn Ninh, hoï Cao, permanency prevails. The four skandhas, Vedana, ñôøi Toáng vaøo theá kyû thöù möôøi, oâng laø taùc giaû cuûa Samjna, Samskara, and Vijnana, are also meant nhieàu taùc phaåm, nhö boä Toáng Cao Taêng Truyeän — for ultimate dispersion and annihilation. They are Tsan-Ning, surname Kao, a learned Sung monk of in anyway empty—See Möôøi Taùm Hình Thöùc Cuûa the tenth century, author of many works, e.g. the Khoâng. Biographies of Noted Monks. Taùn Leã: Taùn thaùn vaø leã baùi—To praise and Taùn Noa Lyù Minh Phi: Candali (skt)—Moät trong worship. taùm minh phi cuûa Hoâ Kim Cang, vò thaàn hoä phaùp Taùn Linh: See Thaùn Linh. trong truyeàn thoáng Kim Cang thöøa, vò naày ngöï Taùn Loaïn: Viksepa (skt)—Vikshepa (skt)—

trong cung phía taây baéc—One of the eight female Scattered—Dispersed—Unsettled—Disturbed— consorts shown in the mandalas of dharma Restless—To flee in confusion—Traïng thaùi taùn guardians (dharma protectors) in the Vajrayana, loaïn khoâng oån ñònh—Uncollected state or presiding in the northwest palace. unsteadiness. Taùn Phaùp Giôùi Tuïng: Dharma-dhatu-stotra Taùn Loaïn Taâm: Wandering mind—Taùn taâm (taâm (skt)—Name of a work of commentary—Teân moät dong ruoåi lang thang). Taâm taùn loaïn hay taâm boä luaän. phoùng daät, taâm ñuoåi theo luïc traàn khoâng ngöøng Taùn Phaät: Taùn thaùn coâng ñöùc Phaät—To speak nghæ, ñoái laïi vôùi ñònh taâm—The scattered, praises to the Buddha—Praise giving—To praise inattentive mind. A distracted or unsettled mind. Buddha. Mind only good at intervals, in contrast with the Taùn Phaät A Di Ñaø: To Praise To Amitabha settled mind. Buddha. Taùn Nghi Tam Muoäi: Tam muoäi giuùp thoaùt khoûi Taùn Sinh Trai: Boá thí ñeå caàu xin khoûi beänh moïi nghi hoaëc—Samadhi free from all doubt. hoaïn—Almsgiving in petition for restoration from Taùn Nghieäp: Thieän nghieäp do taùn taâm sôû haønh illness. hoaït—The good karma acquired in a life of Taùn Taâm: Viksipta-citta (skt)—Distracted mind— activity. Inattentive mind—Mental wandering—Scattered

mind—Unsettled mind—Taâm taùn loaïn hay laø taâm Taùn Thieän: Töø ñoái laïi vôùi “ñònh thieän,” chæ thieän tu taùn thieän. Taâm taùn loaïn hay töï taùnh cuûa nhöõng nghieäp do taâm taùn loaïn caàn cuø tu taäp chöù khoâng haïng phaøm phu. Taâm taùn loaïn hay taâm phoùng daät, phaûi do thieàn ñònh (ñaây laø loái pheâ phaùn cuûa Maät taâm ñuoåi theo luïc traàn khoâng ngöøng nghæ, ñoái laïi giaùo. Maät giaùo cho raèng taát caû moïi phaùp moân cuûa vôùi ñònh taâm—The scattered mind, or mind that is Hieån giaùo ñeàu laø “taùn thieän,” duy chæ Maät giaùo only good at intervals. Wandering mind is a mind môùi ñuùng laø Tam Ma Ñòa Moân, vì ngay sô taâm tu disorganized by distraction or a wandering mind of Maät giaùo cuõng ñaõ tu taäp theo quaùn haønh sinh Phaät common untutored man. The distracted heart may baát nhò, nghóa laø chuùng sanh vaø chö Phaät khoâng have the following distinctions. The scattered, hai)—Goodness cultivated during normal life, in inattentive mind. A distracted or unsettled mind. contrast with the goodness achieved by meditation Mind only good at (ñònh thieän). intervals, in contrast with the settled mind. Taùn Tieàn: Raõi tieàn ñeå cuùng (ñaây laø nghi thöù c cuûa Taùn Taâm Ñònh Taâm: Scattered mind and settled Trung Quoác chöù khoâng coù trong ñaïo Phaät)—To mind. scatter paper money as offerings. Taùn Taâm Nieäm Phaät: Scattered mind Buddha Taùn Tònh Ñoä: Pure Land praise. recitation—See Tuøy YÙ Nieäm Tuïng. Taùn Trí: Scattered mind—Unattentive mind. Taùn Thaùc La: Samsara (skt)—Luaân hoài sanh töû— Taûn Thuû Ñaùo Gia: Buoâng tay ñeán nhaø, yù noùi vò Transmigration—See Samsara. haønh giaû ñaõ thoaùt khoûi moïi loaïi chöôùng ngaïi cuûa Taùn Thaùn: 1) Ngôïi Khen: To praise, to adore; traàn tuïc vaø ñaõ thaáy roõ ñöôïc töï taùnh cuûa mình—To 2)Taùn thaùn Phaät: To praise (chant, eulogize, extol) come home leisurely, the term means a Buddha. practitioner has escaped from all kinds of worldly Taùn Thaùn Chö Phaät: To praise the Thus Come obstacles and has

seen his own self-nature. Ones—Taùn thaùn chö Phaät laø troïn duøng söùc thaäm Tang Ñieàn Thöông Haûi: Field of mulberry trees thaâm thaéng giaûi tri kieán hieän tieàn, duøng löôõi vi in the blue sea (talk about quick changes as well dieäu phaùt ra voâ taän aâm khen ngôïi caùc coâng ñöùc as all ups and downs in life). cuûa caùc Ñöùc Nhö Lai, ca ngôïi ñôøi ñôøi khoâng döùt— Tang Hy: Teân cuûa moät vò danh Taêng Taây Taïng To praise all Buddhas means our body, mouth and trong theá kyû thöù VIII—Name of a Tibetan famous mind must bring forth a tongue of subtle and monk who lived in the eighth century. wonderful eloquence praising and glorifying all Tang Moân: Sramana (skt)—See Sa Moân. the Thus Come Ones' sea of merits and virtues Tang Saán: Daksina (skt)—Ñaøn Thaán—Troïng forever—See Thaäp Haïnh Nguyeän Phoå Hieàn. Thaán—Cuûa boá thí: A gift—Nhaän cuûa cuùng döôøng: Taùn Thaùn Moân: Phaùp moân tu taäp cuûa Tònh Ñoä The acknowledgement of a gift. Toâng—The method of cultivation of the Pure Taùng Chi Ñaïi Töôùng: Puspahara (skt)—Phaát Land Sect—See Tònh Ñoä. Baø Kha La, teân cuûa moät loaøi Daï Xoa aên hoa— Taùn Thaùn Phaät: To eulogize Sakyamuni Flower plucker or flower-eater, name of a yaksa. Buddha—To praise Buddha. Taøng Chuû: Vò Taêng chaêm soùc thö vieän cuûa chuøa — Taùn Thaønh: To agree—To assent—To consent. Librarian—See Taïng Chuû. Taùn Thaân Thaát Meänh: Soshin-Shitsumei (jap)— Taøng Duïng Tröôøng Khaùnh Thieàn Sö: Tsang- Maát caû thaân laãn maïng, coù nghóa laø maát bình tónh. yung Chang-ching—Thieàn sö Taøng Duïng Tröôøng Trong Thieàn, thuaät ngöõ coù nghóa laø "ñaït ngoä."— Khaùnh soáng vaøo khoaûng cuoái nhaø Ñöôøng ñaàu nhaø Losing body and losing life, losing composure. In Toáng (vaøo khoaûng giöõa theá kyû thöù X). Moät hoâm, Zen, the term means "to attain realization." Sö thöôïng ñöôøng, ñaïi chuùng vaân taäp, Sö neùm caây Taùn Thaát Toå: The Praise of the seven patriarchs quaït xuoáng ñaát vaø noùi: "Ngöôøi ngu cho vaøng laø —Baøi taùn thöù nhì trong ba baøi taùn cuûa ngaøi Thaân ñaát, coøn keû trí thì sao? Haäu sanh khaû uùy. Chaúng Loan—Hymns on the seven patriarchs—The hay ho gì maø giöõ maõi caùi ngu. Coù ai böôùc ra tröôùc second of the three collections of Japanese hymns ñaây khoâng?" Moät vò Taêng böôùc ra, laøm leã roài ñöùng by Shinran. lui laïi. Sö hoûi: "Coøn gì nöõa khoâng?" Vò Taêng noùi: "Xin Hoøa Thöôïng xeùt roõ cho." Sö noùi nhö vaày:

"Haït ñaøo ngaøn naêm!" Thieàn sö Taøng Duïng Tröôøng Taøng Kinh Ñieän: See Taøng Kinh Caùc. Khaùnh ñaõ xöû duïng chaân lyù Thieàn cuõng laø chaân lyù Taøng Luïc Quy: Ruøa giaáu 6 boä phaän treân thaân cuûa sinh hoaït, maø sinh hoaït coù nghóa laø soáng ñoäng, (ñaàu, ñuoâi vaø 4 chaân), yù noùi baát cöù luùc naøo haønh laø hoaït ñoäng, laø haønh ñoäng chöù khoâng phaûi laø suy giaû cuõng khoâng neân ñeå luïc caên chaïy theo luïc traàn löôøng suoâng. Nhö vaäy, leõ dó nhieân Thieàn soáng beân ngoaøi—A turtle hides 6 organs (head, tail and trong chieàu höôùng haønh ñoäng, hay noùi ñuùng hôn, 4 legs), the term means a practitioner should not Thieàn laø vaän duïng caùi thöïc, laø soáng caùi thöïc, thay allow his 6 senses run after six external objects at vì chöùng minh hoaëc bieåu thò caùi thöïc baèng ngoân töø, all times. nghóa laø baèng khaùi nieäm. Ñaây chính laø lyù do taïi Taøng Phan: Caây phöôùn coù ngoïn daøi—A flag—A sao nhieàu khi caùc thieàn sö traùnh chuyeän noùi

naêng, banner. traùnh xaùc ñònh, daàu laø ñoái vôùi nhöõng vieäc quaù toû Taøng Thöùc: Vinnana (p)—Vijnana (skt)—Alaya roõ, quaù hieån nhieân cuõng vaäy. Hy voïng cuûa caùc Vijnana (skt)—Alaya consciousness—A Causality ngaøi laø ñeå cho ñoà ñeä töï taäp trung taát caû taâm löïc Body (storehouse of causes and effects)—Eighth naém laáy nhöõng gì ngöôøi aáy mong öôùc, thay vì ghì consciousness—The storehouse consciousness— baét laáy nhöõng moái lieân laïc xa xoâi voøng ngoaøi Karma respiratory—The all-conserving mind— khieán cho ngöôøi ñeä töû bò phaân taâm—Zen master Normal consciousness—Store Consciousness—Tsang-yung Chang-ching lived between late T'ang Taïng thöùc laø moät trong taùm thöùc raát quen thuoäc and early Sung (around the middle of the tenth vôùi truyeàn thoáng Phaät giaùo. Tieàm thöùc hay taïng century). One day, he entered the hall, came up to thöùc, thöùc thöù taùm hay Nghieäp thöùc. Taát caû nghieäp the pulpit, and seeing all the monks assembled ñöôïc thaønh laäp trong hieän ñôøi vaø quaù khöù ñeàu threw his fan down on the floor and said, "Fools ñöôïc taøng tröõ trong A Laïi Da thöùc. Taøng thöùc coøn take gold for earth, but how about the wise? ñöôïc coi nhö laø “Tieàm Thöùc,” laø nôi maø kinh Future generations are not to be despised. It is not nghieäm quaù khöù ñöôïc ñaêng kyù vaø löu tröõ, keát quaû praiseworthy all the time to be too modest. Is cuûa nhöõng kinh nghieäm naày trôû thaønh caên taùnh cho there anybody wishing to come out before me?" A cuoäc taùi sanh saép tôùi. A Laïi Da thöùc haønh xöû nhö monk came out, and making bows withdrew his nôi toàn chöùa taát caû nhöõng döõ kieän ñöôïc Maït Na steps and stood still. The master said, "Anything thöùc thaâu thaäp. Khi moät sinh vaät cheát thì baûy thöùc besides that?" The monk said, "I wait for your fair kia seõ cheát theo, nhöng A-Laïi-Da thöùc vaãn tieáp judgment." This was the sentence given by the tuïc. Noù laø quyeát ñònh toái haäu cho cho söï ñaàu thai master: "A peach-stone one thousand years old!" trong luïc ñaïo. Taøng thöùc laø nôi tích luõy taát caû Zen master Tsang-yung Chang-ching utilized the nhöõng aán töôïng, taát caû nhöõng haït gioáng kyù öùc, vaø truth of Zen which is also the truth of life, and life taát caû nhöõng haït gioáng nghieäp. Taøng thöùc coøn laø means to live, to move, to act, and not merely to moät trong naêm uaån. Söï lieân heä giöõa chuû vaø khaùch. reflect. Therefore, it is natural that the Taïng thöùc laø taâm kinh nghieäm, qua ñoù ngöôøi ta development of Zen should be towards acting or nhaän bieát theá giôùi hieän töôïng vaø coù ñöôïc kinh rather living its truth instead of demonstrating or nghieäm ñôøi soáng. Taïng thöùc laø moät trong taùm thöùc illustrating it in words; it is to say, with ideas. This raát quen thuoäc vôùi truyeàn thoáng Phaät giaùo. Theo is the reason why the masters often avoid such Kinh Laêng Giaø, taïng thöùc ñoùng moät vai troø quan expressions or statements as are intelligible in any troïng ñaëc bieät khoâng nhöõng hieän höõu khi bieån saâu logical way. Their aim is to have the disciple's tónh laëng maø coøn hoaït ñoäng nhö kho löu tröõ. Ñoù laø attention concentrated in the thing itself which he lyù do taïi sao noù ñöôïc goïi laø taïng thöùc, vì noù thaâu wishes to grasp and not in anything that is in the thaäp nhöõng haït gioáng, nhöõng aán töôïng vaø haønh remotest possible connection liable to disturb him. ñoäng giaùc quan. Kyø thaät, yù nieäm veà taïng

thöùc cöïc Taøng Ñieän: Nôi taøng tröõ kinh ñieån—A library of kyø quan troïng cho Phaät giaùo Ñaïi Thöøa. Noù coøn the scriptures. ñöôïc goïi laø “Thöùc caên baûn” hay cô sôû cuûa taát caû Taøng Kinh: See Taïng Kinh. caùc thöùc. Ñieàu naøy nguï yù laø trong chính noù coù Taøng Kinh Caùc: Tripitaka library—Storage tieàm naêng veà caû luaân hoài laån Nieát Baøn— Hall—Sutra Library. Storehouse consciousness is one of the eight

consciousnesses which is very familiar from the lôùn, kinh ñieån ñöôïc chia laøm hai boä vaø ñaët moät ôû Buddhist tradition. All karma created in the caùnh ñoâng, moät ôû caùnh taây; ngöôøi coi kinh taïng present and previous lifetime is stored in the beân caùnh ñoâng goïi laø Ñoâng taïng chuû, ngöôøi coi Alaya Consciousness. This is like a storage space kinh ñieån beân caùnh taây goïi laø Taây taïng chuû) —The receiving all information collected in the Mana monk in charge of storing sutras (in some big consciousness. Vinnana is also known as the monasteries, scriptures are stored in the east and subliminal consciousness in which the experiences west wings). of the past are registered and retained, the results Taïng Ñaàu Baïch Haûi Ñaàu Haéc: Ñaàu Taïng traéng, of such experience becoming faculties in the next Ñaàu Haûi ñen—MaTzu: "Tsang's head is white, physical birth. When a sentient being dies, the first Hai's head is black"—See Coâng AÙn Taïng Ñaàu seven consciousnesses die with it, but the Alaya-Baïch Haûi Ñaàu Haéc. Consciousness carries on. It is the supreme ruler Taïng Ñieän: Kinh ñöôøng nôi maø chö Taêng coù theå of one existence which ultimately determines ñeán ñeå nghieân cöùu kinh ñieån—Tripitaka library or where one will gain rebirth in the six realms of sutra library where monks can come and study existence. The storehouse-consciousness is a sutras. place where stores all impressions, all memory- Taïng Giaùo: Tripitaka teachings—Tam Taïng seeds, and all karmic seeds. Consciousness is also Giaùo—Giaùo phaùp trong tam taïng kinh ñieån. Taïng one of the Five Skandhas. The relation between giaùo, moät trong Thieân Thai Töù Giaùo (Taïng, Thoâng, subject and object. It is the empirical mind by Bieät, Vieân). Ñaây laø moät toâng phaùi theo Tieåu Thöøa which one cognizes the phenomenal worlds and cuûa hai chuùng Thanh Vaên vaø Duyeân Giaùc, coi giaùo gains the experience of life. According to the phaùp Boà Taùt laø chuyeän beân leà khoâng quan troïng, Lankavatara Sutra, the storehouse consciousness maø chæ lo tu cho baûn thaân mình. Taïng giaùo laïi ñöôïc plays a particularly important role because it not chia laøm boán phaàn: Höõu, Khoâng, Dieäc Höõu Dieäc only exists as the tranquil depths of the ocean do, Khoâng, vaø Phi Höõu Phi Khoâng—The Pitaka, i.e. but it also functions as a repository. This is why it Tripitaka School, one of the four divisions of the is called a storehouse, because it collects the T’ien-T’ai. It is the Hinayana school of the seeds of sense impressions and actions. Indeed, Sravaka and Pratyeka-buddha types, based on the the concept of the storehouse consciousness is Tripitaka and its four dogmas, with the extremely important for the Mahayana Buddhism. Bodhisattva doctrine as an unimportant side issue. The storehouse consciousness is also called the It is also divided into four others: The reality of “All-Base Consciousness”, the consciousness that things, the unreality of things, both the reality and is the substratum of all. This

implies that it has the unreality of things, and neither the reality nor within it the potential for both samsara and the unreality of things. nirvana, both phenomenal world and Taïng Kinh: Pitaka (skt)—Kinh ñieån ghi laïi nhöõng enlightenment. lôøi daïy cuûa Phaät, coù nhieàu con soá ghi laïi khaùc nhau Taøng Thöùc Töù Töôùng: Boán töôùng sanh, truï, dò, veà kinh ñieån—An interpretation of pitaka—A dieät cuûa Taøng Thöùc—Four forms of initiation, collection of writings. The canon, of which there continuation, change and cessation of the Alaya- are catalogues varying in number of contents. vijnana. 1) Vua Löông Vuõ Ñeá cho toång taäp kinh ñieån Taøng Traàn: Nôi taøng tröû nhöõng buïi baëm hay oâ Phaät giaùo taïi vöôøn Hoa Laâm, goàm 5.400 nhieãm, nhö nhuïc thaân (hoùa thaân) cuûa Ñöùc Phaät — quyeån: By Liang-Wu-Ti of 5,400 chuan or The store of dust, i.e. the earthly body of Buddha, books. his Nirmanakaya. 2) Theo Khai Nguyeân Thích Giaùo Luïc, goàm Taøng Töôùng: Bieåu töôïng hay hình töôùng beân 5.048 quyeån: The K'ai-Yuan catalogue ngoaøi, nhö y aùo cuûa chö Taêng Ni—A sign—A contained 5,048 chuan or books. symbol, i.e. the monk's robe. 3) Baûn coå nhaát cuûa Trieàu Tieân coøn ghi laïi laø Taïng Chuû: Zosu (jap)—Taïng Ty—Vò sö chòu 6.467 quyeån: The oldest existing canon is traùch nhieäm veà vieäc taøng tröû kinh ñieån (ôû caùc chuøa believed to be the Korean with 6,467 chuan or

books. linh khaùc, hay nhöõng sinh hoaït toân giaùo khaùc nhö 4) Baûn ñôøi nhaø Toáng goàm 5.714 quyeån: The vieäc xaây döïng trung taâm an cö, chuøa, vaân vaân, hay Sung canon has 5,714 chuan or books. nhöõng baøi vieát, nhöõng thaønh ñaït veà thieàn ñònh. 5) Baûn ñôøi nhaø Nam Toáng goàm 5.665 quyeån: Thöôøng thì nhöõng thöù naøy mang tính Thaùnh lieät The South Sung has 5,665 chuan or books. truyeän, khoâng coù yù nghóa nhö nhöõng tieåu söû coù tính 6) Baûn ñôøi nhaø Nguyeân Moâng goàm 5.397 quyeån: caùch pheâ phaùn theo kieåu Taây phöông, nhöng The Yuan canon has 5,397 chuan or books. thöôøng chæ taäp trung vaøo vieäc coù yù nghóa ñoái vôùi 7) Baûn ñôøi nhaø Minh goàm 6.771 quyeån: The Phaät giaùo maø thoâi—Spiritual biographies of Ming has 6,771 chuan or books. Tibetan Buddhist writing. Often written by the 8) Baûn ñôøi nhaø Thanh goàm 8.460 quyeån. Nhaø disciples of a spiritual master, these texts focus on Thanh ñaõ cho in laïi taïng kinh ñôøi nhaø Minh the events of a person's life that are considered to vôùi khoå lôùn hôn nhieàu vaø coù phaàn boå tuùc. Boä be particularly religiously significant, such as naày môùi ñaây ñöôïc in laïi taïi Thöôïng Haûi vaø auspicious circumstances surrounding his or her Ñoâng Kinh: The Ts'ing has 8,460 chuan or birth, initiations, meetings with spiritual books. The Ts'ing dynasty reprinted the Ming preceptors, visions, religious activities, such as canon with supplement; and a new and much building retreat centers, temples, etc., writings, enlarged edition has recently been published and meditative attainments. Generally in Sanghai and Tokyo. hagiographical in tone, they are not critical 9) Baûn cuûa Nhaät Baûn döïa vaøo ñôøi Nam Toáng, biographies in the Western sense, but tend rather goàm 5.665 quyeån: The Japanese canon, based to focus on significances to Buddhism only. on those of the South Sung, has 5,665 chuan Taïng Thöùc: Store consciousness—A laïi da thöùc laø or

books. thöùc haøm chöùa taát caû caùc chuûng töû thieän aùc, cuõng Taïng Luaän: Sastra (skt)—Sattha (p)—Shastra laø thöùc thöù taùm trong taùm thöùc—The Alaya- (skt)—See Luaän. vijnana, the storehouse of all knowledge, the Taïng Lyù: Nghóa lyù chaân thöïc cuûa Nhö Lai Taïng— eighth of the eight vijnanas—See Taøng Thöùc. The Tathagatagarbha, or universal storehouse Taïng Ti: Taïng Ty—See Taïng Chuû. whence all truth comes. Taïng Tö: Vò sö phuï traùch veà kinh ñieån trong töï Taïng Sôn Thuaän Khoâng Thieàn Sö (1233-1308): vieän—A monk who is responsible for all scriptures Teân cuûa moät vò Thieàn sö Nhaät Baûn thuoäc toâng in a monastery. Laâm Teá vaøo theá kyû thöù XIII—Name of a Japanese Taïng Ty: See Taïng Chuû. Zen master, of the Rinzai Sect, who lived in the Taïng Vieän: Nôi taøng tröû kinh ñieån (ôû caùc chuøa thirteenth century. lôùn, kinh ñieån ñöôïc chia laøm hai boä vaø ñaët moät ôû Taïng Taåu Laõng Döï Thieàn Sö (1194-1277): Zoso caùnh ñoâng, moät ôû caùnh taây—Storages of sutras (in Royo Zenji (jap)—See Laõng Döï Taïng Taåu Thieàn some big monasteries, scriptures are stored in the Sö. east and west wings). Taïng Thoâng: Taïng giaùo vaø Thoâng giaùo cuûa toâng Taùnh: Svabhava, or Prakrti, or Pradhana (skt)— Thieân Thai—The Tsang and T'ung schools as Taùnh thöôøng ñöôïc duøng ñeå chæ caùi nguyeân lyù toái classified by T'ien-T'ai. haäu cuûa söï hieän höõu cuûa moät vaät hay moät ngöôøi Taïng Thö Giaûi Thoaùt: Records of liberation— hay caùi maø noù vaãn coøn toàn taïi cuûa moät vaät khi Giaûi thoaùt luïc—Taïng thö vieát laïi tieåu söû veà taâm ngöôøi ta laáy heát taát caû nhöõng gì thuoäc veà vaät aáy linh cuûa caùc vò sö trong Phaät giaùo Taây Taïng. hay ngöôøi aáy ñi maø taùnh aáy vaãn thuoäc veà ngöôøi aáy Thöôøng thöôøng laø do caùc ñeä töû ghi laïi veà vò thaày hay vaät aáy moät caùch baát ngôø ngöôøi ta coù theå hoûi veà taâm linh cuûa mình, nhöõng vaên baûn naøy taäp trung caùi maø noù coù tính caùch baát ngôø vaø caùi coù taùnh taát vaøo nhöõng bieán coá trong ñôøi soáng caù nhaân ñöôïc yeáu trong söï taïo thaønh moät caù theå rieâng bieät. Duø xem nhö coù yù nghóa moät caùch ñaëc bieät trong toân khoâng neân hieåu "taùnh" nhö laø moät thöïc theå rieâng giaùo, chaúng haïn nhö nhöõng tröôøng hôïp coù nhöõng leû, nhö moät haït nhaân coøn laïi sau khi boùc heát caùc ñieàm laønh quanh vieäc sanh ra, trong leã quaùn ñaûnh, lôùp voû beân ngoaøi, hay nhö moät linh hoàn thoaùt khoûi trong nhöõng buoåi gaëp gôõ vôùi nhöõng vò thaày taâm thaân xaùc sau khi cheát. Taùnh coù nghóa laø caùi maø neáu

khoâng coù noù thì khoâng theå coù söï hieän höõu naøo caû, 'nature' and there is the 'lord'; nature departs, and cuõng nhö khoâng theå naøo töôûng töôïng ra noù ñöôïc. the lord is no more; nature is and the body and Nhö caùch caáu taïo tö daïng cuûa noù gôïi yù, noù laø moät mind subsists, nature is not and the body and mind traùi tim hay moät caùi taâm soáng ôû beân trong moät caù is destroyed. The Buddha is to be made within theå. Theo caùch töôïng tröng, ngöôøi ta coù theå goïi noù nature and not to be sought outside the body. In laø "löïc thieát yeáu." Trong Phaùp Baûo Ñaøn Kinh, Luïc this, Hui-Neng attempts to give us a clearer Toå Hueä Naêng ñònh nghóa chöõ "Taùnh" theo caùch understanding of what he means by 'nature.' nhö sau: "Taùnh hay taâm laø laõnh thoå," ôû ñaây taùnh laø Nature is the dominating force over our entire vua: vua ngöï trò treân laõnh thoå cuûa mình; choã naøo being; it is the principle of vitality,

physical and coù taùnh, choã ñoù coù vua; taùnh ñi, vua khoâng coøn spiritual. Not only the body but also the mind in its nöõa, khi taùnh ôû thì thaân taâm coøn, khi naøo taùnh highest sense is active because of nature being khoâng ôû thì thaân vaø taâm hoaïi dieät. Ñöùc Phaät phaûi present in them. When 'nature' is no more, all is ñöôïc thaønh töïu trong taùnh chôù ñi tìm ngoaøi thaân. dead, though this does not mean that 'nature' is Veà vieäc naøy Luïc Toå Hueä Naêng ñaõ noã löïc ñem ñeán something apart from the body and mind, which cho chuùng ta söï hieåu bieát roõ raøng veà caùi maø ngaøi enters into it to actuate it, and depart at the time of nghe ñöôïc baèng "Taùnh." Taùnh laø löïc thoáng trò toaøn death. This mysterious nature, however, is not a theå con ngöôøi chuùng ta, noù laø nguyeân lyù cuûa söï logical a priori but an actuality which can be soáng cuûa chuùng ta, caû veà theå xaùc laãn tinh thaàn. Söï experienced, and it is designated by Hui-Neng as hieän dieän cuûa Taùnh laø nguyeân nhaân cuûa söï soáng, "self-nature" or "self-being," throughout his caû veà theå xaùc laãn tinh thaàn, theo nghóa cao nhaát Platform Sutra. cuûa noù. Khi Taùnh khoâng ôû nöõa, taát caû ñeàu cheát, Taùnh AÙc: Taùnh aùc saún coù—Wrongness—Bad ñieàu naøy khoâng coù nghóa laø taùnh laø moät vaät gì essence—Naturally evil—Evil by nature. ngoaøi thaân vaø taâm, nôi noù vaøo ñeå laøm chuùng hoaït Taùnh Caûnh: Object domain of nature or ñoäng vaø ra ñi vaøo luùc cheát. Tuy nhieân, caùi Taùnh kyø immediate perception—Tri nhaän töùc thôøi, nghóa laø dieäu naøy khoâng phaûi laø moät loaïi lyù luaän tieân ñoái töôïng coù baûn chaát nguyeân baûn vaø trình baøy noù nghieäm, maø laø moät thöïc taïi coù theå kinh nghieäm nhö laø chính noù, cuõng nhö naêm ñoái töôïng giaùc ñöôïc vaø noù ñöôïc Luïc Toå Hueä Naêng chæ danh döôùi quan, saéc, thinh, höông, vò, xuùc, ñöôïc tri nhaän nhö hình thöùc "Töï Taùnh, hay baûn taùnh rieâng cuûa caùi vaäy. Tieàn nguõ thöùc vaø ñeä baùt A Laïi Da thöùc, tri "mình" trong suoát Phaùp Baûo Ñaøn Kinh—Nature nhaän ñoái töôïng theo caùch naày—The object that stands in most cases for the ultimate constituent, has the original substance and presents it as it is, or something ultimate in the being of a thing or a just as the five objects of the sense, form, sound, person, or that which is left after all that smell, taste and touch, are perceived as they are. accidentally belongs to a thing is taken away from The first five sense-consciousnesses and the it. It may be questioned what is accidental and eighth, the store-consciousness, perceive the what is essential in the constitution of an object in this way. individual object. Though it must not be conceived Taùnh Chuûng Taùnh: Chuûng taùnh nguyeân thuûy, ñoái as an individual entity, like a kernel or nucleus laïi vôùi "Taäp Chuûng Taùnh." Ngoâi vò thaäp haïnh, coù which is left when all the outer casings are khaû naêng phaân bieät baûn taùnh cuûa vaïn phaùp— removed, or like a soul which escapes from the Nature-seed nature, i.e., original or primary body after death. Nature means something without nature, in contrast with "Active or Functioning which no existence is possible, or thinkable as Nature." The germ-nature of ability to such. As its morphological construction suggests, it discriminate all the natures of phenomena and is 'a heart or mind which lives' within an transform the living. individual. Figuratively, it may be called 'vital Taùnh Coá Höõu: Inherent nature. force.' In the Platform Sutra, the Sixth

Patriarch Taùnh Cuï: Theå Cuï—Lyù Cuï—Giaùo ñieån cuûa toâng Hui Neng defined ‘nature’ as follows: “The Thieân Thai cho raèng taùnh coù ñaày ñuû caû thieän laãn nature, or mind or heart is the dominion, nature is aùc—The T’ien-T’ai doctrine that the Buddha- the lord: the rules over his dominion, there is nature includes both good and evil.

Taùnh Duïc: Tham duïc trôû thaønh baûn taùnh thöù nhì— maø Phaät cheá ra nhö caám uoáng röôïu, troä m caép, vaân Desires that have become second nature; desires vaân—The natural moral law (not to kill, not to of the nature—Inclinations. steal, etc.) not requiring the law of Buddha. A Taùnh Ñaéc: Sanh Ñaéc—Söï hieåu bieát caûm nhaän commandment based on the primary laws of khoâng do noã löïc tu taäp hay kinh nghieäm hoïc vaán, human nature, i.e. against murder, as opposed to a maø do ôû baûn taùnh saún coù ñaày ñuû—Natural secondary commandments, deriving from the attainment (not acquired by effort). mandate of Buddha, i.e. against drinking wine, Taùnh Ñòa: Gotra-bhumi (skt)—Chuûng Ñòa—Ñeä stealing, etc. nhò ñòa trong thaäp ñòa Thoâng Giaùo, trong ñoù phieàn Taùnh Haûi: Essence-ocean—Lyù taùnh cuûa chaân nhö naõo gaây ra bôûi kieán tö (thaáy bieát vaø suy nghó) ñeàu saâu roäng nhö bieån caû, bao truøm taát caû, ñoù laø caûnh bò cheá ngöï, vaø taâm ñaït ñöôïc böôùc ñaàu (haõy coøn muø giôùi cuûa phaùp thaân Nhö Lai—The ocean of the môø) veà taùnh phi vaät chaát cuûa vaïn höõu—Spiritual bhutatathata, the all containing, immaterial nature nature, the second of the ten stages as defined by of the Dharmakaya. the Intermediate School, in which the illusion Taùnh Haïnh: Behavior—Conduct. produced by seeing and thinking is subdued and Taùnh Hoûa: Nature of fire—Taùnh hoûa laø moät trong the mind obtains a glimmer of the immateriality of nguõ ñaïi, ñoái laïi vôùi söï hoûa—Fire as one of the five things. elements, in contrast with phenomenal fire (söï Taùnh Ñòa Boà Taùt Kinh: Sutra on Bodhisattvas' hoûa). Dwelling in the Embryonic State—See Kinh Taùnh Taùnh Hoaønh Tu Tuùng: A division of Triratna in Ñòa Boà Taùt. its three aspects into the categories of cause and Taùnh Ñoä: Phaùp Taùnh Ñoä—Giôùi cuûa phaùp taùnh hay effect, or effect and cause; a differentiated chaân nhö—The sphere of the dharma-nature teaching, not that of the perfect teaching. (bhutatathata). Taùnh Hueä Nhöùt Chôn Thieàn Sö (?-1852): Teân Taùnh Ñöùc: Taùnh thieän aùc saún coù, ñoái laïi vôùi thieän cuûa moät vò Thieàn sö Vieät Nam, phaùi Lieãu Quaùn, taùnh do tu taäp maø coù—Natural capacity for good phaùp heä thöù 39, thuoäc toâng Laâm Teá vaøo theá kyû thöù or evil, in contrast with power of goodness XIX. Haàu nhö caû ñôøi Sö hoaèng hoùa ôû mieàn Trung attained by practice. Vieät Nam—Name of a Vietnamese Zen master, of Taùnh Giaù: the Lieu Quan branch, 39th lineage of the Lin Chi 1) Taùnh Toäi: Nhöõng toäi gaây ra ngöôïc vôùi luaân lyù Sect, in the nineteenth century. He spread the Zen töï nhieân nhö gieát ngöôøi cöôùp cuûa: Natural teachings in Central Vietnam most of his life. sins, i.e. sins against natural law, such as Taùnh Höõu: Satta-sacetano (p)—Sattva-sacetana murder and stealing. (skt)—Realm of feeling—See Tính Höõu. 2) Giaù Toäi: Nhöõng toäi gaây ra vì vi phaïm luaät toân Taùnh Khí Vaø Haønh Giaû Tu Thieàn: Temperament giaùo, nhö nhaø sö uoáng röôïu, chaët caây,

vaân and Zen practitioners—See Khí Chaát Con Ngöôøi vaân—Sins against conventional or religious Vaø Haønh Giaû Tu Thieàn law, e.g. for a monk to drink wine, cut down Taùnh Khoaùt Ñöùc Giai Thieàn Sö (1796-1866): trees, etc. Teân cuûa moät vò Thieàn sö Vieät Nam, phaùi Lieãu Taùnh Giaù Toäi: See Taùnh Giaù. Quaùn, phaùp heä thöù 39, thuoäc toâng Laâm Teá vaøo theá Taùnh Giaùc: Buddhi or Buddhita (skt)—1) Taùnh kyû thöù XIX. Haàu nhö caû ñôøi Sö hoaèng hoùa ôû Hueá, bieát: Awareness, the nature of awareness or the mieàn Trung Vieät Nam—Name of a Vietnamese intuitive nature—2) Giaùc taùnh chaân nhö: Inherent Zen master, of the Lieu Quan branch, 39th lineage intelligence or knowledge of the bhutatathata. of the Lin Chi Sect, in the nineteenth century. He Taùnh Giôùi: Commandments based on the primary spread the Zen teachings in Hue, Central laws of human nature—Luaät veà ñaïo lyù töï nhieân Vietnam, most of his life. nhö khoâng gieát ngöôøi cöôùp cuûa, khoâng ñoøi hoûi phaûi Taùnh Khôûi: Tính khôûi khôûi leân töø tính nguyeân laø giôùi cuûa nhaø Phaät. Nhöõng luaät chaùnh hay “taùnh thuûy hay chaân nhö, ñoái laïi vôùi duyeân khôûi (phaùp giôùi” laø nhöõng giôùi luaät caên baûn cuûa con ngöôøi nhö tính chaân nhö töï mình khôûi leân maø khôûi taùc ra chö caám gieát ngöôøi, ñoái laïi vôùi luaät phuï hay thöù luaät phaùp, ñoái laïi vôùi duyeân khôûi laø caùc phaùp do caû

chaân thöïc vaø hö voïng hoøa hôïp laïi maø khôûi leân)— nhaân quaû töông ñoái naøy. Vaø ñieàu kieän vöøa keå treân Causes that arise from the primal nature or laø hi höõu nhö moïi ñoái ñaõi thôøi khoâng vaãn nguyeân bhutatathata, in contrast with nature that arises daïng ñoái vôùi taâm thöùc höõu haïn cuûa chuùng ta. Chæ from secondary causes (duyeân khôûi). coù theå hieåu chöøng naøo chuùng ta nhaûy vaøo moät Taùnh Khoâng: Prakrtisunyata (skt)—Tongpanyi caûnh giôùi vöôït leân kinh nghieäm ñoái ñaõi cuûa mình. (tib)—Emptiness—The nature void—The Nhöng vì caùc thieàn sö gheâ tôûm moïi thöù tröøu töôïng immateriality of the nature of all things—vaø thuyeát lyù, neân ñoâi khi caùc caâu noùi cuûa hoï quaù ö Voidness—Goác tieáng Phaïn cuûa “Taùnh khoâng” laø loän xoän vaø voâ nghóa; ñoàng thôøi nhöõng caâu traû lôøi “Sunyata.” “Sunya” laáy töø goác chöõ “svi” coù nghóa cuûa hoï luoân coù caùi loái ñoäc ñieäu cuûa chuû tröông laø phoàng leân. Chö phaùp khoâng coù thöïc höõu noäi taïi, sieâu nghieäm—One day, a monk asked Zen master khoâng coù baûn chaát thöôøng haèng, khoâng coù thöù gì Hsing-k'ung, "What is the meaning of the coù thöïc taùnh cuûa chính noù. Nhöõng gì hieän höõu ñeàu patriarch's coming out of the west?" The master coù ñieàu kieän, vaø coù lieân quan vôùi nhöõng yeáu toá said, "Suppose a man is down at the bottom of a khaùc—A Sanskrit root for “Emptiness” is well one thousand feet deep; if you could get him “sunyata”. The Sanskrit word “sunya” is derived out without using a bit of rope, I would give you from the root “svi,” to swell. Sunya literally the answer as to the meaning of our patriarchal means: “relating to the swollen.” Unreality of visit here." The monk did not evidently take this things or all things (phenomena) lack inherent very seriously, for he said, "Lately, the venerable existence, having no essence or permanent aspect Ch'ang of Hu-nan was given a monastery to whatsoever, nothing has a nature of its own. All preside over,

and he is also giving us all kinds of phenomena are empty. All phenomena exist are instruction on the subject." The master called a conditioned and, relative to other factors. boy-attendant and ordered him 'to take this lifeless Taùnh Khoâng Giaùo: Moät trong ba phaùi Nam Sôn fellow out.' The master replied by utilzing cases (Tieåu Thöøa), xem taùnh cuûa vaïn höõu laø khoâng thaät, where things impossible in the relative world of nhöng laïi cho raèng vaïn höõu laø nhöõng vaät theå taïm causation are referred to. And the above thôøi hieän höõu—One of the three Nan-Shan sects impossible condition so long as space-time which regarded the nature of things as unreal or relations remain what they are to our final immaterial, but held that the things were consciousness; they will only be intelligible when temporally entities. we are ushered into a realm beyond our relative Taùnh Khoâng Quaùn: Quaùn nhaân duyeân sanh theo experience. But as the Zen masters abhor all thuyeát taùnh khoâng (moät trong ba pheùp quaùn cuûa abstractions and theorizations, so their Nam Sôn Tieåu Thöøa Giaùo)—The meditation on propositions sound outrageously incoherent and the unreality or immateriality, of the nature of nonsensical; at the same time, their answers too, things. harp on the same string of transcendentalism. Taùnh Khoâng Thaïch Söông Thieàn Sö: Zen master Taùnh Khoâng Vaø Söï Tónh Laëng: Emptiness and Shih-shuang Hsing-k'ung—Moät hoâm, coù moät vò Quietude—Theo Thieàn Sö Linh Moäc Ñaïi Chuyeát Taêng hoûi Sö: "YÙ nghóa cuûa vieäc Tröôûng laõo ñeán töø Trinh Thaùi Lang trong boä Thieàn Luaän, Taäp III, Töù phöông Taây laø gì?" Sö baûo: "Giaû söû coù moät ngöôøi Toå Thieàn toâng Ñaïo Tín giaûi thích yù nghóa cuûa söï bò rôi xuoáng taän ñaùy gieáng saâu ngaøn thöôùc, neáu tónh laëng vaø taùnh khoâng nhö sau: "Haõy suy gaãm veà oâng coù theå keùo y leân khoûi maø khoâng caàn ñeán moät saéc thaân cuûa mình, xem thöû noù laø gì. Noù troáng taác daây, ta seõ traû lôøi cho oâng yù chæ cuûa Toå Sö töø roãng, khoâng coù thöïc töôùng, nhö moät caùi boùng. Noù Taây ñeán." Vò Taêng döôøng nhö khoâng laáy ñoù laøm ñöôïc töôûng nhö coù thaät, nhöng nôi noù, chaúng coù troïng; neân noùi: "Gaàn ñaây, Hoà Nam Söôùng Hoøa thöù gì ñeå naém giöõ ñöôïc... Töø giöõa Taùnh Khoâng Thöôïng truï trì taïi moät tu vieän cuõng coù chæ giaùo naøy khôûi leân luïc caên, vaø luïc caên thuoâc veà Taùnh Khoâng, noï cho chuùng toâi veà vaán ñeà aáy." Thieàn sö Taùnh trong khi luïc traàn ñöôïc nhaän thöùc nhö giaác moäng Khoâng goïi vò sa di thò giaû vaø ra leänh: "Haõy mang hay nhö moät huyeãn töôïng. Ñieàu naøy cuõng gioáng caùi thaây ma naøy toáng khöù ñi." Sö traû lôøi baèng caùch nhö con maét nhìn caùc vaät; caùc vaät khoâng naèm vieän daãn nhöõng vieäc khoâng theå coù trong theá giôùi trong con maét. Hay gioáng nhö taám göông phaûn

chieáu hình aûnh cuûa baïn: baïn thaáy hình aûnh moät Ñaây laø moät trong töù nieäm xöù —The original nature caùch roõ raøng; taát caû nhöõng phaûn aûnh aáy chæ laø taùnh is the same as the Buddha-nature. Meditation on khoâng, vì taám göông khoâng löu giöõ vaät phaûn chieáu the original nature of things, or mind as the real trong göông. Maët ngöôøi khoâng ñi vaøo trong thaân nature, from which all things derived. This is to taám göông, vaø taám göông khoâng ñi ra khoûi mình say the original nature is the same as the Buddha- ñeå nhaäp vaøo maët ngöôøi. Khi thaáu

hieåu taám göông nature. This is one of the four objects of thought. vaø khuoân maët töông quan nhö theá naøo vôùi nhau, This is one of the four objects of thought—See Töù khi hieåu raèng ngay töø luùc baét ñaàu, ñaõ khoâng coù Nieäm Xöù. vaøo, khoâng coù ra, khoâng coù qua laïi, khoâng coù thieát Taùnh Phaän: Töï tính khaùc bieät cuûa caùc phaùp—The laäp töông quan giöõa hai beân, ngöôøi ta hieåu ñöôïc yù different nature of anything—The various natures nghóa cuûa Chaân Nhö vaø Taùnh Khoâng."— of various things. According to Zen Master D. T. Suzuki in Essays in Taùnh Phaät: The Dharmakaya (skt)—Nature of the Zen Buddhism, Volume III, Tao-hsin, the Fourth Buddha. Ch'an Ancestor, explains what is meant by Taùnh Saéc: Chaân Saéc—Dieäu saéc trong Nhö Lai quietude and Emptiness in the following manner: Taïng (Thieân Thai toâng goïi laø saéc cuûa taùnh Cuï) — "Reflect on your own body and see what it is. It is Transcendent rupa or form within or of the empty and devoid of reality like a shadow. It is Tathagata-garbha. perceived as if it actually exists, but there nothing Taùnh Taâm: there to take hold of... Out of the midst of 1) Chaân taâm troøn saùng hay taâm Phaät. Thieàn Toâng Emptiness there rise the six senses and the six duøng “Tính Taâm” vaø “Taâm Tính” khoâng khaùc senses too are of Emptiness, while the six sense- nhau veà nghóa—The perfectly clear and objects are perceived as like a dream or a vision. unsullied mind (the Buddha mind or heart). It is like the eye perceiving its objects; they are The Ch’an (Zen) school uses the terms “Tính not located in it. Like the mirror on which your Taâm” and “Taâm Tính” indifferently. features are reflected, they are perfectly 2) Baûn taùnh cuûa taâm—Nature of the mind: Baûn perceived there in all clearness; the reflections chaát cuûa taâm khoâng sai bieät nôi Phaät, ngöôøi vaø are all there in the emptiness, yet the mirror itself moïi chuùng sanh—Nature of the mind is the retains not one of the objects which are reflected same in Buddhas, men and all the living. there. The human face has not come to enter into Taùnh Thaáy: Cakkhu-karani (p)—Leading to the body of the mirror, nor has the mirror gone out vision—Daãn ñeán söï thaáy. to enter into the human face. When one realizes Taùnh Theå Baát Sinh Baát Dieät: The essential or how the mirror and the face stand to each other substantial nature of all things is not born, so it and that there is from the beginning no entering, will never die—Thieàn sö Baït Ñoäi Ñaéc Thaéng vieát not going-out, no passing, no coming into relation cho moät ngöôøi hoïc troø ñang naèm chôø cheát: "Taùnh with each other, one comprehends the theå cuûa taâm thöùc cuûa con khoâng sinh ra, vaäy noù seõ signification of Suchness and Emptiness." khoâng bao giôø cheát. Noù khoâng phaûi laø moät thöù thöïc Taùnh Meänh: Taùnh vaø meänh: Nature and life— höõu ñeå coù theå suy taøn. Noù khoâng phaûi laø taùnh Cuoäc soáng cuûa chuùng höõu tình: The life of khoâng maø chæ laø söï troáng roãng. Noù khoâng saéc, conscious beings. khoâng töôùng. Noù khoâng vui khoaùi laïc, khoâng chòu Taùnh Ngaõ: Caùi ta roäng lôùn cuûa taâm taùnh, lìa khoûi ñöïng ñau khoå. Thaày bieát raèng con ñang beänh naëng. voïng ngaõ cuûa haïng phaøm phu taát seõ trôû veà caùi taùnh Laø ñeä töû toát cuûa Thieàn, con ñöông ñaàu vôùi caên ngaõ cuûa Nhö Lai—The Buddha-nature ego, which beänh moät caùch cöông quyeát. Coù leõ con khoâng bieát is perceived when the illusory ego is banished. ñích xaùc 'ai'

ñang ñau ñôùn, nhöng con haõy töï hoûi: Taùnh Nieäm Xöù: Citta-smrtyupasthana (skt)— 'Taùnh theå cuûa Taâm thöùc laø gì?' Haõy chæ nghó ñeán Meditation on the original nature of things—Boån ñieàu ñoù. Con khoâng caàn ñeán moät thöù gì khaùc nöõa. lai taùnh cuõng laø Phaät taùnh. Töï Taùnh Thieàn hay Ñöøng khao khaùt baát cöù thöù gì. Caùi keát thuùc voán voâ thieàn quaùn veà töï taùnh cuûa chö phaùp. Boån lai taùnh taän cuûa con cuõng gioáng nhö moät boâng hoa tuyeát cuõng laø Phaät taùnh. Ñaây laø moät trong töù nieäm xöù. tan giöõa laøn khoâng khí trong laønh."—Zen master

Bassui (1327-1387) wrote the following letter to tö töôûng phaân bieät aáy laø goác reã cuûa moïi meâ one of his disciples who was about to die: 'The hoaëc—According to 'The Three Pilars of Zen', Zen essence of your mind is not born, so it will never Master Hakuun-Yasutani (1885-1973) taught: die. It is not an existence, which is persihable. It is "Between a supremely perfected Buddha and us, not an emptiness, which is a mere void. It has who are ordinary, there is no difference as to neither color nor form. It enjoys no pleasures and substance. This 'substance' can be likened to suffers no pains. I know you are very ill. Like a water. One of the salient characteristics of water good Zen student, you are facing that sickness is its conformability: when put into a round vessel squarely. You may not know exactly who is it becomes round, when put into a square vessel it suffering, but question yourself: What is the becomes square. We have this same adaptability, essence of this mind? Think only of this. You will but as we live bound and fettered through need no more. Covet nothing. Your end which is ignorance of our true nature, we have forfeited endless is as a snowflake dissolving in the pure this freedom. To pursue the metaphor, we can say air.'" that the mind of a Buddha is like water that is Taùnh Thích Nghi: Adaptability— calm, deep, and crystal clear, and upon which the Conformability—Theo quyeån Ba truï Thieàn, moät 'moon of truth' reflects fully and perfectly. The hoâm Thieàn sö An Coác Baïch Vaân daïy: "Giöõa moät mind of the ordinary man, on the other hand, is vò Phaät Vieân thaønh toái thöôïng (Nhö Lai) vaø chuùng like murky water, constantly being churned by the ta, chuùng sanh taàm thöôøng, theo thöïc chaát, khoâng gales of delusive thought and no longer able to coù gì khaùc bieät. Caùi "thöïc chaát" aáy coù theå so saùnh reflect the moon of truth. The moon nonetheless vôùi nöôùc. Moät trong nhöõng ñaëc tính chính yeáu cuûa shines steadily upon the waves, but as the water nöôùc laø "tính thích nghi": trong moät bình chöùa troøn, are roiled we are unable to see its reflection. Thus nöôùc seõ troøn; trong moät bình chöùa vuoâng, nöôùc seõ we lead lives that are frustrating and meaningless. vuoâng. Chuùng ta cuõng coù khaû naêng thích nghi nhö How can we fully illumine our life and personality vaäy, nhöng do chuùng ta soáng trong caûnh troùi buoäc with the moon of truth? We need first to purify this vaø xích xieàng bôûi voâ minh neân khoâng bieát ñeán water, to calm the surging waves by halting the chaân taùnh cuûa chính mình, chuùng ta maát heát caùi töï winds of discursive thought. In other words, we do naøy. Cuõng theo loái aån duï naøy, chuùng ta coù theå must empty our minds of what the Avatamsaka noùi raèng Phaät taâm coù theå xem nhö laø nöôùc, tónh Sutra calls the 'conceptual thought of man.' Most laëng, saâu

thaêm thaúm, trong suoát nhö pha leâ, phaûn people place a high value on abstract thought, but chieáu "aùnh traêng chaân lyù" troïn veïn vaø hoaøn haûo. Buddhism has clearly demonstrated that Traùi laïi, taâm cuûa phaøm phu gioáng nhö laøn nöôùc discriminative thinking lies at the root of ñuïc, lieân tuïc bò xao ñoäng bôûi nhöõng côn baõo tö delusion." nieäm huyeãn hoaëc vaø khoâng coøn coù theå phaûn chieáu Taùnh Thieân Nhaát Ñònh Thieàn Sö (1784-1847): aùnh traêng chaân lyù. Vaàng traêng vaãn soi saùng vaèng Teân cuûa moät vò Thieàn sö Vieät Nam, phaùi Lieãu vaëc treân caùc ngoïn soùng, nhöng vì nöôùc cöù bò khuaáy Quaùn, phaùp heä thöù 39, thuoäc toâng Laâm Teá vaøo theá ñuïc, neân chuùng ta khoâng thaáy ñöôïc aùnh phaûn chieáu kyû thöù XIX. Haàu nhö caû ñôøi Sö hoaèng hoùa ôû Hueá, cuûa traêng. Cöù nhö theá maø chuùng ta soáng moät cuoäc mieàn Trung Vieät Nam—Name of a Vietnamese soáng chaùn chöôøng vaø voâ nghóa. Laøm theá naøo ñeå Zen master, of the Lieu Quan branch, 39th lineage chuùng ta coù theå soi saùng ñaày ñuû cuoäc soáng vaø nhaân of the Lin Chi Sect, in the nineteenth century. He caùch cuûa chuùng ta baèng aùnh traêng chaân lyù? Tröôùc spread the Zen teachings in Hue, Central heát, phaûi gaïn nöôùc cho trong, giöõ eâm caùc con soùng Vietnam, most of his life. baèng caùch chaën ñöùng côn gioù tö töôûng suy lyù theo Taùnh Thieän: Thieän taùnh saún coù chöù khoâng do noã luaän lyù. Noùi caùch khaùc, chuùng ta phaûi goät saïch löïc tu taäp, ñoái laïi vôùi taùnh aùc saún coù—Naturally khoûi taâm trí ñieàu maø Kinh Hoa Nghieâm goïi laø good, or good essence, or rightness—Good by "Taâm phaân bieät cuûa con ngöôøi". Ña soá ngöôøi ta nature (rather than by effort), in contrast with evil ñeàu ñeà cao giaù trò cuûa tö töôû ng tröøu töôïng, nhöng by nature. Phaät giaùo chöùng minh cho chuùng ta thaáy raèng caùi

Taùnh Thoâng Giaùc Ngoä Thieàn Sö (1756-1842): with states, and they turn in the five paths without Thieàn Sö Taùnh Thoâng Giaùc Ngoä—Zen Master a moment’s rest. They pass through kalpas as Taùnh Thoâng Giaùc Ngoä—Thieàn sö Vieät Nam, queâ numerous as motes of dust, confused, deluded, ôû Gia Ñònh. Ngaøi laø moät trong nhöõng ñeä töû xuaát obstructed, and afflicted by difficulties, like fish saéc nhaát cuûa Hoøa Thöôïng Ñaïo Duïng Ñöùc Quaûng. swimming through nets that have been put in a Ngaøi laø Phaùp töû ñôøi thöù 39 doøng Thieàn Laâm Teá. stream. They may slip free of them and so Haàu heát ñôøi ngaøi, ngaøi chaán höng vaø hoaèng hoùa temporarily escape, but then, they again are Phaät giaùo taïi mieàn Trung vaø mieàn Ñoâng Nam caught in the nets. It is for beings such as these phaàn. Ngaøi thò tòch naêm 1842, thoï 87 tuoåi—A that I would be concerned; but since you are Vietnamese Zen Master from Gia Ñònh. He was completing the vows you have made in the past, one of the most outstanding disicples of Most and for many kalpas have renewed these mighty Venerable Ñaïo Duïng Ñöùc Quaûng. He was the oaths to take across vast numbers of such Dharma heir of the thirty-ninth generation of the offenders, I have no further cause for worry.” Linn Chih Zen Sect. He spent most of his life to Taùnh Tónh Thieàn Sö (1692-1773): Teân cuûa moät vò revive and expand Buddhism in Central and East Thieàn sö Vieät Nam, phaùi Truùc Laâm, thuoäc toâng of South Vietnam. He passed away in 1842, at the Laâm Teá vaøo theá kyû thöù XVIII. Haàu nhö caû ñôøi Sö age of

87. hoaèng hoùa ôû mieàn Baéc Vieät Nam—Name of a Taùnh Thöù: Taùnh toäi vaø giaù toäi—Natural and Vietnamese Zen master, of the Truc Lam branch, conventional sins (sins against natural law and sins Lin Chi Sect, in the eighteenth century. He spread against conventional or religious law)—See Taùnh the Zen teachings in North Vietnam most of his Giaù. life. Taùnh Thöùc: Khaû naêng nhaän bieát töï nhieân qua caùc Taùnh Tònh: The pure, original freedom or caên—Natural powers of perception, or the innocence. knowledge acquired through the sense organs— Taùnh Tònh Boà Taùt: Jnanaketu (skt)—Trí Traøng Mental knowledge. Boà Taùt—Thöôøng Haønh Giaû—Haønh giaû thöôøng Taùnh Thöùc Baát Ñònh: Unfixed natures and xuyeân tu haønh haïnh Boà Taùt—One who is consciousnesses—Theo Kinh Ñòa Taïng Boà Taùt, constantly practising Bodhisattva's conducts. Ñöùc Phaät daïy veà Taùnh thöùc khoâng ñònh nhö sau: Taùnh Toäi: Nhöõng toäi gieát ngöôøi cöôùp cuûa ñöôïc “Nhöõng chuùng sanh maø chöa ñöôïc giaûi thoaùt, taùnh xem nhö laø nhöõng ñieàu aùc töï nhieân (taùnh toäi), thöùc cuûa hoï khoâng ñònh; heã quen laøm döõ thì keát khoâng ñôïi phaûi coù Phaät caám cheá (maø töï taùnh cuûa thaønh nghieäp baùo döõ, coøn quen laøm laønh thôøi keát mình ñaõ xem laø aùc, phaïm vaøo taát bò toäi baùo)—Sins thaønh quaû baùo laønh. Laøm laønh cuøng laøm döõ tuøy that are such according to natural law, apart from theo caûnh duyeân maø sanh ra, laên maõi trong naêm Buddha’s teaching, i.e. murder, stealing, etc. ñöôøng khoâng luùc naøo taïm ngöøng ngôùt, meâ laàm Taùnh Toâng: See Phaùp Taùnh Toâng. chöôùng naïn traûi ñeán kieáp soá nhieàu nhö vi traàn. Ví Taùnh Tuyeàn Thieàn Sö (1709-1778): Teân cuûa moät nhö loaøi caù bôi loäi trong löôùi theo doøng nöôùc chaûy, vò Thieàn sö Vieät Nam, thuoäc toâng Laâm Teá, soáng thoaït hoaëc taïm ñöôïc ra, roài laïi maéc vaøo löôùi. Vì vaøo theá kyû thöù XVIII. Haàu nhö caû ñôøi Sö hoaèng theá neân ta phaûi lo nghó ñeán nhöõng chuùng sanh ñoù. hoùa ôû mieàn Baéc Vieät Nam—Name of a Ñôøi tröôùc oâng troùt ñaõ laäp nguyeän traûi qua nhieàu Vietnamese Zen master, of the Lin Chi Sect, who kieáp phaùt theä roäng lôùn, ñoä heát caû haøng chuùng sanh lived in the eighteenth century. He spread the Zen bò toäi khoå, thôøi Ta coøn lo gì!”—According to the teachings in North Vietnam most of his life. Earth Store Bodhisattva Sutra, the Buddha taught Taùnh Töø Trong Töï Taùnh Maø Khôûi, Moãi Nieäm on unfixed natures and consciousnesses as Töï Tònh Taâm, Töï Tu, Töï Haønh: Nature is within follows: “Living beings who have not yet obtained your self-nature. In Every Thought, Purify Your liberation have unfixed natures and Mind, Cultivate One’s Own Conduct—Theo Kinh consciousnesses. Their evil habits will reap karma, Phaùp Baûo Ñaøn, chöông thöù saùu, khi Luïc Toå thaáy só while their good habits will reap a corresponding thöù boán phöông töø Quaûng Chaâu, Thieàu Chaâu ñua fruit. Their good or evil acts arise in accordance nhau ñeán trong nuùi nghe phaùp, Toå môùi ñaêng toøa

baûo chuùng raèng: “Ñeán ñaây, caùc thieän tri thöù c! a) Taùnh laø phaùp voâ vi: Nature stands for Non- Taùnh naày phaûi töø trong töï taùnh maø khôûi, trong taát functional (voâ vi). caû thôøi, moãi nieäm töï tònh taâm kia, töï tu, töï haønh, b) Taùnh laø töï theå hay nguyeân lyù: Nature is thaáy phaùp thaân cuûa mình, thaáy taâm

Phaät cuûa mình, noumenal. töï ñoä, töï giôùi môùi ñöôïc, khoâng nhôø ñeán ñaây — c) Taùnh vaø töôùng nhö taâm vaø caûnh: Nature and According to the Flatform Sutra, Chapter Six, marks are like mind and external scenes. seeing the scholars and common people of Kuang- 2) Töôùng: Töôùng maïo theå hieän ra ngoaøi, coù theå Chou and Shao-Kuan and the four directions phaân bieät ñöôïc, thay ñoåi—Marks— assembled on the mountain to hear the Dharma, Characteristics or forms which are the Sixth Patriarch Hui-Neng took his seat and changeable. spoke to the assembly saying: “Come, each of a) Töôùng laø phaùp höõu vi: Marks are Functional you, Good Knowing Advisors! This work must (höõu vi) or phenomenal. begin within your self-nature. At all times, in b) Töôùng ñoái laïi vôùi taùnh, cuøng theá aáy hieän töôïng every thought, purify your mind, cultivate your hay traïng thaùi ñoái laïi vôùi töï theå hay nguyeân own conduct, see your own Dharm-body and the lyù: Marks are contrasted with nature, in the Buddha of your own mind. Take yourself across; same way that phenomena are contrasted with discipline yourself. Only then will your coming noumenon. here have not been in vain.” c) Chaân töôùng cuûa vaïn höõu gioáng hö khoâng, Taùnh Töï Taùnh: Bhavasvabhava (skt)— thöôøng hieän höõu maø hö khoâng; hö khoâng maø Existence—Being—Höõu theå hay söï hieän höõu— hieän höõu: The true mark of all phenomena is Baûn chaát cuûa hieän höõu hay caùi goàm neân baûn theå like space, always existing but really empty; cuûa söï vaät. Trong Kinh Laêng Giaø, Ñöùc Phaät baûo although empty, really existing. Mahamati: “Naøy Mahamati, baûn chaát cuûa hieän d) Chaân töôùng cuûa tam giôùi laø voâ sanh, voâ töû, voâ höõu khoâng phaûi nhö ngöôøi ngu phaân bieät noù.”— höõu, voâ phi höõu, khoâng gioáng caùi naày, cuõng Self-nature, that which constitutes the essential khoâng gioáng caùi kia: The true mark of the nature of a thing. In the Lankavatara Sutra, the Triple World is No-Birth, No-Death, not Buddha told Mahamati: “Oh Mahamati, the nature existent, not non-existent, not like this, not of existence is not as it is discriminated by the like that. ignorant.” e) Chaân töôùng coøn ñöôïc goïi laø “töï taùnh,” “phaùp Taùnh Töùc Thò Taâm, Taâm Töùc Thò Phaät: The thaân,” “Voâ vi,” “Chaân nhö,” hay “Phaùp Giôùi”: nature is the mind, and mind is Buddha—Taùnh laø True mark is also called “Self-Nature,” taâm, taâm laø Phaät. Taâm vaø taùnh laø moät khi “ngoä,” “Dharma body,” the “Unconditioned,” “True nhöng khi “meâ” thì taâm taùnh khoâng ñoàng. Phaät Thusness,” or “Dharma Realm” taùnh vónh haèng nhöng taâm luoân thay ñoåi. Taùnh nhö Taùnh Töôùng Duïng: Töôùng duïng cuûa noäi taùnh— nöôùc, taâm nhö baêng; meâ khieán nöôùc ñoùng baêng, Inner nature form and function. khi ngoä thì baêng tan chaûy trôû laïi thaønh nöôùc — Taùnh Töôùng Hoïc: Moân trieát lyù thuyeát minh veà Mind and nature are the same when awake and taùnh vaø töôùng cuûa Ñaïi Thöøa —The philosophy of understanding, but differ when the illusion. the nature of things (of the noumenal and Buddha-nature is eternal, but mind is not eternal; phenomenal). the nature is like water, the mind is like ice; Taùnh Töôùng Höõu Vi: Functional nature of things. illusion turns nature to mental ice form, Taùnh Töôùng Nhò Toâng: Hai toâng: 1) Phaùp Taùnh awakening melts it back to its proper nature. Toâng, toâng phaùi cho raèng vaïn höõu ñeàu khôûi ñaàu töø Taùnh Töôùng: Taùnh

töôùng cuûa vaïn höõu—The chaân nhö; 2) Phaùp Töôùng Toâng hay Duy Thöùc nature of anything and its phenomenal Toâng—Two schools: 1) Sects which hold that all expression—Nature and marks. things proceed from the bhutatathata; 2) 1) Taùnh: Töï theå cuûa chö phaùp, khoâng thay ñoåi — Dahrmalaksana school or Mind-Only. Nature, noumenon or essence which is Taùnh Töôùng Voâ Vi: Non-functional nature of unchangeable. things.

Taùnh Voâ Töôùng: Unreal in phenomena—The caên baûn laø gioáng nhau, nhöng nhöõng phöông doctrine that phenomena have no reality in phaùp ñaøo taïo cuûa hoï laïi khaùc nhau. Trong khi themselves. phaùi Taøo Ñoäng ñaët phaùp Maëc Chieáu Thieàn vaø Tao Ñaø: Suka (skt)—Con keùt—A parrot. phöông phaùp 'Chæ Quaùn Ñaû Toïa' leân haøng ñaàu; Tao Ñoäng: Confused—Troubled. thì phaùi Laâm Teá laïi ñaët leân haøng ñaàu Khaùn Tao Tyø La: Caùi ñaûy loïc nöôùc, moät trong taùm moùn Thoaïi Thieàn vaø phöông phaùp coâng aùn. Ñoäc caàn duøng cuûa ñöùc Phaät—A water filter, one of the tham laø moät trong nhöõng yeáu toá chính trong söï eight necessary things of the Buddha. ñaøo taïo Thieàn Taøo Ñoäng ñaõ taøn luïn töø giöõa Taùo Bình: Taùo Quaùn—Bình nöôùc—A water-pot. thôøi kyø Minh Trò—Chinese Ch'an tradition Taùo Coâng: Soâkoâ Shinsai (jap)—Ts'ao-kung— founded by Tung-Shan Liang-Chieh (807-869) Name of a God who protects the kitchen fire— and his student Ts'ao-Shan Pen-Chi (840- Teân cuûa moät vò thaàn baûo veä cuûi löûa trong nhaø beáp. 901). The name of the school derives from the Taøo: first Chinese characters of their names. It was 1) Khe nöôùc hay con keânh: A channel or canal. one of the "five houses" of Ch'an. There are 2) Vaän chuyeån baèng "taøo haø" hay baèng keânh lôùn: several theories as to the origin of the name To transport, especially by the grand canal. Ts'ao-Tung. One is that it stems from the first Taøo Cuû Tra Quoác: Tsaukuta (skt)—See Taøo Cöï character in the names of two masters in Tra. China, Ts'ao-Shan Peân-Chi, and Tung-Shan Taøo Cöï Tra: Tsaukuta (skt)—Teân moät vöông Liang-Chieh. Another theory is that Ts'ao quoác coå naèm veà phía taây baéc AÁn Ñoä, gaàn refers to the Sixth Patriarch and the Ch'an Ghuznee—An ancient kingdom in north-west school was founded by Hui-Neng, the sixth India, near Ghuznee. patriarch. In Vietnam, it is one of several Taøo Ñoäng Toâng: Soâtoâ-shuâ (jap)—Ts'ao-Tung. dominant Zen sects. Other Zen sects include (I) Toång quan veà Taøo Ñoäng Toâng—An overview Vinitaruci, Wu-Yun-T'ung, Linn-Chih, and of the Ts'ao-Tung tsung: Truyeàn thoáng Thieàn Shao-T'ang, etc. Ts'ao-Tung was brought to toâng Trung Hoa ñöôïc ngaøi Ñoäng Sôn Löông Japan by Dogen in the thirteenth century; it Giôùi cuøng ñeä töû cuûa ngaøi laø Taøo Sôn Boån Tòch emphasizes zazen, or sitting meditation, as the saùng laäp. Teân cuûa toâng phaùi laáy töø hai chöõ ñaàu central practice in order to attain cuûa hai vò Thieàn sö naøy. Coù nhieàu thuyeát noùi enlightenment. In the first half of the 13th veà nguoàn goác cuûa phaùi Taøo Ñoäng. Moät thuyeát century, the tradition of Soto school was cho raèng noù xuaát phaùt töø chöõ ñaàu trong teân brought to Japan from China by the Japanese cuûa hai Thieàn sö Trung Quoác laø Taøo Sôn Boån master Dogen Zenji; there, Soto Zen, along Tòch vaø Ñoäng Sôn Löông Giôùi. Moät thuyeát with Rinzai, is one of the two principal khaùc cho raèng ñaây laø tröôøng phaùi Thieàn

ñöôïc transmission lineages of Zen still active today. Luïc Toå Hueä Naêng khai saùng taïi Taø o Kheâ. ÔÛ While the goal of training in the two schools Vieät Nam thì Taøo Ñoäng laø moät trong nhöõng is basically the same, Soto and Rinzai differ phaùi Thieàn coù taàm côû. Nhöõng phaùi khaùc laø Tyø in their training methods. Though even here Ni Ña Löu Chi, Voâ Ngoân Thoâng, Laâm Teá, the line differentiating the two schools cannot Thaûo Ñöôøng, vaân vaân. Taøo Ñoäng ñöôïc truyeàn be sharply drawn. In Soto Zen, 'Mokusho' Zen sang Nhaät Baûn vaøo theá kyû thöù XIII bôûi thieàn and thus 'Shikantaza' is more heavily stressed; sö Ñaïo Nguyeân; toâng phaùi nhaán maïnh ñeán toïa in Rinzai, 'Kanna' Zen, and koan practice. In thieàn nhö laø loái tu taäp chính yeáu ñeå ñaït ñöôïc Soto Zen, the practice of 'dokusan', one of the giaùc ngoä. Trong nöûa ñaàu theá kyû thöù XIII, most important element of Zen training, has truyeàn thoáng cuûa phaùi Taøo Ñoäng ñöôïc moät died out since the middle of the Meiji period. thieàn sö Nhaät Baûn teân Ñaïo Nguyeân ñöa vaøo (II) Taø o Kheâ Toâng Ñaïi Haøn: Chogye-Chong in Nhaät. Thieàn Taøo Ñoäng, cuøng vôùi thieàn Laâm Korea—Ñaây laø truyeàn thoáng Phaät giaùo lôùn Teá, laø nhöõng doøng duy nhaát coøn toàn taïi hieän nhaá t taïi Trieàu Tieân, kieåm soaùt khoaûng 90 phaàn nay ôû Nhaät. Daàu muïc ñích cuûa hai phaùi naày veà traê m caùc töï vieän taïi xöù naøy. Noù mang teân Nuùi

Taøo Kheâ ôû Trung Quoác, nôi maø Luïc Toå Hueä bôûi moät vò thaày gioûi, phaùp moân cuûa toâng Taøo Naêng cuûa doøng Thieàn Trung Quoác ñaõ truï. Vaøo Ñoäng khoâng ñeán noãi khoù tu taäp cho laém. Neáu theá kyû thöù 20 Thieàn toâng Taøo Kheâ cuûa Trieàu chuùng ta coù theå coù ñöôïc nhöõng lôøi daïy khaåu Tieân chính thöùc keát hôïp caùc töï vieän thuoäc caùc truyeàn töø moät thieàn sö coù kinh nghieäm thì toâng phaùi Phaät giaùo khaùc, vôùi keát quaû laø nhieàu khoâng sôùm thì muoän chuùng ta seõ hoïc ñöôïc thieàn vieän Taøo Kheâ vaãn coøn giöõ truyeàn thoáng caùch 'quaùn taâm trong tónh laëng' hoaëc, noùi theo tu taäp töø thôøi Chinul vaø coäng ñoàng töï vieän maø thuaät ngöõ Thieàn, caùch tu taäp loaïi 'maëc chieáu oâng ñaõ saùng laäp taïi vuøng Taây Nam Trieàu Thieàn'—While the Lin-chi approach is to put Tieân. Tuy nhieân, duø söï tuyeân boá veà söï lieân heä the student's mind to work on the solution of naøy ñöôïc caùc hoïc giaû ñöông thôøi cho laø mong an unsolvable problem known as koan or head manh, vaø Taøo Kheâ Toâng döôøng nhö chæ môùi phrase exercise. The approach of the Lin-chi troåi daäy nhö laø moät truyeàn thoáng rieâng bieät school may be regarded as covert or esoteric vaøo hoài ñaàu theá kyû 20 maø thoâi—The largest is very complicated, for the Lin-chi approach Buddhist order in Korea, which controls of head phrase exercise is completely out of around ninety percent of Korea’s Buddhist the beginner's reach. He is put purposely into temples. It takes its name from Ts’ao-Ch’i absolute darkness until the light unexpectedly Mountain in China, where Hui-Neng, the sixth dawns upon him. On the contrary, the Tsao- Chinese patriarch of Ch’an, is reported to tung approach to Zen practice is to teach the have stayed. Officially a Son order, during the student how to observe his mind in tranquility. twentieth century, Chogye also incorporated We may regard the approach of the Tsao-tun temples belonging to other Buddhist sects, school

as overt or exoteric. If, in the with the result that many Chogye temples still beginning, the student can be properly guided adhere to practices of a tradition which traces by a good teacher, the approach of Tsao-tung itself back to Chinul (1158-1210) and the sect is not too difficult to practice. If one can monastic community he founded on Chogye get the 'verbal instructions' from an Mountain in the southwest of the Korean experienced Zen Master one will soon learn peninsula. Despite this claim, however, the how to 'observe the mind in tranquility' or, in connection is considered tenuous by Zen term, how to practice the 'serene- contemporary scholars, and Chogye only reflection' type of meditation. seems to have emerged as a distinguishable (IV) Phöông Phaùp "Nhaäp Thaát Maät Thuï" trong Bí order in the early twentieth century. Maät Toâng Moân" cuûa Toâng Taøo Ñoäng—The (III) Phaùp moân coâng truyeàn cuûa Toâng Taøo Ñoäng— method of "Enter into the Master's room and The exoteric method of the Tsao-tung School: receive the secret instruction" in the "Secret Trong khi phaùp moân cuûa toâng Laâm Teá laø baét tradition" of the Tsao-tung School: Coù moät taâm cuûa caùc moân ñoà phaûi tìm caùch giaûi quyeát thieáu soùt lôùn veà söï khaûo chöùng ñaùng tin caäy moät vaán ñeà khoâng theå giaûi quyeát ñöôïc maø veà caùc chæ thò thöïc tieãn maø chaéc chaén caùc chuùng ta goïi laø tham coâng aùn hay thoaïi ñaàu. Thieàn sö phaùi Taøo Ñoäng ñaõ daïy. Moät trong Chuùng ta coù theå xem phaùp moân bí truyeàn cuûa caùc lyù do taïo ra söï thieáu soùt taøi lieäu thaønh vaên toâng Laâm Teá raát laø raéc roái, vì loái tham thoaïi naøy laø caùi bí maät toâng moân cuûa phaùi Taøo ñaàu hay coâng aùn hoaøn toaøn vöôït ra ngoaøi taàm Ñoäng, khieán cho caùc moân ñoà phaùi naøy khoâng cuûa keû sô hoïc. Ngöôøi aáy bò xoâ ñaåy moät caùch muoán ghi laïi nhöõng chæ thò baèng lôøi. Vì theá maø coát yù vaøo boùng toái tuyeät ñoái cho ñeán khi aùnh theo doøng thôøi gian ñaõ xoùa môø taát caû nhöõng saùng baát ngôø ñeán ñöôïc vôùi y. Traùi laïi, phaùp daáu veát cuûa nhieàu giaùo lyù khaåu truyeàn tuyeät moân tu taäp cuûa toâng Taøo Ñoäng laø daïy cho vôøi nhö vaäy. Buoåi ban sô, nhieàu Thieàn sö phaùi moân ñoà caùch quaùn taâm mình trong tónh laëng. Taøo Ñoäng ñaõ daïy caùc ñeä töû cuûa caùc ngaøi theo Chuùng ta coù theå xem phaùp moân cuûa toâng Taøo moät loái bí maät nhaát. Thuaät ngöõ cuûa Taøo Ñoäng Ñoäng laø hieån nhieân hay coâng truyeàn. Neáu toâng laø "Vaøo phoøng cuûa Thaày ñeå nhaän lôøi daïy ngay töø ñaàu, moân ñoà ñöôïc chæ daãn thích ñaùng bí maät" hay "Nhaäp Thaát Maät Thuï" ñöôïc duøng

raát roäng raõi—There exists, however, a lot of Laâm Teá tieâu bieåu vaãn luoân luoân laø moät vaán ñeà reliable documentation for the practical coøn tranh luaän. Noùi toùm laïi, phaùp moân tu taäp instructions which must have been given by cuûa phaùi Taøo Ñoäng laø daïy moân ñoà caùch quaùn Tsao Tung Masters. One of the reasons that taâm mình trong tónh laëng. Traùi laïi, phaùp moân may have contributed to this shortage of cuûa phaùi Laâm Teá, laø baét taâm cuûa moân ñoà phaûi written material is the "Secret tradition" of the tìm caùch giaûi quyeát moät vaán ñeà khoâng theå giaûi Tsao Tung sect, which discourages its quyeát ñöôïc maø chuùng ta goïi laø tham coâng aùn followers from putting verbal instructions hay thoaïi ñaàu. Coù theå xem phaùp moân cuûa phaùi down in writing. Thus time has erased all Taøo Ñoäng

laø hieån nhieân hay coâng truyeàn, traces of many such wonderful oral teachings. trong khi phaùp moân cuûa phaùi Laâm Teá laø aån In the early period, many Zen Masters of the maät hay bí truyeàn. Khaùch quan maø noùi, caû hai Tsao Tung sect taught their disciples in a most phaùp moân naøy ñeàu coù nhöõng ñieåm sôû tröôøng secret way. The term "Enter into the Master's vaø sôû ñoaûn, lôïi vaø baát lôïi. Neáu chuùng ta muoán room and receive the secret instruction" was traùnh caùc yeáu toá khoù hieåu vaø bí aån cuûa Thieà n widely used by Tsao Tung sect. vaø coá ghi laïi tröïc tieáp moät lôøi daïy giaûn dò vaø (V) Nhöõng khaùc bieät giöõa hai tröôøng phaùi Taøo cuï theå thöïc tieãn thöïc söï, thì coù leõ phaùp moân Ñoäng vaø Laâm Teá—The differences between cuûa phaùi Taøo Ñoäng thích hôïp hôn. Nhöng neáu Tsao-tung and Lin-chih: Phaûi thaønh thaät maø chuùng ta muoán thaâm nhaäp saâu xa hôn vaøo coát noùi, phaùp moân cuûa phaùi Taøo Ñoäng laø phaùp tuûy cuûa Thieàn, vaø saün loøng chaáp nhaä n nhöõng moân giaûn dò vaø cuï theå, coù theå thích hôïp cho khoù khaên vaø trôû ngaïi ngay töø buoåi ban ñaàu, thì nhieàu ngöôøi ôû theá kyû hai möôi moát naøy. Vieäc coù leõ phaùp moân cuûa phaùi Laâm Teá, phaùi Thieàn naøy phaàn lôùn laø vì söï tu taäp coâng aùn, coät truï thònh haønh vaø phoå bieán nhaát ôû Trung Hoa vaø chính yeáu neáu khoâng noùi laø coät truï ñoäc nhaát Nhaät Baûn hieän nay, laø thích hôïp hôn— cuûa loái tu taäp theo phaùi Laâm Teá, quaù khoù khaên Sincerely speaking, the plain and tangible vaø khoâng thích hôïp ñoái vôùi taâm thöùc hieän ñaïi. approach of the Tsao Tung sect may be much Ngoaøi ra, trong khi tu taäp Thieàn baèng caùch better suited to many people in this twenty- tham coâng aùn, chuùng ta khoâng ngöøng phaûi nhôø first century. This is mainly because the koan vaøo moät vò Thieàn sö coù thaåm quyeàn töø ñaàu exercise, the mainstay if not the only stay of ñeán cuoái. Nhö theá, ñoái vôùi xaõ hoäi hieän ñaïi laø the Lin-Chih practice, is too difficult and too moät vaán ñeà cöïc kyø khoù khaên. Moät trôû ngaïi nöõa uncongenial for modern mind. Besides, in cho vieäc tu taäp coâng aùn laø noù coù xu höôùng laøm practicing Zen by means of the koan exercise, taâm trí luoân luoân caêng thaúng, nhö theá seõ one must constantly rely on a competent Zen khoâng giaûm bôùt, maø chæ laøm taêng theâm, nhöõng Master from the beginning to end. This again caêng thaúng tinh thaàn cuûa con ngöôøi trong xaõ presents an extremely difficult problem in the hoäi hieän ñaïi hoâm nay. Theo Giaùo sö Chang modern society. Another problem to the koan Chen-Chi trong taùc phaåm "Thieàn Ñaïo Tu exercise is that it tends to create a constant Taäp", traûi qua nhieàu theá heä Taøo Ñoäng vaø Laâm strain on the mind, which will not relieve, but Teá laø hai phaùi Thieàn ñoái nghòch nhau, moãi only intensify, the mental tensions which phaùi cung hieán, treân nhöõng phöông dieän nhaát many people suffer in nowadays society. ñònh naøo ñoù, moät phaùp moân tu taäp Thieàn khaùc According to Professor Chen-Chi in "The nhau. Bôûi vì nhöõng phaùp moân dò bieät naøy maø Practice of Zen", (p.55), for many generations moät ngöôøi hoïc Thieàn ñoäc laäp coù theå choïn the Tsao Tung and the Lin-Chih have been phaùp moân naøo thích hôïp vôùi mình nhaát vaø "rival" sects, each offering, in certain aspects, giuùp ích mình nhieàu nhaát. Phaùp moân Thieàn a different approach to the Zen practices. giaûn dò, cuï theå vaø

minh baïch kieåu AÁn Ñoä do Because of these different approaches the phaùi Taøo Ñoäng chuû tröông, troåi vöôït hoaëc individual student can choose the one that ñöôïc öa chuoäng hôn phaùp moân raéc roái, khoù suits him best and helps him most. The hieåu, vaø "bí truyeàn" kieåu Trung Hoa do phaùi superiority or preferability of the plain,

tangible, explicit Indian approach to Zen, Nay chính laø chuøa Nam Hoa cuûa Luïc Toå Hueä advocated by the Tsao Tung sect, over the Naêng)—Ts'ao-Ch'i, a stream south-east of Shao- bewildering, ungraspable, and "esoteric" Chou, Kuang-T'ung province, which gave its Chinese Ch'an approach reprsented by the name to Hui-Neâng. Lin-Chih sect, has always been a Taøo Kheâ Baûo Laâm Truyeän: Tsao-Chi Pao-lin- controversial subject. In short, the Tsao Tung Chuan—Boä Thieàn söû 10 taäp do ngaøi Trí Cöï soaïn approach to Zen practice is to teach the vaøo naêm 801—A Zen History, 10 volumes, student how to observe his own mind in composed by Zen master Chi Ji in 801. tranquility. The Lin-chih approach, on the Taøo Kheâ Ñaïi Sö Bieät Truyeän: Tsao-Chi Ta Shih other hand, is to put the student's mind to Pie Chuan—Truyeän kyù veà caùc ñaïi sö ôû Taøo Kheâ, work on the solution of an unsolvable problem coù leõ ñöôïc soaïn vaøo khoaûng 780-783, ñöôïc ngaøi known as the koan, or hua-tou exercise. The Haùn Höng Toå Phöông Thieàn Sö (1722-1806), moät former may be regarded as overt or exoteric, vò Thieàn sö Nhaät Baûn thuoäc toâng Laâm Teá vaøo theá the latter as covert or esoteric. Objectively kyû thöù XVIII hieäu ñính vaø xuaát baûn naêm 1762— speaking, both of these approaches possess Stories of great masters at Tsao-Chi, probably their merits and demerits, their advantages as composed from 780-783, Zen maste Han Hsing well as their disadvantages. If one wants to Tzu Fang, a Japanese Zen master of the Lin Chi by-pass the recondite and cryptic Zen Sect in the eighteenth century, edited and elements and try to grasp directly a plain and published in 1762. tangible instruction that is genuinely practical, Taøo Kheâ Loä: Con ñöôøng tham thieàn—The path of the Tsao Tung approach is probably the more practicing of meditation. suitable. But if one wants to penetrate more Taøo Kheâ Maät Chæ: Thieàn phaùp cuûa Luïc Toå Hueä deeply to the core of Zen, and is willing to Naêng—The Sixth Patriarch's Zen methods. accept the initial hardships and frustrations, Taøo Kheâ Nhaát Phaùi: Moät phaùi Taøo Kheâ, chæ söï the approach of the Lin-Chih sect, the most truyeàn thöøa töø Luïc Toå—One sect of Tsao-Chi, prevalent and popular Zen sect in both China handed-down tradition from the Sixth Patriarch. and Japan today, is probably preferable. Taøo Kheâ Nhaát Trích: Moät gioït nöôùc töø Taøo Kheâ, Taøo Ñoäng Nguõ Vò: See Ñoäng Sôn Nguõ Vò. chæ truyeàn thoáng ñöôïc truyeàn thöøa töø Luïc Toå — Taøo Ñoäng Thoå Daân: Toâng phong cuûa Taøo Ñoäng One drop of water from Tsao-Chi, implies a mieân maät maø caån thaän khi tieáp hoùa ngöôøi môùi tradition that was handed-down from the Sixth hoïc—The customs or traditions of Ts'ao-Tung sect Patriarch. (regulations of the founder) are secret but cautious Taøo Kheâ Phaät Chæ: See Taøo Kheâ Phaät Saéc. in welcoming new followers. Taøo Kheâ Phaät Saéc: Yeáu chæ Thieàn phaùp cuûa Luïc Taøo Ñoäng Toâng: Ts'ao-Tung-Tsung (chi)—Soto Toå Hueä Naêng—Essential guidance

on Zen school—See Taøo Ñoäng. methods of the Sixth Patriarch Hui Neng. Taøo Khang: Caùm vaø rôm raï (nhöõng caën baõ sau khi Taøo Kheâ Sôn: Nuùi Taøo Kheâ—Mount Tsao-Chi. chaø luùa ñaõ laáy gaïo traéng), yù noùi nhöõng vò Taêng Taøo Kheâ Thuûy: Nöôùc Taøo Kheâ, chæ Thieàn phaùp kieâu maïn hay giaùo phaùp haï lieät—Dregs and chaff, cuûa Luïc Toå Hueä Naêng—Water of Tsao-Chi, said of proud monk, or of inferior teaching. implies the Sixth Patriarch's Zen methods. Taøo Kheâ: Tsao-Chi (chi)—Bieät hieäu cuûa Luïc Toå Taøo Kheâ Toâng: Chogye-Chong (chi)—See Taøo Hueä Naêng. Taøo Kheâ laø teân moät con suoái naèm veà Ñoäng Toâng (II). höôùng ñoâng nam phuû Thieàu Chaâu, tænh Quaûng Taøo Nguyeân Ñaïo Sinh Thieàn Sö: Teân cuûa moät vò Ñoâng (thôøi nhaø Löông coù vò sö nöôùc Thieân Truùc töø Thieàn sö Trung Hoa vaøo thôøi nhaø Toáng (960- Taây Phöông tôùi bôi thuyeàn cuûa Taøo Kheâ, ngöûi thaáy 1279)—Name of a Chinese Zen master who lived muøi höông laï beøn noùi: “Treân thöôïng nguoàn aét coù in the Sung Dynasty in China. thaéng caûnh. Ñoaïn ñi tìm, roài môû nuùi döïng bia noùi Taøo Sôn: Ts’ao-Shan—Taøo Sôn hay nuùi Taøo, bieät raèng, moät traêm baûy möôi naêm sau seõ xuaát hieän hieäu cuûa Baûn Tòch Thieàn Sö, nhò toå Taøo Ñoäng, vaø moât vò Voâ Thöôïng Phaùp Sö thuyeát phaùp ôû ñaây. cuõng laø hoïc troø cuûa Ñoäng Sôn Löông Giôùi thuoäc

toâng Taøo Ñoäng—Ts’ao-Shan in Kiang-Su, where nineteen and became a Buddhist monk. At twenty- the Ts’ao-Tung sect, a branch of Ch’an school, five he received full ordination. He lived in the was founded by Tung-Shan; Ts’ao-Shan was the monastery on Ling-shih Mountain in Fu-chou and name of the second patriarch of this sect—See often visited the public discourses on Buddha- Taøo Sôn Boản Tòch. dharma of Master Tung-shan in Kiangsi. Together Taøo Sôn Baûn Tòch Thieàn Sö (840-901): Sozan with his master Tung-shan, Ts'ao-shan founded the Honjaku (jap)—Ts’ao-shan Pen-chi (Wade-Giles Ts'ao-tung school of Zen, the name of which is Chinese)—Caoshan Benji (Pinyin Chinese)—Teân derived from the first characters of the names of cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù the two masters. The Soto school is one of the two chín vaø thöù möôøi. Nhöõng lôøi thuyeát giaûng cuûa oâng schools of Zen still active in Japan today. After his ñöôïc taäp hôïp vaøo boä Phuùc Chaâu Taøo Sôn Baûn Tòch departure from Tung-shan, Ts'ao-shan wandered Thieàn Sö Ngöõ Luïc. Ngoaøi ra, coù moät vaøi chi tieát lyù through the country and instructed people in the thuù veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, Buddha-dharma in accordance with the quyeån XVII: Thieàn sö Baûn Tòch ñeán töø Tuyeàn circumstances that presented themselves. Finally Chaâu, baây giôø vaãn laø Tuyeàn Chaâu trong tænh Phuùc he was invited to take up residence in a monastery Kieán. Taøo Sôn hay nuùi Taøo, bieät hieäu cuûa Baûn on Ts'ao-shan or Mount Ts'ao, from which his Tòch Thieàn Sö, nhò toå Taøo Ñoäng, vaø cuõng laø hoïc name derives. Later he lived on Mount Ho-yu; in troø cuûa Ñoäng Sôn Löông Giôùi thuoäc toâng Taøo both places a great host of students gathered about Ñoäng. Taøo Sôn töøng hoïc kinh saùch Khoảng Giaùo töø him. thôøi treû, xuaát gia theo Phaät giaùo naêm 19 tuoåi. OÂng Khi ôû nuùi Linh Thaïch, thuoäc Phuùc Chaâu, oâng thoï cuï tuùc giôùi vaøo naêm 25 tuoåi. Töø tu vieän cuûa thöôøng tôùi Giang Taây. Moät hoâm oâng trao ñoåi mình leân nuùi Linh Thaïch ôû

Phuùc Chaâu, oâng thöôøng cuoäc phaùp luaän vôùi thaày Ñoäng Sôn, thaày phaùt tôùi Giang Taây ñeå theo hoïc nhöõng buoåi giaûng chung hieän ra ôû oâng moät taøi naêng lôùn vaø nhaän laøm ñoà cuûa thaày Ñoäng Sôn veà Phaät phaùp. OÂng ñaõ hôïp taùc ñeä. Ñoäng Sôn hoûi: "Xaø Leâ teân gì?" Sö thöa: vôùi thaày mình laäp ra phaùi Taøo Ñoäng, laø moät trong "Boån Tòch." Ñoäng Sôn noùi: "Laïi noùi leân treân?" hai phaùi Thieàn hieän vaãn coøn ôû Nhaät Baûn. Sau khi Sö thöa: "Chaúng noùi." Ñoäng Sôn hoûi: "Vì sao töø bieät Ñoäng Sôn, Taøo Sôn ñi khaéc caû nöôùc, tuøy chaúng noùi?" Sö thöa: "Chaúng teân Boån Tòch."— theo hoaøn caûnh maø thuyeát giaûng Phaät phaùp. Cuoái When he lived on Ling-shih Mountain in Fu- cuøng oâng ñöôïc môøi ñeán ôû laïi moät tu vieän treân nuùi chou, he often visited the public discourses on Taøo, vaø oâng ñaõ laáy teân nuùi laøm teân mình. Sau ñoù Buddha-dharma of Master Tung-shan in oâng leân nuùi Haø Ngoïc; ôû caû hai nôi ñeàu coù moät soá Kiangsi. One day a mondo took place lôùn ñeä töû quaàn tuï quanh oâng tu taäp—Zen Master between Tung-shan and Ts'ao-shan through Ts’ao-shan Pen-chi , name of a Chinese Zen monk which the master recognized Ts'ao-shan's in between the ninth and tenth centuries. His potential and accepted him as a student. Upon teachings and sayings are contained in the Fu- meeting Ts'ao-shan, Tung-shan asked, "What chou Ts'ao-shan Pen-chi Ch'an-shih Yu-lu (Record is your name?" Ts'ao-shan said, "Pen-chi." of the Words of Ch'an Master Ts'ao-shan Pen-chi Tung-shan said, "What is your transcendent from Fu-chou). Besides, there is some interesting name?" Ts'ao-shan said, "I can't tell you." information on him in The Records of the Tung-shan said, "Why not?" Ts'ao-shan said, Transmission of the Lamp (Ch’uan-Teng-Lu), "There I'm not name Pen-chi." Volume XVII: Zen master Pen-chi came from Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, Taøo Sôn ancient Quanzhou, a place still called Quanzhou in ñaït ñöôïc ñaïi giaùc saâu döôùi söï höôùng daãn cuûa modern Fujian Province. Ts’ao-Shan in Kiang-Su, Ñoäng Sôn. Hoâm töø giaõ thaày mình, Taøo Sôn where the Ts’ao-Tung sect, a branch of Ch’an trao ñoåi vôùi thaày mình trong cuoäc ñoái thoaïi school, was founded by Tung-Shan; Ts’ao-Shan sau ñaây: "Ñoäng Sôn hoûi: 'Con ñi ñaâu?' Taøo Peân-Chi was the name of the second patriarch of Sôn ñaùp: 'Con tôùi nôi naøo khoâng coù bieán ñoåi.' this sect. Ts'ao-shan, who in his youth studied the Ñoäng Sôn noùi: 'Laøm theá naøo con coù theå tôùi Confucian classics, left his home at the age of moät nôi khoâng coù bieán ñoåi ñöôïc?' Taøo Sôn

ñaùp: 'Söï ra ñi cuûa con khoâng phaûi laø moät bieán there's a saying, 'Until a person has fallen ñoåi.'"—According to Ching-te Ch'uan-Teng- down, the earth can't help him arise.' What is Lu, under Tung-shan, Ts'ao-shan came to 'fallen down'?" Ts'ao-shan said, "It's profound enlightenment. As he took his leave allowing!" The monk asked, "What is 'arise'?" of Tung-shan, the following exchange took Ts'ao-shan said, "It's 'arise.'" place: "Tung-shan said, 'Where are you Moät vò Taêng hoûi: "Trong giaùo thuyeát coù lôøi: going?' Ts'ao-shan said, 'To where there's no 'Bieån caû khoâng chöùa xaùc cheát.' Theá naøo laø change.' Tung-shan said, 'How can you go to bieån?" Taøo Sôn noùi: "Bao haøm caû vaïn höõu." where there's no change?' Ts'ao-shan said, Vò Taêng laïi hoûi: "Vì sao maø khoâng chöùa thaây 'My going is no change.'" ma?" Taøo Sôn ñaùp:

"Nhöõng ngöôøi ngöng thôû Moät hoâm, coù moät vò Taêng hoûi: "Ngöôøi khoâng khoâng theå hieån hieän ñöôïc." Vò Taêng hoûi: "Ñaõ laøm baïn vôùi phaùp laø ngöôøi gì?" Taøo Sôn noùi: noùi bao haøm vaïn höõu thì taïi so laïi khoâng chöùa "Noùi cho laõo Taêng bieát choã naøo maø nhieàu ngöôøi ngöng thôû?" Taøo Sôn noùi: "Vaïn höõu ngöôøi ôû Hoàng Chaâu ñeàu ñi ñeán."—One day, a chaúng coù coâng naêng aáy, ngöôøi heát thôû coù ñöùc monk asked, "Who is it that is not a aáy ñaáy!"—A monk asked, "There's a teaching companion to the myriad dharmas?" Ts'ao- that has the words, 'The great ocean does not shan said, "Tell me, where is it that many harbor dead corpses.' What is the ocean?" people in Hongzhou are going?" Ts'ao-shan said, "It includes everything." The Hoâm khaùc, Vaân Moân hoûi: "Ngöôøi khoâng thay monk said, "Why doeasn't it include corpses?" ñoåi ñeán, Sö coù tieáp khoâng?" Taøo Sôn noùi: Ts'ao-shan said, "Those who have ceased "Taøo Sôn ta khoâng raûnh cho loaïi ñoù." Coù moät breathing are not manifested." The monk said, vò Taêng hoûi: "Ngöôøi xöa coù noùi: 'Ngöôøi ngöôøi "Since it includes everything, why are those ñeàu coù huynh ñeä taïi traàn.' Thaày coù theå trình who've stopped breathing not manifested?" baøy cho con bieát roõ hay khoâng?" Taøo Sôn noùi: Ts'ao-shan said, "The myriad things don't "Ñöa baøn tay oâng cho laõo Taêng xem." Ñoaïn have this ability. The cessation of breath has Taøo Sôn chæ vaøo nhöõng ngoùn tay vaø ñeám: moral power!" "Moät, hai, ba, boán, naêm. Ñuû caû maø."— Moät ngaøy, Thanh Nhueä thöa: "Con ngheøo Another day, Yunmen asked, "The cuøng xin thaày giuùp cho." Sö baûo: "Xaø Leâ unchanging person has come, Will the master Nhueä laïi gaàn ñaây!" Thanh Nhueä laïi gaàn. Sö receive him or not?" Ts'ao-shan said, "On Mt. noùi: "Keû ngheøo ôû Tuyeàn Chaâu uoáng xong ba Ts'ao there's no spare time for that." A monk cheùn röôïu, vaãn noùi chöa öôùt moâi."—One day, asked, "An ancient said, 'Everyone has the monk Ch'ing-rui said to Ts'ao-shan, "I am brothers in the dust.' Can you demonstrate this alone and destitude. Master, please give me to me?" Ts'ao-shan said, "Give me your some assistance." Ts'ao-shan said, "Worthy hand." Ts'ao-shan then pointed at the monk's Rui, come here!" Ch'ing-rui came forward. fingers and counted, "One, two, three, four, Ts'ao-shan said, "You already drank three five. That's enough." cups of Ch'uan-chou Province 'Hundred Moät vò Taêng hoûi: "Loã Toå nhìn vaùch, yù bieåu thò Houses' wine, yet you still say your lips are ñieàu gì?" Taøo Sôn laáy hai baøn tay bòt hai loå tai not wet." laïi—A monk asked, "What was Luzu trying to Moät ngaøy muøa heø naêm 901, Sö hoûi moät vò show when he faced the wall?" Ts'ao-shan Taêng: "Hoâm nay laø ngaøy maáy thaùng maáy?" Vò covered his ears with his hands. Taêng ñaùp: "Hoâm nay laø ngaøy raèm thaùng saùu." Moät vò Taêng hoûi: "Töø xöa ñaõ coù caâu 'Chöa Sö baûo: "Taøo Sôn bình sanh ñi haønh cöôùc chæ töøng coù ai teù xuoáng ñaát maø khoâng nöông ñaát bieát chín möôi ngaøy laø moät haï. Ngaøy mai giôø trôû daäy.' Theá naøo laø teù xuoáng?" Taøo Sôn noùi: thìn ta seõ ñi." Sö thò tòch ñuùng ngay giôø thìn "Noù ñang cho pheùp ñaáy!" Vò Taêng laïi hoûi: cuûa ngaøy hoâm sau. Sö ñöôïc vua ban thuïy laø "Theá naøo laø trôû daäy?" Taøo Sôn noùi: "Laø trôû "Nguyeân Chöùng Thieàn Sö." Thaùp ñöôïc ñaët teân daäy ñaáy."—A monk asked, "From old times laø Phöôùc Vieân—One day in the summer of

the year 901, Ts'ao-shan asked a monk, "What Taâm mình trong saïch, laøm cho taâm ngöôøi ñöôïc month and day is this?" The monk said, "It's trong saïch, laøm cho chö Thieân hoan hyû, vun troàng the fifteenth day of the sixth month." Ts'ao- chính nghieäp, vaø sau khi meänh chung ñöôïc sanh shan said, "Ts'ao-shan has traveled his entire leân coõi Trôøi—To sweep the floor, or ground, an life. Everywhere it is observed that a summer act to which the Buddha is said to have attributed has ninety days. The next day during the hour five kinds of merit. They are: To purify our own of the dragon (7-9 a.m.) Ts'ao-shan will go." mind, to help purifying other people's minds, to He passed away at exact the Dragon hour of cause all the Devas to have joy, to plant good the next day. After he passed away, he karma, and after death will be reborn as a Deva. received the posthumous name "Zen Master Taûo Hoân: To marry early. Evidence of the Source." His stupa was Taûo Moä: Doïn deïp coû treân maû trong dòp tieát Thanh named "Blessed Perfection." Minh: To clean a tomb (to sweep a grave)—Hoài Taøo Sôn Boån Tòch Thieàn Sö Ngöõ Luïc: Sozan naøo? Saùng hay chieàu?: When? Morning or Honjaku Goroku (jap)—Zen master Ts'ao-shan evening? Pen-chi's Records of Teachings—Cao-shan Benji's Taûo Sôn Nhaân: Teân cuûa moät Thieàn sö ñôøi nhaø Records of Teachings—See Taøo Sôn Baûn Tòch Ñöôøng, queâ ôû Taûo Sôn, Trung Hoa—Name of a Thieàn Sö. Zen master in T'sao Shan during the T'ang Taøo Sôn Ñaïi Sö Ngöõ Luïc: Sozan Honjaku Goroku Dynasty in China. (jap)—Great master Ts'ao-shan Pen-chi's Records Taûo Tham: Buoåi tham vaán vaøo saùng sôùm—The of Teachings—See Taøo Sôn Baûn Tòch Thieàn Sö. early morning assembly. Taøo Sôn Hieáu Maõn: Taøo Sôn maõn tang—Ts'ao Taûo Thaân Duïc Ñöùc: Taém mình goäi ñöùc, yù noùi ñöùc Shan: End of mourning—See Coâng AÙn Taøo Sôn haïnh cuõng gioáng nhö thaân theå, phaûi luoân taém goäi Hieáu Maõn. môùi ñöôïc—To bathe the body and reform the Taøo Sôn Luïc: Sozan Honjaku Goroku (jap)—Zen heart. master Ts'ao-shan Pen-chi's Records of Taïo Hoa: Laøm hoa, ñaëc bieät laø hoa baèng giaáy— Teachings—See Taøo Sôn Baûn Tòch Thieàn Sö. To make flowers, especially paper flowers. Taøo Sôn Mi Muïc Baát Thöùc: Ts'ao-shan: Can the Taïo Hoùa: Ngoaïi ñaïo tin raèng coù moät vò trôøi quyeàn eyebrows and the eyes distinguish each other or naêng toái thöôïng coù theå töï yù taïo neân vaïn vaät — not?—See Coâng AÙn Taøo Sôn Mi Muïc Baát Thöùc. Externalists believe that there exists an almighty Taøo Sôn Nguyeân Chöùng Thieàn Sö Ngöõ Luïc: god who makes (creates) and transforms all being Sozan Honjaku Goroku (jap)—Zen master Ts'ao- at his will. shan Pen-chi's Records of Teachings—See Taøo Taïo Hoùa Kieán: Idea of a creator—See Só Phu Sôn Baûn Tòch Thieàn Sö. Kieán. Taøo Xöôûng: Choã daønh cho Phaät töû taïi gia ñeán laøm Taïo Huyeàn: Teân cuûa moät vò danh Taêng Maät Toâng coâng quaû trong thieàn vieän—A place in the Zen Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name monastery where lay people come to to do their of a Chinese famous monk, of the Tantric Sect, meritorious deeds. who lived in the T'ang Dynasty in China. Taûo: Queùt: To clean (to sweep)—Sôùm hay saùng Taïo Nghieäp: Transgressions—To create karma. sôùm: Early, or early morning. Taïo Nghieäp Höõu Vi: To involve (create or Taûo Ñaõng Moân: Thoâi Ñaûo Moân—Phöông phaùp engage) in mundane endeavors queùt

saïch moïi khaùi nieäm chaáp tröôùc, phuû ñònh taát Taïo Phuùc: To do good—To give alms—To give caû töôùng sai bieät—Methods of sweeping away all charity. concepts of attachment and false imagination. Taïo Taùc: Zosa (jap)—To perform—To make by Taûo Ñeá Leâ: Teân cuûa moät loaøi quyû—Name of a building. demon. Taïo Thieân Laäp Ñòa: The creation of the world. Taûo Ñòa: Queùt nhaø coù naêm coâng ñöùc (Trong Tyø Taïo Thö Thieân: Brahma-deva (skt)—Baø La Haï Naïi Da Taïp Söï, Phaät noùi vôùi caùc vò Tyø Kheo raèng, Maï Thieân, laø nguoàn taïo ra baûng maãu töï Taát Ñaøm phaøm laøm ngöôøi queùt nhaø coù naêm ñieàu lôïi hôn caû: 12 aâm—The deva-creator of writing Brahma.

Taïo Töôïng: Taïc töôïng—Ngöôøi ñaàu tieân taïc töôïng Kinh A Haøm laø baûn dòch tieáng Hoa nhöõng kinh Phaät laø vua Öu Ñieàn cuûa xöù Kausambi, ngöôøi cuøng ñieån hay nhöõng baøi giaûng cuûa Ñöùc Phaät baèng Phaïn thôøi vôùi Ñöùc Phaät, ñaõ taïc töôïng Phaät cao 5 boä Anh ngöõ—A Sanskrit term for “Scriptures.” This is a baèng goã ñaøn höông ngay sau khi Phaät nhaäp dieät. general name for the texts and teachings of the Ngöôøi ta tin raèng neáu hoï taïo töôïng Phaät thì trong four main Sanskrit Buddhist collections of nhöõng kieáp tôùi hoï seõ coù moät nhaõn quan trong saùng, discourses attributed to Sakyamuni Buddha. hoï seõ khoâng bò sanh vaøo aùc ñaïo, hoï seõ ñöôïc sanh Mahayana name for collections of writings of the vaøo gia ñình cao thöôïng vaø toát laønh, hoï seõ ñöôïc Sanskrit canon or sutras or sermons as collected giaøu sang, vaø hoï seõ coù dòp kính thôø Tam Baûo, vaân by the Sarvastivadin school of Hinayana. vaân. Phaät töû chaân thuaàn neân luoân nhôù raèng, taïc bao Taïp A Haøm Kinh: See Taïp A Haøm. nhieâu töôïng khoâng laø vaán ñeà, vaán ñeà laø chuùng ta tu Taïp A Tyø Ñaøm: Samyukta-abhidharma-hrdaya-haønh nhö theá naøo ngay trong kieáp naøy —To make sastra (skt)—Boä Taïp Taâm Luaän ñöôïc vieát bôûi ngaøi an image; the first one made of the Buddha is Phaùp Cöùu—Miscellaneous Treatises of attributed to Udayana, king of Kausambi, a Abhidharma on the variegated minds, written by contemporary of Sakyamuni, who is said to have Dharmatrata. made an image of the Buddha after his nirvana, in Taïp A Tyø Ñaøm Taâm Luaän: See Taïp A Tyø Ñaøm. sandalwood, 5 feet high. People believe that when Taïp Baûo Taïng Kinh: Samyutta-ratna-pitaka-sutra they make a statue of the Buddha, in the next lives (skt)—Kinh noùi veà kho chöùa ñuû thöù nhöõng chaâu they will have a clear vision, they will not be born baùu khaùc nhau—Sutra on miscellaneous treasury in the evil places, they will always be born in a of precious things. noble and good family, they will be very wealthy, Taïp Bi Y: Ragged-clothes—Quaàn aùo raùch röôùi and they will be able to revere the Triple Jewel, (may baèng vaûi baù naïp). and so on. Sincere Buddhists should always Taïp Duyeân: Sundry conditions. remember that the number of statues we make Taïp Ñöùc: Miscellaneous acts of virtue—See Taïp doesn’t matter, it does matter how we cultivate to Haïnh. improve ourselves in this very life. Taïp Haøm: See Taïp A Haøm. Taùp: Gioù taùp hay gioù thoåi vu vu: Gust wind—Taùp Taïp Haønh: Miscellaneous practices—See Taïp vaät gì: To snatch (to snap, i.e., a dog snaps Haïnh. something)—Thình lình: Suddenly. Taïp Haïnh: Miscellaneous acts—Sundry practices, Taùp Maït Kieán:

Samakan (skt)—Theo Eitel trong combining practices, or mixed cultivation—Taïp Trung Anh Phaät Hoïc Töø Ñieån, Taùp Maït Kieán laø haïnh coù nghóa laø ngöôøi thaáy ai tu phaùp moân gì vuøng Samarkand baây giôø—According to Eitel in cuõng baét chöôùc theo caû, thay ñoåi lieàn lieàn. Nay tu The Dictionary of Chinese-English Buddhist Tònh Ñoä, mai tu Thieàn, moát tuïng kinh. Nay tuïng Terms, this is now called Samarkand. kinh naày, mai tuïng kinh khaùc, vaân vaân— Taùp Maït Kieán Quoác: Samakan (skt)—See Taùp Combining practices also referred to as “Mixed Maït Kieán. Cultivation.” This refers to cultivators who mimic Taùp Taùp: Côn soùng noåi leân maïnh meõ—Arising others’ practices depending on who is practicing waves are so strong. what at the time. Thus, they are constantly mixing Taïp A Haøm: Samyuktagama (skt)—Agama and changing their practices by practicing (skt)—Nikaya (p)—Zo-Agon-Gyo (jap)—A Giaø Pureland one day, Zen the next, and then another Ma—Miscellaneous Agama Sutra—Collection of day chanting one Sutra, only to switch to a Buddha’s doctrine—Sacred work—Anything different Sutra the next day, etc. handed down and fixed by tradition—Töø Baéc Phaïn Taïp Hoa Nghieâm Kinh: Teân cuûa Kinh Hoa chæ “Kinh Ñieån.” Ñaây laø teân goïi chung cho taát caû Nghieâm (muoân haïnh vì nhö hoa vaø ñöôïc laáy ñeå kinh ñieån vaø nhöõng lôøi giaùo huaán ñöôïc cho laø cuûa laøm trang nghieâm quaû Phaät)—A name for the Ñöùc Phaät Thích Ca Maâu Ni. Ñaïi thöøa goïi ñaây laø Hua-Yen sutra. nhöõng söu taäp caùc vaên baûn Kinh baèng tieáng Phaïn Taïp Laâm Uyeån: Misrakavana (skt)—Park where (töông ñöông vôùi Nikaya trong thuaät ngöõ Pali). all desires are fulfilled—Taïp Laâm Uyeån ôû veà

phöông Taây, moät trong boán nôi vui thuù beân ngoaøi Taïp Sinh Theá Giôùi: Theá giôùi Ta Baø laø theá giôùi taïp Thieän Kieán Thaønh, thaønh phoá cuûa coõi trôøi Ñeá cö cuûa 5 chuûng loaïi cuøng ôû nhö ñòa nguïc, ngaï quyû, Thích—The park where all desires are fulfilled, in suùc sanh, a tu la, nhaân, vaø thieân—A world of the West, one of the four pleasure grounds outside various beings, i.e. that of the five destinies, hells, of Sudarsana, the heavenly city of Indra. hungry ghosts, animals, asuras or demons, men, Taïp Nghieäp: Nghieäp nhaân caûm caùc loaïi khoå quaû and devas. cuûa caùc loaïi chuùng sanh nhö ñòa nguïc, ngaï quyû, Taïp Taïng: Samyuktapitaka (skt)—Taát caû nhöõng suùc sanh, a tu la, nhaân, thieân (caùc loaøi thai sanh, kinh ñieån linh tinh, ban ñaàu ngöôøi ta noùi noù thu noaõn sanh, thaáp sanh, hoùa sanh trong theá giôùi Ta nhieáp heát thaûy giaùo haønh cuûa chö vò Boà Taùt, nhöng Baø)—A world of varied karma, or individual kyø thaät noù chöùa ñöïng nhöõng taùc phaåm cuûa ngöôøi karma, each causing and receiving his own Thieân Truùc vaø Trung Hoa, ñöôïc keát taäp laïi vaøo recompense. thôøi nhaø Minh coù söï boå tuùc cuûa Baéc vaø Nam Taïng Taïp Nhieãm: Samklesa (skt)—Klesa or Samkilesa Trung Hoa (Taïp taïng khoâng phaûi laø ngoân thuyeát (skt)—Phieàn Naõo—Taïp Nhieãm—Affliction— cuûa moät ngöôøi, coù khi laø Ñöùc Phaät giaûng thuyeát, coù Delusion—Distress or moral faults—Pain— khi ñeä töû cuûa ngaøi giaûng thuyeát, coù khi taùn tuïng Passions—Suffering—Wrong belief—Taát caû caùc chö thieân)—The miscellaneous canon, at first said phaùp höõu laäu laø nhöõng taïp nhaân cuûa luaân hoài sanh to

relate to Bodhisattvas, but it contains töû. Haønh giaû tu thieàn neân luoân nhôù raèng ñaây laø con miscellaneous works of Indian and Chinese ñöôøng cuûa caùm doã vaø duïc voïng sanh ra aùc nghieäp authors, collection made under the Ming dynasty (ñaây chính laø khoå ñau vaø aûo töôûng cuûa cuoäc soáng), and supplements of the northern Chinese canon laø nhaân cho chuùng sanh laên troâi trong luaân hoài with their case marks from the southern canon. sanh töû, cuõng nhö ngaên trôû giaùc ngoä—All kinds of Taïp Taâm: Taâm bò taïp nieäm chi phoái —Variegated moral infection, the various causes of mind. transmigration. Zen practitioners should always Taïp Taâm Luaän: Luaän noùi veà taâm bò taïp nieäm chi remember that this is the way of temptation or phoái—Treatise on a variegated mind—See Taïp A passion which produces bad karma (life's distress Tyø Ñaøm. and delusion), cause one to wander in the samsara Taïp Thanh Tònh Truï: Abode of purity and and hinder one from reaching enlightenment. impurity. Taïp Nhieãm Caên Baûn: Goác cuûa taïp nhieãm—Root Taïp Thöïc: AÊn taïp—Eating a hodge-podge of defilement. (heterogeneous mixture) of foods. Taïp Nhieãm Hoaøn Dieät: Söï chaám döùt taïp nhieãm— Taïp Tính Theá Giôùi: World of mixed dwellers— Cessation of defilements. Theá giôùi cuûa nhieàu loaïi chuùng sanh khaùc nhau. Taïp Nhieãm Sôû Y: Goác cuûa taïp nhieãm—Base of Taïp Truï Giôùi: Nôi cö nguï cuûa nguõ thuù—The defilement. world of mixed dwellers, i.e. the five species. Taïp Nieäm: Sundry thoughts. Taïp Tu: Miscellaneous or varied—Aids thereto or Taïp Nieäm Roái Ren: Sundry thoughts are adjunctive observances. confused. Taïp Töôûng Quaùn: Quaùn töôûng taïp, khi thì quaùn Taïp Phaåm: Samyuttavarga (skt)—Moät trong hai töôûng Ñöùc A Di Ñaø, khi thì quaùn töôûng Ñöùc Quaùn phaàn phuï luïc cuûa Luaät Taïng—One of the two Theá AÂm, khi thì quaùn töôûng Ñöùc Ñaïi Theá Chí, moät indexes in the Vinaya Pitaka. trong 16 pheùp quaùn trong Tònh Ñoä toâng—A mixing Taïp Saéc: Nhieàu maøu saéc laãn loän—Variegated or intermingling visualization among Amitabha coloring. Buddha, Avalokitesvara Bodhisattva, and Taïp Saéc Baûo Hoa Nghieâm Phaät: See Taïp Saéc Mahasthamaprapta Bodhisattva, one of the sixteen Baûo Hoa Nghieâm Thaân Phaät. contemplations (sixteen meditations)—See Thaäp Taïp Saéc Baûo Hoa Nghieâm Thaân Phaät: Luïc Quaùn. Ratnakousoumasapouchpitagatra Buddha (skt)— Taïp Ueá Ngöõ: Sambhappalapo (p)—Voâ Nghóa Varied-Colored Jewels-Flower Adornment Body Ngöõ—Daâm Ngöõ—Insignificant speech—Lustful Buddha. words—Meaningless words—Ungrateful words.

Taùt Baø: Sarva (skt)—Taát caû—All—Complete— 2) Töï vieän ñöôïc xaây leân ôû moät nôi noåi tieáng taïi Entire—Universal—Whole. Udyana: A monastery in Udyana built on a Taùt Baø Ca Ma: Sarvakama (skt)—Thaønh Töïu reputed spot. Nhaát Thieát Nguyeän—Heát thaûy caùc nguyeän—All Taùt Ca Da Kieán: Satkaya-darsana (skt)—Taùt Ca kinds of desires—Fulfilling all wishes. Da Ñaït Lôïi Saéc Trí—Höõu Thaân Kieán—Thaân kieán Taùt Baø Ña Boä: Sarvastivada (skt)—Thuyeát Nhaát trong nguõ kieán, chaáp tröôùc vaøo caùi thaân nguõ uaån Thieát Höõu Boä vôùi chuû thuyeát cho raèng vaïn höõu giaû hôïp, cho caùi ta laø coù thaät maø khôûi leân kieán, ñeàu coù thaät—Name of a school with the doctrine hoaëc veà ta hoaëc cuûa ta (ngaõ

vaø ngaõ sôû) —The view that al things are real—See Höõu Boä. of the reality of personality. Taùt Baø Ña Sa Boä: Sarvastivada (skt)—See Höõu Taùt Ca Phaùi: Saskyapa (skt)—Name of a school Boä. of Tibetan Buddhism named after the Sakya Taùt Baø Ha: Soha (tib)—Svaha (skt)—Xin ñöôïc Monastery in southern Tibet—See Ca Taùt Phaùi. nhö nguyeän (Phaûi nhö vaäy thoâi!)—See Ta Baø Ha. Taùt Ña Kyø Leâ: Teân cuûa moät loaøi quyû vöông, ñöôïc Taùt Baø Haït Laït Tha Taát Ñaït Ña: See Taùt Baø Taát dieãn dòch nhö laø moät loaïi trôøi coù nhieàu söùc maïnh— Ña. Name of a demon king, interpreted as a deva of Taùt Baø Ngaät Leä Xa: Sarvaklesa (skt)—Heát thaûy great strength or power. duïc voïng phieàn naõo—All the passions or Taùt Ñaù Daõ: Satya (skt)—Taùt Ñeå Daõ—Chaân Ñeá afflictions. hay nghóa chaân thaät—True—Genuine—Virtuous Taùt Baø Nhaõ: Sarvajna (skt)—Taùt Vaân Nhaõ—Taùt Taùt Ñaø Ba Luaân: Sadapralapa (skt). Vaân Nhieân—Taùt Phaït Nhaõ—Taùt Baø Nhaõ Nang— 1) Teân cuûa moät vò Boà Taùt maø ngöôøi ta noùi raèng Taùt Baø Nhaõ Na—Taùt Baø Nhaõ Ña—Taùt Phaï Caùt ñaõ khoùc suoát trong thôøi gian tìm caàu chôn lyù— Nang—Taùt Phaït Nhaõ—Nhaát Thieát Trí hay trí tueä Ever chattering or bewailing, name of a cuûa quaû vò roát raùo vieân maõn cuûa Phaät Thích Ca Bodhisattva, some say who wept while Maâu Ni—Having complete knowledge— searching for truth. Omniscience—The perfect knowledge attained by 2) Thöôøng Ñeà Phaät: Teân cuûa vò Phaät cuoái cuøng Sakyamuni on attaining Buddhahood. trong Hieàn Kieáp—Ever-wailing Buddha, Taùt Baø Taùt Ñoûa: Sabbasatta (p)—Sarva-bhuta name of the final Buddha of the present (skt)—Sarvasattva (skt)—Nhaát Thieát Höõu Tình— kalpa. Taát caû chuùng sanh höõu tình—All sentient beings. Taùt Ñaùt Ña Baùt Ñaùt La: See Baïch Taùn Caùi Phaät Taùt Baø Taát Ña: Sarvarthasiddha or Ñaûnh Luaän Vöông. sarvasiddhartha (skt)—Taùt Baø Taát Ñaït Ña—Taùt Taùt Ñaït Laït Ma: Saddharma (skt)—Chaùnh Baø Haït Laït Tha Taát Ñaø. Phaùp—The good, true, beautiful, or excellent 1) Teân goïi taét cuûa Thaùi Töû Thích Ca luùc thô aáu: law—The right or correct law, or method. Personal birthname of Sakyamuni. Taùt Ñaït Ma Phaân Ñaø Lôïi: Saddharma-pundarika 2) Nhaát thieát thaønh töïu: Thaønh töïu taát caû nhöõng (skt)—Kinh Phaùp Hoa—The Lotus Sutra. gì mình mong muoán—Every object or desire Taùt Ñoûa: Sattva (skt)—Haøm Sanh—Taùt Ña Baø— attained Taùt Hoøa Taùt—Taùt Baø Taùt Ñoûa—Taùt Ñaùt Phaï Saùch Taùt Baùt La Da Na: Pippalayana (skt)— Ñoûa—Höõu tình chuùng sanh—Being—Existence— Kasyapa—See Ca Dieáp. Any living sentient being—Sentient—Possessing Taùt Baùt Nhaõ: Sarvajna (skt)—See Taùt Baø Nhaõ. sentience, or consciousness—All the living. Taùt Baàu Saùt Ñòa: Sarpausadhi (skt). Taùt Ñoà La Baø: Sarjarasa (skt)—Nhöïa cuûa caây Ta 1) Döôïc Xaø: Ngöôøi ta noùi Döôïc Xaø laø tieàn thaân La, duøng laøm daàu thôm hoaëc nhang thôm—Resin cuûa Ñöùc Phaät khi ngaøi coøn laø moät vò trôøi Ñeá of the Sal-tree, resin used as scent or incense. Thích, ñaõ boá thí thaân mình cho nhöõng ngöôøi Taùt La: Salva (skt)—Teân cuûa xöù Salva: A country ñang bò ñoùi—Serpent-medicine, said to have named Salva—Boä toäc cö nguï taïi vuøng been provided by the Buddha when he was Bharatavarsha: A tribe inhabiting Bharatavarsha. Indra, as a python, in giving his flesh

to feed Taùt La Phaï Xa: Sarvasa (skt)—Essential vow— the starving. Yeáu nguyeän—Lôøi nguyeän quan troïng.

Taùt La Taùt Phaït Ñeå: Sarasvati (skt)—Taùt La Sa Baù môû cöûa tuùm laáy Trieäu Chaâu noùi: "Noùi ñi! Noùi Phöôïc Ñeå—Taùt La Toan Ñeå —Vò Nöõ AÂm Thieân—ñi!" Trieäu Chaâu noùi: "Keû troäm ñaõ ñi roài ngaøi môùi The goddess of speech and learning. giöông cung." Ñaây laø loaïi coâng aùn ôû möùc ñoä naøo Taùt La Tö Phaït Ñeå: Sarasvti (skt)—River god— ñoù khoù hieåu vaø khoù giaûi thích. Nhöõng Thieàn Taêng Thaàn soâng. moâ taû loaïi coâng aùn naøy nhö laø loaïi "baát khaû theå Taùt Lôïi Saùt Baû: Sarsapa (skt)—Haït caûi— nhaäp," gioáng nhö "nhöõng raëng nuùi baïc vaø nhöõng Mustard-seed. böùc töôøng saét." Noùi ñuùng ra, loaïi naøy chæ coù theå Taùt Lyù Pha Maät Ñaùt Ta: Nakaya (skt)— ñöôïc hieåu bôûi nhöõng haønh giaû coù trình ñoä cao maø Subamitta (skt)—Spiritual master—See Ñaïo Sö. tröïc giaùc saâu xa cuûa hoï töông xöùng vôùi tröïc giaùc Taùt Phöôïc Ñaït: Sarvada (skt). cuûa nhöõng ngöôøi ñeà ra coâng aùn, nhö theá hoï môùi coù 1) Toaøn Thí Toaøn Xaû—The all-giving, or all- theå nhaän thöùc ñöôïc tröïc tieáp vaø roõ raøng yù nghóa abandoning. cuûa coâng aùn maø khoâng caàn phaûi nhôø ñeán phoûng 2) Teân cuûa Ñöùc Phaät trong moät tieàn kieáp: A ñoaùn hay phaân tích. Neáu haønh giaû saün saøng khoâng name of the Buddha in a former incarnation. sôï hieåu laàm thì nhöõng coâng aùn loaïi naøy coù theå Taùt Tha Neâ Thaáp Phaït La: Sthanvisvara (skt)—khoâng phaûi laø tuyeät ñoái khoâng theå hieåu hoaëc Moät vöông quoác coå mieàn Trung AÁn. Baõi chieán khoâng theå giaûi thích ñöôïc, nhöng ñaây khoâng phaûi tröôøng cuûa hai boä toäc Pandus and Kurus. Baây giôø laø ñieàu mong muoán cuûa nhieàu haønh giaû tu Thieàn. laø Thanesar—A ancient kingdom and city in Trong Thieàn, caùi chaân lyù Baùt Nhaõ maø Thieàn coá Central India. The scene of the battle between the chuyeân chôû khoâng theå laø moät thöù gì ñoù haïn heïp, Pandus and the Kurus. The modern Thanesar. höõu haïn hoaëc chuyeân bieät; noù phaûi laø moät caùi gì Taùt Tha Neâ Thaáp Phaït La Quoác: Sthanvisvara roäng raõi, ñaïi ñoàng vaø voâ haïn, haøm chöùa taát caû vaø (skt)—See Taùt Tha Neâ Thaáp Phaït La. bao truøm taát caû, khoâng theå ñònh nghóa hay meänh Taùt Toâ: Pranita (skt)—Manju (skt)—See Dieäu. danh. Vaäy thì chaân lyù Thieàn coøn coù theå laø gì khaùc Taït: Gaït qua—To lash—To dash (water). hôn laø khoâng theå ñònh nghóa vaø khoâng theå laõnh hoäi Taït Thaáu Thieàn Quan: Muoán lieàn ñöôïc ngoä, haønh ñöôïc? Vôùi tính chaát haïn heïp vaø böng bít baét reã saâu giaû phaûi can ñaûm xoâng thaúng vaøo cöûa aûi thieàn —In xa trong loái suy töôûng cuûa con ngöôøi, thì khoâng laï order to attain immediate awakening, practitioners gì caùi chaân lyù Baùt Nhaõ töï do vaø bao haøm heát thaûy should bravely break into the Zen door. trôû thaønh moät chieác boùng löõng lô maõi maõi laån traùnh khoâng cho chuùng ta naém baét. Chính vì vaäy maø Tay Chæ Traêng: Finger pointing at the moon— Thieàn sö Trieäu Chaâu môùi duøng caâu noùi: "Keû troäm See Ngoùn Tay Chæ Traêng. ñaõ ñi roài ngaøi môùi giöông cung." Haønh giaû tu Taéc Kieàn Ñòa La: Skandila (skt)—Teân moät vò Thieàn phaûi neân luoân caån troïng!—To open fire phaùp sö vaøo theá kyû thöù V—Name of a Dharma after the enemy already left. The term indicates a master in the fifth

century. slack manner in cultivation. One day, Chao-chou Taéc Kieän Ñaø La: Skandha (skt)—1) Caùi vai: The went to visit Huang-Po. When Huang-po saw him shoulder; 2) Uaån: See Nguõ Uaån. coming, he closed the door. Chao-chou then Taéc Thaû Trí: Thaû Trí—Töùc Thaû Trí—Taïm gaùc picked up a torch and shouted loudly in the laïi—To leave aside temporarily. congregation hall, "Fire! Fire! Help! Help!" Taëc: Teân troäm hay teân cöôùp: A thief (pirate)—AÊn Hearing this cry, Huang-Po opened the door and troäm hay aên cöôùp: To steal (to rob). came out. As soon as he saw Chao-chou he caught Taëc Khaáu: Bandit. his arm and said, "Say it! Say it!" Chao-chou Taëc Khöù Haäu Tröông Cung: To open fire after replied, "You begin to draw the bow after the thief the enemy already left—Giaëc qua roài môùi giöông has left." This is a kind of koan which is somewhat cung, chæ vieäc tu haønh leà meà giaûi ñaõi. Moät hoâm, difficult to understand and explain. Zen monks Trieäu Chaâu ñeán thaêm Hoaøng Baù. Hoaøng Baù thaáy describe this type of koans as the "impenetrable Sö ñeán beøn ñoùng cöûa phöông tröôïng. Trieäu Chaâu type," like "silver mountains and iron walls." This beøn nhaët moät caây ñuoác vaø la lôùn trong giaûng can, strictly speaking, only be understood by ñöôøng, "Cöùu löûa! Cöùu löûa!" Nghe tieáng la, Hoaøng advanced practitioners whose profound intuitions

match those of the actors, thus enabling them to augment)—Vò Taêng: A Buddhist Monk or monks discern directly and clearly the meaning of the in general. koan without resorting to guesses or analysis. If Taêng AÙi: To hate and to love. one is willing to risk missing the point, these koans Taêng AÁn (434-499): Teân cuûa moät vò danh Taêng may not be absolutely unintelligible or Trung Hoa vaøo thôøi nhaø Nam Teà (497-502)— unexplainable, but this is not the desirability of Name of a Chinese famous monk who lived in the many Zen practitioners. In Zen, the ultimate Southern Ch'i Dynasty in China. Prajna-Truth that Zen tries to convey cannot be a Taêng Baùch Giôùi Chuùng Hoïc: See Baùch Giôùi thing that is narrow, finite, or exclusive; it must be Chuùng Hoïc Taêng. something vast, universal, and infinite, all- Taêng Baûo: Sangha (skt)—Sobo (jap)—Ngoâi baùu inclusive and all-embracing, defying definition Taêng, ngoâi thöù ba trong Tam Baûo (nhöõng vò Taêng and designation. How, then, can Zen-Truth be só ñaõ phaùt chaân voâ laäu trí vaø trôû thaønh phöôùc ñieàn otherwise than indefinable and ungraspable? With cho ñôøi kính troïng vaø quy theo)—The third this deplorable limitation and tightness deeply member of the Triratna. rooted in the human way of thinking, no wonder Taêng Baûo Quaû: Baäc laäu taän A La Haùn—The the free and all-inclusive Prajna-Truth becomes an perfect arhat who has not to be reborn. evasive shadow forever eluding one's grasp. That Taêng Baät (365-442): Teân cuûa moät vò danh Taêng was why Zen master Chao-chou used the words: Trung Hoa vaøo thôøi Löu Toáng (420-497)—Name "You begin to draw the bow after the thief has of a Chinese famous monk who lived in the Liu left." Zen practitioners should always be very Sung Dynasty in China. careful! Taêng Bi: Söï taêng tröôûng loøng töø bi cöùu ñoä chuùng Taëc Quaù Haäu Tröông Cung: To open fire after sanh cuûa vò Boà Taùt, duø trí hueä giaùc ngoä cuûa vò aáy the enemy already left—See Taëc Khöù Haäu khieán ngaøi ñuû khaû naêng nhaäp nieát baøn, nhöng vôùi Tröông Cung. bi nguyeän

ngaøi vaãn tieáp tuïc luaân chuyeån ñeå cöùu ñoä Taëc Truï: chuùng sanh—Augmented pity of a Bodhisattva, 1) Ngöôøi töï thoï cuï tuùc giôùi cho mình nhö moät vò who remains to save, though his advanced sö: An unordained person who passes himself knowledge would justify his withdrawal to off as a monk. nirvana. 2) Vò Taêng bò Giaùo Hoäi cuûa mình khai tröø beøn töï Taêng Bieän: ñoåi phaùp danh hay nhôø giaùo hoäi khaùc ñoåi phaùp 1) (?-493): Teân cuûa moät vò danh Taêng Trung Hoa danh, roài töï mình truï trì taïi moät töï vieän: A vaøo thôøi nhaø Nam Teà (497-502)—Name of a monk who himself changes his Buddha name Chinese famous monk who lived in the (or changed by other orders) after being Southern Ch'i Dynasty in China. expelled or purged from the order for his sins, 2) (568-642): Teân cuûa moät vò danh Taêng Trung then continues to stay in the monastery. Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of 3) Bald-headed thief—See Troäm Ñaàu Hoùi. a Chinese famous monk who lived in the Taëc Töû: Bad child. T'ang Dynasty in China. Taém Phaät: Kanbutsu (jap)—Leã Moäc Duïc trong Taêng Bieät Daï: Baùn Daï—Ñaïi Daï—Thaùi Daï— ngaøy kyû nieäm Phaät Ñaûn Sanh—To wash a Thoâng Daï—Tuùc Daï—See Ñaõi Daï. Buddha’s statue in the ceremony of Buddha’s Taêng Ca Lan Ña Boä: Suttavada (p)— Birthday. Sankrantivadin (skt)—Sautrantika (skt)— Taém Treân Soâng Haèng: Gangasnana (skt)— Sutravadatika school—Thuyeát Ñoä Boä—Thuyeát Bathing in the Ganges, this is one of the wishes of Chuyeån Boä—See Kinh Löôïng Boä. the Ganges pilgrim—Taém treân soâng Haèng laø moät Taêng Ca Lan Ña Toâng: See Taêng Ca Lan Ña Boä. trong nhöõng ao öôùc cuûa nhöõng ngöôøi ñi haønh Taêng Ca Taêng Neâ: Haïnh ngaøy chæ aên moät böõa, höông vuøng soâng Haèng. thöôøng laø vaøo buoåi tröa—Eating only one meal a Taêng: Laøm cho nhanh theâm: Accelerate (v)—day, usually at noon time. Taêng theâm: To increase (to add, to raise, to Taêng Ca Xaù: Taêng Giaø Xaù—See Sankasya.

Taêng Caùi: Taám luïa theâu duøng nhö loïng che—A Eastern Chin Dynasty in China. large embroidered canopy of silk. 2) Teân cuûa moät vò danh Taêng Nhaät Baûn vaøo theá Taêng Cang: A royal-recognized monk—Döôùi kyû thöù XVIII—Name of a Japanese famous trieàu nhaø Nguyeãn, caùc vua chuùa ñaõ cöû ra moät vò monk who lived in the eighteenth century. Taêng Cang ñeå laõnh ñaïo Taêng chuùng trong moät Taêng Ñaïo: Teân cuûa moät vò danh Taêng kieâm hoïc ngoâi quan töï—During the reign of Nguyeãn, all the giaû Phaät giaùo Trung Hoa soáng vaøo thôøi Ñoâng Taán Nguyeãn Lords and Kings assigned a royal- (317-420)—Name of a Chinese famous monk and recognized monk who supervised the assembly of a Buddhist scholar who lived in the Eastern Chin monks in a national temple. Dynasty in China. Taêng Cheá: Luaät thanh tònh: Pure rules—Quy luaät Taêng Ñaïo Toån Sanh: Söï tieán boä cuûa moät vò Boà roõ raøng trong töï vieän: Clear rules. Taùt, ñöôïc noùi trong Kinh Phaùp Hoa, caøng taêng trí Taêng Chi Boä Kinh: Anguttara Nikaya (p)—Taêng tueä giaùc ngoä vaø caøng giaûm daàn sinh töû luaân hoài— Nhaát A Haøm Kinh—Numerical Arranged A Bodhisattva’s progress in the doctrine (Lotus Subjects—Numerical discourse. Sutra) with concurrence reduction in Taêng Chính: Sangharaja (skt)—Phaùp chuû—Taêng reincarnation. Quan—See Taêng Thoáng. Taêng Ñaït: Taêng Chính Tu:

Sangharaja (skt)—Sojoshi 1) (475-556): Teân cuûa moät vò danh Taêng Trung (jap)—Chöùc vuï naøy khoâng coøn ñöôïc söû duïng Hoa, thuoäc phaùi Ñòa Luaän, soáng vaøo thôøi Baéc nöõa—This position has gone out of use—See Teà (550-557)—Name of a Chinese famous Taêng Thoáng. monk, of the Ti-Lun Sect, who lived in the Taêng Chuùng: Taêng ñoaøn—Buddhist clergy—The Northern Ch'i Dynasty in China. body or assembly of monks. 2) (638-719): Teân cuûa moät vò danh Taêng Trung Taêng Coân: Teân cuûa moät vò danh Taêng Trung Hoa Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of vaøo thôøi nhaø Tuøy (581-618)—Name of a Chinese a Chinese famous monk who lived in the famous monk who lived in the Sui Dynasty in T'ang Dynasty in China. China. Taêng Ñoaøn: Savakasamgha (p)—Congregation of Taêng Cuùng: Phaåm vaät cuùng döôøng cho Taêng disciples—The Order—Sangharama Body. chuùng—Things that are offered to the assembly. Taêng Ñoaøn Thaùnh Thieän: The Holy Order. Taêng Cöø (407-464): Teân cuûa moät vò danh Taêng Taêng Ñoâ: Sangharaja (skt)—See Taêng Thoáng. Trung Hoa vaøo thôøi Löu Toáng (420-497)—Name Taêng Ñoà: See Taêng Chuùng. of a Chinese famous monk who lived in the Liu Taêng Ñöôøng: Sangha Hall—Monks' Hall. Sung Dynasty in China. Taêng Giaø: Sangha or Samgha (skt & p)—Moät hoäi Taêng Cöông: See Taêng Cang. ñoàng goàm ít nhaát laø boán vò Taêng, hay moät coäng Taêng Dieät Kieáp: Samvartathahi (skt)—Hoaøn toaøn ñoàng Taêng Ni soáng hoøa hieäp vôùi nhau trong tinh hoaïi dieät. Moät ñaïi kieáp ñöôïc tính baèng 80 tieåu thaàn luïc hoøa. Ñaây laø moät trong Tam Baûo—The kieáp vôùi 1.347.000.000 (moät tyû ba traêm boán möôi corporate assembly of at least three monks under baûy trieäu) naêm—Total destruction gradually a chair a senior monk, empowered to hear reaching the void. A great kalpa is calculated as confession, or a community of monks and nuns eighty small kalpas and to last 1,347,000,000 who live in harmony in the six sentiments of years. concord. This is one of the three treasures Taêng Du Trôï Hoûa: Tieáp tay cho aùc nhaân gaây (Buddha, Dharma, Sangha). theâm toäi aùc (ñoå theâm daàu vaøo löûa)—Help Taêng Giaø Baø La: Sanghapala (skt)—Taêng Giaø Baø malefactors commit more crimes or to pour more Thi Sa—Moät vò Taêng ngöôøi Phuø Nam, ngöôøi ñaõ fuel on the fire. dòch möôøi hay möôøi moät boä kinh khoaûng nhöõng Taêng Dueä: naêm 502 ñeán 520 sau Taây Lòch—A monk of 1) Teân cuûa moät vò danh Taêng Trung Hoa vaøo Champa, who translated ten or eleven works thôøi Ñoâng Taán (317-420)—Name of a around 506-520 A.D. Chinese famous monk who lived in the Taêng Giaø Baø Thi Sa: Sanghadisesa (skt)—Kieát

Giôùi Thaäp Tam Taêng Taøn—Taêng Sô Taøn hay assemblage; 2) Côn loác cuoái cuøng cuûa hoaïi kieáp: Taêng Taøn (toäi naøy xeáp döôùi troïng toäi Ba La Di). The final hurricane in the kalpa of destruction. Toäi cuûa moät vò Taêng caàn phaûi ñöôïc boäc baïch hay Taêng Giaø Ñeà Baø: Sanghadeva (skt)—Chuùng phaùt loà saùm hoái tröôùc hoäi ñoàng ñeå giaûi quyeát. Neáu Thieân—Teân cuûa moät vò sö AÁn Ñoä vaøo theá kyû thöù khoâng phaùt loà saùm hoái seõ bò coi nhö troïng toäi Ba tö—Name of an Indian monk in the fourth century. La Di vaø bò loaïi khoûi giaùo ñoaøn. Möôøi ba toäi Taêng Taêng Giaø La: Simhala (skt). Taøn ña phaàn laø phaïm phaûi nhöõng tö töôûng

hay lôøi 1) Tích Lan: Ceylon. noùi daâm oâ tham lam. Toång coäng coù möôøi ba giôùi 2) Tieàn thaân cuûa Ñöùc Phaät khi coøn laø moät thöông Toån Haïi Taêng Taøn khieán cho Taêng Ni phaïm phaûi chuû, cuøng 500 thöông nhaân ñi laïc vaøo nöôùc La bò taïm thôøi truïc xuaát khoûi giaùo ñoaøn—A sin of an Saùt, sau ñoù tieâu dieät nöôùc La Saùt maø thaønh laäp ordained person requiring open confession before nöôùc Taêng Giaø La: Name of the Buddha in a the assembly for absolution or riddance. Failing previous incarnation when, as a travelling confession means dismissal from the order. merchant, he, along with 500 others, was Thirteen of these sins are of sexual thoughts, or driven on to the island; there the raksasis their verbal expression, also greed, even for the bewitched them; later the Buddha and his sake of the order. There are thirteen offences companions escaped, and ultimately which entail upon a monk temporary expulsion destroyed the witches and founded his from the Order. kingdom there. Taêng Giaø Baït Ñaø La: Sanghabhadra (skt)—Sö Taêng Giaø La Saùt: Sangharaksa (skt)—Chuùng Chuùng Hieàn, moät danh Taêng cuûa toâng Taùt Baø Ña, Hoä—Vò sö AÁn Ñoä vaøo theá kyû thöù nhaát—An Indian laø taùc giaû cuûa nhöõng boä luaän noåi tieáng cuûa Phaät monk in the first century. giaùo (Thuaän Chính Lyù Luaän vaø Hieån Toâng Taêng Giaø Lam: Sangharama (skt)—See Taêng Giaø Luaän)—A learned priest of Cashmere, a follower Lam Ma. of the Sarvastivadah school, the author of many Taêng Giaø Lam Ma: Sangharama (skt)—Töï vieân philosophical works. vaø chuùng vieân hay nhaø Taêng cho chuùng ôû —A Taêng Giaø Baït Ma: Sanghavarman (skt)—Sö monastery with its garden or grove. Chuùng Khaûi, moät nhaø sö AÁn Ñoä ñeán Nam Kinh Taêng Giaø Leâ: Sanghati (skt)—The patched khoaûng naêm 423 sau Taây Lòch, ñeán naêm 433 thì robe—Caø Sa—Ñaïi Y—Coøn goïi laø Naïp Giaø Leâ, laø dòch ñöôïc naêm boä kinh; veà sau ñi hoaèng hoùa veà loaïi aùo Taêng Giaø Leâ trong boä Naïp Y, töø 9 ñeán 25 phía Taây cuûa Trung Quoác—An Indian monk who maûnh vaù laïi vôùi nhau, moät trong ba y cuûa moät vò arrived in Nanking in around 433 A.D., translated Taêng—The sanghati or coat of patches varying five works in 434 A.D., went westward in 442. from 9 to 25 (patched of seven pieces and Taêng Giaø Baït Tröøng: Sanghabhuti (skt)— upwards), one of the three garments of a monk— Sanghavarti (skt)—Chuùng Hieän—Teân cuûa moät vò See Kasaya. sö AÁn Ñoä vaøo theá kyû thöù tö—Name of an Indian Taêng Giaø Maät Ña (256-198 B.C.): Sanghamitta monk in the fourth century. (skt)—Daughter of King Asoka, established Taêng Giaø Boå La: Simhapura (skt)—Theo Eitel Bhiksuni Sangha in Sri Lanka in the second trong Trung Anh Phaät Hoïc Töø Ñieån thì Taêng Giaø century B.C.—Con gaùi vua A Duïc, ngöôøi ñaõ thieát Boå La laø teân cuûa moät tænh xöa taïi vuøng Cashmere, laäp giaùo ñoaøn ni ôû Tích Lan vaøo theá kyû thöù hai coù leõ baây giôø laø Simla—According to Eitel in The tröôùc taây lòch. Dictionary of Chinese-English Buddhist Terms, Taêng Giaø Nan Ñeà: Sanghanandi (skt)—Chuùng Simhapura, an ancient province and city of Haø—Thaùi töû cuûa xöù Sravasti, xuaát gia soáng trong Cashmere, probably the modern Simla. hang ñoäng, ñöôïc ngaøi La Haàu La Ña bieát ñeán, sau Taêng Giaø Chæ: Sanghati (skt)—See Caø Sa. naày oâng trôû thaønh vò toå thöù 17 taïi AÁn Ñoä —A Taêng Giaø Da Xaù: Samgayashas (skt)—Vò toå thöù prince of

Sravasti, lived in cave, was discovered 18 taïi AÁn Ñoä—The eighteenth patriarch—See Hai by Rahulata, became the seventeenth patriarch. Möôi Taùm Toå AÁn Ñoä. Taêng Giaø Nan Ñeà Toå Sö: See Taêng Giaø Nan Ñeà. Taêng Giaø Ñaø: Sanghata (skt)—1) Chuùng: An Taêng Giaø Phaät Giaùo: Buddhist Sangha.

Taêng Giaø Quoác: Simhala (skt)—Ceylon—Taêng was the author of many Buddhist books Giaø La—Chaáp Sö Töû Quoác—See Sö Töû Quoác. including a very famous one titled "A Survey Taêng Giaø Thi Quoác: Sankasya (skt)—See Taêng of Buddhism" Giaø Thí. Taêng Hoä Boà Taùt: Sangharaksita-bodhisattva Taêng Giaø Thò: Sankasya (skt)—Taêng Ca Xaù— (skt)—See Taêng Hoä. Moät vöông quoác coå toïa laïc veà phía baéc AÁn Ñoä. Taêng Hoàng (1366-1452): Teân cuûa moät vò danh Baây giôø laø Samkassam, moät laøng khoaûng 45 daäm Taêng Nhaät Baûn, thuoäc toâng Chaân Ngoân, soáng vaøo veà phía taây baéc cuûa Kanauj—An ancient kingdom theá kyû thöù XV—Name of a Japanese famous and city in Northern India (Kapitha). The modern monk, of the Shingon Sec, who lived in the Samkassam, now a village 45 miles northwest of fifteenth century. Kanauj. Taêng Hueä: Adhiprajna (skt)—Taêng Thöôïng Taêng Giaø Tra: Sanghata (skt)—Taêng Giaø Ñaø— Tueä—Moät trong tam hoïc, quaùn chieáu chaân lyù ñeå Chuùng hoäi—An assemblage. caét ñöùt phieàn naõo—One of the three studies, the Taêng Giaø Yeát Ma: Sanghakarma (skt)—See Yeát study of wisdom. Ma (2). Taêng Hueä Hoïc: Adhiprajna (skt)—Taêng Hueä Taêng Giai: Age in the order—See Taêng Laïp. Hoïc—See Taêng Thöôïng Hueä. Taêng Giôùi: 1) Giôùi luaät cuûa chö Taêng: Monk’s Taêng Huyeãn (547-642): Teân cuûa moät vò danh precepts; 2) Möôøi giôùi troïng cuûa chö Taêng Ni: The Taêng Trung Hoa, thuoäc Tònh Ñoä Toâng, soáng vaøo ten prohibition, the complete commandments for thôøi nhaø Ñöôøng (618-907)—Name of a Chinese monks. famous monk, of the Pure Land Sect, who lived in Taêng Giôùi Hoïc: Adhisilasiksa (skt)—Coøn goïi laø the T'ang Dynasty in China. Taêng Thöôïng Giôùi Hoïc, laø moät trong tam hoïc, noùi Taêng Höõu: Sanghamitra (skt)—Teân cuûa moät vò sö veà söùc maïnh cuûa giôùi hoïc —One of the three AÁn Ñoä—Name of an Indian monk. studies, advanced or increasing study of the moral Taêng Höïu (445-518): Teân cuûa moät vò danh Taêng law; the study of the higher moral law—See Tam Trung Hoa vaøo thôøi nhaø Löông (502-557)—Name Hoïc. of a Chinese famous monk who lived in the Liang Taêng Ha: Simha (skt)—1) Sö töû: A lion; 2) See Dynasty in China. Taêng Giaø. Taêng Ích: Pustika (skt)—Moät trong boán ñaøn phaùp Taêng Ha Boå La Quoác: Simhapura (skt)—See cuûa toâng Chaân Ngoân. Caàu nguyeän chö Toân baûo hoä Taêng Giaø Boå La. ñeå ñöôïc taêng theâm phuùc ñöùc—One of the four Taêng Haøm: Teân cuûa moät vò danh Taêng Trung Hoa kinds of altar-worship of the Shingon Sect. vaøo thôøi Löu Toáng (420-497)—Name of a Chinese Praying to ask Buddhas and Bodhisattvas to help famous monk who lived in the Liu Sung Dynasty you increasing and improving merits and in China. blessings—See Töù Chuûng Ñaøn Phaùp. Taêng Hoaøng: Sangharaja (p)—Samgharaja Taêng Ích Bieân: The plus side—Nhöõng ngöôøi tin (skt)—Phaùp chuû—Taêng Quan—Taêng Chính—See raèng khoâng coù moät linh hoàn hay söï thöôøng haèng; Taêng Thoáng. vaïn phaùp voán khoâng coù töï taùnh—Those who Taêng Hoä: believe

in a soul or permanence; all things are 1) Sangharaksita (skt)—Teân cuûa moät vò sö AÁn unreal and have no-self. Ñoä, moät trong nhöõng ñaïi ñeä töû cuûa ngaøi Xaù Taêng Ích Phaùp: Zoyakoho (jap)—Tu phaùp ñeå Lôïi Phaát—Name of an Indian monk, one of taêng theâm phuùc ñöùc trí tueä cho mình vaø ngöôøi — the great disciples of Sariputra. Seeking good fortune for self and others—See 2) Bikshu Sangharaksita: Teân cuûa moät vò danh Taêng Ích. Taêng ngöôøi Anh vaøo theá kyû thöù XX. Sö laø taùc Taêng Ích Thieän Xaûo: Aya-kosallam (p)—Skills in giaû cuûa nhieàu taäp saùch Phaät giaùo bao goàm going forward. quyeån saùch raát noåi tieáng vôùi nhan ñeà "Tìm Taêng Kha Giaû: Sankasya (skt)—Taêng Ca Xaù— Hieåu Phaät Giaùo"—Name of a Bristish famous Taêng Kha Luaät Ña Nhó—Samskrtam (skt)—1) monk who lived in the twentieth century. He Hôïp laïi: Composite, or compounded; 2) Phaùp höõu

vi do nhaân taïo ra ñöôïc bieåu thò bôûi sanh, truï, dò, soá cuûa Phaät giaùo)—The sastras of the Samkhya— dieät: Active, phenomenal, causally produced, See Soá Luaän. characterized by birth, existence, change, and Taêng Kieáp: Taêng kieáp laø kieáp maø trong ñoù ñôøi death. ngöôøi taêng daàn töø 10 tuoåi leân ñeán 84.000 tuoåi, vaø Taêng Khaû: Teân cuûa ngaøi Hueä Khaû, nhò toå cuûa chieàu cao cuûa thaân ngöôøi taêng töø moät boä Anh leân Thieàn phaùi Trung Hoa—Name of Hui-K'o, second ñeán 8,400 boä Anh—The increasing kalpas, or the patriarch of the Chinese Intuitive School. kalpa of increment during which human life Taêng Khaáp Ña Tyø Naïi Da: Samksipta-vinaya increases by one year every century from an (skt)—Summarized teaching—See Löôïc Giaùo. initial life of ten years, till it reaches 84,000 years, Taêng Khieát: Teân cuûa moät vò danh Taêng Trung and the body from one foot to 8,400 feet in Hoa vaøo theá kyû thöù V. Vaøo naêm 401, Sö gia nhaäp heigth—See Giaûm Kieáp. vôùi ban phieân dòch kinh ñieån khi Sö Cöu Ma La Taêng Kieät Chi: Sankaksika or Uttarasanghati Thaäp ñeán Tröôøng An. Sö thò tòch vaøo khoaûng (skt)—Kieät Chi—Taêng Ca—See Taêng Kyø Chi. nhöõng naêm 413-415—Name of a Chinese famous Taêng Kieàu (467-502): Teân cuûa moät vò danh Taêng monk in the fifth century. In 401, he joined master Trung Hoa vaøo thôøi nhaø Löông (502-557)—Name Kumarajiva (344-412) when this master came to of a Chinese famous monk who lived in the Liang Ch'ang An to translate scriptures. He passed away Dynasty in China. in around 413-415. Taêng Kyø: Sanghika (skt)—Lieân heä ñeán Taêng Giaø: Taêng Khö: Sankhya (skt)—Taêng Xí Da. Relating to a Sangha—Toaøn boä ñaát vaø nhaø cöûa 1) Soá: Number—Reckon—Calculate. cuûa moät töï vieän: A complete set of land and 2) Moät trong naêm boä luaän noåi tieáng cuûa AÁn Ñoä buildings for a monastery—Teân taét cuûa A Taêng Giaùo cuûa ngaøi Ca Tyø La. Boä luaän laáy 25 caên Kyø coù nghóa laø voâ soá voâ löôïng, khoâng theå ñeám laøm toâng: One of the great divisions of Hindu ñöôïc: An abbreviation for Asamkhya, means philosophy ascribed to the sage Kapila, and so innumerable. called as "reckoning up" or "enumerating" Taêng Kyø Boä: Sanghikah (skt)—Teân taét cuûa Ma twenty-five Tattvas or true principles, its Ha Taêng Kyø Boä hay Ñaïi Chuùng Boä (moät trong 20 objects being to effect the final liberation of boä phaùi Tieåu Thöøa. Sau khi Ñöùc Phaät nhaäp dieät, the twenty-fifth from the fetters of the trong laàn keát taäp kinh ñieån ñaàu tieân; phaùi trong

phenomenal creation by conveying the correct hang goïi laø Thöôïng Toïa Boä, phaùi ngoaøi hang goïi knowledge of the twenty-four other Tattvas, laø Ñaïi Chuùng Boä)—The Mahasanghikah school. and rightly discriminating the soul from them. Taêng Kyø Chi: Sankaksika or Uttarasanghati Taêng Khö Ña: See Soá Luaän. (skt)—Kieät Chi—Taêng Ca—Taêng Kieät Chi—Taêng Taêng Khö Luaän: Samkhya-sastra (skt)—It is an Cöôùc Kyø—Taêng Cöôùc Kyø Ca—AÙo che vai hay aùo attempt to place all concepts in twenty-five che naùch (maûnh vaûi hình chöõ nhaät), maëc beân trong categories, with Purusa at the head and the others lôùp aùo caø sa hay maëc tröïc tieáp vaøo thaân (aùo loùt in ordered progress. It also teaches “the eternity trong). Maëc gioáng nhö aùo caø sa, choaøng leân vai and multiplicity of souls.” Vasubandhu wrote in traùi boïc qua beân döôùi naùch phaûi (döôùi naùch phaûi criticism of the system—Boä luaän coá ñaët vaïn phaùp voøng vaét leân vai traùi)—Described as a kind of toga trong 25 ñeá. Thieân Thaân Boà Taùt ñaõ vieát Chaâ n passed over the left shoulder and under the right Thöïc Luaän ñeå phaù laïi boä Taêng Khö Luaän naày . armpit. Taêng Khö Thi: Teân cuûa moät vöông quoác coå trong Taêng Kyø Luaät: Sanghika-vinaya (skt)—Sogi- vuøng Trung AÁn, naèm beân soâng Iksumati, gaàn xöù Ritsu (jap)—Teân goïi taét cuûa Ma Ha Taêng Kyø Ma Thaâu La—Name of an ancient kingdom of Luaät, luaät cuûa Ñaïi Chuùng Boä daønh cho chö Taêng Central India, on the Iksumati river, near Mathura. Ni—An abbreviation for Mahasanghika-vinaya, Taêng Khö Tuïng: Samkhya-karika (skt)—Soá Luaän the rules for monks and nuns. Tuïng—Verses of the Samkhya—See Taêng Khö. Taêng Kyø Maäu Ñaø Ta Ha: Suddha-simha (skt)— Taêng Khöù Sö: Sankha (p)—Samkhya (skt)—Caùc Tònh Sö Töû—Teân cuûa moät vò sö—Name of a boä luaän cuûa phaùi Taùt Baø Ña Boä (baøn veà baûn phaùp monk.

Taêng Kyø Thí: Sanghika-dana (skt)—Cuùng döôøng hoïc giaû noåi tieáng cuûa Thaønh Thaät Luaän vaø Ñaïi trai taêng—Make offerings to monks and nuns. Baùt Nieát Baøn Kinh. Sö cuøng Trí Taïng vaø Phaùp Taêng Kyø Vaät: Samghka (skt)—Ñoà vaät cuûa Taêng Vaân ñöôïc nhìn nhaän laø moät trong “ba ñaïi phaùp chuùng (goàm taát caû ñoà vaät cuûa Tyø Kheo, Tyø Kheo sö ñôøi nhaø Löông”. Tieåu söû ghi raèng Sö bieân Ni, hay thaäp phöông tín thí)—Monastic soaïn hôn moät traêm tieåu quyeån goàm nhieàu luaän possessions, or things. ñeà khaùc nhau, nhöng taát caû ñeàu thaát truyeàn. Taêng Kî: Hatred and jealousy. Chæ coøn hai daáu veát veà taùc phaåm cuûa Sö laø Taêng Laõng: phaàn vaán ñaùp ngaén vôùi thaùi töû Chieâu Minh veà 1) Teân cuûa moät vò danh Taêng Trung Hoa vaøo theá “Nhò ñeá” vaø “Phaùp thaân” ñöôïc ghi laïi trong kyû thöù III. Sö laø moät trong nhöõng ñeä töø noåi troäi Quaûng Hoaèng Minh Kyù, nhöng khoâng theå döïa nhaát cuûa Sö Phaät Ñoà Tröøng (Fo-T’u- vaøo ñeå coù theå ruùt ra ñöôïc nhöõng keát luaän ñaùng Ch’eâng)—Name of a Chinese famous monk tin caäy veà Sö—Name of a Chinese famous in the third century. He was one of the most monk who lived in the Liang Dynasty in eminent disciples of master Buddhasimha China. Seng-min of the Chuang-yen Ssu was a (232-348). prominent scholar of the Ch’eng Shih Lun 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo (Mahaparinirvana Sutra) affiliated with the cuoái thôøi nhaø Nam Teà (497-502) ñaàu

thôøi nhaø temple Chuang-yen in Chien-k'ang. He is Löông—Name of a Chinese famous monk traditionally considered, along with Chih- who lived in the end of the Southern Ch'i tsang and Fa-yun, one of the "three great Dynasty and the beginning of the Liang in Dharma masters of the Liang period." His China. biography attributes to him a variety of Taêng Laïp: Age in the order—Monastic age— treatises and commentaries totaling more than Precept age—Sacerdotal age—Tuoåi cuûa Taêng Ni one hundred fasciles, but none are extant ñöôïc tính baèng soá an cö kieát haï maø caùc vò ñaõ traû i today. The only remaining hints to his work qua. Sau kieát haï an cö, chö Taêng Ni naøo ñaõ nhaäp are two short exchanges with Prince Chao- haï ñeàu ñöôïc taêng moät tuoåi ñaïo. Quyeàn ñi tröôùc ming on "The Two Truths" and "The cuûa Taêng Ni trong ñoaøn tuøy thuoäc vaøo tuoåi haï Dharmakaya" preserved in the Kuang Hung laïp—The age of a monk as monk, the years of his Ming Chi, from which no reliable conclusions ordination, or the years a person has been a monk can be drawn. are counted by the number of summer retreats 2) (?-653): Teân cuûa moät vò danh Taêng Nhaät Baûn passed. To receive one's monastic age. To add to soáng vaøo theá kyû thöù VII—Name of a Japanese one's monastic age on the conclusion of the famous monk who lived in the seventh summer retreat. The precedence of monks and century. nuns in the Order is determined by the number of Taêng Maãn: Teân cuûa moät vò danh Taêng Trung Hoa summer retreats they have attended. vaøo thôøi nhaø Löông (502-557)—Name of a Taêng Laâm: Sorin (jap)—Thuaät ngöõ "Sorin" cuûa Chinese famous monk who lived in the Liang Nhaät Baûn coù nghóa laø 'Taêng Laâm' (röøng caùc nhaø Dynasty in China. sö). Thuaät ngöõ thieàn chæ moät thieàn vieän lôùn, trong Taêng Na: Sannaha-sannaddha (skt). ñoù coù nhieàu thieàn taêng ñang soáng tu taäp—"Sorin" 1) Laáy aùo giaùp ñeå ví vôùi nhöõng ñaïi nguyeän hay is a Japanese term, literally means 'monks' grove'; töù hoaèng theä nguyeän cuûa chö Phaät vaø chö Boà a term for a large Zen monastery in which many Taùt—Girding on armour, interpreted as a monks are living. Buddha's or Bodhisattva's great vows, or the Taêng Löõ: Taêng ñoà hay baïn Taêng—Monastic four great vows of Buddhas or Bodhisattvas. companions, or company—Clergy. 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo Taêng Maân: thôøi nhaø Ñöôøng (618-907)—Name of a 1) (467-527): Teân cuûa moät vò danh Taêng Trung Chinese famous monk who lived in the T'ang Hoa vaøo thôøi nhaø Löông (502-557). Sö Taêng dynasty in China. Maân ôû Trang Nghieâm Töï, Nam Kinh, laø moät Taêng Na Taêng Nieát: See Taêng Na.

Taêng Na Thieàn Sö: Teân cuûa moät vò danh Taêng Taêng Nhaát Boä Kinh: See Taêng Nhaát A Haøm Trung Hoa vaøo theá kyû thöù VI. Sö laø moät trong Kinh. nhöõng ñeä töû noái phaùp cuûa Thieàn sö Hueä Khaû, nhò Taêng Nhu (431-494): Teân cuûa moät vò danh Taêng toå cuûa Thieàn toâng Trung Hoa—Name of a Chinese Trung Hoa vaøo thôøi nhaø Nam Teà (497-502)— famous monk in the sixth century. He was one of Name of a Chinese famous monk who lived in the the dharma heirs of Zen master Hui K'o (487-593), Southern Ch'i Dynasty in China. the second patriarch of Chinese Zen Buddhism. Taêng Ni: Monks and nuns. Taêng Ngaõ Löôïng Thaâm (1875-1971): Teân cuûa Taêng Ni Sanh Loøng Saân Haän Tröôùc Chuùng: moät vò hoïc giaû Phaät giaùo

Nhaät Baûn, soáng vaø o theá Taêng Ni sanh loøng saân haän tröôùc ñaïi chuùng seõ laøm kyû thöù XX. Haàu nhö caû ñôøi oâng chuyeân nghieân cöùu maát myõ caûm chaúng nhöõng vôùi ngoaïi ñaïo, maø coøn veà Chaân Toâng—Name of a Japanese famous vôùi nhöõng ngöôøi môùi tu nöõa—When monks and Buddhist scholar who lived in the twentieth nuns get angry in front of the public, they create century. He spent most of his life to study on the great loss of respect and good will not only to the theories of the Japanese Shinshu (True sect). externalists, but also to other novice cultivators. Taêng Nghi: Uy nghi hình daùng cuûa chö Taêng Ni, Taêng Ni Thöôøng Nhaät Söï: Daily activities in a nhö caét toùc, caïo raâu, maëc aùo caø sa laø nhöõng uy monastery—Coâng vieäc haèng ngaøy trong töï vieän— nghi caàn thieát ñaàu tieân cho chö Taêng Ni (phaûi giöõ Cuoäc soáng vaø cuoäc tu haèng ngaøy cuûa chö Taêng Ni ñuùng uy nghi cho moïi ngöôøi toân kính)—The phaûi kheá hôïp (thích hôïp) vôùi giôùi luaät cuûa nhaø monastic custom, i.e. shaving head and beard, Phaät. Moãi ngaøy baét ñaàu thaät sôùm vôùi chö Taêng Ni. wearing the robe, etc. Tröôùc khi maët trôøi moïc raát laâu, hoï ñaõ tu taäp vaø trì Taêng Nghieäp (367-441): Teân cuûa moät vò danh tuïng nhöõng lôøi Phaät daïy vaøo thôøi coâng phu saùng. Taêng Trung Hoa vaøo thôøi Löu Toáng (420-497)— Sau ñoù laø thôøi tu taäp thieàn ñònh vaø nghieân cöùu kinh Name of a Chinese famous monk who lived in the ñieån. Duø cuoäc soáng raát ñôn giaûn, caùc thaønh vieân Liu Sung Dynasty in China. trong Taêng ñoaøn ñeàu coù nhieäm vuï phaûi hoaøn Taêng Nguõ: Thöù vò trong Taêng ñoaøn—The thaønh. Hoï laøm vieäc caät löïc vaø caûm thaáy haïnh phuùc monastic ranks. vôùi nhöõng vieäc laøm cuûa hoï. Ngoaøi ra, trong ngaøy Taêng Ngöõ: Lôøi noùi uoång phí voâ ích—Wasteful hoï coøn phaûi ñi vaøo caùc laøng giaûng daïy Phaät phaùp. speech. Khi trôû veà chuøa hoï coøn vieát saùch veà Phaät giaùo, Taêng Nhaõ: Sanjna or Samjna (skt)—Töôûng Uaån laø hoaëc taïc töôïng cuûa Ñöùc Boån Sö. Hoï chaêm soùc töï uaån thöù ba trong nguõ uaån—The third of the five vieän vaø khu vöôøn cuûa töï vieän. Hoï chuaån bò leã laïc skandhas, i.e. thought, ideation, consciousness— trong töï vieän. Beân caïnh doù, hoï khuyeán taán caùc See Töôûng Uaån. Phaät töû taïi gia tu taäp vaø giuùp ñôû nhöõng keá hoaïch Taêng Nhaãn (813-871): Teân cuûa moät vò danh Taêng cho ngöôøi cao nieân vaø ngöôøi beänh trong coäng Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name ñoàng. Ban toái, chö Taêng Ni coøn coù nhöõng thôøi tuïng of a Chinese famous monk who lived in the T'ang kinh, ngoài thieàn vaø giaûng daïy Phaät phaùp. Hoï khoâng Dynasty in China. duøng böõa côm toái, maø duøng thôøi gian naøy ñeå hoïc Taêng Nhaát A Haøm: See Taêng Nhaát A Haøm Kinh. taäp kinh ñieån hay toïa thieàn. Ñoái vôùi moïi ngöôøi, Taêng Nhaát A Haøm Kinh: Anguttara nikaya nhaát laø caùc vò sa di môùi vaøo tu, thoaït tieân thaät khoù (skt)—Ekottara-nikaya (p)—Ekottarikagama ñeå thöùc sôùm vaø ngoài thieàn, nhöng töø töø roài hoï cuõng (skt)—Agama Sutra Increased by One— quen daàn vôùi cuoäc soáng haèng ngaøy trong töï vieän— Numerical Arranged Subjects—Numerical In the daily life of work and religious practice, the Collection—Numerical discourse—Single-Item monks and nuns conduct themselves properly and Upwards Collection—Taêng Nhaát A Haøm kinh, 51 with Buddhist discipline. Each day begins

early quyeån, söu taäp soá cuûa phaùp moân, boä Kinh thöù tö for monks and nuns. Long before the sun rises, trong boä A Haøm, laø boä kinh maø moãi phaàn ñöôïc they attend morning ceremonies and recite parts taêng leân moät—Name of the fourth Agama or of the Buddha's teachings. Later on, there may be sacred ekottara, 51 books: Greater or more by a period of meditation and study. Members of the one, increasing by one—See Töù A Haøm. Sangha have many responsibilities to fulfill,

despite leading simple lives. They work very hard Taêng Só: Monks—Nhaø Sö hay Taêng só Phaät giaùo and are happy with the work they do. In addition, laø nhöõng vò ñaõ phaùt nguyeän Ñaïi Thöøa ñi theo con during the day, they go about the villages to teach ñöôøng cuûa Phaät, khoâng laäp gia ñình, soáng ñôøi ñôn the Dharma. When they go back to the monastery giaûn cuûa ngöôøi ñi tìm caàu Chaân Lyù, hoaëc laø moät to write Buddhist books and to make Buddha phaàn töû cuûa coäng ñoàng töï vieän hoaëc laø ngöôøi du images. They take care of the temple and garden. phöông tu ñaïo—Men who had taken the They prepare for ceremonies in the monastery. Mahayana vows to tread the Buddha's Path and Besides, they give advice to the laity and help who, unmarried, lived the simple life of truth- with community projects for the elderly and the seekers either as members of a monastic sick. There are more chanting and meditation community or as itinerant followers of the Way. sessions, and talks on the teachings of the Buddha Taêng Sinh Thaâm Taâm Löïc: Adhyasaya-bala in the evenings. Monks and nuns may give talks. (skt)—Coù moät nieàm tin vaøo Phaät giaùo caøng luùc They choose not to take evening meals, but use caøng maïnh—Having a belief growing ever the time instead for study or meditation. For every stronger in Buddhism. body, especially the novices, at first it was hard to Taêng Taøn: Sanghavasesa (skt)—Sanghadisesa get up early and sit in meditation, but they will (p)—Taêng Giaø Baø Thi Sa—Taêng Sô Taøn hay Taêng gradually adapt themselves to the daily activities Taøn (toäi naøy xeáp döôùi troïng toäi Ba La Di)—Toäi in a monastery. cuûa moät vò Taêng caàn phaûi ñöôïc boäc baïch hay phaùt Taêng Phaïm (476-555): Teân cuûa moät vò danh Taêng loà saùm hoái tröôùc hoäi ñoàng ñeå giaûi quyeát. Neáu Trung Hoa vaøo thôøi Baéc Teà (550-557)—Name of a khoâng phaùt loà saùm hoái seõ bò coi nhö troïng toäi Ba Chinese famous monk who lived in the Northern La Di vaø bò loaïi khoûi giaùo ñoaøn. Möôøi ba toäi Taêng Ch'i Dynasty in China. Taøn ña phaàn laø phaïm phaûi nhöõng tö töôûng hay lôø i Taêng Phoøng: Vihara or Sangharama (skt)—Taêng noùi daâm oâ tham lam—A sin of an ordained person Phöông—Taêng phoøng hay Ni phoøng trong töï requiring open confession before the assembly for vieän—A monastery or nunery. absolution or riddance. Failing confession means Taêng Phoå (464-524): Teân cuûa moät vò danh Taêng dismissal from the order. Thirteen of these sins Trung Hoa vaøo thôøi nhaø Nam Teà (497-502)— are of sexual thoughts, or their verbal expression, Name of a Chinese famous monk who lived in the also greed, even for the sake of the order. Southern Ch'i Dynasty in China. Taêng Taøn Giôùi: Trayodasa-sanghadesesa (p)— Taêng Phuïng Nghi: Teân cuûa moät vò cö só Phaät giaùo See Taêng Taøn. noåi tieáng cuûa Trung Hoa vaøo thôøi nhaø Minh (1368- Taêng Taéc Ca La: Samskara (skt)—Haønh uaån, töùc 1644)—Name

of a Chinese famous lay laø uaån thöù tö trong nguõ uaån—Impressions resulting person who lived in the Ming Dynasty in China. from action, the fourth skandha—See Nguõ Uaån. Taêng Phöôøng: Monastery—Tònh xaù (Phaïm uyeån): Taêng Taâm Hoïc: Adhicitta (p)—Taêng thöôïng Hermitage, a place where celibate discipline is taâm—Lofty mind. practiced (Asram or Asrama (skt)—Phuùc ñình: Taêng Thaønh: See Taêng Thaät. Court of blessedness(hall of blessedness)—See Taêng Thaät: Teân cuûa moät vò danh Taêng Trung Hoa Hoøa Hôïp Haûi. vaøo thôøi Baéc Chu (the sixth century). Vaøo naêm Taêng Quan: Taêng Chính—Taêng Thoáng, teân moät 561, Sö ñöôïc nhaø vua ban saéc boå nhieâm laøm Quoác chöùc vò ñaàu tieân ñöôïc trieàu ñình Trung Quoác boå Thoáng—Name of a Chinese famous monk who nhieäm vaøo theá kyû thöù tö sau Taây Lòch, veà sau duøng lived in the Northern Chou Dynasty in China. In ñeå goïi nhöõng vò coù chöùc vò cao nhaát trong Taêng 561, he was assigned (by the King) to the Chinese ñoaøn—Director of monks, an official first Chief of the Buddhist clergy or order appointed by Chinese government in the fourth (Sangharaja). century A.D.; later the term is used to call a monk Taêng Thieân (495-573): Teân cuûa moät vò danh Taêng who has the most seniority in the Order. Trung Hoa vaøo thôøi nhaø Löông (502-557)—Name Taêng Sa Giaø Lam: See Hoã Sa Giaø Lam. of a Chinese famous monk who lived in the Liang Taêng Saán: Daksina (skt)—See Ñaït Thaán. Dynasty in China.

Taêng Thieàu: Teân cuûa moät vò danh Taêng Trung sight. The upheaving sub-cause which is the most Hoa vaøo thôøi nhaø Löông (502-557)—Name of a powerful one to bring all the abiding causes to a Chinese famous monk who lived in the Liang culmination, as the last wave that upsets a boat in Dynasty in China. a storm. Among these four causes, the cause sub- Taêng Thoáng: Sangharaja (skt)—Phaùp chuû—Taêng cause and the upheaving cause are the most Quan—Taêng Chính—Phaùp Chuû cuûa moät giaùo hoäi: important ones. The active cause is itself the Chief of the Buddhist clergy or order—Vò Taêng upheaving sub-cause. Thoáng trong giaùo hoäi: Supreme Patriarch of the Taêng Thöôïng Giôùi: Adhisila (skt)—Higher Sangha Order. morality. Taêng Thuaän: Teân cuûa moät vò danh Taêng Trung Taêng Thöôïng Giôùi Hoïc: Adhisila-sikkha (p)— Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of a Training in higher morality. Chinese famous monk who lived in the Sui Taêng Thöôïng Hueä: Adhiprajna (skt)—Taêng Dynasty in China. Hueä Hoïc—Taêng Thöôïng Tueä—Moät trong tam Taêng Thuïy: Danh hieäu truy taêng vò Taêng ñaõ vieân hoïc, quaùn chieáu chaân lyù ñeå caét ñöùt phieàn naõo— tòch—Posthumous title which a monk received Training in higher wisdom, one of the three after death. studies, the study of wisdom—See Tam Hoïc. Taêng Thuyeân: Teân cuûa moät vò danh Taêng thuoäc Taêng Thöôïng Hueä Hoïc: Adhipanna-sikkha (p)— Tam Luaän Toâng Trung Hoa vaøo thôøi nhaø Löông See Taêng Thöôïng Hueä. (502-557)—Name of a Chinese famous monk of Taêng Thöôïng Maïn: Abhimana (skt)—High the San Lun Tsung, who lived in the Liang opinion of one's self—Self-conceit— Dynasty in China. Haughtiness—Moät vò Taêng nghó raèng mình ñaõ Taêng Thöù: Ngoâi thöù trong giôùi Taêng Ni, quy ñònh chöùng ñaéc, hoaëc moät vò Taêng cao ngaïo, töï cho theo soá tuoåi haï laïp nhieàu hay ít—In

order of mình laø hay gioûi, khoâng chòu tu trì Phaät phaùp. monastic age, according to years of ordination. Trong Phaùp Hoäi Phaùp Hoa, trong khi Ñöùc Phaät Taêng Thöôïng: Adhipati (skt)—Theá löïc lôùn ñang giaûng Kinh Phaùp Hoa, thì naêm ngaøn vò Tyø maïnh—Additional—Increase—Strengthened— Kheo Tieåu Thöøa, töôûng raèng mình ñaõ chöùng ñaéc, Superior. neân boû ra veà, töø choái khoâng nghe Phaät giaûng Taêng Thöôïng Duyeân: Adhipati-pratyayay (skt)— kinh—A monk who thinks to have attained more Karana-hetu (skt)—Adhipatipaccayo (p)—Zojo- than is the fact. A Supremely (lofty—haughty) En (jap)—Predominance condition—Duyeân laøm arrogant monk who has high opinion of one's self taêng troäi leân—Contributory factor as cause or (self-conceit—self pride—haughtiness) and condition—Dominant conditions—Influence of refuses to hear the Buddha's Teachings. When the another dominant factor—Upheaving sub-cause— Buddha preached about the Lotus Sutra, there Ñieàu kieän toái cao, moät trong boán nhaân duyeân theo were 5,000 disciples who, in their Hinayana Kinh Laêng Giaø. Taêng Thöôïng Duyeân laø duyeân coù superiority, thought they had gained all wisdom aûnh höôûng lôùn. Caùc khôûi tha phaùp mang laïi cho and refused to hear the Lotus sutra. söùc maïnh lôùn, thí duï nhö nhaõn caên coù theå naõy sanh Taêng Thöôïng Phaùp: Dhammadhipateyyam (p)— ra nhaõn thöùc. Taêng thöôïng duyeân laø nguyeân nhaân The predominant influence on the Dhamma— coù quyeàn naêng nhaát trong vieäc ñöa nhöõng nguyeân Phaùp taêng thöôïng. nhaân toàn taïi ñeán choã cöïc thaønh (troå quaû nhanh Taêng Thöôïng Quaû: Adhipatiphala (skt)— nhaát); thí duï, laøn soùng cuoái cuøng laøm laät ñoå con Dominant effect, or increased, or superior effect— thuyeàn trong moät côn baõo. Taêng thöôïng duyeân vaø Haäu quaû coù tính chi phoái lôùn, quaû taäp hôïp taïo bôûi naêng taùc duyeân laø hai nguyeân nhaân quan troïng nghieäp nhaân. Quaû sieâu vieät ñôøi naày laø do khaû naêng nhaát. Naêng taùc nhaân töï noù laø taêng thöôïng duyeân— sieâu vieät ñôøi tröôùc hay caùi quaû do taêng thöôïng The supreme condition, one of the four causations duyeân maø sinh ra, nhö nhaõn thöùc ñoái vôùi nhaõn caên (hetupratyaya) according to the Lankavatara laø taêng thöôïng quaû. Heã coù söï vaät naøo hieän höõu Sutra. The cause, condition, or organ of advance ñöôïc laø do bôûi söï hôïp taùc tích cöïc hay tieâu cöïc cuûa to a higher stage, e.g. the eye is able to produce taát caû caùc söï vaät khaùc, vì neáu söï hôïp taùc naày thay

ñoåi theo moät caùch naøo ñoù thì söï vaät kia seõ khoâng phieàn naõo vaø phaùt trieån ñaày ñuû taêng trí ñeå nhaäp coøn hieän höõu nöõa. Khi söï ñoàng hieän höõu cuûa caùc nieát baøn—A Bodhisattva who is able to cut off all söï vaät nhö theá ñöôïc xem laø keát quaû cuûa tính hoã illusion and develop an advanced knowledge that töông phoå quaùt, thì noù ñöôïc goïi laø "taêng thöôïng justifies his withdrawal to nirvana. duyeân."—Aggregate effect produced by the Taêng Trieät: Teân cuûa moät vò danh Taêng Trung Hoa karma hetu. Increased or superior effect (fruit) or vaøo thôøi nhaø Ñöôøng (618-907)—Name of a position arising previous earnest endeavour and Chinese famous monk who lived in the T'ang superior capacity, e.g. eye-sight as an advance on Dynasty in China. the eye-organ. That anything at all exists is due to Taêng Trieäu (374-414): Seng Chao (chi)—Sheng- the cooperation positive or negative of all

other Zhao (chi)—Teân moät vò sö thuoäc tröôøng phaùi Tam things; for if the latter interfere in any way, the Luaän Trung Hoa, ñeä töû cuûa ngaøi Cöu Ma La Thaäp. former will cease to exist. When thus the co- Theo Cao Taêng Truyeän, Sö Taêng Trieäu xuaát thaân existence of things is regarded as the result of töø moät gia ñình ngheøo khoù, nhöng gaàn guûi vôùi universal mutuality, it is called “the helping.”— khuynh höôùng coå truyeàn cuûa Trung Hoa, vôùi See Nguõ Quaû. nhöõng nhaø Ñaïo hoïc nhö Laõo Töû vaø Trang Töû. Sö Taêng Thöôïng Sanh: Reborn in various grades of ñoåi sang ñaïo Phaät vaø xuaát gia khi ñoïc ñöôïc kinh kingship. Duy Ma Caät. Khi ngaøi Cöu Ma La Thaäp ñeán kinh Taêng Thöôïng Taâm: Adhi-citta (skt)—Taâm taêng ñoâ cuûa nhaø Löông, Sö ñeán tham kieán vaø trôû thaønh tröôûng cöôøng thònh hay theá löïc cuûa ñònh taâm, hay moan ñoà gaàn guûi, trôï giuùp trong vieäc dòch thuaät. Sö taâm sieâu vieät—Advancing or improving mind, vieát taäp Baùt Nhaõ Voâ Tri ñöôïc ngaøi Cöu Ma La superior mind. Thaäp ñoùn nhaän vaø taùn döông. Veà sau Sö vieát Taêng Thöôïng Taâm Hoïc: Adhi-citta-sikkha (skt)— nhöõng baøi luaän veà Taùnh Khoâng, Thôøi, Nieát Baøn Training in higher thought—Moät trong tam hoïc, Voâ Danh, kinh Duy Ma Caät, nhöõng baøi giôùi thieäu coøn goïi laø ñònh hoïc hay thieàn ñònh laø caùi hoïc laøm veà kinh Phaät, vaø vieát ñieáu vaên cho ngaøi Cöu Ma taêng tröôûng caùi taâm—One of the three studies, the La Thaäp—Sheng-zhao (374-414), name of a monk study of increased powers of mind through of the San-Lun school in China, a disciple of meditation—See Tam Hoïc. Kumarajiva. According to the Kao Seng Chuan, he Taêng Thöôïng Taâm Kinh: Vitakkasanthaba- came from a poor family yet was familiar with the suttam (p)—Kinh An Truù Taàm, Trung Boä 20— Chinese Classics, with a special interest in the Sutra on the relaxation of thoughts, Majjhima mystic philosophers such as Lao-tzu and Chuang- Nikaya 20. tzu. He converted to Buddhism and became a Taêng Thöôïng Thaâm Taâm Löïc: Power of monk upon reading the Vimalakirti Sutra. When overmastering profound mind—Vôùi löïc taêng Kumarajiva arrived in the Liang capital, Seng thöôïng thaâm taâm, chö Boà Taùt chaúng boû taát caû Phaät Chao joined him and became his close disciple, phaùp—With power of overmastering profound helping him with the editing and translation of mind, Bodhisattvas do not give up the ways of texts. His composition on the theme that “Prajna is enlightenment. not knowledge” was well received and praised Taêng Thöôïng Theá: Lokadhipateyyam (p)—Theá highly by Kumarajiva. He later composed essays taêng thöôïng—Predominant influence on the world. on Sunyata, on time, on the unnameability of Taêng Thöôïng Tueä Hoïc: Adhipanna-sikkha (p)— nirvana, a commentary on the Vimalakirti-nirdesa- Training in higher wisdom—See Taêng Thöôïng Sutra, various introductions to Buddhist texts, and Hueä. Kumarajiva’s obituary. Taêng Tòch: See Cung Tröôùng. Taêng Truø Thieàn Sö (480-560): Teân cuûa moät vò Taêng Toâng (438-496): Teân cuûa moät vò danh Taêng Thieàn sö Trung Hoa vaøo thôøi Baéc Teà (550-557)— Trung Hoa vaøo thôøi nhaø Nam Teà (497-502)— Name of a Chinese Zen master who lived in the Name of a Chinese famous monk who lived the Northern Ch'i Dynasty in China. Southern Ch'i Dynasty in China. Taêng Tröôùng: Soå boä ghi cheùp teân hoï vaø ngaøy xuaát Taêng

Trí: Moät vò Boà Taùt coù khaû naêng caét ñöùt gia cuûa Taêng Ni trong töï vieän—Registers

recording names and dates of renunciation of famous monk who lived in the Liu Sung monks and nuns in a monastery. Dynasty in China. Taêng Tröôûng: To increase (both broad and Taêng Töï Töù Nhaät: Ngaøy raèm thaùng baûy. Keát thuùc long)—To promote—Taêng (laøm taêng chieàu muøa an cö kieát haï laø ngaøy "Töï Töù Taùc Phaùp" hay ngang): To increase in breadth—Tröôûng (laøm taêng laø töï mình neâu ra caùc loãi laàm maø mình maéc phaûi, chieàu cao hay chieàu daøi): To increase in height or roài töï saùm hoái tröôùc moïi ngöôøi (nhôø ñoù maø ñöôïc length. thanh tònh)—The 15th of the 7th month; the last day Taêng Tröôûng Kieán Thöùc: Expansion of of the summer retreat, on which the monks knowledge. confessed their sins. Taêng Tröôûng Muïc Thieân: Taêng tröôûng Thieân vaø Taêng Töùc: Laáy coâng naêng tu trì laøm taêng khaû Quaûng muïc Thieân Vöông—Virudhaka and Siva. naêng caàu ñaûo tieâu tai caùt töôøng—Increasing power Taêng Tröôûng Nghieäp: Haønh nghieäp naëng do caû of prayer for cessation of calamity. coá yù laãn khoâng coá yù—Heavy karma committed Taêng Ung: Teân cuûa moät vò danh Taêng Trung Hoa intentionally or unintentionally. vaøo cuoái thôøi nhaø Tuøy (581-618), ñaàu thôøi nhaø Taêng Tröôûng Nhaân: Nhaân cuûa söï phaùt trieån hay Ñöôøng—Name of a Chinese famous monk who tröôûng döôõng baûn thaân nhö thöïc phaåm aùo quaàn — lived in the end of the Sui and beginning of the Cause of development (food, clothing, etc). T'ang Dynasty in China. Taêng Tröôûng Thieân: Virudhaka (skt)—Teân cuûa Taêng Uyeân: vò Nam Thieân Vöông—The Maharaja of the 1) (414-481): Teân cuûa moät vò danh Taêng Trung southern quarter. Hoa vaøo thôøi Baéc Nguïy (386-534)—Name of Taêng Tröôûng Tinh Khí Thaàn: Increasing Vitality a Chinese famous monk who lived in the Deity (Spirit). Northern Wei Dynasty in China. Taêng Tröôûng Vöông: Kumbanda king of 2) (519-602): Teân cuûa moät vò danh Taêng Trung Increase—Moät trong möôøi Cöu Baøn Traø Vöông. Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of a Taêng Tröôûng Xích Taâm: Mind of red increase— Chinese famous monk who lived in the Sui Taâm maøu ñoû taêng tröôûng—Theo Laït Ma Geshe Dynasty in China. Kelsang Gyatso trong Phaät Giaùo Truyeàn Thoáng Taêng Vaät: Samghka (skt)—See Taêng Kyø Vaät. Ñaïi Thöøa, töôùng gioáng nhö aûo töôïng laø moät trong Taêng Vò: Age in the order—See Taêng Laïp. taùm taâm phaùt sinh trong giaác nguû. Caùi taâm nhaän ra Taêng Vieâm Giaø Ñaø Ni: Samyamagatani (skt)—Töï maøu ñoû naøy vi teá hôn nhöõng taàng taâm thöùc tröôùc kieåm soaùt giaùc quan, khoâng cho baát cöù toäi naøo sinh ñaáy. Taâm naày thaáy moïi söï hoaøn toaøn troáng roãng, khôûi—Self-control of the senses, not to let any sin nhöng coù töôùng maøu ñoû xuaát hieän—According to arises. Lama Geshe Kelsang Gyatso in Buddhism in Taêng Vieân: Tònh xaù—Buddhist monastery. Mahayana Tradition, this is one of the eight levels Taêng Vieän: Buddhist monastery. of mind development during the sleep process. Taêng Vuï: Sangha tasks—Coâng chuyeän maø giaùo The mind which perceives the red appearance is hoäi giao phoù. Vôùi vò Tyø Kheo hay Tyø Kheo Ni, laø subtler than the previous levels of mind. This mind ngöôøi ñaõ choái boû cuoäc ñôøi theá tuïc, vì vaäy ngoaïi tröø perceives everything

totally empty, but there is a moät vaøi coâng vieäc caù nhaân haèng ngaøy, khoâng coù red-coloured appearance. vieäc gì quan troïng hôn laø vieäc maø giaùo hoäi ñaõ giao Taêng Tuïc: Taêng Ni vaø tín ñoà taïi gia—Buddhist cho mình. Neáu vò Tyø Kheo hay Tyø Kheo Ni naøo clergy (monks) and laity. ñaët nhöõng coâng vieäc haèng ngaøy cuûa mình öu tieân Taêng Tung: hôn coâng vieäc cuûa giaùo hoäi, vò aáy phaïm giôùi chuùng 1) Teân cuûa moät vò danh Taêng Trung Hoa vaøo hoïc trong töï vieän. Vò Tyø Kheo hay Tyø Kheo Ni thôøi Baéc Nguïy (386-534)—Name of a naøo ñaõ ñöôïc giaùo hoäi giao phoù moät coâng vieäc, duø Chinese famous monk who lived in the ñaëc bieät, vò aáy neân laøm thong thaû töø töø, chöù khoâng Northern Wei Dynasty in China. ñöôïc nhaân ñoù maø xin mieãn thöù cho nhöõng sinh 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo hoaït haèng ngaøy khaùc trong töï vieän. Vò Tyø Kheo thôøi Löu Toáng (420-497)—Name of a Chinese hay Tyø Kheo Ni, khoâng neân vì töï haøo caù nhaân hay

sôï ngöôøi khaùc phieàn loø ng maø nhaän vieäc quaù khaû ít ai roõ ñöôïc haønh tung. Moät phaàn do naïn ngöôïc naêng cuûa mình—To a Bhiksu or Bhiksuni, whose ñaõi Phaät giaùo döôùi thôøi Baéc Chaâu, do vua Löông own worldly life has been renounced except some Voõ Ñeá chuû xöôùng. Ñeán naêm thöù 12 ñôøi Khai daily personal tasks, there are no tasks more Hoaøng nhaø Tuøy, Taêng Xaùn tìm ñöôïc baäc phaùp khí important than Sangha tasks. If a Bhiksu or a ñeå truyeàn ngoâi Toå vò, ñoù laø Ñaïo Tín. Sau ñoù Taêng Bhiksuni, who gives his or her own daily personal Xaùn ñi ñaâu khoâng ai bieát; tuy nhieân, ngöôøi ta noùi tasks more priority than those of the Sangha tasks, ngaøi thò tòch khoaûng naêm 606 sau Taây Lòch— he or she violates the fine manner offense in the According to The Transmission of the Lamp temple. A Bhiksu or Bhiksuni, who is given a Records, when Seng-Ts'an came to see Hui-K'o special task in the Sangha, he or she should do it he as a lay man of forty years old. He came and with ease and freedom, and should not take bowed before Hui-K'o and asked: "I am suffering advantage of it to unnecessarily excuse himself or from feng-yang, please cleanse me of my sins." herself from daily activities of the temple. A The Patriarch said: "Bring your sins here and I will Bhiksu or Bhiksuni, should not, out of the self- cleanse you of them." He was silent for a while pride or being afraid of the inconvenience of but finally said: "As I seek my sins, I find them others, accept Sangha tasks that are beyond his or unattainable." The Patriarch said: "I have then her capabilities. finished cleansing you altogether. From now on, Taêng Vöông: Sangharaja (p)—Samgharaja you should take refuge and abide in the Buddha, (skt)—Phaùp chuû—Taêng Quan—Taêng Chính—See Dharma, and Sangha." Seng-Ts'an said: "As I Taêng Thoáng. stand before you, O master, I know that you Taêng Xaùn: Seng-Ts'an (529-613)—Teân cuûa moät belong to the Sangha, but please tell me what are vò danh Taêng Trung Hoa vaøo cuoái thôøi nhaø Tuøy the Buddha and the Dharma?" The Patriarch (581-618). Coù leõ laø moät vò Taêng khaùc chöù khoâng replied: "Mind is the Buddha, Mind is the Dharma; phaûi laø Tam Toå Thieàn cuûa truyeàn thoáng Trung and the Buddha and the Dharma are not two. The Hoa—Name of a Chinese famous monk who lived same is to be said of the Sangha (Brotherhood). in the end of

the Sui Dynasty in China. Maybe this This satisfied the disciple, who now said: “Today was another monk, not the Third Patriarch of the for the first time I realize that sins are neither Chinese Zen Tradition. within nor without nor in the middle; just as Mind Taêng Xaùn Tam Toå: Seng-Ts’an (?-606)—Vò Toå is, so is the Buddha, so is the Dharma; they are not thöù ba cuûa Thieàn Toâng Trung Hoa—The Third two.” He was then ordained by Hui-K’o as a Patriarch of the Chinese Zen Sect—Theo Truyeàn Buddhist monk, and after this he fled from the Ñaêng Luïc, thì luùc Taêng Xaùn tìm ñeán Toå Hueä Khaû, world altogether, and nothing much of his life is ngaøi ñaõ laø moät cö só tuoåi ñaõ ngoaøi boán möôi tuoåi. known. This was partly due to the persecution of Ngaøi ñeán ñaûnh leã Thieàn sö Hueä Khaû, thöa: “Ñeä töû Buddhism carried on by the Emperor of the Chou maéc chöùng phong daïng, thænh Hoøa Thöôïng töø bi dynasty. It was in the twelfth year of K’ai-Huang, saùm hoái toäi duøm!” Toå Hueä Khaû noùi: “Ñöa caùi toäi of the Sui dynasty (592 A.D.), that he found a ra ñaây ta saùm cho.” Hoài laâu cö só thöa: “Ñeä töû disciple worthy to be his successor. His name was kieám toäi maõi chaúng thaáy ñaâu caû.” Toå noùi: “Theá laø Tao-Hsin. His whereabout was unknown; ta ñaõ saùm xong toäi cuûa ngöôi roài ñoù. Töø nay, ngöôi however, people said that he passed away around khaù y nôi Phaät Phaùp Taêng maø an truï.” Cö só thöa: 606 A.D.—See Tín Minh Taâm. “Nay toâi thaáy Hoøa Thöôïng thì bieát ñoù laø Taêng, Taêng Xöùng: Sanghakirti (skt)—Teân cuûa moät vò sö nhöng chöa roõ theá naøo laø Phaät vaø Phaùp.” Toå noùi: AÁn Ñoä—Name of an Indian monk. “Laø Taâm laø Phaät, laø Taâm laø Phaùp, Phaùp vaø Phaät Taêng Y: Uttarasanga (skt)—Thaát Ñieàu Caø Sa chaúng hai, Taêng baûo cuõng y nhö vaäy.” Cö só thöa: (Y)—Y baûy maûnh—Upper robes—An upper and “Nay toâi môùi bieát toäi taùnh chaúng ôû trong, chaúng ôû outer garment—See Uaát Ñaø La Taêng Giaø. ngoaøi, chaúng ôû giöõa; cuõng nhö taâm, Phaät laø vaäy, Taêng Y Thöôïng Phaåm: Thöôïng phaåm thaát ñieàu Phaùp laø vaäy, chaúng phaûi hai vaäy.” Cö só ñöôïc Toå caø sa (y)—Y baûy maûnh cao caáp nhaát, loaïi y thaät Hueä Khaû theá phaùt, sau ñoù bieät daïng maát trong ñôøi, moûng vaø nheï—First quality upper robes—A high

quality upper and outer garment which is very thin toû taâm trí laø quaùn saùt caùc voïng töôûng khi chuùng and light—See Uaát Ñaø La Taêng Giaø. phaùt sanh vaø ghi nhaän chuùng. Chuùng ta khoâng neân Taêng YÙ: Visichamati (skt)—Dominant thoughts— pheâ phaùn, maø chæ ñôn giaûn trôû veà vôùi hieän traïng Increasing thoughts. cuûa mình trong phuùt giaây hieän taïi. Chuùng ta phaûi Taéng: Gheùt—Hate—Dislike—See Oaùn Taéng Hoäi kieân nhaãn vì chuùng ta seõ phaûi laäp laïi nhö vaäy haøng Khoå. trieäu laàn, vaø caùi giaù trò cuûa sö tu taäp chính laø caùi Taéng AÙi: Gheùt vaø thöông—Hate and love. quaù trình maø chuùng ta ñem taâm trôû veà vôùi hieän taïi Taèng: Phoù töø ñaët tröôùc töø phuû ñònh ñeå laøm maïnh heát laàn naày tôùi laàn khaùc. Theo Kinh Duy Ma Caät, theâm yù nghóa phuû ñònh—A word that strengthens cö só Duy Ma Caät ñaõ noùi vôùi oâng Xaù Lôïi Phaát khi the negative meaning of other words. oâng naày ôû trong röøng toïa thieàn yeân laëng döôùi goác Taèng Voâ: Khoâng bao giôø—Never. caây nhö sau: “Thöa ngaøi Xaù Lôïi Phaát! Baát taát ngoài Taèng Voâ Hyù Luaän: Khoâng bao giôø hyù luaän— söõng

ñoù môùi laø ngoài thieàn. Vaû chaêng ngoài thieàn laø Never engage in a meaningless argument ôû trong ba coõi maø khoâng hieän thaân yù, môùi laø ngoài (frivolous or unreal discourse). thieàn; khoâng khôûi dieät taän ñònh maø hieän caùc oai Taëng Bieät Daï: Nghi leã ñeâm tröôùc leã an taùng—The nghi, môùi laø ngoài thieàn; khoâng rôøi ñaïo phaùp maø night of ceremony before a funeral. hieän caùc vieäc phaøm phu, môùi laø ngoài thieàn; taâm Taëng Bieät Kinh: Kinh tuïng trong nghi leã ñeâm khoâng truï trong cuõng khoâng ôû ngoaøi môùi laø ngoài tröôùc leã hoûa taùng—The sutra which is recited at thieàn; ñoái vôùi caùc kieán chaáp khoâng ñoäng maø tu ba the night before the cremation ceremony of a möôi baûy phaåm trôï ñaïo môùi laø ngoài thieàn; khoâng monk (agni-dagdha). ñoaïn phieàn naõo maø vaøo Nieát Baøn môùi laø ngoài Taëng Nguõ Troïng: Toâng Tònh Ñoä coù naêm nghi thöùc thieàn. Neáu ngoài thieàn nhö theá laø choã Phaät aán khaû ñeå tieáp daãn ngöôøi quaù vaõng—A service of the (chöùng nhaän) vaäy.”—The introduction of Zen to Pure Land sect, consisting of five esoteric rituals, China is attributed to Bodhidharma, though it for admitting the deseased into the lineage of the came earlier, and its extension to T’ien-T’ai. To Buddha to ensure his welfare in the next life. sit in dhyana (abstract meditation, fixed Taêng Nguõ Truøng: See Taëng Nguõ Troïng. abstraction, contemplation). With thoughts or without thoughts, or noisy or quiet are made by Taét Doøng Suy Töôûng Vaø Laøm Saùng Toû Taâm our thinking. If we think something is noisy, it is Tính: To Stop the Flow of Thoughts and to Clear noisy; if we think something is quiet, it is quiet. If the Mind—Thieàn ñöôïc chính thöùc giôùi thieäu vaøo we do not think, noisy is not noisy, quiet is not Trung Quoác bôûi Toå Boà Ñeà Ñaït Ma, daàu tröôùc ñoù quiet. True quiet is neither quiet nor noisy. If we ngöôøi Trung Hoa ñaõ bieát ñeán, vaø keùo daøi cho tôùi sit in our car listening to the traffic with a clear thôøi kyø cuûa caùc toâng phaùi Thieân Thai. Thieàn laø chöõ mind, without any concepts and thoughts, it is not taét cuûa “Thieàn Na” coù nghóa laø tö duy tónh löï. Ñaây noisy, it is only what it is. Therefore, to stop the laø moät trong nhöõng ngheä thuaät daäp taét doøng suy flow of thoughts and to clear the mind are töôûng cuûa taâm, ñeå laøm saùng toû taâm tính. Coù suy extremely important for any Zen practitioners. töôûng hay khoâng coù suy töôûng, hoaëc laø ñoäng hay The best way to stop the flow of thoughts and to tònh laø do bôûi söï suy nghó cuûa chuùng ta. Neáu chuùng clear the mind is to notice the thoughts as they ta nghó caùi gì ñoù ñoäng thì noù ñoäng; neáu chuùng ta come up and to acknowledge them without nghó tònh thì noù tònh. Neáu chuùng ta khoâng suy nghó judging, just return to the clear experience of the gì heát thì ñoäng khoâng ñoäng, tònh khoâng tònh. Söï present moment. We must be patient for we might ñònh tónh thaät söï khoâng tònh maø cuõng khoâng ñoäng. have to do this millions of times, but the value of Neáu chuùng ngoài trong xe laéng nghe tieáng xe coä our cultivation is the constant return of the mind qua laïi vôùi caùi taâm trong saùng, khoâng coù khaùi nieäm into the present, over and over and over again. vaø suy töôûng chen vaøo, thì luùc ñoù aâm thanh ñoái vôùi According to the Vimalakirti Sutra, Vimalakirti chuùng ta khoâng ñoäng, maø chæ laø aâm thanh theá thoâi reminded Sariputra about meditation, saying: (nhö thò). Nhö vaäy chuyeän daäp taét doøng suy töôûng

“Sariputra, meditation is not necessarily sitting. ñoái vôùi haønh giaû tu thieàn raát ö laø quan troïng. Caùch For meditation means the non-appearance of body toát nhaát ñeå chaám döùt doøng suy töôûng vaø laøm saùng

and mind in the three worlds (of desire, form and thaàn thaät söï naèm beân ngoaøi nhò nguyeân cuûa no form); giving no thought to inactivity when in taâm vaø vaät. Ñeå cho haønh giaû deã hieåu hôn veà nirvana while appearing (in the world) with Taâm, caùc vò thaày Phaät giaùo thöôøng chia Taâm respect-inspiring deportment; not straying from ra laøm nhieàu giai taàng, nhöng ñoái vôùi Thieàn, the Truth while attending to worldly affairs; the Taâm laø moät toaøn theå vó ñaïi, khoâng coù nhöõng mind abiding neither within nor without; being thaønh phaàn hay phaân boä. Caùc ñaëc tính theå imperturbable to wrong views during the practice hieän, chieáu dieäu vaø voâ töôùng cuûa Taâm hieän of the thirty-seven contributory stages leading to höõu ñoàng thôøi vaø thöôøng haèng, baát khaû phaân enlightenment: and not wiping out troubles (klesa) ly trong caùi toaøn theå—A Japanese term while entering the state of nirvana. If you can "Kokoro" for heart, mind, soul and spirit. thus sit in meditation, you will win the Buddha’s Ancient people believed that 'kokoro' is in the seal.” chest area. In Zen, it means either the mind of Taâm: Hrdaya or Citta (skt)—Mind. a person in the sense of all his powers of 1) Taâm laø moät teân khaùc cuûa A Laïi Da Thöùc (vì consciousness, mind, heart and spirit, or else noù tích taäp haït gioáng cuûa chö phaùp hoaëc huaân absolutely reality, the mind beyond the taäp caùc haït gioáng töø chuûng töû chuûng phaùp maø distinction between mind and matter. It is for noù huaân taäp). Khoâng gioáng nhö xaùc thaân vaät the sake of giving practitioners an easier chaát, caùi taâm laø phi vaät chaát. Chuùng ta nhaän understanding of Mind, Buddhist teachers thöùc ñöôïc nhöõng tö töôûng vaø caûm nghó cuûa usually divide the mind into aspects or layers, chuùng ta cuøng nhieàu ñieàu khaùc baèng tröïc giaùc, but to Zen, Mind is one great Whole, without vaø chuùng ta keát luaän söï hieän höõu cuûa chuùng parts or divisions. The manifestating, baèng pheùp loaïi suy. Taâm laø goác cuûa muoân illuminating, and nonsubstantial phaùp. Trong Taâm Ñòa Quaùn Kinh, Ñöùc Phaät characteristics of Mind exist simultaneously daïy: “Trong Phaät phaùp, laáy taâm laøm chuû. Taát and constantly, inseparable and indivisible in caû caùc phaùp ñeàu do taâm sanh.” Taâm taïo ra chö their totality. Phaät, taâm taïo thieân ñöôøng, taâm taïo ñòa nguïc. Taâm AÙi Laäp: Mind of perfect receptivity. Taâm laø ñoäng löïc chính laøm cho ta sung söôùng Taâm An Laïc: Calm and joyful mind. hay ñau khoå, vui hay buoàn, traàm luaân hay giaûi Taâm An Bònh Giaûi: Once the mind is tranquil, thoaùt—“Mind” is another name for Alaya- disease will be chased out. vijnana. Unlike the material body, immaterial Taâm An Laïc Haïnh: Pleasant practice of the mind mind is invisible. We are aware of our of a Bodhisattva—Haïnh an laïc nôi taâm—Theo thoughts and feelings and so forth by direct Kinh Phaùp Hoa, Ñöùc Phaät ñöa ra 8 lôøi khuyeân cho sensation, and we infer their existence in chö vò Boà Taùt nhö sau: “Thöù nhaát, moät vò Boà Taùt others by analogy. The mind is the root of all khoâng neân chaát chöùa loøng ñoá kî hay löøa doái. Thöù dharmas. In Contemplation of the Mind Sutra, hai vò aáy khoâng khinh thöôøng, nhuïc maï nhöõng the Buddha

taught: “All my tenets are based ngöôøi tu taäp theo Phaät ñaïo khaùc duø hoï laø nhöõng on the mind that is the source of all dharmas." ngöôøi sô cô, cuõng khoâng vaïch ra nhöõng öu hay The mind has brought about the Buddhas, the khuyeát ñieåm cuûa hoï. Thöù ba, neáu coù ngöôøi tìm caàu Heaven, or the Hell. It is the main driving Boà Taùt ñaïo, vò aáy khoâng laøm cho hoï chaùn naûn force that makes us happy or sorrowful, khieán hoï nghi ngôø vaø hoái tieác, cuõng khoâng noùi cheerful or sad, liberated or doomed. nhöõng ñieàu laøm cho ngöôøi aáy nhuïc chí. Thöù tö, vò 2) Shin (jap): Kokoro (jap)—Thuaät ngöõ Nhaät aáy khoâng ham meâ baøn luaän veà caùc phaùp hoaëc Baûn "Taâm" ñeå chæ traùi tim, linh hoàn, vaø taâm. tranh caõi maø neân noã löïc tu taäp thöïc haønh ñeå cöùu ñoä Ngöôøi xöa tin raèng 'kokoro' naèm ngay vuøng chuùng sanh. Thöù naêm, vò aáy neân nghó ñeán vieäc cöùu ngöïc. Trong Thieàn, töø naày chæ hoaëc laø tinh ñoä taát caû chuùng sanh thoaùt khoûi khoå ñau baèng loøng thaàn cuûa moät ngöôøi theo nghóa toaøn boä nhöõng ñaïi bi cuûa mình. Thöù saùu, vò aáy neân nghó ñeán chö söùc maïnh veà yù thöùc, tinh thaàn, traùi tim, hay Phaät nhö nghó ñeán nhöõng ñaáng töø phuï. Thöù baûy, vò taâm hoàn, hoaëc laø söï hieän thöïc tuyeät ñoái, tinh aáy neân luoân nghó ñeán nhöõng vò Boà Taùt khaùc nhö

nhöõng vò thaày vó ñaïi cuûa mình. Thöù taùm, vó aáy neân Taâm An Voâ Moäng: Taâm yeân oån thì khoâng coù giaûng phaùp ñoàng ñeàu cho taát caû chuùng sanh moïi moäng mò—A mind at rest has no dreams (to loaøi.”—According to the Lotus Sutra, the Buddha disturb it). gave eight advices to all Bodhisattvas as follows: Taâm AÛnh: Nimita (p)—Appearance—Image— “First, a Bodhisattva does not harbor an envious or Mark—Mental image—Outward—"Töôùng" hay deceitful mind. Second, he does not slight or hình aûnh trong taâm xuaát hieän luùc haønh thieàn, cho abuse other learners of the Buddha-way even if thaáy khaû naêng ñònh taâm cao—Mental image one they are beginners, nor does he seek out their can acquire of a meditation subject in tranquil excesses and shortcomings. Third, if there are meditation. people who seek the Bodhisattva-way, he does not Taâm AÛo Giaùc: Citta-vipallasa (p)—Coøn goïi laø distress them, causing them to feel doubt and Thöùc aûo giaùc—Hallucination of mind regret, nor does he say discouraging things to (consciousness). them. Fourth, he should not indulge in discussions Taâm AÁn: Busshin-in (jap)—Shin-in (jap)—Mind about the laws or engage in dispute but should seal—Mental impression—Intuitive certainty— devote himself to cultivation of the practice to Taâm ñöôïc Phaät aán chöùng veà chaân lyù. Töø ngöõ chæ save all living beings. Fifth, he should think of aán chöùng baèng tröïc giaùc, chöù khoâng qua ngoân ngöõ saving all living beings from the sufferings hay vaên töï (taâm aán laø caùch truyeàn ñaïo ñaëc bieät cuûa through his great compassion. Sixth, he should Thieàn Toâng. Phaùi naày chaúng nöông theo vaên töï think of the Buddhas as benevolent fathers. trong kinh ñieån, chaêng duøng lôøi noùi. Heã sö phuï Seventh, he should always think of the thaáy trình ñoä cuûa ñeä töû coù theå thoï laõnh giaùo phaùp, Bodhisattvas as his great teachers. Eighth, he beøn duøng taâm maø aán taâm, töùc laø ñem caùi taâm Phaät should preach the Law equally to all living nôi mình maø in thaúng vaøo taâm cuûa ñeä töû)

—The beings.” mind is the Buddha mind in all, which can seal or Taâm An Tònh Vaø Taäp Trung: Peaceful and assure the truth. The term indicates the intuitive concentrated mind—Taâm an tònh vaø taäp trung laø method of the Ch’an (Zen) school, which was moät ñieàu raát toát cho baát cöù ngöôøi tu Phaät naøo. Phaät independent of the spoken or written word. töû thuaàn thaønh neân duøng taâm bình an, tónh laëng vaø Taâm Ba: Mind waves (mental activities). taäp trung naày ñeå xem xeùt thaân taâm. Ngay caû nhöõng Taâm Baêng: Trong taâm coù ñieàu gì khoù khaên öù ñoïng luùc taâm baát an chuùng ta cuõng phaûi ñeå taâm theo doõi; khoâng giaûi quyeát ñöôïc ñoùng baêng—The mind sau ñoù chuùng ta seõ thaáy taâm an tònh, vì chuùng ta seõ (heart) congealed as ice (unable to solve a thaáy ñöôïc söï voâ thöôøng. Ngay caû söï bình an, tónh difficulty). laëng cuõng phaûi ñöôïc xem laø voâ thöôøng. Neáu chuùng Taâm Baát An: Cittasukha (skt)—Uneasiness of ta bò dính maéc vaøo traïng thaùi an tònh, chuùng ta seõ mind. ñau khoå khi khoâng ñaït ñöôïc traïng thaùi bình an tónh Taâm Baát Chaùnh: A wicked mind. laëng. Haõy vöùt boû taát caû, ngay caû söï bình an tónh Taâm Baát Ñieân Ñaûo: The heart is without laëng—Peaceful and concentrated mind is always inversion. good for any cultivator. Devoted Buddhists should Taâm Baát Khaû Ñaéc: The mind is ungraspable— always make the mind peaceful, concentrated, and Unobtainable thoughts—Nhöõng tö töôûng khoâng use this concentration to examine the mind and naém baét ñöôïc—Theo Kinh Kim Cang: “Taâm quaù body. When the mind is not peaceful, we should khöù chaúng coù ñöôïc, taâm hieän taïi chaúng coù ñöôïc, also watch. Then we will know true peace, taâm vò lai chaúng coù ñöôïc.” Taïi sao taâm quaù khöù because we will see impermanence. Even peace chaúng coù ñöôïc? Bôûi quaù khöù ñaõ qua roài, quan taâm must be seen as impermanent. If we are attached tôùi noù cuõng chaúng ñöôïc gì. Taâm hieän taïi cuõng to peaceful states of mind, we will suffer when we chaúng coù ñöôïc vì trong hieän taïi caùc nieäm noái tieáp do not have them. Give up everything, even khoâng ngöøng. Chuùng ta baûo ñaây laø hieän taïi, nhöng peace. khi vöøa noùi xong thì caùi hieän taïi ñoù cuõng ñaõ trôû Taâm An Truï: Ekaggati (p)—Mind abides in one- thaønh quaù khöù roài, thôøi gian chaúng chòu ngöøng laïi. pointedness—See Nhaát Ñieåm Taâm. Taâm vò lai cuõng chaúng coù ñöôïc, vì vò lai thì chöa

tôùi. Cho neân ba taâm trong quaù khöù, hieän taïi vaø vò If you know the mind of sages, you will find that it lai ñeàu chaúng coù ñöôïc. Neáu chuùng ta coù theå tu is the inherent essence that is the root source of haønh y theo nhöõng gì Phaät daïy thì chuù ng ta coù theå your own self." ñaït ñöôïc traïng thaùi Nieát Baøn—According to the Taâm Baát Sanh: The Unborn mind—Theo Thieàn Vajra Sutra: “Past thoughts can not be obtained, sö Baøn Khueâ Vónh Traùc trong quyeån Taâm Baát present thoughts can not be obtained, and future Sinh, vaøo luùc caùc baïn ñang laéng nghe toâi ñaây, neáu thoughts can not be obtained.” Why can we not coù tieáng moät con choù suûa sau chuøa, caùc baïn bieát ñoù get at past thoughts? Because they have already laø tieáng choù suûa. Neáu coù tieáng moät con quaï keâu, gone by. What is the point of worrying over them? caùc baïn bieát ngay raèng ñoù laø tieáng moät con quaï Why can we not get a present thoughts Because ñang keâu. Baïn nghe ñöôïc tieáng ngöôøi lôùn laø

tieáng the present moment does not stop for even an ngöôøi lôùn vaø tieáng treû con laø tieáng treû con. Baïn instant. If we claim that this moment is the ñeán ñaây khoâng phaûi ñeå nghe choù suûa, quaï keâu hay present, as soon as the words leave our mouth, moät aâm thanh naøo töø beân ngoaøi voïng vaøo choã toâi that ‘present’ has already gone by; time never ñang thuyeát phaùp. Vaäy maø trong luùc baïn ôû ñaây, stops. Why do we say that future thoughts can not baïn nghe thaáy taát caû caùc aâm thanh ñoù. Maét cuûa be obtained? Because the future has not yet baïn thaáy vaø phaân bieät maøu ñoû maøu traéng vaø caùc arrived. We may admit that it has not yet come, maøu khaùc, vaø muõi cuûa baïn nhaän ra ñöôïc caùc muøi but right then it arrives, so the ‘not-yet-come’ or thôm vaø thoái. Daàu tröôùc khi vaøo ñaây, baïn chöa heà future does not exist either. Therefore, the past, bieát tröôùc baïn coù theå seõ thaáy quang caûnh naøo, the present, and the future are three thoughts that nghe ñöôïc aâm thanh naøo, hoaëc ngöûi ñöôïc muøi vò can not possibly be obtained. If we can cultivate naøo, baïn vaãn coù theå nhaän ra maø khoâng caàn chuaån according to the Dharma that the Buddha spoke, bò tröôùc nhöõng hình aûnh vaø aâm thanh chöa ñöôïc döï then straightaway, we can realize the state of baùo aáy. Ñoù laø bôûi vì baïn ñang thaáy vaø ñang nghe Nirvana. vôùi caùi taâm baát sinh. Vieäc baïn thaáy, nghe vaø ngöûi Taâm Baát Nhò: The Non-dual mind—Vaøo naêm ñöôïc theo caùch ñoù maø khoâng caàn naûy sinh yù nghó 1262, Hojo Tokiyori, quan nhieáp chaùnh cuûa Töôùng muoán thaáy, nghe vaø ngöûi laø baèng chöùng cho thaáy quaân, ñeán tham vaán thieàn sö Funei. Hojo Tokiyori caùi Phaät taâm coá höõu laø baát sinh vaø coù ñöôïc moät trí tuyeân boá: "Gaàn ñaây toâi ñaõ ngoä ñöôïc phaùp voán tueä giaùc ngoä tuyeät vôøi. Caùi baát sinh bieåu hieän chaúng phaûi voâ thöôøng maø cuõng chaúng phaûi laø chính ngay trong yù nieäm "Toâi muoán thaáy," hoaëc thöôøng." Sö Funei baûo: "Thieàn phaùp chæ nhaém ñeán "Toâi muoán nghe" daàu yù nieäm aáy ñaõ khoâng sinh ra. muïc ñích kieán taùnh. Neáu oâng lieãu ngoä ñöôïc chaân Khi moät con choù suûa, neáu coù caû möôøi trieäu ngöôøi taùnh, oâng seõ hieåu thoâng suoát baûn chaát cuûa vaïn ñoàng noùi raèng ñoù laø moät con quaï ñang keâu, toâi phaùp." Quan nhieáp chaùnh thöa: "Xin ñaïi sö môû khoâng tin raèng hoï seõ thuyeát phuïc ñöôïc baïn. Khoù loøng töø bi chæ daïy cho." Sö Funei baûo: "Treân theá loøng coù moät caùch naøo ñoù ñeå hoï coù theå ñaùnh löøa gian naøy, ñöôøng Ñaïo khoâng hai; baäc giaùc ngoä ñöôïc baïn, vaø baét baïn phaûi tin vaøo ñieàu hoï noùi. khoâng coù hai taâm. Neáu oâng thaáu trieät ñöôïc caùi taâm Trong luùc ñi boä ngoaøi phoá, neáu baïn gaëp moät ñaùm chaúng hai naøy, oâng seõ nhaän ra raèng ñoù chính laø ñoâng ñi ngöôïc chieàu, caû hai beân, khoâng ai nghó chaân taùnh voâ nhieãm, coäi nguoàn cuûa ngaõ töôùng vaø ñeán chuyeän traùnh nhau, vaäy maø khoâng ai daãm leân vaïn phaùp."—In 1262, Hojo Tokiyori, regent of the ai. Baïn khoâng bò xoâ ñaåy, cuõng khoâng ai daãm leân Shogun, went to see Zen master Funei. He chaân baïn. Baïn vaïch ñöôøng ñi cuûa baïn xuyeân qua announced, "Recently I have perceived that which ñaùm ñoâng, baèng caùch luoàn laùch, neù choã naøy choã noï is neither impermanent nor permanent." The Zen maø khoâng heà yù thöùc veà caùc quyeát ñònh cuûa baïn vaø master said, "Zen study only aims at perception of tieáp tuïc böôùc

ñi khoâng vöôùng vaáp. Töông töï nhö essential nature. If you attain perception of vaäy, söï chieáu saùng tuyeät vôøi cuûa taâ m Phaät baát sinh essential nature, you will understnad everything." thích nghi moät caùch hoaøn haûo vôùi moïi hoaøn caûnh The regent asked, "Please teach me a method." baát chôït—According to Zen Master Bankei in The The Zen master responded, "There are no two Unborn: The Life and Teaching of Zen Master Ways in the world; sages do not have two minds. Bankei, now if a dog barked beyond the temple

walls while you're listening to me, you'd hear it vaân), cuõng nhö nhöõng haønh ñoäng gaây ra khoå ñau and know it was a dog barking. If a crow cawed, loaïn ñoäng. Taâm baát thieän seõ huûy dieät söï an laïc vaø you'd hear it and know it was a crow. You'd hear thanh tònh beân trong—Negative or unwholesome and adult's voice as an adult's and a child's as a mind creates negative or unwholesome thoughts child's. You didn't come here in order to hear a (anger, hatred, harmful thoughts, wrong views, dog bark, a crow caw, or any of the other sounds etc), speech (lying, harsh speech, double-tongued, which might come from outside the temple during etc), as well as deeds which are the causes of our my talk. Yet while you're here, you'd hear those sufferings, confusion and misery. Unwholesome or sounds. Your eyes see and distinguish reds and negative mind will destroy our inner peace and whites and other colors and your nose can tell tranquility. good smells from bad. You could have had no way Taâm Baát Thoái Chuyeån Vöông: King of of knowing beforehand of any of these sights, Nonregressing Mind, one of the ten kings of sounds, or smells you might encounter at this Garuda. meeting, yet you're able nevertheless to recognize Taâm Baát Tònh: Impure mind—Taâm taïp loaïn, xaáu these unforeseen sights and sounds as you aùc, tính toaùn cuûa chuùng sanh—The chaotic, evil, encounter them, without premeditation. That's calculating, vicious mind of sentient beings. because you're seeing and hearing in the Unborn. Taâm Baát Tö Nghì: Mind of Inexpressible. That you do see and hear and smell in this way Taâm Baát Töông Öng: Haønh hoaït cuûa taâm khoâng without giving rise to the thought that you will is töông öng vôùi Phaät phaùp—The functioning of the the proof that this inherent buddha-mind is unborn mind not corresponding with the laws. and possessed of a wonderful illuminative Taâm Baát Töông Öng Haønh: Nhöõng yeáu toá khoâng wisdom. The Unborn manifests itself in the lieân heä tröïc tieáp vôùi söï hoaït ñoäng cuûa taâm — thought "I want to see" or "I want to hear" not Factors that are not directly associated with a being unborn. When a dog howls, even if ten specific mental function. million people said in chorus that it was the sound Taâm Baát Töông Öng Haønh Phaùp: of a crow crying, I doubt if you'd be convinced. It's Cittaviprayuktasamskarah (skt)—Non-mental— highly unlikely there would be any way they could Dharmas that have no connection with form or delude you into believing what they said. When mind. you're walking down a road, if you happen to Taâm Baát Töông Öng Phaùp: Citta-viprayukta- encounter a crowd of people approaching from the samskara (skt)—Caùc yeáu toá khoâng lieân heä tröïc opposite direction, none of you gives a thought to tieáp vôùi taâm thöùc—Factors that are not directly avoiding the others, yet you don't run into one

associated with mind. another. You aren't pushed down or walked over. Taâm Baát Vaän Haønh: Maha-kiriya-citta (skt)— You thread your way through them by weaving Taâm baát taùc coõi duïc giôùi cuûa moät vò A la haùn, ñi this way and that, dodging and passing on, making keøm bôûi thieän caên—Inoperative sense-sphere citta no conscious decisions in this, yet you're able to of an arhat, accompanied by beautiful roots. continue along unhampered just the same. Now in Taâm Bi: Karuna (skt)—Compassionate mind— the same way, the marvellous illumination of the Mind of pity—Taâm bi laø taâm thieän vôùi nhöõng tö unborn Buddha-mind deals perfectly with every töôûng tö töôûng thieän laønh, mong cho ngöôøi khaùc possible situation. thoaùt khoûi khoå ñau phieàn naõo. Taâm bi chaúng Taâm Baát Sanh Baát Dieät: Immortal mind—See nhöõng mang laïi haïnh phuùc vaø an tònh cho ngöôøi Taâm Tính. khaùc maø coøn mang laïi cho mình nöõa. Taâm bi giuùp Taâm Baát Taïi: Absent-minded—Unmindful— ta loaïi boû nhöõng tö töôûng baát thieän nhö giaän hôøn, Inattentive. ganh gheùt vaø ñoá kî—A compassionate mind is a Taâm Baát Thieän: Akusala-citta (skt)—Negative mind with wholesome thoughts which always mind—Unwholesome consciousness— wishes others to be released from their sufferings Unwholesome mind—Taâm baát thieän taïo ra nhöõng and afflictions. A compassionate mind does not tö töôûng baát thieän (haän, thuø, toån haïi vaø taø kieán, vaân only bring forth happiness and tranquility for

others, but also to ourselves. The compassionate Mirror of Truth—See Toâng Caûnh Luïc. mind also helps us dispel our negative thoughts Taâm Caûnh Nhaát Tính: Nhaát taâm—One such as anger, envy and jealousy, etc. pointedness of mind. Taâm Bieán Nhaát Thieát Xöù: Cittam-hi-sarvam Taâm Caûnh Nhö Nhaát: Taâm vaø caûnh laø moät— (skt)—Taát caû ñeàu laø taâm, taâm toûa traøn khaép moïi Mind and environment are one—Theo Thieàn sö nôi, trong moïi thaân theå. Phaøm phu nhaän thöùc caù i Noäi Sôn Höng Chính trong quyeån Môû Voøng Tay ña phöùc, nhöng khoâng coù caùi gì coù theå ñöôïc neâu Tö Duy, Thieàn thöôøng ñöôïc nghó nhö laø moät taâm ñònh trong Duy Taâm—All is mind, mind pervades thaùi trong ñoù baïn trôû thaønh moät vôùi moâi tröôøng in all places, in all the bodies. The ignorance chung quanh. Coù söï dieãn taû noùi raèng taâm vaø caûnh perceive multiplicity, but there is nothing laø moät. Ngöôøi ta hieåu giaùc ngoä nhö laø rôi vaøo traïng predicable in Mind-Only. thaùi moät thöù taâm hoan hyû naøo ñoù trong ñoù caùc hieän Taâm Bình: Taâm an bình: A peaceful mind—Coâng töôïng ngoaïi giôùi nhaäp vaøo laøm moät vôùi baûn theå bình: Justice. cuûa chính mình. Tuy nhieân, neáu taâm thaùi ñoù laø tinh Taâm Bình Ñaúng: Mind of equanimity or equality. thaàn cuûa Thieàn, thì, ñeå ñaït ñeán, ngöôøi ta chæ caàn Taâm Bình Theá Giôùi Bình: If the mind is settled, giöõ cho thaân baát ñoäng, khoâng nhuùc nhích laø ñöôïc. the whole world is settled. Ñeå laøm ñöôïc ñieàu ñoù, ngöôøi ta phaûi maát raát nhieàu Taâm Bình Tónh Vaø Khoâng Dao Ñoäng: Taâm Bình thôøi gian raûnh roãi, khoâng phaûi lo laéng cho böõa aên Tónh Vaø Khoâng Dao Ñoäng Trong Moïi Hoaøn saép tôùi. Ñieàu naøy coù nghóa laø Thieàn khoâng thaät söï Caûnh—To Maintain a Cool and Un-agitated Mind daønh cho nhöõng ai phaûi duøng haàu heát thôøi gian vaø under All

Circumstances—See Khoâng Dao Ñoäng naêng löôïng ñeå kieám soáng. Toïa thieàn, laø moät toân Taâm. giaùo chaân chính, khoù coù theå ñöôïc coi nhö moät troø Taâm Bònh: Mental (spiritual) sickness. tieâu khieån cuûa nhöõng ngöôøi giaøu coù vaø nhaøn haï. Taâm Boá Thí: Heart of almsgiving. Quan ñieåm tuyeät vôøi veà tu taäp cuûa Thieàn sö Ñaïo Taâm Boà Ñeà: Bodhi Mind—Taâm Boà ñeà hay taâm vò Nguyeân Hy Huyeàn cho raèng toïa thieàn laø moät toân tha laø taâm luoân mong ñaït ñöôïc giaùc ngoä cho mình, giaùo phaûi hoaït ñoäng moät caùch cuï theå trong cuoäc ñoàng thôøi cuõng ñaït ñöôïc giaùc ngoä cho ngöôøi. Taâm soáng haèng ngaøy. Noùi raèng "Taâm vaø Caûnh laø moät" Boà ñeà laø cöûa ngoû giaùc ngoä vaø ñaït thaønh quaû vò laø ñuùng, nhöng ñieàu naøy khoâng coù nghóa laø chuùng Phaät. Ñaây laø trí hueä baåm sinh, hay giaùc taâm boån ta bò laïc vaøo traïng thaùi taâm ñeâ meâ ñôø ñaãn. Ñuùng höõu, hay laø söï khao khaùt giaùc ngoä —The altruistic hôn, ñieàu naøy coù nghóa laø chuùng ta neân ñaët heát mind of enlightenment, or a mind which wishes to naêng löôïng cuûa chuùng ta vaøo coâng vieäc — achieve attainment of enlightenment for self, According to Zen Master in the Opening the Hand spontaneously achieve enlightenment for all other of Thought, Zen is often thought to be a state of sentient beings. Bodhi mind is the gateway to mind in which you become with your Enlightenment and attainment of Buddha. An surroundings. There is an expression which says intrinsic wisdom or the inherently enlightened that mind and environment are one. heart-mind, or the aspiration toward perfect Enlightenment is understood as falling entranced enlightenment. into some rapturous state of mind in which Taâm Can: Heart and liver. external phenomena become one with one's Self. Taâm Caûnh: Taâm Kính—Taám kieáng taâm, caàn phaûi However, if such a state of mind were the spirit of ñöôïc giöõ gìn cho saïch seõ ñeå thaáu suoát ñöôïc chaân lyù Zen, then one would have to still one's body in vaïn phaùp—The heart-mirror, or mirror of the order to achieve it, and never move. In order to do mind, which must be kept clean if it is to reflect that, a person would have to have a considerable the Truth. amount of spare time with no worries about where Taâm Caûnh Giôùi: Coõi ñoái töôïng cuûa taâm—the next meal was coming from. What this would Objective realm of the mind. mean, in effect, is that Zen would have no Taâm Caûnh Giôùi Töôùng: Bieåu hieän cuûa taâm connection with people who have to devote most caûnh—Mark of mental objects. of their time and energies just to making a living. Zazen as true religion can hardly be considered Taâm Caûnh Luïc: Hsin-Ching-Lu—Records of the

the hobby of rich and leisurely people. The Taâm Chæ: Ceto-samatha (p & skt)—Nieäm yeân wonderful point in Dogen Zenji's practice of zazen laëng hay taâm yeân laëng—Tranquility of thoughts— is that it is religion which must function concretely Mental quiescence. in one's daily life... The expression "mind and Taâm Chính Baát Phaï AÛnh Taø: Ngöôøi ngay thaúng environment are one" is accurate, but it does not khoâng sôï lôøi ñaøm tieáu—A man whose heart is mean getting lost in a state of drunken ecstasy. upright does not fear what others may say. Rather, it means to put all your energy into your Taâm Chôn Thaät: True mind—Sau löng caùi taâm work. phaân bieät coøn coù caùi taâm giaùc ngoä Boà ñeà maø chuùng Taâm Caên: Hadaya-vatthu

(p)—Manas—Maét cuûa ta goïi noù laø “taâm thaät.”—Behind the taâm hay Maït Na thöùc, moät trong 25 ñeá trong vuõ discriminating mind, there exists a pure mind of truï—The eye of the mind—Mental faculty— enlightenment which is called the true mind. Mental vision—Physical base of mind—The mind Taâm Chuù: Taâm Töï Chuù—Moät trong ba loaïi chuù organ, one of the twenty-five tattva or postulates (Ñaïi chuù, Tieåu chuù vaø Nhaát töï chuù)—One of the of a universe. three classes of spells—See Tam Chuù. Taâm Caân Baèng: Söï an ñònh cuûa taâm—Mental Taâm Chuùng Sanh Dieät, Phaät Phaùp Sanh: When equipoise. deluded thoughts expelled in sentient beings’ Taâm Caáu: Phieàn naõo—Söï ueá tröôïc cuûa taâm— mind, the Buddha-dharma arises. Mental pollution—The impurities of the mind— Taâm Chuùng Sanh Vaø Phaät Khoâng Sai Khaùc: Passions and delusions. There is no Difference between Sentient Beings Taâm Caáu Nhieãm: Nyn yid (tib)—Afflicted and the Buddha—See Taâm, Phaät, Caäp Chuùng consciousness. Sanh Thò Tam Voâ Sai Bieät. Taâm Caàu Chaân Sö: Mind of seeking a true Taâm Chuùng Sanh Sanh, Phaät Phaùp Dieät: Khi master. nhöõng tö töôûng meâ môø khôûi leân trong taâm chuùng Taâm Caàu Sö Cung Kính Cuùng Döôøng: The mind sanh thì Phaät phaùp lieàn bò ñaåy ra ngoaøi—When of exclusively seeking respect and offerings. deluded thoughts arise in sentient beings’ mind, Taâm Chaùnh Tröïc: Cittajjukata (p)—Rectitude of the Buddha-dharma expelled. consciousness. Taâm Chuyeân Chuù: Söï chuyeân chuù cuûa taâm— Taâm Chaân: True nature of the mind—Taâm chuùng Mental focus. sanh taùnh thöôøng roãng laëng nhö chaân nhö (baûn Taâm Chuyeân Nhaát Caàu Giaùc Ngoä: The mind is chaát thaät cuûa taâm)—Our mind is by nature that of exclusively devoted to enlightenment. the bhutatathata. Taâm Chuyeån: Söï bieán ñoåi cuûa taâm—Mental Taâm Chaân Nhö: Mind as the absolute—The transformation. Bhutatathata as the totality of things. Taâm Chöùng: To realize—The inner witness, or Taâm Chaân Nhö Moân: The mind as assurance—Witness of the mind—Taâm vaø Phaät aán bhutatathata—Taâm chuùng sanh taùnh thöôøng roãng chöùng laãn nhau—Mind and Buddha witnessing laëng nhö chaân nhö—Our mind is by nature that of together. the bhutatathata. Taâm Coù Taâm Khoâng: Mind of existence and non- Taâm Chaáp: Söï chaáp tröôùc cuûa taâm—Mental existence. attachment. Taâm Cô: Löïc vaän chuyeån cuûa taâm—The mind the Taâm Chaáp Thuï: Söï chaáp cuûa taâm—Mental motor—The motive power of the mind. appropriation. Taâm Cô Chuyeån Hoùa: Löïc vaän chuyeån cuûa taâm Taâm Chaâu: Taâm tính chuùng sanh voán laø Phaät tính nhaèm môû maét Thieàn. Theo thieàn sö D.T. Suzuki thanh tònh, neân ñöôïc ví vôùi ngoïc minh chaâu—The trong Thieàn Luaän, Taäp I, neáu nhö töø tröôùc ñeán giôø, mind stuff of all the living, being of the pure chuùng ta chæ xeùt caùi ngoä ôû phaïm vi khaùch quan, thì Buddha-nature, is likened to a translucent söï môû con maét Thieàn trong choã ngoä nhaäp haàu nhö (allowing light to pass through) gem. khoâng coù gì khaùc thöôøng laém. Vò thaày ñöa ra moät Taâm Chí: Will. vaøi xeùt ñoaùn naøo ñoù, vaø neáu ñuùng thôøi cô, ngöôøi ñeä töû chöùng ngay lyù nhieäm maàu baáy laâu chöa heà

mô töôûng ñeán. Taát caû haàu nhö tuøy ôû taâm traïng, does not appear to be a very extraordinary thing; hoaëc möùc ñoä doïn saün coù trong choác laùt aáy. Roát this opening an eye to the truth of Zen. The master cuoäc Thieàn laø moät chuyeän tình côø, coù leõ nhieàu makes some remarks, and if they happen to be ngöôøi nghó nhö vaäy; nhöng chuùng ta bieát raèng Nam opportune enough, the disciple will come at once Nhaïc Hoaøi Nhöôïng phaûi maát ñeán taùm naêm tröôøng to a realization and see into a mystery until this vaät loän vôùi caâu hoûi cuûa Hueä Naêng "Maø caùi gì time (up to now) undreamed of. It seems all to ñeán?" chuùng ta môùi thaáy voâ soá nhöõng ñôùn ñau eâ depend upon what kind of mood or what state of cheà ray röùt taâm hoàn Nam Nhaïc nhö theá naøo tröôùc mental preparedness one is in at the moment. Zen khi oâng ñi ñeán giaûi quyeát cuoái cuøng baèng caâu ñaùp: is after all a haphazard affair (done by chance), "Noùi tôï nhö caùi gì ñeàu chaúng ñuùng." Chuùng ta phaûi one may be tempted to think; but when we know nhìn saâu vaøo khía caïnh taâm lyù cuûa ngoä, nghóa laø that it took Nan-yueh (Nangaku) eight long years vaøo nhöõng then maùy thaàm kín môû ra caùnh cöûa to answer the question "Who is he that thus muoân ñôøi huyeàn bí cuûa taâm hoàn con ngöôøi. Muoán cometh toward me?" we shall realize the fact that ñöôïc nhö vaäy, toát hôn heát laø chuùng ta phaûi daãn laïi there was in him a great deal of mental anguish lôøi töï thuaät cuûa vaøi thieàn sö maø nay vaãn coøn ñöôïc and tribulation which he had to go through before löu giöõ. Thieàn sö Baïch AÅn Hueä Haïc ñaõ thuaät laïi söï he could come to the final solution and declare, taâm chöùng cuûa sö: "Naêm haêm boán tuoåi, toâi ñeán "Even when one asserts that it is a somewhat, one chuøa Anh Nghieâm ôû Echigo. Hoøa thöôïng trao cho misses it altogether." We must try to look into the toâi chöõ 'Voâ' cuûa Trieäu Chaâu. Toâi chuyeân nhaát tham psychological aspect of enlightenment, where quaùn, ngaøy ñeâm khoâng nguû, queân caû aên uoáng, thì there is revealed the inner mechanism of opening boãng döng khoái ñaïi nghi chieám troïn taâm thaàn toâi, the door to the eternal secrets of the human soul. Toâi caûm nhö ñoïng cöùng laïi trong moät caùnh ñoàng This is done best by quoting some of the masters baêng giaù traûi roäng ngaøn vaïn daëm, vaø trong toâi laø themselves whose introspective statements are on moät caûm giaùc voâ cuøng thanh tònh vaø khinh an. Toâi record. Hakuin (1683-1768) wrote about his first heát ñöôøng tôùi, baët ñöôøng lui. Nhö moät keû ngoác, Zen experience: "When I was twenty-four years nhö moät teân ngu daò, toâi khoâng thaáy gì khaùc hôn old I stayed at the Yegan Monastery of Echigo. chöõ 'Voâ' aáy cuûa Trieäu Chaâu. Toâi vaãn tham döï 'Chao-chou's Mu' being my theme at the time. I nhöõng thôøi noùi phaùp cuûa thaày, nhöng lôøi noùi sao assiduously applied myself to it. I did not sleep maø xa xoâi nhö töø muoân daëm voïng veà. Ñoâi khi toâi days and nights, forgot both eating and lying coù caûm töôûng nhö bay giöõa hö khoâng. Tình traïng down, when quite abruptly a great mental fixation naøy keùo daøi suoát caû tuaàn leã, cho ñeán moät buoåi took place. I felt as if freezing in an ice-field chieàu, moät tieáng chuoâng chuøa töø xa voïng laïi laøm extending thousands of miles, and within myself cho taát caû suïp ñoå tan taønh. Quaû ñoù chaúng khaùc naøo there was a sense of utmost transparency. There nhö ñaäp beå moät boàn nöôùc

ñaù, hoaëc xoâ ngaõ moät was no going forward, no slipping backward; I was ngoâi nhaø ngoïc. Phuùt choác toâi thöùc tænh, vaø thaáy like an idiot, like an imbecile, and there was chính mình laø Nham Ñaàu, vò toå sö thuôû tröôùc, qua nothing but 'Chao-chou's Mu'. Though I still bao theá söï thaêng traàm vaãn khoâng maát maûy may gì. attended the lectures by the master, they sounded Moïi ñieàu ngôø vöïc, hoang mang töø tröôùc boãng tieâu like a discussion going on somewhere in a distant tan nhö baêng tuyeát gaëp vaàng döông. Toâi reo lôùn: hall, many yards away. Sometimes my sensation 'Kyø laï thay, kyø laï thay, khoâng coù sanh töû luaân hoài was that of one flying in the air. Several days naøo phaûi thoaùt ra, cuõng khoâng coù boà ñeà naøo phaûi passed in this state, when one evening a temple- duïng taâm caàu ñöôïc. Taát caû caùt ñaèng kim coå moät bell struck, which upset the whole thing. It was ngaøn baûy traêm caâu thaät chaúng ñaùng boû coâng ñeà like smashing an ice-basin, or pulling down a xöôùng'."—The mind the motor which is used to house male of jade. When I suddenly awoke again open the eye to the truth of Zen. According to Zen I found that myself was Yen-t'ou (Ganto) the old master D.T. Suzuki in Essays in Zen Buddhism, master, and that all through the shifting changes of First Series (p.251), when our consideration is time not a bit of my personality was lost. limited to the objective side of enlightenment, it Whatever doubts and indecisions I had before

were completely dissolved like a piece of thawing Mental cognition of the environment—To lay hold ice. I called out loudly: 'How wondrous! How of external things by means of the mind. wondrous! There is no birth-and-death from which Taâm Döôïc: Moân thuoác trò taâm—Medicine for the one has to escape, nor is there any supreme mind or heart. knowledge (Bodhi) after which one has to strive. Taâm Döùt Voïng Laø Taâm Boà Ñeà: When peverted All the complications past and present, numbering mind is expelled, it’s precisely Bodhi mind. one thousand seven hundred, are not worth the Taâm Ñaïi Bi: Mind filled with great compassion. trouble of even describing them'." Taâm Ñaïi Ñaïo: Anuttaram-cittam (p)—Mind of Taâm Cöïc: Cöïc ñieåm hay nghóa lyù tinh tuùy maø taâm great enlightenment—Mind of supreme coù theå ñaït ñeán ñöôïc—The pole or extreme of the enlightenment—Taâm giaùc ngoä lôùn (Boà Ñeà)—Taâm mind, the mental reach—The Buddha. Voâ Thöôïng Boà Ñeà—See Ñaïi Ñaïo Taâm. Taâm Dieät: Söï chaám döùt moïi suy nghó phaân bieät—Taâm Ñaïi Laïc: Mind of great joy—Hyû Voâ Löôïng Cessation of mind. Taâm—See Hyû Taâm. Taâm Dieät Thaân Moät: Shinmetsu-Shinmotsu Taâm Ñaïi Thaéng: Mind of Mastery. (jap)—Haønh giaû quaù buoàn nguû khoâng taäp trung Taâm Ñaïi Thöøa: Heart of the Mahayana—Mind of vaøo baøi thuyeát giaûng—Mind-cease body-sunk the Mahayana—Taâm Ñaïi Thöøa hay tìm veà taâm beings, practitioners who feel too sleepy to Phaät qua phaùp tu Ñaïi Thöøa—The mind or heart of concentrate on a Buddhist lecture. the Mahayana, or seeking the mind of Buddha by Taâm Duïc Giôùi: Kamavacara-citta (p)—Mental means of Mahayana. factors of the sense sphere—Taâm Sôû Ñeïp coõi Duïc Taâm Ñaûm: 1) Taâm vaø maät: Heart and bile; 2) giôùi.Taâm duïc giôùi laø caùi gì thöôøng lui tôùi hay Nghò löïc: Energy, will; 3) Can ñaûm: Courageous, thöôøng xuyeân hieän höõu trong Duïc Giôùi, hoaëc caùi gì brave. thuoäc veà giaùc

quan vaø ñoái töôïng cuûa giaùc quan, Taâm Ñaïo: nhöõng taâm naày cuõng coù theå phaùt sanh trong caùc 1) Marga-citta (skt)—Con ñöôøng cuûa taâm—Path caûnh giôùi khaùc. Taâm Duïc Giôùi bao goàm boán caûnh of the heart—The mind which is bent on the khoå (ñòa nguïc, ngaï quyû, suùc sanh, a tu la), caûnh right way, which seeks enlightenment. ngöôøi vaø saùu coõi trôøi duïc giôùi—The sense-sphere 2) (1058-1129): Teân cuûa moät vò Thieàn sö Trung consciousness includes all those cittas that have Hoa, thuoäc phaùi Döông Kyø, toâng Laâm Teá vaøo their proper domain in the sensuous plane of thôøi nhaø Toáng (960-1279)—Name of a existence, though they may arise in other planes Chinese Zen master of the Yang-chi branch, as well. The sense-sphere consciousness is the Lin-chi Sect, in the Sung dynasty. sensuous plane of existence, which comprises of Taâm Ñaéc: 1) Hieåu thaáu: To understand the four woeful realms (hells, hungry ghosts, thoroughly; 2) Thoâng caûm hoaøn toaøn: To animals, asuras), the human realm, and the six sympathize fully; 3) Trong thieàn, töø naày vöøa chæ söï sensuous heavens. thaáu hieåu maø cuõng vöøa chæ söï thoûa maõn hay toaïi yù: Taâm Duïng: Chöùc naêng cuûa taâm—Functions of the In Zen, the term indicates both a thorough mind. understanding and satisfaction. 1) Nhöõng chöùc naêng cuûa taâm raát roäng lôùn vaø Taâm Ñaém Tröôùc: Citta-vipallasa (p)—Taâm ñoài khoâng tính ñeám ñöôïc. Chính vì vaäy maø Phaät truïy—Perversion of mind. luoân nhaéc nhôû töù chuùng, “Taâm nhö vöôïn Taâm Ñaêng: Ñeøn taâm hay söï saùng suoát beân trong chuyeàn caây.”—The functions of mind are hay söï thoâng minh—The lamp of the mind—Inner very extensive and numberless. That’s why ligh or intelligence—For more information, please the Buddha always remineded his disciples, see Taâm Hoàn and Taâm Linh. “Mind is like an unrest monkey jumping from Taâm Ñaàu YÙ Hôïp: To have the same feelings and one tree to another.” ideas. 2) YÙ Nghieäp: Mana-kamma (p)—Mana-karman Taâm Ñòa: Mind-ground—The mental ground or (skt)—Mental action. condition—Taâm laø goác cuûa vaïn phaùp, coù theå saûn Taâm Duyeân: Khôûi taâm baáu víu vaøo ngoaïi caûnh— sanh ra heát thaûy vaïn phaùp. Taâm ñòa laø moät töø khaùc

cuûa “taâm.” Taâm ñöôïc so saùnh vôùi “ñaát.” Theo Luïc Ñieàu naøy cuõng gioáng nhö taâm voán khoâng phaân ly Toå Hueä Naêng thì taâm laø nguoàn phoùng ra vaïn phaùp vôùi Phaät vaø cuõng khoâng phaân ly vôùi Phaùp."—One vaø cuõng chính laø nôi thu veà vaïn phaùp—The Mind day, Zen Master Seng-Ts'an, the Third Ancestor of from which all things spring. ‘Mind-ground’ is the Ch'an School said to Hui-k'e, the Second another term for the mind. The mind is compared Ancestor, "I have rheumatism; please confess the to the ground. According to the Sixth Patriarch sin for me." Hui-k'e replied, "Show me your sin Hui-Neng, the mind is the source from which all and I will confess it for you." After a long period dharmas spring and also the place to which all of reflection, Seng-Ts'an said, "I have looked for, dharmas return. but I am unable to find my sin." Hui-k'e replied, "I Taâm Ñòa AÙc Söùc: Having a dirty mind—Impure have thus finished confessing your sin, but still motives. you must rely on Buddha, the Dharma, and the Taâm Ñòa Giaùc Taâm: Shinchi kakushin (jap)—Sangha." Seng-Ts'an said, "Seeing you, I know Mind-ground for an enlightenment. what

the Sangha is, but I am not clear about the Taâm Ñòa Giaùc Taâm Thieàn Sö (1207-1298): Buddha and the Dharma." Hui-k'e replied, "This Shinchi kakushin Zenji (jap)—Voâ Boån Giaùc Taâm, mind is the Buddha; this mind is the Dharma. They teân cuûa moät Thieàn sö cuûa toâng Laâm Teá Nhaät Baûn are not two. The Sangha is also this mind." Seng- vaøo theá kyû thöù XIII—Name of a Japanese Rinzai Ts'an then said, "Today I know that the nature of Zen master in the thirteenth century. sin is neither inside nor outside nor in between. It Taâm Ñòa Haøm Chuûng: Ñaát taâm löu giöõ haït gioáng, is just like the mind that is not separate from the duï cho Phaät taùnh nôi taát caû chuùng sanh—Mind- Buddha and the Dharma." ground that contains the seed, i.e., Buddha-nature Taâm Ñieàm Tænh: To be still and peaceful. in all sentient beings. Taâm Ñieàm Tænh An Vui: Haønh giaû tu Thieàn neân Taâm Ñòa Phaùp Moân: Mind-Ground Dharma luoân coù caùi taâm ñieàm tónh an vui, khoâng tham lôïi Door—Phaùp moân noùi veà Taâm laø goác cuûa vaïn döôõng, cuõng khoâng ham ñöôïc cung kính toân phaùp, coù theå saûn sanh ra heát thaûy vaïn phaùp —The troïng—Zen practitioners should always be still method about the Mind from which all things and peaceful, without seeking gain, support or spring. The mental ground or condition. respect. Taâm Ñòa Quaùn: Contemplation on the mental Taâm Ñieân Ñaûo: The mind is upside-down— ground or condition—Mind-ground contemplation. Deluded or upside down mind, or mind following Taâm Ñòa Quang Minh: Pure hearted—Open- the external environments. minded—Pure mind. Taâm Ñieân Ñaûo Theo Traàn Caûnh Beân Ngoaøi: Taâm Ñích Thò Phaät Phaùp Taêng: Mind is Buddha, Mind is moving erratically (khoâng bình thöôøng) Dharma, and Sangha—Taâm chính laø Phaät, Phaùp following the external evironments. vaø Taêng. Moät hoâm, Tam Toå Taêng Xaùn ñaõ noùi vôùi Taâm Ñieàn: Mind-field—Taâm xöù—Ruoäng taâm nôi Nhò Toå Hueä Khaû, "Con khoán khoå vì beänh teâ thaáp, khôûi leân moïi thöù thieän aùc—The field of the mind xin sö phuï cho con saùm hoái toäi loãi." Nhò Toå ñaùp, or heart, in which spring up good and evil. "Cho ta xem toäi loãi cuûa con, roài ta seõ cho con saùm Taâm Ñieàu Thieän: Traïng thaùi vöõng vaøng cuûa hoái." Sau moät hoài suy nghó, Taêng Xaùn noùi: "Con taâm—Sound-state of mind. ñaõ tìm, nhöng khoâng thaáy toäi." Hueä Khaû ñaùp: Taâm Ñình: The pavilion of the mind (the body)— "Ñaáy, ta ñaõ goät saïch toäi loãi cho con, nhöng töø ñaây Thaân. veà sau, con phaûi thaønh taâm nöông töïa vaøo Phaät, Taâm Ñònh: Samadhikkhanda (p)—Group of Phaùp, Taêng." Taêng Xaùn noùi: "ÔÛ vôùi sö phuï, con concentration—Mind of concentration—Naâng cao bieát theá naøo laø Taêng, nhöng con khoâng bieát roõ veà taâm ñònh. Phaät vaø veà Phaùp." Hueä Khaû ñaùp: "Taâm laø Phaät. Taâm Ñònh Töï Nhieân Löông: Moät khi taâm ñaõ ñònh Taâm laø Phaùp. Caû hai laø moät. Taêng cuõng laø Taâm." roài thì daàu ôû ñaâu con ngöôøi cuõng caûm thaáy yeân Taêng Xaùn beøn noùi: "Hoâm nay con hieåu ñöôïc baûn oån—If the mind is settled, no matter where one taùnh cuûa toäi loãi khoâng naèm ôû beân ngoaøi, khoâng dwells, one naturally will be calm. naèm ôû beân trong, cuõng khoâng naèm ôû khoaûng giöõa. Taâm Giaùc (1117-1180): Teân cuûa moät vò danh

Taêng Nhaät Baûn, thuoäc toâng Chaân Ngoân, soáng vaøo samskara means mental formation. theá kyû thöù XII—Name of a Japanese famous 2) Söï saùng taïo cuûa taâm: Creation of the mind. monk, of the Shingon Sec, who lived in the twelfth 3) Duïng cuûa taâm: Mental functions. century. 4) Taâm haønh laø taâm thay ñoåi töøng giaây töøng Taâm Giaùc Ngoä: Anuttaram-cittam (p)—Taâm phuùt: Mind and action—The activities of the chöùng ngoä—Mind of enlightenment—Mind of mind (heart). great enlightenment—Mind of supreme 5) Haønh hoaït nhaèm kieåm soaùt taâm: Working on enlightenment—Taâm Boà Ñeà—Taâm Voâ Thöôïng the mind for its control. Boà Ñeà—See Ñaïi Ñaïo Taâm. 6) The question asked by one who is at a loss as Taâm Giaùc Ngoä Cuûa Chö Phaät Vaø Chö Boà Taùt: to how to go on with his study of Zen—Loaïi The mind of enlightenment or enlightened beings caâu hoûi trong ñoù ngöôøi hoûi vì khoâng bieát tieáp such as Bodhisattvas and Buddhas. tuïc hoïc Thieàn nhö theá naøo. Moät nhaø sö hoûi Taâm Giaûi Thoaùt: Ceto-vimutti (p)—Citta-vimukti Höng Hoùa: “Keû hoïc naày khoâng phaân bieät noåi (p)—Vimuttam-cittam (p)—Vomokkhattaya (p)— ñen vôùi traéng, xin sö soi saùng cho.” Caâu hoûi Deliverance of the mind—A heart or mind vöøa xong thì sö cho moät taùt beân thaân—A delivered from desire—Liberated mind— monk asked Hsing-Hua: “I am unable to Liberation of the mind—Moät caùi taâm ñaõ ñöôïc giaûi distinguish black from white. Pray enlighten thoaùt khoûi taát caû moïi duïc voïng. Traïng thaùi taâm me somehow.” The question was hardly out giaûi thoaùt hay moät phaàn ñöôïc giaûi thoaùt qua tu taäp when the master gave him a good slashing— thieàn ñònh—A mind or heart delivered from all See Phaàn Döông Thaäp Baùt Vaán. desires. The free conscious state or the mental Taâm Haønh Baát Ly: Taâm vaø haønh khoâng theå taùch state which is partially emancipated from rôøi nhau. Taâm töôûng vaø haønh ñoäng phaûi ñoàng defilements through practice of meditation. thuaän vôùi nhau, ñaëc bieät laø trong quan heä vôùi vieäc Taâm Giôùi: tu nieäm theo Phaät A Di Ñaø—Mind and act not 1) Caûnh giôùi cuûa taâm: Realm perception. separated or thought and deed in accord, 2) Longchen Nyingtig (tib)—Heart Sphere of the especially in relation to Amitabha. Great Expanse—Ñaây laø moät boä söu taäp 2 Taâm Haønh Ñaïo: Phaät daïy nhöõng vò môùi tieán tu quyeån veà “Phaùp Baûo tìm thaáy” vaøo theá kyû thöù raèng: “Moät tu só, nhöùt laø vò môùi tieán tu, ñöøng haønh 18 cuûa ngöôøi khaùm phaù ra phaùp baûo Jigme ñaïo nhö kieåu traâu keùo coái xay, tuy thaân haønh ñaïo Lingpa, coù aûnh höôûng roäng raõi trong tröôøng maø taâm chaúng haønh. Neáu taâm ñaõ haønh thì caàn noùi phaùi Nyingmapa—This is an important two- chi ñeán thaân?”—“A monk, especially a novice, volume collection of “treasure texts who practices the way should not like a buffalo discovered” by the 18th century Tibetan pulling a rotating grain mill; he should practice “treasure discoverer” Jigme Lingpa (1730- with all his mind. If the way of the mind is 1798), which have been widely influential in cultivated, where id the need to cultivate the the Nyingmapa order. body?” Taâm Haûi: Cittodadhi (skt)—Bieån taâm—Mind- Taâm Haønh Tam Thieàn: Third jhana functional ocean—Taâm nhö bieån caû hay ñaïi döông, hieän consciousness—Taâm Haønh tam thieàn cuøng vôùi töôïng ngoaïi caûnh laø gioù vaø taùm thöùc laø soùng. Soùng Taàm,

Saùt, Phæ, Laïc vaø Nhaát Ñieåm—Third jhana cuûa bieån taâm khoâng ngöøng bò nhöõng côn gioù ñoái functional consciousness together with initial töôïng khuaáy ñoäng—Mind as a sea or ocean application, sustained application, zest, happiness, (external phenomena being the wind, and the and one-pointedness. eight consciousnesses or forms of cognition being Taâm Haønh Töù Thieàn: Taâm Haønh töù thieàn cuøng the waves). The waves of the mind-ocean are vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm —Fourth uninterruptedly stirred by the wind of objectivity. jhana functional consciousness together with Taâm Haønh: Citta-sankhara (p)—Citta-samskara initial application, sustained application, zest, (skt). happiness, and one-pointedness. 1) Taâm haønh laø söï caáu taïo cuûa taâm: Citta- Taâm Haønh Vaán: Thaùm Baït Vaán—Nghieäm Chuû

Vaán—Ngöôøi hoïc neâu caâu hoûi ñeå doø xeùt möùc ñoä laø vui maø tha thöù loãi laàm cuûa ngöôøi khaùc. Hyû xaû thaâm saâu cuûa phöông tieän cuûa gia sö—Disciples taâm döùt tröø ñöôïc caùc chöôùng nghieäp veà haän thuø, raise questions to observe discretely to see how baùo phuïc, vaân vaân—Forgiving Mind. Forgiving deep and profound is the master's method. means to forgive happily others' mistakes and Taâm Hieän Tieàn: Mind of the open way (Beyond transgressions. Forgiving mind has the special normal conditions). characteristics that can solve and destroy karmic Taâm Hoa: Heart-flower—Taâm voán ngaây thô trong obstructions including vengeance and grudges. traéng nhö moät caùnh hoa—The heart in its original Taâm Khaûm: The bottom of one's heart. innocence resembling a flower. Taâm Khaåu Nhö Nhaát: Nghó sao noùi vaäy—Plain Taâm Hoùa Ñoä Chuùng Sanh: Mind of saving of all spoken—To say what one thinks. creatures—See Hoùa Ñoä Chuùng Sanh Taâm. Taâm Khí: Mind as receptacle of all phenomena. Taâm Hoaøi Luyeán Moä: Taâm mong moûi laøm Phaät— Taâm Khí Baát Nhò: Principle of the Identicalness Heart-yearning for the Buddha. of Mind and Breathing (prana)—See Khí Taâm Baát Taâm Hoan Hyû: Vui veû trong taâm—Happy in Nhò. spirit—The mind of joy—See Hoan Hyû Taâm. Taâm Khinh An: Cittalahuta (p)—Lightness of Taâm Hoang Mang: Citta-vaikalya (skt)— consciousness. Bewilderment of mind. Taâm Khoå: Mental suffering—Khoå veà tinh thaàn— Taâm Hoïc: Shingaku (jap)—Name of a Japanese Khoå veà tinh thaàn nhö buoàn phieàn, ghen gheùt, ñaéng Zen master. cay, baát toaïi, khoâng haïnh phuùc, vaân vaân. Theo Taâm Hoâi YÙ Laõnh: Taâm yù nhö tro laïnh, yù noùi Thieàn sö Thaùi Tieân Ñeä Töû Hoaøn trong quyeån khoâng coù hy voïng hay naûn chí—Heart is like cold Tham Vaán Moät Vò Thieàn Sö: "Chæ caùi taâm cuûa baïn ashes, i.e., hopeless or despondent. khoå thoâi. Neáu baïn ñang lo laéng töùc laø baïn ñau khoå, Taâm Hoái: Repent inwardly—Saùm hoái töø trong nhöng neáu baïn döùt boû nhöõng caên nguyeân cuûa lo loøng. laéng, noãi khoå ñau cuûa baïn seõ bieán maát... Caùi toâi Taâm Hoàn: Ngoaïi ñaïo tin coù caùi goïi laø "linh hoàn." ñau khoå vì chính noù, khoâng coù caùi toâi thì khoâng Phaät töû tin moïi chuùng sanh laên troâi trong saùu coøn ñau khoå nöõa." Theo Ñöùc Phaät, beân caïnh caùi ñöôøng chæ vì taâm thöùc cuûa hoï—Externalists khoå veà theå chaát, coøn coù nhöõng caùi khoå veà tinh thaàn believe that there exists a so called Soul. nhö khoå vì thöông yeâu maø

bò xa lìa, khoå vì bò Buddhists believe that all living beings bring with khinh mieät, khoå vì caàu baát ñaéc (ham muoán maø them their consciousness in the six paths. khoâng ñöôïc toaïi nguyeän), oaùn taéng hoäi khoå (khoå vì Taâm Hoån Tröôïc: Söï môø ñuïc cuûa taâm—Turbidity khoâng öa maø cöù maõi gaëp), vaân vaân—Mental of the mind. suffering such as sadness, distress, jealousy, Taâm Hueä: Taâm vaø trí hueä—Mind of wisdom— bitterness, unsatisfaction, unhappiness, etc. Mind of glowing wisdom—Mind or heart wisdom. According to Zen Master Taisen Deshimaru in Taâm Hueä Quang: Mind of wisdom-radiance. 'Questions to a Zen Master: "It is only your mind Taâm Huyeát: Fervour—Heart and blood—Zeal. that suffers. If you are anxious you suffer, but if Taâm Höông: Fragrance of the mind—Höông you disconnect the roots of your anxiety your thôm cuûa taâm hay laø söï nhieät tình taän tuïy vôùi ñaïo suffering disappears... The ego suffers for itself; phaùp—The incense of the mind or heart—Sincere without it there would be no more suffering." devotion. According to the Buddha, in addition to the Taâm Höôûng: Thaân—The pavilion of the mind, physical sufferings, there are mental sufferings such as the body. such as the suffering of separation from what is dear to us, the suffering of contact with what we Taâm Höõu Dö Löïc Baát Tuùc: Taâm muoán laøm maø despite, and the suffering of not getting what we khoâng coøn söùc löïc ñeå laøm—More than willing but desire, etc. lacking power. Taâm Khoâng: Taâm Hyû: Mind of Joy—See Hyû Taâm. 1) Taâm troáng roãng: Kenosis (skt)—The empty Taâm Hyû Xaû: “Forgive and forget” mind—Hyû xaû mind—Mind is empty.

2) Taâm roäng lôùn nhö hö khoâng chöùa ñöïng chö original purity of the mind—Hieån giaùo ví taâm taùnh phaùp: Mind-space, or mind spaciousness—nguyeân thuûy thanh saïch, trong khi Maät giaùo ví taâm Mind holding all things like space—See Baát nhö moät caùnh sen buùp taùm caùnh—The exoteric Chaân Khoâng Luaän (1). school interprets it by original purity (holds that Taâm Khoâng Caäp Ñeä Quy: Taâm khoâng thi ñaäu veà, the nature of the mind is originally pure). While yù noùi laõnh ngoä lyù muoân phaùp ñeàu khoâng coù nghóa the esoteric school by the physical heart, which laø thi ñaäu laøm Phaät vaäy—To comprehend the true resembles a closed lotus with eight petals. meaning of emptiness means to pass an exam to Taâm Linh: Taâm Ñaêng—The mind spirit, or become Buddha. genius—Intelligence—See Taâm Hoàn. Taâm Khoâng Chaáp Tröôùc: Equanimity—Mind of Taâm Loä: Ñöôøng cuûa taâm hay ñöôøng ñi ñeán Phaät detachment—Mind of renunciation—Taâm khoâng quaû—The mind-road (the road to Buddhahood). chaáp tröôùc laø taâm khoâng luyeán aùi, bao goàm khoâng Taâm Luaän: Treatise on explanation of the mind— chaáp tröôùc boû vaät chaát nhö nhöõng cuûa caûi, thaân, See A Tyø Ñaøm Taâm Luaän. saéc, aâm thanh, vò vaø tieáp xuùc, vaân vaân; vaø xaû boû Taâm Luyeán AÙi Saéc Giôùi: Rupavacara-citta (p)— tinh thaàn nhö taâm thieân vò, taø kieán hay ngaõ chaáp, Consciousness of the fine-material sphere—Mind vaân vaân—Detachment or renunciation includes that clings to the realm of form. physical (wealth, body, form, sound, smell, taste, Taâm Löïc: Mind power—Force of the mind—Taâm touch, etc) and mental (biased minds,

wrong löïc laø söùc maïnh bôûi taâm nieäm cuûa chuùng ta. Bôûi views, self-grasping, ego-grasping, etc). taâm nieäm coù nhieàu moái naëng nheï khaùc nhau neân Taâm Khoâng Hình Töôùng: Cittanirabhasa (p)— khi laâm chung thaàn thöùc cuûa chuùng ta theo moái The mind that has no form. naøo naëng nhöùt maø ñi. Taâm löïc, theo quan ñieåm Taâm Khoâng Nhieãm Tröôïc: The mind is not Phaät giaùo, taâm cuûa con ngöôøi coù theå aûnh höôûng polluted. ñeán cô theå moät caùch saâu ñaäm. Neáu cho pheùp taâm Taâm Khoâng Quaùn: Contemplation of emptiness buoâng lung vôùi nhöõng tö töôûng xaáu xa, taâm coù theå mind. gaây neân nhöõng tai hoïa, laém khi toån haïi ñeán taùnh Taâm Khoâng Taïp Loaïn: Unconfused heart— maïng. Nhöng ngöôïc laïi, moät caùi taâm thaám nhuaàn Unconfused mind. tö töôûng thieän laønh coù theå chöõa laønh moät thaân xaùc Taâm Kieân: Steady and firm will. beänh hoaïn. Khi taâm taäp trung vaøo chaùnh tö duy vaø Taâm Kieân Ñònh: Steadfast mind—Steady and chaùnh tinh taán cuõng nhö chaùnh kieán (söï hieåu bieát firm mind—A firm resolution to pursue the ñuùng ñaén) thì aûnh höôûng cuûa noù thaät saâu roäng voâ Buddhist Way. cuøng. Vì vaäy maø moät caùi taâm thanh tònh vaø thieän Taâm Kieâu Khí Ngaïo: Arrogant. laønh seõ laøm cho cuoäc soáng maïnh khoûe vaø thö giaõn Taâm Kieâu Maïn: Citta-samunnati (skt)— hôn. Taâm laø moät hieän töôïng vi teá vaø phöùc taïp ñeán Haughtiness of mind. noãi khoâng theå tìm ra hai ngöôøi vôùi cuøng moät taâm Taâm Kinh: Hrdaya or Maha-Prajnaparamita- taùnh gioáng nhau. Tö töôûng cuûa con ngöôøi dieãn ñaït Hridaya Sutra (skt)—Heart-Sutra—Baùt Nhaõ Taâm ra lôøi noùi vaø haønh ñoäng. Söï laëp ñi laëp laïi cuûa lôøi Kinh—The Prajanparamita Hridaya Sutra—One noùi vaø haønh ñoäng khôûi leân thoùi quen vaø cuoái cuøng of the smallest and with the Diamond Sutra, thoùi quen laâu ngaøy seõ bieán thaønh taâm taùnh. Taâm contained in the Vast Prajnaparamita. taùnh laø keát quaû cuûa nhöõng haønh ñoäng ñöôïc höôùng Taâm Kinh Baùt Nhaõ Ba La Maät Ña: The Heart of bôûi taâm, vaø nhö vaäy taâm taùnh cuûa moãi ngöôøi khaùc the Prajna-Paramita-Sutra—See Kinh Baùt Nhaõ Ba nhau. Nhö vaäy ñeå thaáu ñaït baûn chaát thaät söï cuûa La Maät Ña Taâm Kinh. ñôøi soáng chuùng ta caàn phaûi khaûo saùt töôøng taän Taâm Kính: The mind mirror—The heart mirror— nhöõng hoùc hieåm saâu taän trong taâm chæ coù theå hoaøn Göông Taâm caàn ñöôïc giöõ saïch ñeå phaûn chieáu chaân taát ñöôïc baèng caùch duy nhaát laø phaûi nhìn trôû laïi lyù—The mirror of the mind, which saâu vaøo beân trong cuûa chính mình döïa treân giôùi must be kept clean if it is to reflect the Truth. ñöùc vaø ñaïo haïnh cuûa thieàn ñònh. Theo quan ñieåm Taâm Laïc: Sukha (p)—Happiness—See Laïc. Phaät giaùo, taâm hay thöùc, laø phaàn coát loõi cuûa kieáp Taâm Lieân: The lotus of the mind or heart—The nhaân sinh. Taát caû nhöõng kinh nghieäm taâm lyù, nhö

ñau ñôùn vaø sung söôùng, phieàn muoän vaø haïnh phuùc, indulge in unwholesome thoughts, mind can cause thieän aùc, soáng cheát, ñeàu khoâng do moät nguyeân lyù disaster, can even cause one’s death. But on the ngoaïi caûnh naøo mang ñeán, maø chæ laø keát quaû cuûa other hand, a mind imbued with wholesome nhöõng tö töôûng cuûa chuùng ta cuõng nhö nhöõng haønh thoughts can cure a sick body. When the

mind is ñoäng do chính nhöõng tö töôûng aáy mang ñeán. Huaán concentrated on right thoughts with right effort and luyeän taâm löïc coù nghóa laø höôùng daãn taâm chuùng ta right understanding, the effects it can produce are ñi theo thieän ñaïo vaø traùnh xa aùc ñaïo. Theo giaùo immense. Thus a mind with pure and wholesome thuyeát nhaø Phaät, luyeän taâm khoâng coù nghóa laø hoäi thoughts leads to a healthy and relaxed life. Mind nhaäp vôùi thaàn linh, cuõng khoâng nhaèm ñaït tôùi nhöõng is such a subtle and intricate phenomenon that it is chöùng nghieäm huyeàn bí, hay töï thoâi mieân, maø impossible to fine two men of the same mind. nhaèm thaønh töïu söï tænh laëng vaø trí tueä cuûa taâm Man's thoughts are translated into speech and mình cho muïc tieâu duy nhaát laø thaønh ñaït taâm giaûi action. Repetition of such speech and action gives thoaùt khoâng lay chuyeån. Trong moät thôøi gian daøi rise to habits and finally habits form character. chuùng ta luoân noùi veà söï oâ nhieãm cuûa khoâng khí, Character is the result of man's mind-directed ñaát ñai vaø moâi tröôøng, coøn söï oâ nhieãm trong taâm activities and so the characters of human beings chuùng ta thì sao? Chuùng ta coù neân laøm moät caùi gì vary. Thus to understand the real nature of life, ñoù ñeå traùnh cho taâm chuùng ta ñöøng ñi saâu hôn vaøo one has to explore the innermost recesses of one's nhöõng con ñöôøng oâ nhieãm hay khoâng? Vaâng, mind which can only be accomplished by deep chuùng ta neân laøm nhö vaäy. Chuùng ta neân vöøa baûo self-introspection based on purity of conduct and veä vöøa thanh loïc taâm mình. Ñöùc Phaät daïy: "Töø laâu meditation. The Buddhist point of view is that the roài taâm chuùng ta ñaõ töøng bò tham, saân, si laøm oâ mind or consciousness is the core of our existence. nhieãm. Nhöõng nhô bôïn trong taâm laøm cho chuùng Of all forces the force of mind is the most potent. sanh oâ nhieãm, vaø chæ coù phöông caùch goäi röõa taâm It is the power by itself. All our psychological môùi laøm cho chuùng sanh thanh saïch maø thoâi." Phaät experiences, such as pain and pleasure, sorrow töû thuaàn thaønh neân luoân nhôù raèng loái soáng haèng and happiness, good and evil, life and death, are ngaøy cuûa chuùng ta phaûi laø moät tieán trình thanh loïc not attributed to any external agency. They are the oâ nhieãm lôøi noùi vaø haønh ñoäng moät caùch tích cöïc. result of our own thoughts and their resultant Vaø chuùng ta chæ coù theå thöïc hieän loaïi thanh loïc actions. To train our "force of mind" means to try naøy baèng thieàn taäp, chöù khoâng phaûi baèng tranh to guide our minds to follow the wholesome path luaän trieát lyù hay lyù luaän tröøu töôïng. Ñöùc Phaät daïy: and to stay away from the unwholesome path. "Daàu ta coù chinh phuïc caû ngaøn laàn, caû ngaøn ngöôøi According to Buddhism teachings, training the nôi chieán tröôøng, ngöôøi chinh phuïc vó ñaïi nhaát vaãn mind doesn't mean to gain union with any laø ngöôøi chinh phuïc ñöôïc chính mình." Chinh phuïc supreme beings, nor to bring about any mystical chính mình khoâng gì khaùc hôn laø töï chuû, hay töï experiences, nor is it for any self-hypnosis. It is for laøm chuû laáy mình. Chinh phuïc chính mình laø naém gaining tranquility of mind and insight for the sole vöõng phaàn taâm linh cuûa mình, laøm chuû nhöõng caûm purpose of attaining unshakable deliverance of the kích, tình caûm, nhöõng öa thích vaø gheùt boû cuûa mind. For a long long period

of time, we all talk chính mình. Vì vaäy, chinh phuïc chính mình laø moät about air, land and environment pollution, what vöông quoác vó ñaïi maø moïi ngöôøi ñeàu mô öôùc, vaø about our mind pollution? Should we do something bò duïc voïng ñieàu khieån laø söï noâ leä ñau ñôùn nhaát to prevent our minds from wandering far deep into cuûa ñôøi ngöôøi—Mind power or will power is the the polluted courses? Yes, we should. We should strength of the mind. Because our mind thoughts equally protect and cleanse our mind. The Buddha have many strengths and weaknesses which keep once taught: “For a long time has man’s mind pulling us; therefore, when we die our been defiled by greed, hatred and delusion. consciousness will go with the stronger force. Also Mental defilements make beings impure; and only called the “power of the mind.” In Buddhist point mental cleansing can purify them.” Devout of view, man’s mind influences his body Buddhists should always keep in mind that our profoundly. If allowed to function viciously and daily life is an intense process of cleansing our

own action, speech and thoughts. And we can only boä luaän Nhaân Minh (moät trong Nguõ Minh Luaän) achieve this kind of cleansing through practice, not cuûa Taây Taïng, lyù luaän veà baûn chaát cuûa söï thaät vaø philosophical speculation or logical abstraction. söï sai laàm: Name of a Tibetan "Hetuvidya-sastra" Remember the Buddha once said: “Though one (one of the Pancavidya-sastra), a treatise conquers in battle thousand times thousand men, explaining causality, or the nature of truth and yet he is the greatest conqueror who conquers error. himself.” This is nothing other than “training of Taâm Ma: The demon of mind—Vôùi taâm ma, haønh your own monkey mind,” or “self-mastery,” or giaû khôûi leân söï ngaõ maïn coáng cao—With the “control your own mind.” It means mastering our demon of mind, practitioners give rise to pride. own mental contents, our emotions, likes and Taâm Ma Taëc: Teân ma taëc cöôùp maát taâm mình dislikes, and so forth. Thus, “self-mastery” is the chaúng haïn nhö duïc voïng—The mara-robbers of greatest empire a man can aspire unto, and to be the mind, such as the passions. subject to our own passions is the most grievous Taâm Maõ: Restless mind—Taâm thaàn baát ñònh— slavery. Taâm loaïn ñoäng nhö con ngöïa, caàn thaéng baèng Taâm Löïc Nghieäp Löïc: Mind power and Karmic cöông roi—The mind like a horse, that needs power—Theo ngaøi Teá Tænh Ñaïi Sö, Toå thöù 12 breaking in or stimulating with a whip. trong Lieân Toâng Thaäp Tam Toå cuûa Trung Quoác, Taâm Maõn YÙ Tuùc: Mind and heart are totally coù hai thöù löïc laø taâm löïc vaø nghieäp löïc. Duø nghieäp satisfied—Content—Satisfied—Self-confident. löïc coù lôùn, nhöng taâm löïc laïi caøng lôùn hôn. Bôûi vì Taâm Meâ Môø: A deluded mind—Neáu taâm chuùng ta nghieäp kia nguyeân lai khoâng coù töï taùnh, nghóa laø meâ môø thì khoâng caàn bieát beân ngoaøi chuùng ta nghieäp khoâng coù saún, maø chæ hoaøn toaøn nöông vaøo thaønh coâng nhö theá naøo, nhöõng khoù khaên vaø ñau nôi taâm. Vì theá khi taâm chuù troïng thì laøm cho khoå seõ vaãn tieáp tuïc—If our mind remains deluded nghieäp maïnh theâm. Taâm coù theå taïo nghieäp thì no matter how much outer success or development cuõng chính taâm coù theå dieät nghieäp—According to we may achieve, our problems and unhappiness Great Master Chi-Sun, the Twelfth Patriarch of will continue. the Thirteen Patriarchs of Chinese

Pureland Taâm Meâ Môø Taùn Loaïn: Delusive and scattering Buddhism, there are two kinds of karma, mind mind. power and karmic power. Even though karmic Taâm Meänh: Meänh cuûa taâm—Mind life (the life, power is great, the mind power is even greater. longevity, or eternity of the dharmakaya or Because karma does not have an inherent nature. spiritual body of mind). It means that karma is not a pre-existing Taâm Minh: Mind or heart pure and bright. phenomenon, but it relies entirely on the mind to 1) Taâm töï nhieân trong saùng nhö maët nguyeät — arise. Therefore, if the mind gives it importance, Mind as the moon—The natural mind or heart then the karma will become stronger. The mind pure and bright as the full moon. can give rise to karma, it can also destroy it—See 2) Inscription on the Mind: Hsin-ming—Baøi vieát Taâm Löïc, Nghieäp Löïc, and Tín Haïnh Nguyeän. ghi khaéc veà taâm ñöôïc cho laø do Ngöu Ñaàu Taâm Löôïng: Taâm löôïng coù nghóa laø taâm phaøm Phaùp Dung tröôùc taùc (?). Nhö chuùng ta bieát phu khôûi voïng töôûng ño löôøng ngoaïi caûnh. Taâm Ngöu Ñaàu toâng nhaán maïnh laäp tröôøng choáng löôïng coøn coù nghóa laø tinh thaàn khoan dung— giaùc quaùn, choáng Thieàn phaùi Baéc toâng cuûa Mind-measure means the ordinary man’s Thaàn Tuù, vaø caùc moái quan heä Trung Quaùn cuûa calculating mind or capacity of mind. It also noù. Theo Thieàn sö Phaùp Dung, ñeä töû cuûa Töù means mental deliberation. Toå Taêng Xaùn, neáu chuùng ta muoán ñöôïc söï Taâm Löôïng Chaân Chính Nhö Lai: Taâm löôïng thanh tònh cuûa taâm, vaäy thì haõy noã löïc trong chaân chính cuûa Nhö Lai xa lìa moïi naêng duyeân, sôû boái caûnh cuûa Voâ Taâm. Neáu chuùng ta chæ duy duyeân maø truï nôi voâ taâm—The bhutatathata mind trì gìn giöõ söï tòch tónh baèng taâm laø vaãn khoâng which rests in no place. sieâu vieät ñöôïc beänh voâ minh. Söï thaâm nhaäp Taâm Löu: Doøng chaûy cuûa taâm—Mind-stream. thieâng lieâng cuûa trí tueä nôi ta seõ öùng ñaùp laïi Taâm Lyù: Taâm Lyù Hoïc: Psychology—Teân cuûa moät caùc phaùp vaø luoân luoân ñöôïc taäp trung vaøo hieän

taïi töùc thì. Chôù coù noã löïc coá gaéng duy trì moät Sanh Thò Tam Voâ Sai Bieät: —Outside the mind, phaùp haønh trì aáu tró. Söï giaùc ngoä veà cô baûn laø there is no other thing. Mind, Buddha, and all the luoân hieän höõu toàn taïi (voán saün coù) vaø khoâng living, these three are not different—See Taâm caàn phaûi duy trì gìn giöõ; aûo töôûng phieàn naõo Ngoaïi Voâ Phaùp. veà cô baûn laø khoâng hieän höõu toàn taïi (voán Taâm Ngoaïi Voâ Phaùp: Shinge-mubeppo (jap)— khoâng coù) vaø khoâng caàn phaûi loaïi tröø. Khoâng Thuaät ngöõ Nhaät Baûn 'Shinge-mubeppo' coù nghóa laø choã nöông töïa y cöù vaø khoâng chaáp nhaän aûnh 'ngoaøi taâm khoâng coù phaùp naøo caû', töø 'dharma' ôû höôûng cuûa nhöõng thöïc theå khaùc, haõy sieâu vieät ñaây ñöôïc duøng theo nghóa 'hieän töôïng'. Thaät vaäy, giaùc quaùn (caét ñöùt hay loaïi tröø giaùc quaùn) vaø Ngoaïi tröø taâm ra, khoâng coøn thöù gì khaùc. Taâm, haõy queân ñi vieäc duy trì gìn giöõ söï giaùc tænh Phaät, chuùng sanh khoâng sai khaùc. Haønh giaû tu cuûa taâm—A work that is attributed to Niu-t'ou Thieàn neân luoân nhôù raèng treân ñôøi naøy khoâng coù caùi Fa-jung (?). As we know, the Niu-t'ou tsung gì heát ngoaøi yù thöùc, vì caùc hieän töôïng chæ laø nhöõng has emphasized its anti-contemplative, anti- phoùng chieáu cuûa yù thöùc maø

thoâi—'Shinge- Northern School stance and its Madhyamika mubeppo' is a Japanese term, literally means ties. According to Zen master Fa-jung, a 'outside the mind, there are no other dharmas.'; the disciple of the Fourth Patriarch Tao-Hsin, if word 'dharma' is used here in the sense of you wish to attain purity of mind, thenmake phenomenon. As a matter of fact, Outside the effort in the context of no-mind. If we only mind, there is no other thing. Mind, Buddha, and maintain tranquility with the mind is still not all the living, these three are not different (the to transcend the illness of ignorance. One's Mind, the Buddha and sentient beings are not numenous penetration of wisdom responds to three different things). Zen practitioners should things and is always focussed on the always remember that nothing exists outside the immediate present. Do not struggle to mind (consciousness), since all phenomena are maintain an infantile practice. Enlightenment projections of consciousness. is fundamentally existent and needs no Taâm Ngoân: Vacalo-manasa (p)—Vacika-citta maintenance; the illusions are fundamentally (skt)—Taâm ngoân hay coøn ñöôïc hieåu laø tieáng noùi non-existent and need no eradication. Without thaàm laëng—Talkative or chattering mind. Also refuge and without accepting the influence of understood as silent voices (tunhibhuto-vaca). other entities transcend contemplation Taâm Nguyeân: (literally, to cut off or exterpate 1) Mind-source—Goác cuûa taâm—Suoái nguoàn cuûa contemplation) and forget maintaining taâm hay nguoàn taâm. Taâm laø suoái nguoàn (caên awareness of the mind. baûn) cuûa vaïn phaùp—The fountain of the Taâm Minh Leâ Ñình Thaùm (1897-1969): See Leâ mind—The thought-welling fountain. Ñình Thaùm. 2) (1881-1970): Teân cuûa moät vò danh Taêng Trung Taâm Minh Luaân: The mind’s or heart’s moon— Hoa vaøo theá kyû thöù XX—Name of a Chinese Söï xoay vaàn cuûa Taâm Minh Luaân tieâu bieåu cho famous monk in the twentieth century. möùc ñoä giaùc ngoä töø baäc sô cô ñeán Thaùnh—The Taâm Nguyeän: Nguyeän öôùc trong taâm—Mental mind’s or heart’s moon revolutions (the moon’s resolve—The will of the mind—Resolve—Mental varying stages, typifying the grades of vow. enlightenment from beginner to saint. Taâm Nguyeät: Taâm taùnh saùng saïch, chæ cho chaân Taâm Minh Quang: Illuminated mind. taâm töï taùnh—Mind is as bright as the moon light. Taâm Muïc: Mind-eye—Taâm vaø maét, nhöõng This term is used to indicate the true mind or self- nguyeân nhaân chính gaây neân nhöõng xuùc caûm — nature. Mind and eye, the chief causes of the emotions. Taâm Nhaõn: Maét cuûa taâm—The eye of the mind or Taâm Naõo: Heart and brain—Mind. mental vision—The mind's eye—Perception Taâm Nghieäm: Spiritual Experience—See Chöùng produced by eye—Trong khi maät chuù du giaø laø Nghieäm Taâm Linh. moät phaùp moân tu taäp thieàn ñònh söû duïng taâm nhó, Taâm Ngoaïi Voâ Bieät Phaùp. Taâm, Phaät, Chuùng phaùp moân quaùn töôûng söû duïng taâm nhaõn. Caû taâm

nhó cho thieàn maät chuù vaø taâm nhaõn cho quaùn töôûng Phaät chöù khoâng ñeå cho thôøi gian luoáng qua voâ ñeàu coù theå ñöôïc söû duïng nhö laø moät phöông tieän ích—Pondering on Buddha and not passing the ñöa ñeán traïng thaùi "Ñònh"—While "mantram time in vain. yoga" is a meditation practice employing the Taâm Nieäm Quyeát Lieät: The overpowering mind's ear, "visualization" employs the

mind's strength of mind and thought. eye. Both the mind's ear for mantram yoga, as Taâm Nieäm Thuyeát Giôùi: Aditthana-Uposatha well as the mind's eye for visualization can be (p)—Söï trì thuû giôùi luaät baèng quyeát taâm— utilized as a means of bringing one to the state of Observance with determination. Samadhi. Taâm Nieäm Vöôùng Maéc: Taâm nieäm vöôùng maéc laø Taâm Nhaõn Baát Thoâng: Maét cuûa taâm khoâng thoâng, coøn nghieäp luaân hoài. Tình töôûng vöøa sanh ra, yù noùi ngu si meâ muoäi—The eye of the mind or muoân kieáp bò raøng buoäc—A mind which is still mental vision is blocked, i.e., stupid or ignorant. grasping is (precisely the karma of birth and Taâm Nhaãn: Patience or forbearance of the mind. death) a mind of births and deaths; as soon as Taâm Nhaäp Löu Ñaïo Tam Thieàn: Third jhana feelings and thoughts arise, we are chained for path consciousness of stream-entry—See Nguõ hundreds of thousands of eons. Chuûng Duy thöùc. Taâm Nieäm Xöù: Citta-nupassana (p)—Chaùnh nieäm Taâm Nhaäp Löu Ñaïo Töù Thieàn: Fourth jhana path nôi taâm (taâm luoân tænh thöùc)—Mindfulness of consciousness of stream-entry. thought—Mindfulness of mind—Contempaltion of Taâm Nhaát Caûnh Tính: Cittekaggata (skt)—One- mind—Contemplating the impermanence of the pointedness of mind—Taâm gaén chaët vaøo moät ñieàu thought—Chaùnh nieäm nôi taâm—Mindfulness of kieän nhöùt ñònh—One of the seven dhyana (Ñònh), thought—Tænh thöùc nôi taâm (ñieàu taâm)—Muïc ñích the mind fixed in one condition. cuûa thöïc taäp Thieàn laø ñeå ñieàu taâm vaø coù ñöôïc söï Taâm Nhó: The mind's ear—Trong khi quaùn töôûng tænh thöùc nôi taâm. Haønh giaû neáu bieát roõ ñöôïc taâm laø moät phaùp moân tu taäp thieàn ñònh söû duïng taâm mình thì seõ khoâng laõng phí coâng khoâng, ngöôïc laïi nhaõn, maät chuù du giaø söû duïng taâm nhó. AÂm thanh thì chæ laø uoång coâng phí söùc maø thoâi. Muoán bieát cuõng nhö thò giaùc, coù theå ñöôïc söû duïng nhö laø moät taâm mình, baïn phaûi luoân quaùn saùt vaø nhaän bieát veà phöông tieän ñöa ñeán traïng thaùi "Ñònh"—While noù. Vieäc naøy phaûi ñöôïc thöïc taäp baát cöù luùc naøo, duø "visualization" is a meditation practice employing ñi, ñöùng, naèm, ngoài, noùi, nín... Ñieàu quan troïng laø coá the mind's eye, mantram yoga employs the mind's gaéng ñöøng bò chi phoái bôûi caùc cöïc ñoan, toát xaáu, ear. Sound, as well as sight can be utilized as a thieän aùc, chaùnh taø...Khi moät nieäm thieän phaùt khôûi, ta means of bringing one to the state of Samadhi. chæ neân nhaän dieän: “Moät nieäm thieän vöøa môùi phaùt Taâm Nhieãu Loaïn: Söï nhieãu loaïn cuûa taâm— sanh.” Khi moät nieäm baát thieän phaùt khôûi, ta cuõng Mental distress—Ñaây laø moät loaïi taâm bònh— nhaän dieän: “Moät nieäm baát thieän vöøa môùi phaùt Mental distress is a kind of mental illness. khôûi.” Coá gaéng ñöøng loâi keùo hoaëc xua ñuoåi chuùng. Taâm Nhu: Tính meàm deûo deã uoán naén cuûa taâm— Nhaän dieän nieäm ñeán nieäm ñi laø ñuû. Neáu chuùng Pliancy of the mind. coøn, bieát chuùng ñang coøn. Neáu chuùng ñaõ ñi roài thì Taâm Nhu Thuaän: Cittamuduta (p)—Malleability bieát chuùng ñaõ ñi roài. Nhö vaäy laø haønh giaû coù khaû of consciousness. naêng ñieàu taâm vaø ñaït ñöôïc söï tænh thöùc nôi taâm — Taâm Nhö: Citto-tathata (skt)—Taâm nhö hay caùi The purpose of practicing meditation to take hold bieát khoâng khaùi nieäm—The thusness of mind,

or a of our mind and to obtain the mindfulness of the nonconceptual awareness (nirvikalpaka-buddhi). mind. If the practitioner knows his own mind, he Taâm Nhö Ñao Caùt: Ñau khoå ñöùt gan ñöùt ruoät— will not waste his time and effort, otherwise, his Heart-broken—Great sufferings. time and effort will be useless. To know your Taâm Nhöôïc Laõnh Hoâi: Taâm nhö tro laïnh, yù noùi mind, you should always observe and recognize khoâng coù hy voïng—Heart is like cold ashes, i.e., everything about it. This must be practiced at all hopeless. times, while you are walking, standing, lying, Taâm Nieäm: Concept—Idea—Thought. sitting, speaking, or even when you are not Taâm Nieäm Baát Khoâng Quaù: Luoân töôûng nghó ñeán speaking. The most important thing is to try not to

be dominated by the distinction between extremes chaùnh, troïn veïn khoâng nhö vaäy. Chæ nhöõng ai coù of good and bad, wholesome and unwholesome, theå tuøy duyeân laøm tieâu nghieäp cuõ, thì cöù maëc tình just and unjust, etc. Whenever a wholesome maëc aùo mang quaàn, muoán ñi laø ñi, muoán ngoài laø thought arises, acknowledge it: “A wholesome ngoài, khoâng moät taâm nieäm mong caàu Phaät quaû. thought has just arisen.” If an unwholesome Duyeân ñaâu ra theá? Coå nhaân noùi, 'Neáu muoán taùc thought arises, acknowledge it as well: “An nghieäp maø caàu Phaät laø caùi nhaân lôùn cuûa sanh töû unwholesome thought has just arisen.” Don’t luaân hoài.'"—Eight consciousnesses (mind) are all dwell on it or try to get rid of it. To acknowledge it separate. The first five constitute sense- is enough. If they are still there, acknowledge consciousness (Vijnana), the sixth is the sense- they are still there. If they have gone, center (mano-vijnana), the seventh is the thought- acknowledge they have gone. That way the center of self-consciousness (citta). By nature all practitioner is able to hold of his mind and to of these consciousnesses are dependent on obtain the mindfulness of the mind. something else, i.e., cause (paratantra-laksana), Taâm Phaùp: Cittam (skt)—Töï töôùng cuûa thöùc— but they are not mere imagination (parikalpita-Mental dharmas—Ideas—Mind—Taùm taâm phaùp laksana). The assumption of the separate reality of ñeàu bieät laäp nhau. Naêm thöùc ñaàu laäp thaønh nhaän the eight consciousnesses is Dharmapala’s special thöùc giaùc quan, thöù saùu laø yù thöùc (mano-vijnana), tenet and nowhere else in Buddhism can it be thöù baûy laø maït na thöùc (manas) vaø thöù taùm laø A seen, not even in Hinayana. All things are divided Laïi Da thöùc (citta). Theo töï taùnh, taát caû caùc thöùc into two classes: physical dharma and mental naày leä thuoäc vaøo moät phaùp khaùc, töùc laø y tha khôûi dharma. Mental dharma which is devoid of töôùng (paratantra-laksana) nhöng chuùng khoâng substance or resistance, or the root of all phaûi chæ laø töôûng töôïng (parikalpitalaksana). Giaû phenomena. According to Lin-chi's Sayings, one thuyeát veà thöïc taïi bieät laäp cuûa 8 thöùc naày laø lyù day, Zen master Lin-chi entered the hall and thuyeát rieâng cuûa Hoä Phaùp vaø khoâng theå tìm thaáy ôû addressed the monks, saying, "Friends, Mental ñaâu khaùc trong Phaät giaùo, ngay caû trong Tieåu Dharma or Mind has no form, but it penetrates Thöøa. Chö phaùp ñöôïc chia laøm hai loaïi: saéc phaùp every corner of the universe. In the eye it sees, in vaø taâm phaùp. Taâm Phaùp laø caùi gì khoâng coù chaát the ear it hears, in the nose it smells, in the

mouth ngaïi maø duyeân khôûi neân caùc phaùp goïi laø Taâm it talks, in the hand it seizes, in the leg it runs. The Phaùp. Theo Laâm Teá Ngöõ Luïc, moät hoâm thieàn sö source is just one illuminating essence, which Laâm Teá thöôïng ñöôøng daïy chuùng: "Caùc ñaïo löu, divides itself into six functioning units. Let all Taâm Phaùp voâ hình nhöng thoâng suoát caû möôøi interfering thoughts depart from Mind, and you phöông. ÔÛ maét goïi laø thaáy; ôû tai goïi laø nghe; ôû muõi experience emancipation wherever you go. What goïi laø ngöôûi; ôû mieäng goïi laø noùi; ôû tay goïi laø naém do you think is my idea of talking to you like this? baét; ôû chaân goïi laø chaïy nhaûy. Voán laø moät caùi tinh I simple wish to see you stop wandering after minh, phaân thaønh saùu duïng hoøa hôïp. Moät Taâm ñaõ external objects, for it is because of this hankering khoâng, tuøy choã maø giaûi thoaùt. Sôn Taêng noùi theá, that the old masters play tricks on you. Friends, coát yù ôû ñaâu? Chæ coát mong caùc ngaøi thoâi dong ruoåi when you come to view things as I do, you are theo ngoaïi caûnh; chæ vì leõ ñoù maø coå nhaân ñaët baøy able to sit over the heads of the Enjoyment-and cô caûnh cho caùc ngaøi. Caùc ñaïo löu, neáu caùc ngaøi Transformation-Buddhas; the Bodhisattvas who nhaän ñöôïc choã thaáy cuûa sôn Taêng ñaây, caùc ngaøi coù have successfully mounted the scale of ten stages theå ngoài ngay treân Baùo Phaät, Hoùa Phaät; chö Boà look like hirelings; those who have attained the Taùt troïn veïn chöùng taâm Thaäp Ñòa vaãn coøn nhö stage of full enlightenment resemble prisoners in khaùch; haøng Ñaúng Giaùc, Dieäu Giaùc töïa hoà nhöõng chains; the Arhats and Pratyeka-buddhas are gaõ mang goâng; La Haùn, Bích Chi vaãn coøn nhö haàm cesspools; Bodhi and Nirvana are a stake to which phaån; Boà Ñeà, Nieát Baøn nhö coïc troùi löøa. Taïi sao? donkeys are fastened. Why so? Because, O Bôûi vì, naøy caùc ñaïo löu, chæ vì caùc ngaøi chöa ñaït friends, you have not yet attained the view ñeán ba a taêng kyø khoâng kieáp, neân môùi coù nhöõng whereby all kalpas are reduced to Emptiness. chöôùng ngaïi ñoù. Neáu laø haïng Ñaïo nhaân chaân When this is not realized, there are all such

hindrances. It is not so with the true man who has hôïp giöõa raát nhieàu nöôùc ñang cuøng nhau troâi chaûy, an insight into Reality. he gives himself up to all moät söï keát hôïp khoâng ngöøng thay ñoåi. Kyø thaät manner of situations in which he finds himself in khoâng coù moät töï theå naøo goïi laø “soâng” caû. Vaäy neân obedience to his past karma. He appears in soâng khoâng coøn laø soâng. Ñaây chính laø chaân nghóa whatever garments are ready for him to put on. As cuûa caâu thöù nhì. Trong caâu thöù ba vò thaày noùi raèng it is desired of him either to move or to sit quietly, ñoái vôùi moät ngöôøi ñaõ nhaän thöùc thaáu ñaùo vaø an truï he moves or sits. He has not a thought of running trong lyù Thieàn thì nuùi laïi laø nuùi vaø soâng laïi laø soâng. after Buddhahood. He is free from such pinings. Veà yù töôûng, loái nhìn naøy khoâng thaáy khaùc vôùi quan Why is it so with him? Says an ancient sage, ñieåm cuûa phaøm tình, nhöng veà thöïc nghieäm, ñaây laø 'When the Buddha is sought after, he is the great caùi nhìn cuûa moät ngöôøi ñaõ giaùc ngoä, caên baûn khaùc cause of transmigration.'"—See Saéc Phaùp. haún caùi nhìn cuûa chính oâng tröôùc khi giaùc ngoä. Luùc Taâm Phaùp Thaân: Mind as reality body—Taâm laø tröôùc khi

oâng nhìn ngoïn nuùi, oâng thaáy noù vôùi taâm phaùp thaân hay Nhö Lai taïi trieàn—The mind is phaân bieät. OÂng thaáy noù cao hoaëc thaáp, lôùn hoaëc dharmakaya or tathagata in bonds. nhoû, ñeïp hoaëc xaáu. Taâm phaân bieät cuûa oâng phaùt Taâm Phaùp Trí: Trí tueä cuûa caùc yeáu toá tinh thaàn— khôûi yeâu vaø gheùt, quyeán luyeán vaø gheâ tôûm. Nhöng Wisdom of mental factors. sau khi giaùc ngoä, oâng nhìn söï vaät vôùi söï ñôn giaûn Taâm Phaùt Quang: Söï chieáu saùng hay tinh anh cuûa cuøng toät. OÂng thaáy nuùi laø nuùi, chöù khoâng phaûi cao taâm—Mental luminosity. hay thaáp, soâng laø soâng chöù khoâng phaûi ñeïp hay Taâm Phaân Bieät: A conceptual mind— xaáu. OÂng thaáy söï vaät maø khoâng coøn phaân bieät hay Discriminating mind—Taâm phaân bieät nhöõng töôùng so saùnh, chæ nhö moät taám göông phaûn aùnh chuùng y traïng khaùc nhau vaø chính taâm aáy laïi chaáp thuû heät nhö tình traïng thaät cuûa chuùng—A conceptual nhöõng töôùng traïng aáy. Taâm phaân bieät naèm treân noùc thought perceives its objects indirectly and cuûa coõi sanh töû naày (taâm cuûa coõi nhò nguyeân), unclearly through a generic image. The mind is nhöng chuùng sanh laïi tin raèng ñaây laø taâm thaät cuûa discriminating various forms and the mind itself mình, neân coù meâ hoaëc vaø töø ñoù coù khoå ñau phieàn gets attached to a variety signs of existence. The naõo. Ngaøy xöa coù moät thieàn sö Trung Hoa ñaõ noùi: discriminating mind lies at the roof of this birth “Moät ngöôøi tröôùc khi tu taäp thieàn, ñoái vôùi ngöôøi aáy and death, but people think that this mind is their nuùi laø nuùi, soâng laø soâng; sau khi nhaän ñöôïc chaân lyù real mind, so the delusion enters into the causes veà Thieàn töø söï chæ giaùo cuûa moät vò thieàn sö gioûi, and conditions that produce suffering. A Chinese ñoái vôùi ngöôøi aáy nuùi khoâng coøn laø nuùi, soâng khoâng Zen master once said: “Before a man practices coøn laø soâng nöõa; nhöng sau ñoù, khi ngöôøi aáy ñaõ Zen, to him mountains are mountains, and rivers thaät söï ñaït ñeán choã an truï trong thieàn, thì nuùi laïi laø are rivers; after he gets an insight into the truth of nuùi, soâng laïi laø soâng.” Caâu naøy nghóa laø laøm sao? Zen through the instructions of a good Zen master, Theo Thieàn sö Thích Thieân AÂn trong Trieát Lyù mountains to him are no longer mountains, and Thieàn-Thöïc Taäp Thieàn, caâu thöù nhaát dieãn taû quan rivers are no longer rivers. But after this, when he ñieåm cuûa moät ngöôøi chöa giaùc ngoä, caùi hieåu bieát really attains the abode of rest, mountains are thoâng thöôøng nhìn söï vaät qua laêng kính cuûa tö duy once more mountains, and rivers are rivers.” What sai laàm. Ñieàu naøy khoâng caàn phaûi giaûi thích, vì noù is the meaning of this? According to Zen Master laø quan ñieåm quen thuoäc ñoái vôùi taát caû chuùng ta. Thich Thien An in “Zen Philosophy-Zen Practice,” Caâu thöù nhì khoù hieåu hôn. Sau khi ñöôïc moät vò the first sentence expresses the viewpoint of the thaày gioûi daïy doã veà thieàn thì taïi sao oâng ta laïi noùi unenlightened man, the common understanding raèng nuùi khoâng coøn laø nuùi, soâng khoâng coøn laø which views things in terms of false thinking. This soâng? Chuùng ta phaûi hieåu caâu noùi aáy nhö theá naøy: requires no explanation, for it is a viewpoint with Theá naøo laø moät ngoïn nuùi? Moät ngoïn nuùi laø söï keát which we are all familiar. The second sentence is hôïp giöõa nhöõng ñaát, ñaù, caây coái vaø hoa coû maø more difficult to understand.

Why does he say that chuùng ta ñaõ gom chuùng laïi döôùi caùi teân “nuùi”. Vì the mountain is not a mountain, the river is not a vaäy nuùi thaät söï khoâng phaûi laø nuùi. Cuõng nhö vaäy, river? Let us understand it this way: What is a theá naøo laø moät con soâng? Moät con soâng laø söï keát mountain? A mountain is a combination of rocks,

trees and plants which we group together under in being aware of them.” the name “mountain.” Hence the mountain is not Taâm vaø Phaät: Mind and Buddha, example 34 of the mountain. Again, what is a river? A river is a the Wu-Men-Kuan—Thí duï thöù 34 cuûa Voâ Moân combination of a lot of water flowing together, a Quan. Ngaøi Nam Tuyeàn noùi: "Taâm chaúng phaûi combination which is constantly changing. There Phaät, trí chaúng phaûi ñaïo." Theo Voâ Moân Hueä Khai is no abiding entity, “river.” Hence the river is not trong Voâ Moân Quan, laõo Nam Tuyeàn thieät laø giaø a river. This is the real meaning of the second khoâng bieát theïn. Môùi môû mieäng hoâi, thoùi nhaø ñaõ sentence. In the third sentence the Master says loä. Tuy nhö vaäy, keû bieát ôn cuõng ít—Nan-ch'uan that for the man who has fully realized Zen, said, "Mind is not Buddha; wisdom is not the Tao." mountain is once again a mountain and the river According to Wu Men Hui-Kai in the Wu-Men- once again a river. Conceptually this way of Kuan, I must say that Nan-ch'uan got old and looking at things is indistinguishable from the knew no shame. He opened his stinking mouth a viewpoint of common sense, but experientially, bit and revealed the family disgrace. Only a few the vision of the enlightened man is radically can acknowledge his great kindness. different from his vision before enlightenment. Taâm, Phaät, Caäp Chuùng Sanh Thò Tam Voâ Sai Earlier when he looked at the mountain, he Bieät: Ngoaøi taâm ra khoâng coù gì nöõa; taâm, Phaät vaø viewed it with a discriminating mind. He saw it as chuùng sanh khoâng sai khaùc. Ñaây laø moät giaùo high or low, big or small, beautiful or ugly. His thuyeát quan troïng trong Kinh Hoa Nghieâm. Toâng discriminating mind gave rise to love and hate, Thieân Thai goïi ñaây laø Tam Phaùp Dieäu. Taâm chuùng attraction and repulsion. But after enlightenment ta luoân bò nhöõng voïng töôûng khuaáy ñoäng, voïng he looks at things with utmost simplicity. He sees töôûng veà lo aâu, sung söôùng, thuø haän, baï n thuø, vaân the mountain as a mountain, not as high or low, vaân, neân chuùng ta khoâng laøm sao coù ñöôïc caùi taâm the river as a river, not as beautiful or ugly. He an tònh. Traïng thaùi taâm ñaït ñöôïc do thieàn taäp laø sees things without distinction or comparison, traïng thaùi tònh löï ñaït ñöôïc bôûi buoâng boû. Thieàn merely reflecting them like a mirror exactly as duøng ñeå laøm laéng dòu vaø loaïi boû luyeán aùi, haän thuø, they are. ganh gheùt vaø si meâ trong taâm chuùng ta haàu ñaït Taâm Phaân Bieät Töôùng: Cittavikalpalakshana ñöôïc trí tueä sieâu vieät coù theå daãn tôùi ñaïi giaùc. Moät (skt)—Discriminated appearance by mind—Taâm khi chuùng ta ñaõ ñaït ñöôïc traïng thaùi tònh löï do thieàn phaân bieät nhöõng töôùng traïng khaùc nhau vaø chính taäp cao ñoä, chuùng ta seõ tìm thaáy ñöôïc chaân taùnh taâm taâm aáy laïi chaáp thuû nhöõng töôùng traïng aáy— beân trong, noù chaúng coù gì môùi meõ. Tuy nhieân, khi The mind is discriminating various forms and the vieäc naày xaûy ra thì giöõa ta vaø

Phaät khoâng coù gì sai mind itself gets attached to a variety signs of khaùc nöõa. Ñeå daãn ñeán thieàn ñònh cao ñoä, haønh giaû existence. phaûi tu taäp boán giai ñoaïn tónh taâm trong Thieàn. Taâm Phaät: The mind of Buddha—The mind is Xoùa boû duïc voïng vaø nhöõng yeáu toá nhô baån baèng Buddha—Taâm cuûa Phaät hay Taâm töùc Phaät. Taâm caùch tö duy vaø suy xeùt. Trong giai ñoaïn naày taâm Phaät cuõng coù nghóa laø Phaät hieän ra trong taâm. thaàn traøn ngaäp bôûi nieàm vui vaø an laïc. Giai ñoaïn Theo Phaùp Baûo Ñaøn Kinh, Luïc Toå noùi: “Neáu nieäm suy tö laéng dòu, ñeå noäi taâm thanh thaûn vaø tieán laàn tröôùc khoâng khôûi, ñoù laø taâm. Nieäm sau khoâng döùt ñeán nhaát taâm baát loaïn (truï taâm vaøo moät ñoái töôïng ñoù laø Phaät. Vì theá ngaøi khuyeân khoâng sôï nieäm duy nhöùt trong thieàn ñònh). Giai ñoaïn buoàn vui ñeàu khôûi, chæ sôï giaùc ngoä chaäm maø thoâi.”—The mind xoùa traéng vaø thay vaøo baèng moät traïng thaùi khoâng of the Buddha means the Buddha within the heart, coù caûm xuùc; con ngöôøi caûm thaáy tænh thöùc, coù yù or from mind is Buddhahood. It also means the thöùc vaø caûm thaáy an laïc. Giai ñoaïn cuûa söï thaûn Buddha revealed in or to the mind. According to nhieân vaø tænh thöùc—Outside the mind there is no the Dharma Jewel Platform Sutra, the Sixth other thing; mind, Buddha, and all the living, these Patriarch said: “If the preceding thought does not three are not different. There is no differentiating arise, it is mind. If the following thought does not among these three because all is mind. All are of end, it is Buddha. Thus, he advised one should not the same order. This is an important doctrine of be afraid of rising thoughts, but only of the delay the Hua-Yen sutra. The T’ien-T’ai called “The

Mystery of the Three Things.” Our minds are together with initial application, sustained constantly occupied with a lot of false thoughts, application, zest, happiness, and one-pointedness. thoughts of worry, happiness, hatred and anger, Taâm Quaû Saéc Giôùi: Fine-Material-Sphere friends and enemies, and so on, so we cannot Resultant Consciousness—Naêm Taâm Quaû töø sô discover the Buddha-nature within. The state of thieàn ñeán nguõ thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc mind of ‘Higher Meditation’ is a state of quietude vaø Nhaát Ñieåm—Five jhana resultant or equanimity gained through relaxation. To consciousness from the first jnana to the fifth meditate to calm down and to eliminate jnana together with initial application, sustained attachments, the aversions, anger, jealousy and application, zest, happiness, and one-pointedness. the ignorance that are in our heart so that we can Taâm Quaû Tam Thieàn: Third jhana resultant achieve a transcendental wisdom which leads to consciousness—Taâm Quaû tam thieàn cuøng vôùi enlightenment. Once we achieve a state of Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm —Third jhana quietude through higher meditation, we will resultant consciousness together with initial discover our real nature within; it is nothing new. application, sustained application, zest, happiness, However, when this happens, then there is no and one-pointedness. difference between us and the Buddha. In order to Taâm Quaû Töù Thieàn: Taâm Quaû töù thieàn cuøng vôùi achieve the state of quietude through higher Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm —Fourth jhana meditation, Zen practtioners should cultivate four

resultant consciousness together with initial basic stages in Dhyana. The relinquishing of application, sustained application, zest, happiness, desires and unwholesome factors achieved by and one-pointedness. conceptualization and contemplation. In this stage, Taâm Quaùn: Meditation—Nhaát Taâm Tam Quaùn— the mind is full of joy and peace. In this phase the Pheùp quaùn taâm nieäm cuûa toâng Thieân Thai— mind is resting of conceptualization, the attaining Contemplation of the mind and its thoughts of the of inner calm, and approaching the one- T'ien-T'ai Sect—See Taâm Thöøa. pointedness of mind (concentration on an object of Taâm Quang: AÙnh saùng cuûa taâm: Mental light— meditation). In this stage, both joy and sorrow AÙnh haøo quang töø taâm töø bi cuûa Ñöùc Phaät: The disappear and replaced by equanimity; one is light from the (Buddha's) mind. alert, aware, and feels well-being. In this stage, Taâm Quang Minh: Wisdom or mental light—Trí only equanimity and wakefulness are present. hueä quang minh—Light from the mind—AÙnh haøo Taâm Phæ: See Hyû. quang töø taâm töø bi cuûa Ñöùc Phaät, ñaëc bieät laø cuûa Taâm Phieàn Naõo: Chöôùng ngaïi gaây neân bôûi taâm Phaät A Di Ña ø. Ngöôïc laïi vôùi saéc quang minh. Moãi thaàn meâ muoäi hay phieàn naõo gaây neân bôûi nhöõng vò Phaät ñeàu coù caû hai thöù saéc quang vaø taâm ham muoán trong taâm, moät trong tam chöôùng— quang—The light from the (Buddha's) mind, Delusions from mental ignorance or passion of the especially the merciful heart of Amitabha. As heart, one of the three hinderers—See Tam contrasted with the physical light. Every Buddha Chöôùng. has both physical light and light of the mind. Taâm Phieàn YÙ Loaïn: Restless and disquieted. Taâm Quaûng Haønh Nhaãn Nhuïc: Moät trong möôøi Taâm Phöôïc: Fettered mind—Caùi taâm bò troùi buoäc. taâm kim cang ñöôïc moät vò Boà Taùt phaùt trieån qua tu Voïng töôûng nhö daây buoäc taâm, laáy huyeãn laøm taäp—Mind of manifestation of all patience and thöïc—The mind in bondage, which takes the endurance, one of the ten characteristics of the seeming for the real. "diamond heart" as developed by a Bodhisattva— Taâm Quaû: Phala-citta (p)—Keát quaû cuûa ñaïo taâm See Thaäp Kim Cang Taâm. hay ñaïo quaû nhôø ñoù maø kinh nghieäm ñöôïc Nieát Taâm Quaûng Theå Baøn: Ngöôøi coù taâm quaûng ñaïi Baøn—Fruition consciousness, a result of magga- thì baûn thaân luoân an laïc—A liberal mind and a citta or path consciousness which experiences well-nourished body, i.e., fit and happy, carefree Nirvana. and contented. Taâm Quaû Nhò Thieàn Caäp Taàm, Saùt, Phæ, Laïc, Taâm Quyû: Taâm quyû maø nghieäp cuûa noù seõ laø thöù Nhaát Ñieåm: Second jhana resultant consciousness nghieäp cuûa loaøi quyû lang thang—A perverse mind,

whose karma will be that of a wandering ghost. chaát luaân lyù, tình caûm, thöông yeâu, haän thuø, vaân Taâm Roái Loaïn: Citta-vikara (skt)—Disturbed vaân—In Zen, mental factors are also called mind. psychic factors that help raise the practitioner Taâm Saùt:(skt) Cetasika—Vicara (p & skt)—Töù— from lower to higher levels of mental purity. Teân cuûa taâm sôû (quaùn)—Mental conducts— There are five jhana factors: initial application, Mental state—Sustained thought—Tö töôûng ñöôïc sustained application, rapture, happiness, and one- duy trì moät thôøi gian daøi—Thought kept up for a pointedness of mind. Mental conditions or long time.

emotions; the attributes of the mind, especially the Taâm Saùt Na Töông ÖÙng: Töông öùng (cuøng luùc) moral qualities, emotions, love, hate, etc. vôùi khoaûng tích taéc cuûa taâm—Concomitant with Taâm Sôû Bieät Caûnh: Viniyata (skt)—Special the momentariness of mind. mental function—Particular states. Taâm Saéc Giôùi: Rupavacaram (p)—Fine-material- Taâm Sôû Chaùnh Tröïc: Kayujjukata (p)— sphere consciousness—Taâm saéc giôùi töông öùng Rectitude of mental body. vôùi Thieàn Saéc Giôùi, caûnh giôùi maø nhöõng ngöôøi Taâm Sôû Chuyeån: Bieán chuyeån theo taâm— chöùng ñaéc caùc taàng thieàn saéc giôùi seõ taùi sanh Transformed by mind. vaøo—According to Abhidharma, the fine-material- Taâm Sôû Ñeïp Lieân Hôïp Vôùi Thieän Caên: Sobhana- sphere consciousness corresponds to the fine- citta-cetasika (skt)—Beautiful mental factors material plane of existence (rupabhumi), or the accompanied by beautiful roots. plane of consciousness pertaining to the state of Taâm Sôû Haûi: Bieån taâm hay sôû thích cuûa caùc loaøi meditative absorption called the rupajjhanas. chuùng sanh—Oceans of mental inclinations of all Taâm Sieâu Theá: Lokuttara-citta (p)— kinds of sentient beings. Supermundane consciousness—Theo A Tyø Ñaït Taâm Sôû Haønh: Mental factor intention—Taát caû Ma Luaän, taâm sieâu theá coù theå giuùp ta vöôït ra khoûi duïc voïng ham muoán khôûi leân do taâm sôû haønh. Khi theá gian danh saéc ñeå ñaït thaúng ñeán caûnh giôùi Nieát chuùng ta thaáy caùi gì haáp daãn thì chuùng ta khôûi sinh Baøn—According to the Abhidharma, loøng ham muoán vaø muoán ñaït cho baèng ñöôïc. supermundane consciousness transcend the world Ngöôïc laïi, khi chuùng ta thaáy caùi gì khoâng haáp daãn of conditioned things is the unconditioned thì chuùng ta sanh taâm nhaøm chaùn khoâng muoán, coù element, Nirvana, and the types of consciousness khi coøn sanh taâm oaùn gheùt noù nöõa laø khaùc —All of that directly accomplish the realization of our desires develop because of the thoughts of our Nirvana—See Taùm Taâm Sieâu Theá. mental factor intention. When we see an attractive Taâm Sinh Dieät Moân: Theo Khôûi Tín Luaän thì taâm object, we develop a wish to obtain that object. In coù hai coång: Chaân Nhö Moân vaø Sinh Dieät Moân — contrary, when we see an unattractive object, we According to the Awakening of Faith, there are develop a wish not to obtain that object; two gates of mind: The gate of Bhuthatathata and sometimes we hate the object. the gate of creation and destruction, or beginning Taâm Sôû Höõu Phaùp: Cita-samprayukta-samskarah and end. (skt)—Mental qualities. Taâm Sinh Khôûi: Pravrtti-vijnana (skt)—Evolving Taâm Sôû Khinh An: Kayalahuta (p)—Lightness of of consciousness—Evolving of mind—See mental body. Chuyeån thöùc. Taâm Sôû Laõnh Naïp: Theå nghieäm bôûi taâm— Taâm Sôû: Cetasikas (p)—Caitasika (skt)—Sem-Experienced by the mind. yung (tib)—Jhana factors—Mental factors— Taâm Sôû Nhu Thuaän: Kayamuduta (p)— Mental actions—Trong thieàn, taâm sôû hay yeáu toá Malleability of mental body. taâm lyù goïi laø chi thieàn. Nhöõng chi thieàn naày giuùp Taâm Sôû Phaùp: Citta-Samyukta-Samskara (skt)— naâng caùc caáp thanh tònh taâm cuûa haønh giaû töø thaáp Taâm Sôû—Mental action—Mental contents— leân cao. Coù naêm yeáu toá taâm lyù hay chi thieàn: taàm, Mentality—Concomitant Mental Functions— saùt, phæ, laïc, vaø nhaát ñieåm taâm. Taâm phaù p sôû höõu Traïng thaùi

taâm, ñoái laïi vôùi taâm. Taâm laø goác cuûa cuûa taâm vöông hay nhöõng ñieàu kieän tinh thaàn, vaïn phaùp, coù theå saûn sanh ra heát thaûy vaïn phaùp. nhöõng ñoùng goùp cuûa taâm, ñaëc bieät laø nhöõng phaåm Taùc nhaân thöù ba trong ba taùc nhaân thaân, khaåu vaø yù.

Theo Cöông Yeáu Trieát Hoïc Phaät Giaùo cuûa Giaùo 39-46) Baùt Baát Ñònh Phaùp (taùm phaùp baát ñònh). Sö Junjiro Takakusu, coù 46 taâm sôû phaùp trong Taâm Chuùng laø nhöõng phaùp khoâng theå ñöôïc xeáp vaøo Lyù Hoïc Phaät Giaùo—The mental ground or naêm phaàn vöøa keå treân—Eight Indeterminate condition, mental conditions in contrast to mind Functions—They are those which cannot be itself. The Mind from which all things spring. The classified as belonging to any of the five third of the three agents body, mouth and mind. above mentioned functions. According to The Essentials of Buddhist Taâm Sôû Phoå Thoâng: Universal consciousness—Philosophy composed by Prof. Junjiro Takakusu, Theo Tyø Kheo Boà Ñeà trong Vi Dieäu Phaùp, coù baûy there are 46 different kinds of concomitant mental taâm sôû phoå thoâng: taâm sôû xuùc, taâm sôû thoï, taâm sôû functions in Psychological School of Buddhism: töôûng, taâm sôû taùc yù, taâm sôû nhaát ñieåm, taâm sôû 1-10) Möôøi ñaïi ñòa phaùp—Ten general functions maïng caên, vaø taâm sôû chuù yù—According to The or universals (Mahabhumika): Mahabhunika Abhidharma composed by Bhikkhu Bodhi, there coù nghóa laø nhöõng nhieäm vuï toång quaùt, ôû ñaây are seven universal consciousness: contact, chæ cho “taâm.” Baát cöù khi naøo taâm hoaït ñoäng, feeling, perception, volition, one-pointedness, thì nhöõng ñaïi ñòa phaùp nhö thoï, töôûng, tö, vaân mental life faculty, and attention. vaân luoân luoân cuøng xuaát hieän—Mahabhumika Taâm Sôû Taùc YÙ: Mental factor attention—Taâm taäp means of the universal ground, the ground trung vaøo moät ñoái töôïng trong caùc ñoái töôïng. Vôùi means the mind. Whenever the mind taâm sôû taùc yù, chuùng ta coù theå taäp trung tö töôûng functions the universals such as idea, will, vaøo moät vaät trong moät nhoùm vaät, hay moät ngöôøi ect., always appear concomitantly. trong moät nhoùm ngöôøi, töø ñoù chuùng ta coù theå thöïc 11-20) Thaäp Ñaïi Thieän Ñòa Phaùp (möôøi ñaïi phieàn taäp nhöùt taâm—A mind which focuses on one naõo phaùp)—Ten general functions of good or particular object from among various objects. With moral universal: Phaùp thieän haønh vôùi taát caû the mental factor attention, we are able to focus taâm sôû thieän—They accompany all good on one thing among a goup of things or one person mental functions. among a group of people, so we can practice one- 21-26) Luïc Phieàn Naõo Ñòa Phaùp—Six general minded concentration. functions of evil: Nhöõng thöù bò nhieãm oâ tham Taâm Sôû Taàm: The mental factor Investigation— duïc—They are concomitant with all evil Taâm quaùn saùt beà ngoaøi söï vaät, chöù khoâng quaùn saùt thoughts. kyõ—A mind which examines objects superficially, 27-28)Nhò Ñaïi Baát Thieän Ñòa Phaùp—Two general without making a precise examination. functions of evil: Chuùng cuøng xuaát hieän vôùi taát Taâm Sôû Thích ÖÙng: Kayakammannata (p)— caû nhöõng tö töôûng xaáu xa—They are Wieldiness of mental body. concomitant with all evil thoughts. Taâm Sôû Tieát Cheá: Virati (skt)—Söï kieâng thòt, 29-38) Thaäp Tieåu Phieàn Naõo

Ñòa Phaùp (möôøi tieåu kieâng röôïu, vaø tieát duïc—Abstinence. phieàn naõo phaùp)—Ten functions of ordinary Taâm Sôû Tinh Luyeän: Kayapagunnata (p)—character: Möôøi phaùp thuoäc ñaëc chaát tham duïc Proficiency of mental body. thoâng thöôøng. Chuùng luoân ñi theo taám xaáu xa Taâm Sôû Tö: The mental factor Analysis—Taâm cuõng nhö vôùi taâm laøm chöôùng ngaïi Thaùnh quaùn saùt söï vaät caån thaän vaø roõ raøng, chaúng haïn nhö Ñaïo, vaø chuùng caàn phaûi ñöôïc loaïi tröø töø töø qua ñoïc kyû moät quyeån saùch, lyù luaän kyû caøng, quaùn saùt tu taäp, chöù khoâng theå naøo ñöôïc ñoaïn tröø töùc kyõ caøng, vaân vaân laø nhieäm vuï phaân tích cuûa taâm — khaéc baèng trí tueä—They are those of ordinary A mind which investigates its objects carefully compassionate character. They always and precisely. Reading a book precisely, accompany evil mind and also the mental reasoning things precisely, contemplating or mind which hinders the Noble Path, and they meditating precisely, etc are the functions of the are to be eliminated gradually by the way of mental factor analysis. self-culture, not abruptly by the way of Taâm Sôû Töù: Vicara (p & skt)—Teân cuûa taâm sôû insight. (quaùn)—Sustained thought—Tö töôûng ñöôïc duy trì moät thôøi gian daøi. Töù hay cöùu xeùt chính chaén laøm

cho taâm taùnh yeân oån. Coøn goïi laø "Saùt" (quaùn saùt söï qua luùc khaùc cuûa ñôøi soáng, nhö toát xaáu, thöông lyù vi teá). Moät khía caïnh cuûa söï ñònh taâm bao goàm gheùt, vui buoàn, ñöôïc maát, thaønh coâng hay thaát baïi, taâm "chaø xaùt" treân ñoái töôïng. Yeáu toá thöù hai trong tieáng toát hay tieáng xaáu, vaân vaân—A temporary taàng thieàn ñònh ñaàu tieân, coù nghóa laø doø xeùt, caân mind is a mind that has different feelings from nhaéc, quan saùt, suy xeùt, taàm chaân lyù, hay tö duy moment to moment with the changing bieän luaän—Thought kept up for a long time. circumstances of life, such as temporary feelings Correct Examination, also called sustained of good and evil, love and hatred, happy and thinking or discursive thinking. In meditation, sorrow, gain or loss, success or failure, good correct examination is the mental factor that reputation or bad reputation, and so on. allows practitioner's attention to shift and move Taâm Taùn Loaïn: Viksipta-citta (skt)—Taùn Taâm— about in relation to the chosen object, which Taâm taùn loaïn hay taâm phoùng daät, taâm ñuoåi theo means investigation, deliberation, examination, luïc traàn khoâng ngöøng nghæ, ñoái laïi vôùi ñònh taâm — consideration, search for truth, or discursive The scattered, inattentive mind. A distracted or thinking. unsettled mind. Mind only good at intervals, in Taâm Sôû Vaéng Laëng: Kayapassadhi (p)—Calm of contrast with the settled mind. all mental factors (mental states)—Tranquility of Taâm Taùnh: Mind and essence—Ishida Baigan laø mental body. ngöôøi saùng laäp ra phong traøo Taâm Hoïc Shingaku Taâm Sôû Y: Basis of the mind—Goác cuûa taâm. cuûa giôùi cö só Thieàn Phaät giaùo. Töø tuoåi möôøi laêm, Taâm Soá: ngöôøi ta noùi raèng luùc naøo veû maët oâng cuõng loä veû 1) Trí: Knowledge. phieàn muoän moãi khi böïc doïc chuyeän gì. Tuy 2) Vaøi phaåm chaát cuûa taâm: Several qualities of nhieân, sau naêm möôi tuoåi, ngöôøi ta khoâng coøn baét mind, or mental content or conditions. gaëp neùt buoàn vui treân maët oâng nöõa. Ñeán naêm saùu 3) Maät toâng coi Phaät Tyø Loâ Giaù Na laø taâm vöông möôi tuoåi, Ishida Baigan noùi: "Giôø ñaây toâi ñaõ ñaït nhö

taâm vaø yù chí; vaø taâm soá laø nhöõng phaåm ñöôïc caûnh giôùi töï taïi." Khi naøo coù ngöôøi hoûi oâng: chaát hay ñieàu kieän tinh thaàn, ñöôïc nhaân caùch "Theo oâng, taâm vaø taùnh khaùc nhau nhö theá naøo?" hoùa nhö ñoaøn tuøy tuøng cuûa Ngaøi—Several Ishida Baigan ñaùp: "Taâm bao goàm taùnh vaø tình qualities of mind. The esoterics make thöùc. Taùnh laø theå neân tòch laëng vaø thöôøng chieáu; Vairocana the Mind or Will, and the moral taâm laø duïng neân bieán ñoäng khoâng ngöøng. Xeùt veà qualities, or mental attributes, are personified baûn theå, taâm voán laø taùnh, thanh tònh vaø haèng saùng as his retinue—See Taâm sôû. cho ñeán khi noù bò quaáy roái bôûi traàn caûnh vaø xaùo 4) Taâm phaùp sôû höõu cuûa taâm vöông hay nhöõng ñoäng bôûi tình thöùc. Taâm laø giôùi cuûa naêng löïc, taùnh ñieàu kieän tinh thaàn, nhöõng ñoùng goùp cuûa taâm, laø giôùi cuûa nguyeân lyù, gioáng nhö maët traêng phaûn ñaëc bieät laø nhöõng phaåm chaát luaân lyù, tình caûm, chieáu ngay treân caû moät gioït söông thaät nhoû; maëc thöông yeâu, haän thuø, vaân vaân—The attributes daàu khoâng loä hình töôùng, chôn taâm dieäu taùnh luoân of the mind, especially the moral qualities, hieän höõu trong loøng vaïn vaät."—Ishida Baigan was emotions, love, hate, etc. a founder of Shingaku Mind Studies, a lay Taâm Sö: Taâm laø thaày, chöù khoâng phaûi nhö ngoaïi movement inspired by Zen Buddhism. Since the ñaïo cheá ngöï taâm—The mind as master, not like time he was fifteen years old, it is said, the heretics mastering or subduing the mind. displeasure used to show on Baigan's face Taâm Taùc: Karmic mental function—Taùc ñoäng cuûa whenever something offended him. After the age taâm—YÙ nghieäp cuûa taâm hay yù nghieäp cuûa ba taùc of fifty, however, he never evinced any sign of nhaân thaân, khaåu, yù—The karmic activity of the pleasure or displeasure. When he reached the age mind—The karmaic activities of the three agents of sixty, he said, "Now I have attained ease." of body, mouth and mind. Once someone asked him, "Are mind and essence Taâm Taùc YÙ: Karmic activity of mind—See Taâm different?" Baigan replied, "Mind includes both Taùc. essence and sense; it has movement and stillness, Taâm Taïm Thôøi: Temporary mind—Taâm taïm thôøi substance and function. Essence is the substance, laø caùi taâm coù nhöõng caûm giaùc khaùc nhau töø luùc naày which is tranquil; mind, which moves, is the

function. Speaking of mind in terms of essence, it ñuû vôùi nhöõng gì chuùng ta ñang laø hay ñang coù, thì resembles essence in a way; the substance of chuùng ta seõ luoân coù haïnh phuùc. Ngöôïc laïi neáu mind is unminding until it is disturbed; essence is chuùng ta khoâng haøi loøng vôùi nhöõng gì chuùng ta also unminding. Mind is the realm of energy, ñang laø hay ñang coù, thì baát haïnh luoân ngöï trò essence is the realm of noumenon. Just as the trong ta. Tham duïc khoâng coù ñaùy, vì duø ñoå vaøo moon is reflected even in a tiny drop of dew, bao nhieâu thì tham duïc vaãn luoân troáng roãng. Theo noumenon is inwardly present in all things, even quyeån Ba truï Thieàn, moät hoâm Thieàn sö An Coác though it is invisible." Baïch Vaân thöôïng ñöôøng daïy chuùng: "Giaû nhö toâi Taâm Taëc: Teân ñaïo taëc cöôùp maát taâm mình nhö laáy aùo truøm leân ñaàu vaø ñöa hai tay leân trôøi. Neáu duïc voïng—The mara-robbers of the mind, such as chæ thaáy hai tay toâi, baïn seõ nghó raèng coù hai

vaät the passion. theå. Nhöng khi toâi boû aùo truøm ñaàu ra, baïn thaáy Taâm Taâm: Citta-caitta—Taâm vaø taâm sôû—Every raèng toâi cuõng laø moät con ngöôøi, khoâng chæ laø hai mind—Mind and mental conditions (Taâm vaø taâm baøn tay. Cuøng theá aáy, baïn phaûi hieåu raèng khi baïn sôû). nhìn caùc söï vaät nhö nhöõng thöïc theå taùch rôøi nhau, Taâm Taâm Nieäm Nieäm: Constantly thinking of— baïn chæ ñöôïc moät nöûa söï thaät maø thoâi... Laïi haõy Persevering. laáy moät voøng troøn vaø taâm ñieåm. Khoâng coù taâm Taâm Taâm Sôû: Taâm taâm sôû phaùp (taâm taâm phaùp)— ñieåm, khoâng coù voøng troøn; khoâng coù voøng troø n, Mind and mental factors. khoâng coù taâm ñieåm. Baïn laø taâm ñieåm, voøng troøn laø Taâm Taâm Soá: Taâm vaø taâm sôû—The mind and its vuõ truï. Neáu baïn hieän höõu, vuõ truï hieän höõu, vaø neáu conditions or emotions. baïn bieán maát, vuõ truï cuõng bieán maát theo. Moïi vaät Taâm Taâm Töông AÁn: Loøng in loøng, chöa noùi maø ñeàu lieân quan vaø phuï thuoäc laãn nhau. Caùi hoäp naøy hieåu nhau—Mind-To-Mind Transmission—See treân baøn khoâng hieän höõu moät caùch ñoäc laäp. Noù Taâm Truyeàn Taâm. hieän höõu vôùi ñoâi maét toâi troâng thaáy noù, khaùc vôùi Taâm Taàm: Santirana-citta (p)—Investigating caùch baïn troâng thaáy noù, vaø laïi khaùc vôùi caùch troâng consciousness—Taàm. thaáy cuûa ngöôøi keá tieáp. Do ñoù, neáu toâi bò muø, chieác Taâm Thaùi: State of mind—Traïng thaùi taâm—Taâm hoäp khoâng coøn hieän höõu ñoái vôùi toâi. Taát caû moïi caûnh hay taâm thaàn (traïng thaùi taâm). Moät ñoái töôïng hieän höõu ñeàu töông ñaõi, vaäy maø moãi ngöôøi chuùng vaät theå coù gaây phieàn toaùi hay khoâng thöôøng ta ñeàu taïo ra moät theá giôùi cho rieâng mình, vaø moãi thöôøng tuøy thuoäc vaøo traïng thaùi taâm hôn laø vaøo ngöôøi nhaän thöùc theo taâm thaùi cuûa chính mình." chính ñoái töôïng ñoù. Neáu chuùng ta cho raèng noù laø Kinh Töù Thaäp Nhò Chöông daïy: “Moät keû vôùi traïng phieàn toaùi, thì noù phieàn toaùi. Neáu chuùng ta khoâng thaùi taâm ñaày tham duïc duø soáng treân trôøi cuõng cho raèng noù phieàn toaùi thì noù khoâng phieàn toaùi. Taát khoâng thaáy ñuû; moät ngöôøi ñaõ lìa tham duïc duø phaûi caû ñeàu tuøy thuoäc vaøo traïng thaùi taâm. Thí duï nhö ôû döôùi ñaát vaãn thaáy haïnh phuùc.”—Mental ñoâi khi trong thieàn quaùn chuùng ta bò tieáng ñoäng intelligence or spirit of mind. Whether something quaáy nhieãu. Neáu chuùng ta nöông theo vaø maéc keït objective is troublesome or not often depends on vaøo chuùng, chuùng seõ quaáy roái thieàn quaùn cuûa the state of mind rather than the object itself. If we chuùng ta. Tuy nhieân, neáu chuùng ta döùt boû chuùng think that it is trouble, then it is trouble. If we do khoûi taâm cuûa chuùng ta ngay khi chuùng vöøa môùi not think that it is trouble, then it is not trouble. khôûi leân, thì chuùng seõ khoâng taïo söï quaáy nhieãu. Everything depends on the mind. For example, Neáu chuùng ta luoân ñoøi hoûi moät caùi gì ñoù töø cuoäc sometimes during meditation we are interrupted soáng, thì chuùng ta seõ khoâng bao giôø thoûa maõn. by outside noises. If we dwell on them and cling to Nhöng neáu chuùng ta chaáp nhaän cuoäc ñôøi laø caùi maø them, they will disturb our meditation, but if we chuùng ta ñang laø hay ñang coù, thì chuùng ta seõ luoân dismiss them from our minds as soon as they arise, bieát ñuû. Coù ngöôøi tìm haïnh phuùc trong vaät chaát; then they will not cause a disturbance. If we

are ngöôøi khaùc laïi cho raèng coù theå coù haïnh phuùc maø always demanding something out of our life, then khoâng caàn ñeán vaät chaát. Taïi sao laïi nhö vaäy? Bôûi we will never be content. But if we accept life as vì haïnh phuùc laø moät traïng thaùi cuûa taâm, khoâng theå it is, then we know contentment. Some people ño ñöôïc baèng soá löôïng taøi saûn. Neáu chuùng ta bieát seek happiness through material things; other

people can be happy without many material mind, the Buddha land is pure—See Taâm Thanh things. Why? Because happiness is also a state of Tònh Phaät Ñoä Thanh Tònh. mind, not a quantitive measure of possessions. If Taâm Thanh Tònh Giôùi: Pure discipline of mind— we are satisfied with what we are and have now, Vôùi taâm thanh tònh giôùi, haønh giaû maõi maõi xa lìa then we are happy. But if we are not satisfied with tham, saân, taø kieán—With Pure discipline of mind, what we are and have now, that is where practitioners forever get rid of greed, hatred, and unhappiness dwells. The desire is bottomless, false views. because no matter how much is put into it, it can Taâm Thanh Tònh Phaät Ñoä Thanh Tònh: Pure never be filled up, it always remains empty. mind, the Buddha land is pure—Heã taâm thanh tònh According to 'The Three Pilars of Zen', one day thì coõi Phaät thanh tònh. Theo kinh Duy Ma Caät, Zen Master Hakuun-Yasutani (1885-1973) entered chöông moät, Ñöùc Phaät baûo Baûo Tích: “Boà Taùt tuøy the hall to teach the assembly: "Suppose I cover choã tröïc taâm maø hay phaùt haïnh; tuøy choã phaùt haïnh my head with my robe and raise my hands in the maø ñöôïc thaâm taâm; tuøy choã thaâm taâm maø yù ñöôïc air. If you see only my hands, you are likely to ñieàu phuïc; tuøy choã yù ñöôïc ñieàu phuïc maø laøm ñöôïc think there are just two objects. But if I uncover nhö lôøi noùi; tuøy choã laøm ñöôïc nhö lôøi noùi maø hay myself, you see that I am also a person, not hoài höôùng; tuøy choã hoài höôùng maø coù phöông tieän; merely two hands. In the same way, you must tuøy choã coù phöông tieän maø thaønh töïu chuùng sanh, realize that to view objects as separated entities is tuøy choã thaønh töïu chuùng sanh maø coõi Phaät ñöôïc only half the truth... Again, take a circle with a thanh tònh; tuøy choã coõi Phaät thanh tònh maø noùi nucleus. Without the nucleus there is no circle, Phaùp thanh tònh; tuøy choã noùi Phaùp thanh tònh maø trí without the circle, no nucleus. You are the hueä ñöôïc thanh tònh; tuøy choã trí hueä thanh tònh maø nucleus, the circle is the universe. If you exist, the taâm thanh tònh; tuøy choã taâm thanh tònh maø taát caû universe exists, and if you disappear, the universe coâng ñöùc ñeàu thanh tònh. Cho neân, naày Baûo Tích! likewise disappears. Everything is related and Boà Taùt muoán ñöôïc coõi Phaät thanh tònh, neân laøm interdependent. This box on the table has no cho taâm thanh tònh; tuøy choã Taâm thanh tònh maø coõi independent existence. It exists in reference to my Phaät ñöôïc thanh tònh.” Luùc aáy ngaøi Xaù Lôïi Phaát eyes, which see it differently from yours and nghó raèng: “Neáu taâm Boà Taùt thanh tònh chaéc chaén differently again from the next person's. coõi Phaät phaûi ñöôïc thanh tònh, vaäy Theá Toân ta khi Accordingly, if I were blind, the box would cease tröôùc laøm Boà Taùt, taâm yù leõ naøo khoâng thanh tònh, to exist for me... All existence is relative, yet each sao coõi Phaät naày khoâng thanh tònh nhö theá?” Ñöùc of us creates

his own world, each perceives Phaät bieát oâng suy nghó vaäy lieàn baûo raèng: “YÙ oâng according to the state of his own mind." The Sutra nghó sao? Maët trôøi, maët traêng haù khoâng thanh tònh in Forty Two Chapters taught: “Though a person saùng suoát ö, sao ngöôøi muø khoâng thaáy?” Xaù Lôïi with a state of mind filled with desires dwells in Phaát baïch Phaät: “Baïch Theá Toân! Chaúng phaûi theá. heaven, still that is not enough for him; though a Ñoù laø taïi ngöôøi muø, khoâng phaûi loãi ôû maët trôøi vaø person who has ended desire dwells on the maët traêng.” Phaät baûo: “Xaù Lôïi Phaát! Cuõng theá, bôûi ground, still he is happy.” chuùng sanh do toäi chöôùng neân khoâng thaáy ñöôïc coõi Taâm Thanh Tònh: Citta-visuddhi (p & skt)—nöôùc cuûa Nhö Lai thanh tònh trang nghieâm, chôù Selwa (tib)—Heart is pure—Mind free of khoâng phaûi loãi ôû Nhö Lai. Naøy Xaù Lôïi Phaát! Coõi impurity—Purification of mind—Purity of mind— nöôùc cuûa ta ñaây vaãn thanh tònh maø taïi oâng khoâng Taâm Thanh Tònh hay söï thanh tònh trong taâm— thaáy ñoù thoâi.” Luùc baáy giôø oâng Loa Keá Phaïm Serenity of mind—See Tòch Chieáu. Vöông thöa vôùi oâng Xaù Lôïi Phaát raèng: “Ngaøi chôù Taâm Thanh Tònh Boån Nhieân: Citta-pakrti- nghó nhö theá, maø cho coõi Phaät ñaây khoâng thanh parabhasvara (p)—Söï thanh tònh töï nhieân buoåi ban tònh. Vì sao? Vì toâi thaáy coõi nöôùc cuûa Phaät Thích ñaàu cuûa taâm—Original purification of mind— Ca Maâu Ni thanh tònh, ví nhö cung trôøi Töï Taïi.” Original purity of mind—Original serenity of Xaù Lôïi Phaát noùi: “Sao toâi thaáy coõi naày toaøn goø mind. noãng, haàm hoá, choâng gai, soûi saïn, ñaát ñaù, nuùi non, Taâm Thanh Tònh Coõi Phaät Thanh Tònh: Pure nhô nhôùp daãy ñaày nhö theá.” Loa Keá Phaïm Vöông

thöa: “Ñaáy laø do taâm cuûa Ngaøi coù cao thaáp khoâng the Buddha land is pure, because of the nöông theo trí tueä cuûa Phaät neân thaáy coõi naày Bodhisattva’s pure mind, is it because the mind of khoâng thanh tònh ñoù thoâi. Thöa ngaøi Xaù Lôïi Phaát! the World Honoured One was not pure when He Boà Taùt ñoái vôùi taát caû chuùng sanh thaûy ñeàu bình was still in the Bodhisattva stage, that this Buddha ñaúng, thaâm taâm thanh tònh y theo trí tueä cuûa Phaät land (i.e. this world) is so unclean (as we see it thì môùi thaáy ñöôïc coõi Phaät naày thanh tònh.” Khi aáy now)?” The Buddha knew of his thought and said Phaät laáy ngoùn chôn nhaán maïnh xuoáng ñaát, töùc thì to Sariputra: “Are the sun and the moon not clean coõi Tam thieân ñaïi thieân theá giôùi lieàn hieän ra bao when a blind man does not see their cleanliness?” nhieâu traêm ngaøn thöù traân baûo trang nghieâm röïc rôõ, Sariputra said: “World Honoured One, this is the nhö coõi Voâ Löôïng Coâng Ñöùc Baûo Trang Nghieâm fault of the blind man and not that of the sun and cuûa Phaät Baûo Trang Nghieâm maø taát caû ñaïi chuùng the moon.” The Buddha said: “Sariputra, because ngôïi khen chöa töøng coù vaø ñeàu thaáy mình ngoài of their (spiritual) blindness, living beings do not treân toøa sen baùu. Phaät baûo Xaù Lôïi Phaát: “OÂng haõy see the imposing majesty of the Tathagata’s pure xem coõi Phaät ñaây trang nghieâm thanh tònh.” Xaù land; this is not the fault of the Tathagata. Lôïi Phaát thöa: “Daï, baïch Theá Toân! Töø tröôùc ñeán Sariputra, this land of mine is pure but you do not giôø con chöa töøng thaáy chöa töøng nghe noùi ñeán coõi see its purity.” Thereupon, Brahma with a tuft of

nöôùc hieän roõ trang nghieâm thanh tònh cuûa Phaät.” hair on his head (resembling a conch) said to Phaät baûo: “Naøy Xaù Lôïi Phaát! Coõi nöôùc cuûa ta Sariputra: “Don’t think this Buddha land is impure. thöôøng thanh tònh nhö theá! Nhöng vì muoán ñoä Why? Because I see that the land of Sakyamuni nhöõng keû caên cô haï lieät neân thò hieän ra coõi ñaày nhô Buddha is pure and clean, like a heavenly nhôùp xaáu xa baát tònh ñoù thoâi. Ví nhö chö Thieân palace.” Sariputra said: “I see that this world is ñoàng duøng moät thöù baùt baèng ngoïc baùu ñeå aên, full of hills, mountains, pits, thorns, stones and nhöng tuøy phöôùc ñöùc cuûa moãi vò maø saéc côm coù earth, which are all unclean.” Brahma said: khaùc. Nhö theá, Xaù Lôïi Phaát! Neáu taâm ngöôøi thanh “Because your mind is up and down and disagrees tònh, seõ thaáy coõi naøy coâng ñöùc trang nghieâm.”— with the Buddha-wisdom, you see that this land is According to the Vimalakirti Sutra, Chapter One, unclean. Sariputra, because a Bodhisattva is the Buddha told Ratna-rasi, because of his impartial towards all living beings and his straightforward mind, a Bodhisattva can act profound mind is pure and clean in accord with the straightforwardly; because of his straightforward Buddha Dharma, he can see that this Buddha land deeds, he realizes the profound mind; because of is (also) pure and clean.” At that time, the Buddha his profound mind his thoughts are kept under pressed the toes of His (right) foot on the ground control; because of his controlled thoughts, his acts and the world was suddenly adorned with accord with the Dharma (he has heard); because hundreds and thousands of rare and precious gems of his deeds in accord with the Dharma, he can of the great chiliocosm, like the precious Majestic dedicate his merits to the benefit of others; Buddha’s pure land adorned with countless because of this dedication, he can make use of precious merits, which the assembly praised as expedient methods (upaya); because of his never seen before; in addition each person present expedient methods, he can bring living beings to found himself seated on a precious lotus throne. perfection; because he can bring them to The Buddha said to Sariputra: “Look at the perfection, his Buddha land is pure; because of his majestic purity of this Buddha land of mine.” pure Buddha land, his preaching of the Dharma is Sariputra said: “World Honoured One, I have pure; because of his pure preaching, his wisdom is never seen and heard of this Buddha land in its pure; because of his pure wisdom, his mind is majestic purity.” The Buddha said: “This Buddha pure, and because of his pure mind, all his merits land of mine is always pure, but appears filthy so are pure. Therefore, Ratna-rasi, if a Bodhisattva that I can lead people of inferior spirituality to wants to win the pure land, he should purify his their salvation. This is like the food of devas mind and because of his pure mind, the Buddha which takes various colours according to the land is pure.” At that time, Sariputra thought: “If merits of each individual eater. So, Sariputra, the

man whose mind is pure sees this world in its Taâm Theá Gian: Lokiya-citta (p)—Phaøm Taâm— majestic purity.” Mundane mind—A mind which is mundane, not Taâm Thaønh: The citadel of the mind (guardian experiencing nirvana. over action—the body)—See Taâm Höôûng. Taâm Theå: Söï thieát yeáu cuûa taâm—Essence of Taâm Thaønh Saùm Hoái: Mind of utterly sincere mind. repentance—Neáu haønh

giaû khoâng do coâng tu trong Taâm Thò Phaät: Mind is Buddha—Theo Hoaøng Baù hieän ñôøi hay nghieäp laønh veà kieáp tröôùc, taát khi laâm Ngöõ Luïc, moät hoâm Thieàn sö Hoaøng Baù thöôïng chung keû aáy ñaõ nieäm Phaät vôùi loøng saùm hoái tha ñöôøng daïy chuùng: "Taâm laø Phaät, döøng taâm phaân thieát cuøng cöïc. Neân Ngaøi Vónh Minh noùi: “Vì theå bieät aáy laø Ñaïo."—According to the Zen Teaching nhaân duyeân voán khoâng, neân nghieäp thieän aùc chaúng of Huang Po, one day, Zen Master Huang Po ñònh; muoán roõ ñöôøng sieâu ñoïa, phaûi nhìn nôi taâm entered the hall to preach the assembly: "Mind is nieäm keùm hôn. Cho neân moät löôïng vaøng roøng Buddha, while the cessation of conceptual thought thaéng noåi boâng goøn traêm löôïng, chuùt löûa le loùi ñoát is the Way." tieâu rôm coû muoân truøng.”— If rebirth is not due to Taâm Thích ÖÙng: Citta-kammannata (p)— efforts at cultivation in this life nor good karma Wieldiness of consciousness. from previous lives, the cultivator, at the time of Taâm Thieàn Khaåu Thieàn: Zen by mind and Zen death, must have recited the Buddha’s name with by mouth—See Khaåu Thieàn Taâm Thieàn. a mind of utterly sincere repentance. Thus, Elder Taâm Thieän Caên Hoài Höôùng: See Thieän Caên Hoài Master Yung Ming has said: “Since the nature of Höôùng Taâm. causes and conditions is intrinsically empty, good Taâm Thieän Nhò Thieàn Caäp Taàm, Saùt, Phæ, Laïc, or bad karma is not fixed. In determining the path Nhaát Ñieåm: Second jhana moral or wholesome of salvation or perdition, we should consider consciousness together with initial application, whether the state of mind is slowly transcendental sustained application, zest, happiness, and one- at the time of death. This is analagous to an ounce pointedness. of pure gold which is worth much more than a Taâm Thieän Saéc Giôùi: Fine-Sphere-Material- hundred times its weight in cotton wool, or a Wholesome-Consciousness—See Naêm Taâm small, isolated flame, which can reduce a pile of Thieän Saéc Giôùi. straw, enormous beyond reckoning, to ashes. Taâm Thieän Tam Thieàn: Third jhana moral or Taâm Thaønh Thaät: Sincere mind. wholesome consciousness—Taâm Thieän tam thieàn Taâm Thaân: Perception produced by body. cuøng vôùi Taàm, Saùt, Phæ, Laïc, vaø Nhaát Ñieåm — Taâm Thaân Baát Töông ÖÙng: The functioning of Third jhana moral or wholesome consciousness the body not corresponding to the will of the mind. together with initial application, sustained Taâm Thaàn: Taâm—Mind—The spirit of the application, zest, happiness, and one-pointedness. mind—Mental intelligence. Taâm Thieän Töù Thieàn: Taâm Thieän töù thieàn cuøng Taâm Thaàn Baát An: A restless mind. vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm —Fourth Taâm Thaàn Baát Ñònh: A changeable spirit—A jhana moral or wholesome consciousness together restless mind. with initial application, sustained application, zest, Taâm Thaàn Tuùc: Citta-samadhi (skt)—Miracle of happiness, and one-pointedness. psychic power of the mind—See Nieäm Nhö YÙ Taâm Thieät: Perception produced by tongue. Thaàn Tuùc. Taâm Thính: Perception produced by ear. Taâm Thaäp Thieän: Mind of ten good qualities. Taâm Thoaùt Tuïc: Spiritual withdrawal from all Taâm Thaät Chöùng Chö Phaùp: Taâm thaät chöùng chö evil, and into meditation. phaùp—Ñaây laø moät trong möôøi taâm kim cang ñöôïc Taâm Thuù: Höôùng ñi cuûa taâm—Mental direction— moät vò Boà Taùt phaùt trieån qua tu

taäp—Mind of The bent or direction of the mind, or moral nature. realization of the truth of all Buddha-laws; this is Taâm Thuù Nhaäp: Höôùng ñi cuûa taâm—Mental one of the ten characteristics of the “diamond approach. heart” as developed by a Bodhisattva—See Thaäp Taâm Thuû Töông ÖÙng: Tay chaân vaø ñaàu oùc töông Kim Cang Taâm.

öùng vôùi nhau—Mind and hand in accord. shadows are cast upon your mind which distort its Taâm Thuoäc Veà Duïc Giôùi: Twelve kinds of reflections. This condition we call delusion, which Unwholesome Minds—See Thaäp Nhò Baát Thieän is the fundamental sickness of human beings. The Taâm. most serious effect of this sickness is that it Taâm Thuûy: Taâm trong saïch nhö maët nöôùc hieän leân creates a sense of duality, in consequence of caùc hình aûnh hoaëc muoân vaøn hieän töôïng—The which you postulate 'I' and 'not-I.' The truth is that mind as a reflecting water-surface—The mind as everything is One, and this of course is not a water, clear and turbid. numerical one. Falsely seeing oneself confronted Taâm Thöøa: Taâm Quaùn—Phaät giaùo laáy taâm quaùn by a world of separate existence, this is what laøm chuû yeáu—Insight—The mind vehicle. In creates antagonism, greed, and, inevitably, Buddhism, meditation is the principal practice. suffering. The purpose of zazen is to wipe away Taâm Thöùc: Manaketa (skt)—Notion Intuitive from the mind these shadows or defilements so cognition—Mental cognition—Taâm Thöùc—YÙ that we can intimately experience our solidarity nieäm—Mind and consciousness—Internal with all life. Love and compassion then naturally perception—The mind and cognition—Mind and and spontaneously flow forth." (according to 'The its contents—Taâm vaø thöùc—Taâm laø teân khaùc cuûa Three Pilars of Zen'). a Laïi Da Thöùc vì caû hai ñeàu tích tuï caùc haït gioáng Taâm Thöùc: Doøng Chaûy Baát Tuyeät Cuûa Söï Sinh cuûa chö phaùp vaø laøm cho chuùng khôûi leân. Theo Toàn: Mind: Unceasing flux of what we call Tieåu Thöøa Caâu Xaù Luaän thì taâm vaø thöùc gioáng 'existence'—John Blofeld vieát trong quyeån 'Giaùo nhau, nhöng trong Ñaïi Thöøa thì laïi khaùc nhau. Huaán Thieàn Ñoán Ngoä': Caùc ñaïi sö Thieàn toâng Thieàn sö An Coác Baïch Vaân daïy: "Taâm thöùc cuûa Trung Hoa khuyeân: "Chuùng ta haõy ñònh taâm vaøo baïn coù theå ñöôïc so saùnh vôùi moät taám göông phaûn nhöõng gì coù thöïc." Khi taâm thöùc coøn taùn loaïn, chieáu nhöõng gì xuaát hieän phía tröôùc noù. Töø luù c baïn chuùng ta deã bò taùc ñoäng bôûi nhöõng ñoái töôïng cuûa baét ñaàu suy nghó, caûm bieát, vaän duïng yù chí, boùng giaùc quan, vaø nhöõng caûm giaùc phaùt khôûi, nhöõng toái phuû leân taâm thöùc cuûa baïn vaø laøm meùo moù haäu quaû theo sau nhöõng caûm giaùc aáy, taïo ra nhöõng nhöõng hình aûnh phaûn chieáu. Ñoù laø ñieàu maø chuùng chuoãi haønh ñoäng vaø phaûn öùng baát taän. Ñeå cöùu ta goïi laø meâ hoaëc, caên beänh caên baûn cuûa con chöõa söï taùn taâm hay voïng kieán aáy, ña soá phaûi traûi ngöôøi. Haäu quaû nghieâm troïng nhaát cuûa caên beänh qua moät quaù trình tieäm tieán, theo thôøi gian vaø coâng naøy laø taïo neân caûm thöùc nhò nguyeân daãn ñeán ñònh phu tu taäp chaêm chæ, chaùnh kieán seõ hieän ra nhanh ñeà 'Ngaõ' vaø 'Phi Ngaõ'. Söï thaät laø moïi vaät ñeàu laø nhö tia chôùp. Khi ñaõ ñaït ñeán möùc ñònh

taâm ñích Moät, taát nhieân khoâng tính theo soá ñeám. Laàm töôûng thöïc, thöïc töôùng seõ böøng saùng nôi ta, chuùng ta thaáy thaáy mình ñoái ñaàu vôùi caû theá giôùi muoân loaøi taù ch toaøn boä vuõ truï caùc hieän töôïng nhö thò. Khaû naê ng bieät laø ñieàu taïo neân nhöõng ñoái khaùng, loøng tham troùi buoäc vaø gaây saàu naõo cuûa noù seõ ñoaïn dieät töùc cuøng nhöõng ñau khoå taát yeáu. Muïc ñích cuûa toïa thì, môù nghieäp chöôùng coøn laïi cuûa chuùng ta seõ tieâu thieàn laø queùt ñi nhöõng boùng toái vaø veát oâ nhieãm ra tan trong nhaùy maét, seõ khoâng coøn gì nöõa, ñieàu duy khoûi taâm thöùc ñeå giuùp chuùng ta traûi nghieäm moät nhaát coøn laïi laø boån phaän cuûa chuùng ta phaûi chæ caùch saâu ñaäm tính lieân ñôùi vôùi toaøn boä cuoäc soáng. ñöôøng cho keû khaùc ñeå ñeán löôït hoï, theo göông Luùc ñoù, moät caùch töï nhieân vaø ngaãu phaùt, tình yeâu chuùng ta, hoï chöùng ñöôïc thò kieán toái thöôïng. Khi vaø loøng töø bi seõ lan toûa nôi nôi."—Mind is another caùi tröïc giaùc aáy buøng noå trong ta nhö moät aùnh saùng name for Alaya-vijnana, as they both store and choùi loøa, chuùng ta khaùm phaù ra raèng khoâng coù gì give rise to all seeds of phenomena and ñang hieän höõu, ngoaïi tröø trong taâm thöùc chuùn g ta, knowledge. According to the Kosa Sastra, the two vaø thaät söï, taâm thöùc cuûa chuùng ta khoâng phaûi laø are considered as identical in the Abhidharma- taâm thöùc cuûa chuùng ta maø laø Taâm thöùc vaø Taâm Kosa, but different in Mahayana. Zen Master thöùc aáy voán tònh tòch, thanh tònh, troáng roãng theo Hakuun-Yasutani (1885-1973) taught: "Your mind nghóa khoâng hình töôùng, ñaëc ñieåm, ñoái nghòch, ña can be compared to a mirror, which reflects nguyeân, chuû theå, khaùch theå hoaëc baát cöù thöù gì döïa everything that appears before it. From the time vaøo ñoù, chuùng ta coù theå truù ñöôïc. Nhöng noù laïi you begin to think, to feel, and to exert your will, khoâng troáng roãng theo nghóa ñoù laø caùi voâ thuûy voâ

chung cuûa caùc hieän töôïng ñaõ töøng luùc goùp phaàn phenomena are both forgotten, then your nature is vaøo doøng chaûy baát tuyeät cuûa caùi maø chuùng ta goïi real. laø "sinh toàn."—John Blofeld wrote in Zen Taâm Thöùc Thaàn: Thaàn Taâm Thöùc—Vò Thaàn Teaching of Instantaneous Awakening: The Ch'an kieåm soaùt thöùc ñaïi—The Mind Spirit who controls masters say in effect: "Let us... focus our minds on the mind. what is real." So long as our minds are out of Taâm Thöùc Thieàn: Zen mind—Theo Thieàn Sö focus, the objects of the senses, the sensations to Suøng Sôn Haïnh Nguyeän trong quyeån Tro Rôi Treân which they give rise, and the stored results of Thaân Phaät, chuøa xa trong nuùi doùng hoài chuoâng those sensations, will impinge upon them, setting sôùm. Baïn nghe tieáng chuoâng reàn trong laøn khoâng up endless chains of actions and reaction. The khí buoåi ban mai, vaø moïi tö nieäm cuûa baïn tan bieán process of correcting this wrong focus, or false trong taâm thöùc baïn. Chæ coøn laïi aâm thanh cuûa tieáng vision, can be counted gradual only in the sense chuoâng, traøn ngaäp khaép vuõ truï. Muøa xuaân ñeán. that most people require long and careful Baïn thaáy hoa nôû, böôùm löôïn; baïn nghe chim hoùt preparation, but true perception, when we have vaø baïn thôû trong tieát trôøi aám aùp. Vaø taâm thöùc cuûa learnt how to be ready for it, it will burst upon us baïn chæ

coøn laø muøa xuaân. Khoâng coøn gì khaùc nöõa. in a flash... When true focus is attained, reality Neáu baïn thaêm vieáng thaùc Niagara vaø ñi thuyeàn will flash upon us, the whole universe of ñeán chaân thaùc. Chæ coøn tieáng thaùc ñoå tröôùc maët phenomena will be seen as it really is; its power to baïn, chung quanh baïn vaø beân trong baïn, vaø baát hamper and afflict us will be instantaneously thình lình baïn keâu leân: YAAAAAA! Trong taát caû destroyed, our remaining stores of karma will be nhöõng kinh nghieäm naøy, beân ngoaøi vaø beân trong burnt up in that flash, and nothing will remain for (taâm vaø caûnh) trôû thaønh moät. AÁy laø taâm thöùc cuûa us except the duty of pointing the way so that Thieàn—According to Zen Master Seung Sahn others in their turn may achieve the ultimate Sunin in "Dropping Ashes on the Buddha," deep in vision just as we have done. When that final the mountains, the great temple bell is struck. You intuition bursts upon us like a blinding light, we hear it reverberating in the morning air, and all shall discover that nothing exists or ever has thoughts disappear from your mind. There is only existed except in our minds; that, indeed, our mind the sound of the bell, filling the whole universe. are not our minds but mind itself; that this Mind is Springtime comes. You see the flowers perfectly quiescent, a pure void in that it is utterly blossoming, the butterflies flitting about; you hear without form, characteristics, opposites, plurality, the birds singing, you breathe in the warm subject, object, or anything at all on which to lay weather. And your mind is only springtime. It is hold; and yet that it is certainly not void in that it is nothing at all. You visit Niagara and take a boat to the beginningless and endless end of all the the bottom of the Falls. The downpouring of the phenomena which from moment to moment water is in front of you and around you and inside contribute to the unceasing flux of what we call you, and suddenly you are shouting: YAAAAAA! 'existence.'" In all these experiences, outside and inside have Taâm Thöùc Vaø Hieän Töôïng: Mind and become one. This is Zen mind. phenomena—Theo Thieàn sö Döông Kyø Phöông Taâm Thöùc Voâ Truï: A nondwelling mind—Thieàn Hoäi trong quyeån Coát Loõi Thieàn, taâm thöùc laø naêng sö Baùch Tröôïng Hoaøi Haûi daïy: "Neáu taâm cuûa maáy löïc, hieän töôïng laø döõ kieän; vaø caû hai gioáng nhö laø oâng ñang dong ruoåi buoâng lung ôû ñaâu ñoù, maáy oâng nhöõng veát traày treân moät taám göông. Khi khoâng coù ñöøng chaïy theo noù, töï noù seõ döøng böôùc buoâng veát traày vaø buïi baëm söï trong saùng cuûa göông loä lung. Neáu taâm cuûa maáy oâng muoán naán naù laïi moät baøy ra. Khi baïn queân caû taâm thöùc laãn hieän töôïng, nôi naøo ñoù, maáy oâng ñöøng theo noù vaø cuõng ñöøng chaân taùnh cuûa baïn seõ hieän ra—According to Zen naán naù laïi vôùi noù, thì vieäc ñi tìm nôi truï laïi cuûa taâm Master Yanqi in Zen Essence, mind is the faculty, thöùc cuûa maáy oâng seõ töï noù chaám döùt. Nhö vaäy, phenomena are the data; both are like scratches in maáy oâng seõ coù ñöôïc moät taâm thöùc voâ truï, moät taâm a mirror. When there are no scratches or dust, the thöùc seõ ôû maõi trong traïng thaùi voâ truï. Neáu ngay nôi clarity of the mirror shows. When mind and maáy oâng, maáy oâng yù thöùc hoaøn toaøn veà moät taâm

thöùc voâ truï, maáy oâng seõ phaùt hieän raèng coù söï vieäc Taâm hay Tính Thanh Tònh Taâm —Mind-nature, or ñònh truù, vôùi yù nieäm raèng khoâng coù caùi gì ñeå laøm mind of the Tathagata-garbha, or the self-existing choã truï vaø cuõng khoâng coù caùi gì ñeå laøm nôi khoâng fundamental nature of pure mind. According to the truï. YÙ thöùc ñaày ñuû naøy ôû ngay caùi taâm voâ truï ñöôïc Awakening of Faith, this is the self-existing bieát nhö laø moät söï nhaän thöùc roõ raøng veà caùi taâm fundamental pure mind (Immutable mind corpus, cuûa mình, hay noùi caùch khaùc, nhaän thöùc roõ raøng veà or mind-nature). chaân taùnh cuûa chính maáy oâng."—Zen Master Taâm Tính Baûn Tònh: Taâm theå baát bieán xöa nay— Huai-hai taught: "Should your mind wander away, Unchanging nature of the mind. do not follow it, whereupon your wandering mind Taâm Tính Tam Thieân: Moät nieäm taâm tính coù ñuû will stop wandering of its own accord. Should your tam thieân ñaïi thieân theá giôùi hay caû vuõ truï trong mind desire to linger somewhere, do not follow it moät nieäm—The universe in a thought; the mind as and do not dwell there, whereupon your mind's a microcosm. questing for a dwelling place will cease of its own Taâm Tình Roái Loaïn Khoâng Ngaên Ñöôïc (phaøm accord. Thereby, you will come to possess a phu): For ordinary people, mind and feelings are nondwelling mind, a mind which remains in the confused and cannot be stilled. state of nondwelling. If you are fully aware in Taâm Tænh Thöùc: Awareness—The mind is yourself of a nondwelling mind, you will discover awakened—Eugen Herrigel vieát trong quyeån that there is just the fact of dwelling, with nothing 'Ngheä Thuaät Baén Cung': "'Caùc muõi teân cuûa baïn to dwell upon or not to dwell upon. This full khoâng ñuû löïc,' Thaày nhaän xeùt 'vì chuùng khoâng ñaït awareness in yourself of a mind dwelling upon ñuû ñoä xa taâm linh. Baïn phaûi baén nhö theå laø caùi nothing is known as having a clear perception of ñích naèm ôû voâ taän. Ñoái vôùi caùc baäc thaày veà xaï your own mind, or, in other words, as having a tieãn, ai cuõng bieát raèng moät haûo cung coù theå duøng clear perception of your own nature." moät caùi cung thöôøng ñeå baén xa hôn moät cung thuû Taâm Thöôøng Vi Voâ Kyù: Cittam-avyakritam- vôùi caùi cung cöùng nhaát nhöng khoâng coù caûm höùng. nityam (skt)—Taâm thöôøng voâ kyù phaùp, nghóa laø Moïi chuyeän khoâng phuï thuoäc vaøo caùi cung, nhöng taâm maõi maõi tòch laëng hay trung tính, hay khoâng bò phuï thuoäc vaøo caùi taâm tænh thöùc, sinh löïc vaø yù thöùc phaân chia—The mind remains eternally quiescent, cuûa ngöôøi baén."'—Eugen Herrigel wrote in The or neutral, or undivided. Zen in the Art of Archery: "Your arrows do not Taâm Tích: Mark of the mind—Mental trace—carry, observe the archery Master, because they Daáu chaân cuûa taâm qua haønh ñoäng—Footprints or do not reach far enough spiritually. You must act indications of mind (the mind revealed by deeds). as if the goal were infinitely far off. For master Taâm Tích Tuï Nghieäp: Nghieäp ñöôïc chaát chöùa bôûi archers it is a fact of common experience that a taâm—Karma is accumulated by mind. good archer can shoot further with a medium- Taâm Tòch Tònh: Santa-citta (skt)—Calm and quiet strong bow than an uninspired archer can with the mind—Nhôø tu thieàn ñònh maø taâm ñoaïn lìa taát caû strongest. It does not depend on the bow, but on nhöõng ñieàu

aùc—Spiritual withdrawal from all evil the presence of mind, on the vitality and and into meditation—See Tòch Tònh. awareness with which you shoot..." Taâm Tinh Luyeän: Citta-pagunnata (p)— Taâm Tænh Thöùc, Thaân Haønh Thieän Nghieäp; Proficiency of consciousness. Taâm Cuoàng Voïng, Thaân Haønh Taø Ñaïo: If your Taâm Tinh Taán: Tinh taán döùt boû tham duïc, aùc taâm, mind is awakened, you perform good deeds; if cuõng nhö taø kieán—Vigor in mind, i.e., the vigor or your mind is perverted, you follow evil ways. energy used to cut off all passions, evil mind, and Taâm Tònh Haïnh: Pure conduct of the actions of wrong views. the mind—Tònh haïnh nôi taâm laø moät trong nhöõng Taâm Tính: The Tathagata-garbha—Nhö Lai taïng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø taâm—Mentality—Immutable mind-corpus—Mind- chuùng ta taän dieät ñöôïc tam ñoäc, tham, saân, si— nature—Baûn chaát cuûa taâm hay taâm cuûa Nhö Lai Pure conduct of the actions of the mind is one of Taïng, hay töï taùnh thanh tònh cuûa taâm. Theo Khôûi the most important entrances to the great Tín Luaän, ñaây laø taâm baát bieán hay Nhö Lai Taïng enlightenment; for it eliminates the three poisons

of greed, hatred and ignorance. Taâm laø moät teân khaùc cuûa A Laïi Da Thöùc (vì noù Taâm Tònh Laø Coõi Tònh Ñoä Ngay Trong Nhöõng tích taäp haït gioáng cuûa chö phaùp hoaëc huaân taäp caùc Giaây Phuùt Naày: When our mind is pure, we are in haït gioáng töø chuûng töû chuûng phaùp maø noù huaân taäp). the Pure Land in this very moment. Khoâng gioáng nhö xaùc thaân vaät chaát, caùi taâm laø phi Taâm Toâng: Thieàn Toâng—The intuitive sect—The vaät chaát. Chuùng ta nhaän thöùc ñöôïc nhöõng tö töôûng Ch'an (Zen) school—ÔÛ Trung Hoa Thieàn toâng vaø caûm nghó cuûa chuùng ta cuøng nhieàu ñieàu khaùc cuõng coøn ñöôïc goïi laø Taâm toâng, coù nghóa laø Taâm baèng tröïc giaùc, vaø chuùng ta keát luaän söï hieän höõu giaùo, hay giaùo lyù veà Taâm. Chöõ naøy coù leõ laø chöõ cuûa chuùng baèng pheùp loaïi suy. Taâm laø goá c cuûa toùm löôïc hay nhaát ñeå chæ taát caû nhöõng gì Thieàn muoân phaùp. Trong Taâm Ñòa Quaùn Kinh, Ñöùc Phaät muoán noùi, vì nhöõng gì Thieàn giaûng daïy chính laø daïy: "Trong Phaät phaùp, laáy taâm laøm chuû. Taát caû ñöôøng loái ñeå giaùc ngoä vieân maõn veà Taâm. Ngoä chæ caùc phaùp ñeàu do taâm sanh." Taâm taïo ra chö Phaät, laø moät teân khaùc chæ söï khai môû vieân maõn cuûa caùi taâm taïo thieân ñöôøng, taâm taïo ñòa nguïc. Taâm laø taâm "noäi taïi". Thaät vaäy, ngoaøi caûnh giôùi saâu thaúm ñoäng löïc chính laøm cho ta sung söôùng hay ñau vaø meânh moâng cuûa taâm thì chaúng coù gì ñeå ngoä caû. khoå, vui hay buoàn, traàm luaân hay giaûi thoaùt. Taâm Do ñoù, muïc tieâu duy nhaát cuûa Thieàn laø khieán keát hôïp chaët cheõ vôùi thaân ñeán ñoä caùc traïng thaùi chuùng ta coù ñuû khaû naêng ñeå hieåu, thöïc hieän vaø tinh thaàn aûnh höôûng tröïc tieáp ñeán söùc khoûe vaø söï toaøn thieän caùi taâm cuûa mình. Taâm laø chuû ñeà then an vui cuûa thaân. Moät soá baùc só khaúng quyeát raèng choát trong caùi goïi laø tu taäp Thieàn—In China, Ch'an khoâng coù moät chöùng beänh naøo ñöôïc xem thuaàn tuùy or Zen Buddhism is also known as "Hsin-tsung" laø thaân beänh caû. Do ñoù, tröø khi traïng thaùi tinh thaàn meaning the "Mind Doctrines", or "the teaching of xaáu naày laø do aùc nghieäp do kieáp tröôùc gaây ra quaù Mind". This term is probably the best

summary of naëng, khoù coù theå thay ñoåi ñöôïc trong moät sôùm moät all that Zen stands for, for what it teaches is the chieàu, coøn thì ngöôøi ta coù theå chuyeån ñoåi nhöõng way to a full realization of Mind. Enlightenment is traïng thaùi xaáu ñeå taïo ra söï laønh maïnh veà tinh thaàn, merely another name for the complete unfolding vaø töø ñoù thaân seõ ñöôïc an laïc. Taâm con ngöôøi aûnh of the "inner" mind. Outside the deep and vast höôûng ñeán thaân moät caùch saâu xa, neáu cöù ñeå cho domain of Mind there is nothing to be enlightened taâm hoaït ñoäng moät caùch böøa baõi vaø nuoâi döôõng about. Therefore, the sole aim of Zen is to enable nhöõng tö duy baát thieän, taâm coù theå gaây ra nhöõng one to understand, realize and perfect one's own tai haïi khoù löôøng ñöôïc, thaäm chí coù theå gaây ra saùt mind. Mind is the subject matter and the keystone nhaân. Tuy nhieân, taâm cuõng coù theå chöõa laønh moät of a so-called Zen practice. caùi thaân beänh hoaïn. Khi taâm ñöôïc taäp trung vaøo Taâm Trang Nghieâm Theá Giôùi: Mind of glorifying nhöõng tö duy chaân chaùnh vôù i tinh taán vaø söï hieåu all Buddha-worlds—Ñaây laø moät trong möôøi taâm bieát chaân chaùnh thì hieäu quaû maø noù taïo ra cuõng voâ kim cang ñöôïc moät vò Boà Taùt phaùt trieån qua tu cuøng toát ñeïp. Moät caùi taâm vôùi nhöõng tö duy trong taäp—This is one of the ten characteristics of the saùng vaø thieän laønh thaät söï seõ daãn ñeán moät cuoäc “diamond heart” as developed by a Bodhisattva. soáng laønh maïnh vaø thö thaùi—Knowledge and Taâm Traàn: Phieàn naõo hay buïi traàn cuûa taâm— mind or the wisdom of the mind (mind being the Mind dust or dirt. organ, knowing the function). There are several Taâm Traàn Tuïc: Worldly mind (defiled mind)— Sanskrit and Pali terms for mind such as Mana, Cô baûn, thì moïi ngöôøi ñeàu coù moät caùi taâm thanh Citta, Vijnana, and Vinnana. “Mind” is another tònh trong saùng, nhöng thöôøng thì taâm naày bò che name for Alaya-vijnana. Unlike the material body, laáp vaãn ñuïc bôûi nhöõng chöôùng caáu cuûa traàn theá—immaterial mind is invisible. We are aware of our Fundamentally, everyone has a pure clean mind, thoughts and feelings and so forth by direct but it is usually covered by defilement and dust of sensation, and we infer their existence in others worldly desires. by analogy. The mind is the root of all dharmas. In Taâm Trí: Mano (p)—Mana (skt)—Wisdom Contemplation of the Mind Sutra, the Buddha mind—Trí tueä cuûa taâm thöùc. Taâm vaø trí (taâm laø taught: “All my tenets are based on the mind that theá, trí laø duïng). Coù moät soá töø ngöõ Sanskrit vaø Ba is the source of all dharmas." The mind has Li chæ taâm nhö Mana, Citta, Vijnana, Vinnana. brought about the Buddhas, the Heaven, or the

Hell. It is the main driving force that makes us 2) Töø ngöõ “Taâm Truyeàn Taâm” laø thuaät ngöõ cuûa happy or sorrowful, cheerful or sad, liberated or nhaø Thieàn aùm chæ vieäc moät thieàn sö trao doomed. The mind is so closely linked with the truyeàn y phaùp cho ñeä töû laøm ngöôøi keá vò Phaùp body that mental states affect the body’s health cuûa doøng Thieàn. Khaùi nieäm “Truyeàn töø Taâm and well-being. Some doctors even confirm that Tinh Thaàn sang Taâm Tinh Thaàn” trôû thaønh there is no such thing as a purely physical disease. khaùi nieäm trung taâm cuûa Thieàn Toâng, nghóa laø Unless these bad mental states are caused by söï hieåu bieát ñöôïc

giöõ gìn vaø truyeàn thuï beân previous evil acts, and they are unalterable, it is trong chöù khoâng phaûi laø söï hieåu bieát qua saùch possible so to change them as to cause mental vôû, maø laø söï hieåu bieát tröïc giaùc vaø tröïc tieáp veà health and physical well-being to follow hieän thöïc thaät. Hieän thöïc naày coù ñöôïc nhôø ôû thereafter. Man's mind influences his body söï theå nghieäm cuûa caù nhaân maø coù ñöôïc. Ñoù profoundly. If allowed to function viciously and chính laø muïc ñích cuûa söï ñaøo taïo thieàn cuûa entertain unwholesome thoughts, mind can cause moät thieàn sö ñoái vôùi hoïc troø cuûa mình—The disaster, can even kill a being; but it can also cure phrase "Transmitting Mind Through Mind" is a sick body. When mind is concentrated on right a Ch'an expression for the authentic thoughts with right effort and understanding, the transmission of Buddha-Dharma from master effect it can produce is immense. A mind with to students and dharma successors within the pure and wholesome thoughts really does lead to a lineages of transmission of the Ch'an healthy and relaxed life. tradition. The notion of "Transmission from Taâm Trí Bi Quan: Pessimistic mind—Moät daïng heart-mind to heart-mind" became a central cuûa taâm trí khieán haønh giaû neù traùnh nhöõng hoaøn notion of Zen. That is to say what preserved caûnh khoâng thích yù, troán vaøo söï maëc nhieân toïa thò. in the lineage of the tradition and Ñaây laø moät trong möôøi laàm laïc maø thieàn giaû coù theå "transmitted" is not book knowledge in the bò rôi vaøo—A frame of mind whereby the Yogin form of "teachings" from sutras, but rather an shuns such environments as are unfavorable to immediate insight into the true nature of quiet contemplation. This is one of the ten wrong reality, one's own immediate experience, to ways into which the Yogin may fall—See Möôøi which an enlightened master can lead a Laàm Laïc Thieàn Giaû Coù Theå Bò Rôi Vaøo. student through training in the way of Zen. Taâm Trí Roái Loaïn: Tangled thoughts. 3) Theo truyeàn thoáng Thieàn toâng, giaùo phaùp nhaø Taâm Trí Roái Loaïn Phaân Vaân: Disturbed Thieàn ñöôïc truyeàn tröïc tieáp töø taâm cuûa vò (rendered), perflexed and undecided mind. Thaày ñeán taâm cuûa ñeä töû maø khoâng phaûi duøng Taâm Trí Tueä: Jnana-citta (skt)—Theo Kinh Hoa ñeán ngoân töø hay khaùi nieäm. Vieäc naøy ñoøi hoûi Nghieâm, ñaây laø moät trong 11 taâm daãn ñeán giaùc ngöôøi ñeä töû phaûi chöùng toû cho thaày mình thaáy ngoä. Taâm nhôø ñoù coù theå böôùc vaøo bieån lôùn nhaát söï chöùng nghieäm chaân lyù tröïc tieáp cuûa mình— thieát trí—According to The Avatamsaka Sutra, this According to Zen tradition, its teachings are is one of the eleven minds that lead to passed on directly from the mind of the enlightenment. A wisdom-heart by which one can master to that of the disciple, without recourse enter the great ocean of all-knowledge—See to words and concepts. This requires that Möôøi Moät Taâm Daãn Ñeán Giaùc Ngoä. students demonstrate their direct experience Taâm Truï: Traïng thaùi cuûa taâm—Mental state. of truth to their teachers, who serve as the Taâm Truyeàn Bí Maät: Secret mind-To-mind arbiters who authenticate the experience. transmission—A secret passed on by a teacher. Taâm Tu: Citta-bhavana (p)—Development of Taâm Truyeàn Taâm: Ishin-Denshin (jap)—Jikishi mind. tanden (jap)—Mind-To-Mind Transmission. Taâm Tu Chaùnh Giaùc: Maintenance of that

Bodhi- 1) Taâm Truyeàn Taâm laø moät loái bieät truyeàn ngoaøi mind. giaùo ñieån theo truyeàn thoáng—Mind-To-Mind- Taâm Tuï: Cittakalapa (skt)—Heä thoáng taâm thöùc— Transmission means a special transmission Mentation system—Toaøn boä heä thoáng taâm thöùc outside the teaching of textual tradition. ñöôïc phaùt sinh vaø aûnh höôûng laãn nhau nhö moät boù

tre—The whole mental system is evolved respect at the same time. Loving kindness helps us mutually conditioning like a bundle of bamboo- overcome all kinds of graspings of wealth, and sticks. other hindrances—See Taâm Töø. Taâm Tuøy Hyû: Joyful mind. Taâm Töø Bi: Mind of Compassion—See Töø Bi Taâm Tö Hoát Hoaûng: Hoang mang trong loøng— Taâm. Absent-minded—Perturbed mentality—Perturbed Taâm Töï Cao Töï Ñaïi: Mind of big ego—Moät soá in spirit. Phaät töû luùc môùi tu thì khieâm cung töø toán, nhöng Taâm Töù Thôøi Caàu Chuûng Trí Phaät: The mind of sau khi tu ñöôïc moät thôøi gian, laøm ñöôïc moät vaøi seeking the Buddha's wisdom at all times. phöôùc ñöùc, thì sanh taâm töï kieâu töï ñaéc, khinh Taâm Töø: Avyapada samkappa (skt)—Maitri thöôøng moïi ngöôøi, laøm nhöõng ñieàu caøn dôû, keát (skt)—Metta (p)—Active goodwill—Friendship— cuoäc phaûi sa vaøo aùc ñaïo—Some Buddhists are Loving-kindness—Mind of kindness—Universal very humble and gentle; however, after some time love—Loøng töø thieän. Moät trong nhöõng ñöùc tính of cultivation and achieving some worldly merits, chuû yeáu cuûa Phaät giaùo. Loøng töø thieän voâ tö ñoái vôùi then develop a big ego and look down on taát caû moïi ngöôøi. Thöïc taäp loøng töø nhaèm chieán everyone, give rise to thoughtless action, and thaéng haän thuø, tröôùc laø vôùi ngöôøi thaân roài sau vôùi eventually fall into the evil paths. ngay caû ngöôøi döng, vaø sau cuøng laø höôùng loøng töø Taâm Töï Chuù: Moät trong ba loaïi chuù (Ñaïi chuù, ñeán vôùi ngay caû keû thuø. Taâm töø coù söùc maïnh ñem Tieåu chuù vaø Nhaát töï chuù)—One of the three laïi haïnh phuùc theá tuïc cho chuùng ta trong kieáp naày. classes of spells (Great mantra, Small mantra, and Khoâng coù taâm töø, con ngöôøi treân theá giôùi naày seõ One-word mantra). ñöông ñaàu vôùi voâ vaøn vaán ñeà nhö haän, thuø, ganh Taâm Töï Haøo: feeling deep inside. gheùt, ñoá kî, kieâu ngaïo, vaân vaân. Phaät töû neân phaùt Taâm Töï Taïi: Cittavasita (skt)—The mind which trieån taâm töø, neân aáp uû yeâu thöông chuùng sanh hôn has got rid of all hindances—Taâm cuûa chö Boà Taùt chính mình. Thöông yeâu neân ñöôïc ban phaùt moät töï taïi vì trí hueä hay nhaäp voâ soá tam muoäi . Söï ñieàu caùch voâ ñieàu kieän, baát vuï lôïi vaø bình ñaúng giöõa ngöïi caùi taâm coù theå ñi vaøo moïi hình thöùc coù theå thaân sô, baïn thuø—Kindness, benevolence, one of ñöôïc cuûa söï tu taäp ñònh—Control of mind, the principal Buddhist virtues. Maitri is a Bodhisattvas' intellect is able to enter countless benevolence toward all beings that is free from concentrations. Mastery over the mind which can attachment. Maitri can be devloped gradually enter into every possible form of self- through meditation, first toward persons who are concentration. close to us, then to others, and at last to those who Taâm Töï Taïi Ñòa: Giai ñoaïn tu haønh maø taâm ñaõ are indifferent and ill-disposed to us. Love has the ñaït ñöôïc söï töï taïi—Stage of unimpeded mental power of bestowing temporal happiness upon us in function. this

lifetime. Without love, people in this world Taâm Töï Taïi Giaû: Baäc coù taâm töï taïi giaûi thoaùt. Baäc will encounter a lot of problems (anger, hatred, A La Haùn ñaõ giaûi thoaùt ñöôïc heát thaûy chöôùng ngaïi, jealousy, envy, arrogance, etc). A Buddhist should thieàn ñònh töï taïi giaûi thoaùt—He whose mind is develop love for all sentient beings and to cherish free, or sovereign, an arhat who has got rid of all others more than oneself. Love should be given hindrances to abstraction. equally to everyone including relatives or Taâm Töï Theä Ñieàu Phuïc Chuùng Sanh: Tame and strangers, friends or foes, given without any pacify sentient beings—See Töï Theä Ñieàu Phuïc conditions, without self-interests or attachment. Chuùng Sanh Taâm. Taâm Töø AÙi: Loving-kindness—Love—Taâm töø aùi Taâm Töï Tính: Cittasvabhava (skt)—Töï tính cuûa ñem laïi coâng ñöùc maõnh lieät. Taâm töø aùi seõ taïo ñöôïc taâm—The self-nature of mind, mind as it is, mind loøng kính troïng nôi tha nhaân. Taâm töø aùi giuùp ta in itself. vöôït qua chaáp thuû vaø chöôùng ngaïi—Loving Taâm Töùc Phaät, Phaät Töùc Taâm: Mind here and kindness or love will help us gain strong now is Buddha—See Phaät Taïi Taâm. meritorious power. When we offer loving kindness Taâm Töùc Töông Öng: Every mood is to other people, we will gain their love and accompanied by a corresponding or reciprocal

breathing—Trong tu taäp Thieàn, haønh giaû tu Thieàn thought-feeling, but also a harsh and accentuated phaûi ñeå yù thaät kyõ hôi thôû cuûa mình bôûi vì chaéc "roughness" of breathing. On the other hand, when chaén coù caùi goïi laø ñaëc tính hoã töông giöõa taâm vaø there is a calm concentration on an intellectual hôi thôû (khí), nhö theá coù nghóa laø moät caùi taâm hay problem, the thought and the breathing exhibit a hoaït ñoäng tinh thaàn naøo ñoù phaûi ñi keøm vôùi moät like calmness. When the concentration is in a state hôi thôû hay khí coù ñaëc tính töông ñöông, daàu laø of profound thinking, as during an effort to solve a thaùnh hay phaøm. Chaúng haïn nhö moät taâm traïng, subtle problem, unconsciously the breath is held. tình caûm hay tö töôûng ñaëc bieät naøo ñoù luoân luoân coù When one is in a mood of anger, pride, envy, moät hôi thôû coù ñaëc tính vaø nhòp ñieäu töông ñöông shame, arrogance, love, lust, and so on, ñi keøm theo, theå hieän hay phaûn aûnh. Vì theá, saân simultaneously there arises the "air" or breathing haän khoâng nhöõng chæ phaùt sinh moät caûm nghó khích of anger, pride, envy, shame, arrogance, love, lust, ñoäng, maø caû moät hôi thôû thoâ thaùo naëng neà. Traùi and so on; and this "air" can be felt immediately laïi, khi coù söï chuû taâm laëng leõ vaøo moät vaán ñeà trí within oneself. At the initial moment of thöùc, tö töôûng vaø hôi thôû cuõng bieåu hieän moät söï enlightenment, which is also the moment of the bình tònh nhö vaäy. Khi söï chuù taâm ôû trong moät tình total transformation of normal consciousness, the traïng suy töôûng saâu xa, nhö trong khi noã löïc giaûi breathing, too, undergoes a revolutionary quyeát moät vaán ñeà tinh teá, hôi thôû döøng laïi moät transformation. Accordingly, every mood, thought, caùch voâ thöùc. Khi chuùng ta saân haän, kieâu maïn, taät and feeling, whether simple, subtle, or complex, is ñoá, hoå theïn, tham lam, aùi duïc, vaân vaân, cuõng khôûi accompanied by a corresponding or reciprocal daäy; maø chuùng ta thaáy ñöôïc trong mình ngay caùi breathing. In higher states of

meditation, the "hôi thôû" naøy, trong khi nhaäp ñònh khoâng coù tö circulation of the blood is slowed down almost to töôûng moùng khôûi, neân khoâng coù hôi thôû roõ reät naøo cessation, perceptible breathing ceases, and the caû. Vaøo caùi giaây phuùt môùi giaùc ngoä, cuõng laø caùi practitioner experiences some degree of giaây phuùt chuyeån hoùa toaøn theå taâm thöùc bình illumination or brightness, together with the thöôøng, caû hôi thôû cuõng chuyeån qua moät söï chuyeån thought-free state of mind. Then not only does a hoaùn caùch maïng. Cuõng vaäy, taát caû moïi taâm traïng, change of consciousness occur, but also a change tö töôûng vaø tình caûm, duø giaûn dò, tinh teá hay phöùc in the physiological functioning of the body. In the taïp, ñeàu coù moät hôi thôû töông öng hay hoã töông ñi body of a fully enlightened being, the breathing, theo. Trong caùc caûnh giôùi thieàn ñònh cao, söï tuaàn the pulse, the circulatory and nerve systems are hoaøn cuûa maùu chaâm laïi gaàn nhö ngöûng haún, hôi quite different from those of ordinary men. thôû vi teá, vaø haønh giaû theå nghieäm moät möùc ñoä taâm Taâm Töông Tuïc: Söï lieân tuïc cuûa doøng taâm thöùc— chieáu saùng cuøng vôùi traïng thaùi taâm töï do. Luùc aá y Continuance of the mental stream. khoâng phaûi chæ coù söï thay ñoåi taâm thöùc maø caû taùc Taâm Töông Öng Taâm Baát Töông Öng: Actions naêng sinh lyù cuûa thaân cuõng thay ñoåi. Trong thaân corresponding and not corresponding with mind— theå cuûa moät baäc giaùc ngoä vieân maõn, hôi thôû, maïch, Moïi phaùp taâm sôû ñoái vôùi taâm vöông töông öùng heä thoáng tuaàn hoaøn vaø thaàn kinh hoaøn toaøn khaùc cuøng khôûi; vaø nhöõng yeáu toá khoâng lieân heä tröïc tieáp bieät vôùi ngöôøi thöôøng—In Zen practice, Zen vôùi söï hoaït ñoäng cuûa taâm—Mind productive of all practitioner should always pay close attention to actions; and factors that are not diretly associated your breathing because there is surely a so-called with a specific mental function. reciprocal character of mind and breathing Taâm Töông ÖÙng Sôû: Nhöõng yeáu toá ñi lieàn vôùi (Prana), which means that a certain type of mind taâm—Factors associated with mind. or mental activity is invariably accompanied by a Taâm Töôùng: breathing of corresponding character, whether 1) Haønh Töôùng Taâm: Haønh töôùng cuûa taâm —Caùi transcendental or mundane. For instance, a töôùng cuûa taâm—Manifestation of mind in particualr mood, feeling, or thought is always action—Actions corresponding with mind— accompanied, manifested, or reflected by a Mind as it is. breathing of corresponding character and rhythm. 2) Nhuïc Ñoaøn Taâm: Traùi tim baèng thòt cuûa Thus anger produces not merely an inflamed chuùng sanh—Heart-shape (physical heart).

Taâm Töôùng ÖÙng Haønh: Moïi phaùp taâm sôû ñoái vôùi mind. Attachment to life on earth stimulates the taâm vöông töông öùng cuøng khôûi—Actions unnatural morbid fear of death. Devout Buddhists corresponding with mind—Mind productive of all should always realize that death is inevitable, so actions. there is no reason for us to be fearful with such an Taâm Töôûng: inevitable event. No matter what we say, it’s 1) Tö töôûng hay taâm vaø töôûng—Thought—Mind extremely difficult for us to despite and ignore and thought—Thoughts of the mind—To these manifestations of the instinct for self- imagine. preservation for this is the natural nature of the 2) Töôûng

xuaát sanh töø söï suy nghó cuûa taâm: mind. However, Buddhists still have an effective Perception produced by mind. method of overcoming it, this is to forget the self Taâm Töôûng Quaùn Ñaûnh: Phaùp quaùn ñaûnh duøng tö in service for other people, it is to turn our love töôûng hay taâm vaø töôûng (töôûng xuaát sanh töø söï suy from inwards to outwards. nghó cuûa taâm) cuûa vò Thaày truyeàn vaøo taâm cuûa Taâm Vi Caûnh Sôû Heä: Cittam- ngöôøi ñeä töû—A method of of anointment that vishayasambandham (skt)—Taâm bò troùi buoäc bôûi takes mind and thought (thoughts of the mind or traàn caûnh beân ngoaøi—The mind is bound up by an perception produced by mind) of the master to external world. transmit to that of the disciple. Taâm Vieân: Mind is like a monkey—Taâm ngöôøi Taâm Töôûng Thoâ Thieån Vaø Phuø Phieám: Mind and loaïn ñoäng nhö con vöôïn. Coù ai ñoù hoûi vò Thieàn sö thoughts are coarse and frivolous. laøm sao nhìn vaøo töï taùnh cuûa mình. Vò Thieàn sö Taâm Tyû: Perception produced by nose. ñaùp: “Laøm sao thaáy ñöôïc? Vì neáu coù moät caùi loàng Taâm Vaéng Laëng: Cittapassadhi (p)—Tranquility vôùi saùu cöûa soå vaø moät con khæ trong ñoù. Neáu coù ai of consciousness. goïi ‘khæ ôi,’ con khæ lieàn traû lôøi, vaø neáu coù ai khaùc Taâm Vaán Khaåu, Khaåu Vaán Taâm: Taâm hoûi laïi goïi nöõa ‘khæ ôi’ thì khæ laïi traû lôøi. Vaø cöù theá noù mieäng, mieäng hoûi taâm, yù noùi suy ñi xeùt laïi kyõ tieáp tuïc traû lôøi. Taâm con ngöôøi laïi cuõng nhö theá caøng—The mind asks the mouth and the mouth aáy.”—The mind as intractable as a monkey (as a asks the mind, i.e., after careful considerations. restless monkey). Someone asks a Zen master on Taâm Vaø Vaät: Mind and things—Noùi chung, con how to look into one’s self-nature. The Zen master ngöôøi khoâng bò phieàn nhieãu bôûi hieän töôïng hay replies: “How can? For if there is a cage with six vaät, maø bôûi yù töôûng hoï ñaët ra lieân quan ñeán hieän windows, in which there is a monkey. Someone töôïng aáy. Caùi cheát chaúng haïn, töï noù chaúng coù gì laø calls at one window, ‘O, monkey,’ and he replies. khuûng khieáp, nhöng söï khieáp sôï veà caùi cheát laïi Someone else calls at another window, and again naèm ngay trong ñaàu cuûa chuùng ta. Söï luyeán chaáp he replies. And so on. Human’s mind is no veà ñôøi soáng khôi daäy söï sôï haõi giaû taïo veà caùi cheát. different from that monkey.” Phaät töû chaân thuaàn neân luoân nhaän thöùc raèng caùi Taâm Vieân YÙ Maõ: Taâm (nhaûy nhoùt loaïn ñoäng) nhö cheát laø ñieàu khoâng theå traùnh khoûi, neân khoâng cöù gì con vöôïn, yù (chaïy lung tung) nhö con ngöïa —The chuùng ta laïi ñi sôï haõi caùi chuyeän maø chuùng ta mind is like a monkey, the thought is like a horse. khoâng theå naøo traùnh ñöôïc. Noùi gì thì noùi, thaät laø Taâm Voâ: Mental negation—Taâm buoâng xaû hay cöïc kyø khoù khaên ñeå chuùng ta baát chaáp caùi cheát vaø khoâng dính maéc. Theo Phaùp sö OÂn, coøn goïi laø vöôït qua nhöõng bieåu hieän baûn naêng töï toàn vì ñoù laø Phaùp Vaân (467-529), moät danh Taêng Trung Hoa baûn chaát töï nhieân cuûa taâm mình. Tuy nhieân, Phaä t vaøo cuoái theá kyû thöù V ñaàu theá kyû thöù VI, taâm voâ töû vaãn coù moät caùch coâng hieäu ñeå haøng phuïc taâm coù nghóa laø "Caùi taâm phuû nhaän muoân hieän töôïng, mình, ñoù laø queân mình ñeå giuùp ích tha nhaân, vì nhöng muoân vaïn söï vaät khoâng phaûi laø khoâng coù laøm ñöôïc nhö vaäy laø chuùng ta chuyeån söï luyeán aùi

maët." YÙ nghóa cuûa loái giaûi thích naøy laø khi kinh beân trong baûn thaân mình thaønh ra töø bi hay yeâu daïy raèng vaïn phaùp laø Khoâng, haønh giaû neân nhìn thöông tha nhaân—Generally speaking, men are vaøo saéc vaø danh ñeå thaáy ñöôïc chuùng laø Khoâng, vaø not disturbed by things, but by the notions they traùnh bò chuùng troùi buoäc. Vì vaäy maø goïi laø "buoâng form concerning things. The death for example, is xaû." Choã naøy khoâng coù nghóa raèng hieän töôïng beân not in itself, fearful; the fear resides only in our ngoaøi laø troáng khoâng, hoaëc boái caûnh thuoäc hieän

töôïng laø troáng khoâng. Noùi caùch khaùc, haønh giaû neân thaáy ñöôïc laø tuïc ñeá, vaø taâm khoâng laø chaân ñeá."— ñeå theá giôùi khaùi nieäm vaø hieän töôïng laéng ñoïng, Name of Dharma Master Wen's lost work (also nhöng ñieàu naøy khoâng coù nghóa laø theá giôùi hieän called Fa-Yun, a Chinese famous monk in the end töôïng khoâng coù maët moät caùch khaùch quan ngoaøi of the fifth century and the beginning of the sixth taâm—Mental disengagement. According to century). According to Dharma Master Wen, that Dharma Master Wen, also called Fa-Yun, a which exists has form. That which has no Chinese famous monk in the end of the fifth existence has no image. That which has form century and the beginning of the sixth century, cannot be non-existent, and that which has no mental negation means: "the mind is negated with image cannot be existent. However, the Sutras say regard to myriad phenomena, but the myriad that visible matter (rupa) has no Being. This things are not non-existent." The meaning of this merely refers to the cessation of thought, and does interpretation is that when the Sutras teach that all not mean that external visible matter is empty. As dharmas are empty, this means that one should for the two truths: "Reflection on the existence of seek physically and mentally to consider them visible matter is the mundane truth, and mental vain and not be attached to them. Therefore, this negation is for the real truth." is called "negation." This does not mean that outer Taâm Voâ Nhieãm Tröôùc: Undefiled and unattached phenomena are empty, or that the phenomenal mind. objects are empty. In other words, practitioners Taâm Voâ Phaân Bieät: Non-conceptual mind—Vôùi should empty the mind of conceptual thoughts and taâm voâ phaân bieät chuùng ta khoâng suy nghó, töôûng images concerning phenomena, but this does not töôïng hay nhaän bieát ñoái töôïng, maø nhaän bieát ñoái mean that phenomena have no objective existence töôïng baèng tröïc giaùc moät caùch tröïc tieáp. Nhaän bieát outside the mind. baèng naêm thöùc laø voâ phaân bieät—With a Non- Taâm Voâ Khieáp Lieät: Dauntless mind—Taâm duõng conceptual mind, we don’t have to think or to caûm. imagine to perceive an object. Non-conceptual Taâm Voâ Kyù: Neutral (indifferent) mind—Taâm voâ thought is a process which perceives or kyù laø taâm khoâng thieän khoâng aùc. Taâm voâ kyù coù theå apprehends its objects directly or intuitively. deã daøng ñöôïc chuyeån hoùa thaønh hoaëc tích cöïc Perceiving by the five sense consciousnesses is hoaëc tieâu cöïc—A neutral mind is neither non-conceptual, while mental consciousness can wholesome nor unwholesome. Neutral mind can be either conceptual or non-conceptual. be easily transformed into positive or negative Taâm Voâ Sai Bieät:

Baûn chaát cuûa taâm giöõa Phaät, one. con ngöôøi vaø chuùng sanh khoâng sai khaùc—The Taâm Voâ Ngaïi: Unhindered mind. nature of mind is the same in Buddhas, men, and Taâm Voâ Ngaïi Boà Taùt: Suvinita-bodhisattva all the living beings. (skt)—Unhindered mind Bodhisattva. Taâm Voâ Saéc Giôùi: Arupa-vacara-citta (p). Taâm Voâ Nhaân: Ahetukacittani (p)—Rootless (I) The immaterial-sphere consciousness—Theo consciousness. A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), taâm thuoäc Taâm Voâ Nhò Ñeá Luaän: The Treatise on Mental voâ saéc giôùi laø caùi gì thuoäc veà Thieàn Voâ Saéc Negation and the Two Truths—Teân cuûa moät boä Giôùi, hoaëc caùi gì thöôøng lui tôùi hay hieän höõu luaän thaát truyeàn cuûa Phaùp sö OÂn (coøn ñöôïc goïi laø trong caûnh voâ saéc giôùi. Khi moät ngöôøi haønh Phaùp Vaân 467-529, moät danh Taêng Trung Hoa vaøo thieàn chöùng ñaéc nhöõng traïng thaùi vöôït treân coõi cuoái theá kyû thöù V ñaàu theá kyû thöù VI). Theo Phaùp Saéc Giôùi, ngöôøi aáy seõ taùch rôøi danh saéc ra sö OÂn: "Caùi höõu laø caùi coù hình saéc. Caùi khoâng laø khoûi saéc, cuõng nhö ta coù theå giöõ moät khoái saéc caùi khoâng coù hình töôïng. Caùi coù hình saéc khoâng ôû giöõa khoâng trung: According to the theå laø voâ, caùi khoâng coù hình töôïng khoâng theå laø Abhidharma, the immaterial sphere is the höõu. Tuy nhieân Kinh noùi raèng Saéc laø Khoâng. Ñieàu plane of consciousness corresponds to the naøy coù yù noùi ñeán söï laéng ñoïng cuûa taâm chôù khoâng immaterial plane of existence (arupabhumi), heà coù yù noùi raèng söï vaät thaáy ñöôïc beân ngoaøi laø or the plane of consciousness pertaining to the khoâng." Ñoái vôùi Nhò ñeá "Söï chieáu roïi treân söï vaät immaterial meditative absorptions

(arupajjhanas—Thieàn Voâ Saéc Giôùi). Any taâm), ñaàu ñuoâi—The mind without resting consciousness which mostly moves about in place, detached from time and space, the past this realm is understood to belong to the being past may be considered as a non-past or immaterial sphere. When one meditates to non-existent, so with present and future, thus attain formless meditative states beyond the realizing their unreality. The result is rupajjhanas, one must discard all objects detachment, or the liberated mind, which is connected with material form and focus upon the Buddha-mind, the bodhi-mind, the mind some non-material object, such as the infinity free from ideas or creation and extinction, of of space. beginning and end, recognizing that all forms (I) Phaân Loaïi Taâm Voâ Saéc Giôùi—Categories of and natures are of the Void, or Absolute. Immaterial-Sphere Consciousness: Taâm Voâ Thöôïng Boà Ñeà: Anuttaram-cittam (p)— (A) Boán Taâm Thieän Voâ Saéc Giôùi: Four kinds of Taâm chöùng ngoä—Mind of enlightenment—Mind Immaterial-Sphere Wholesome of great enlightenment—Mind of supreme Consciousness—See Möôøi Hai Taâm Thieän enlightenment—Supreme enlightened mind— Thuoäc Voâ Saéc Giôùi (A). Taâm Boà Ñeà—Taâm Giaùc Ngoä—See Ñaïi Ñaïo Taâm. (B) Boán Taâm Quaû Voâ Saéc Giôùi: Four kinds of Taâm Voâ Töôùng: Cittanirabhasa (skt)—Taâm khoâng Immaterial-Sphere Resultant coù hình töôùng—The mind that has no form. Consciousness—See Möôøi Hai Taâm Thieän Taâm Voâ Vi: Unconditioned heart—Unconditioned Thuoäc Voâ Saéc Giôùi (B). mind. (C) Boán Taâm Haønh Thuoäc

Voâ Saéc Giôùi: Four Taâm Vöông: Fundamental Consciousness—The kinds of Immaterial-Sphere Functional mind, the will the directive or controlling mind—Consciousness—See Möôøi Hai Taâm Thieän Taùc duïng cuûa taâm trong moïi sinh hoaït haèng ngaøy . Thuoäc Voâ Saéc Giôùi (C). Taát caû chuùng ta ñeàu coù moät caùi taâm vöông. Taâm Taâm Voâ Sinh: Mind of No Rebirth. vöông naøy töùc laø "ñeä baùt thöùc", coù theå coi nhö laø Taâm Voâ Sôû Truï: vua cuûa taát caû caùc thöùc. Ngoaøi ñeä baùt thöùc naøy coøn 1) Taâm nhö vöôïn chuyeàn caây, haõy ñeå cho noù ñi coùn coù ñeä thaát thöùc, ñeä luïc thöùc, vaø tieàn nguõ thöùc. nôi naøo noù muoán; tuy nhieân, Kinh Kim Cang Ñoù laø naêm teân giaëc beân ngoaøi nhaõn, nhó, tyû, thieät, ñeà nghò: “Haõy tu taäp taâm vaø söï tænh thöùc sao thaân. Ñeä luïc thöùc töùc laø teân giaëc "yù" ôû beân trong. cho noù khoâng truï laïi nôi naøo caû.”—The mind Ñeä thaát thöùc töùc laø maït na thöùc. Maït na thöùc naøy is like a monkey, let it moves wherever it tham tröôùc kieán phaàn cuûa ñeä baùt thöù laøm ngaõ. will; however, the Diamond Sutra suggests: Döôùi söï laõnh ñaïo cuûa taâm vöông ñeä baùt thöùc, ñeä “Cultivate the mind and the awareness so that luïc thöùc vaø naêm thöùc tröôùc tham chaáp vaøo caùi traàn your mind abides nowhere.” caûnh thuoäc saéc, thanh, höông, vò, xuùc, vaân vaân, vaø 2) Taâm khoâng truï vaøo ñaâu. Haõy ñeå cho quaù khöù vì vaäy taâm vöông bò nhöõng thöù naøy troùi buoäc vaøo ñi vaøo quaù khöù—The mind without resting meâ hoaëc khoâng döùt. Ñem caùi baùt thöùc taâm vöông place—A mind which does not abide naøy vaây chaëc khoâng cho chuyeån ra ngoaøi thaân anywhere. A mind which let “bygone be ñöôïc. Chính vì vaäy, haønh giaû tu Thieàn phaûi möôïn bygone.” caâu thoaïi ñaàu laøm Kim Cang Vöông Baûo Kieám 3) Taâm voâ sôû truï laø taâm chaúng chaáp vaøo khoâng cheùm heát boïn giaëc cöôùp ñoù, khieán ñeä baùt thöùc gian hay thôøi gian. Caùi taâm quaù khöù töï noù seõ chuyeån thaønh Ñaïi Vieân Caûnh Trí, ñeä thaát thöùc döùt, töùc goïi laø voâ quaù khöù söï, vôùi hieän taïi vaø chuyeån thaønh Bình Ñaúng Taùnh Trí, ñeä luïc thöùc vò lai laïi cuõng nhö vaäy (taâm hieän taïi roà i seõ töï chuyeån thaønh Dieäu Quaùn Saùt Trí, vaø naêm thöùc döùt, töùc goïi laø voâ hieän taïi söï; taâm vò lai roài tröôùc chuyeån thaønh Thaønh Sôû Taùc Trí. Nhöng quan cuõng seõ töï döùt, töùc goïi laø voâ vò lai söï), nhaän troïng nhaát laø phaûi chuyeån ñeä thaát (maït na thöùc) vaø bieát chö phaùp khoâng thaät neân khoâng chaáp ñeä luïc thöùc (yù thöùc) tröôùc, vì chính chuùng coù taùc tröôùc. Taâm ñoù goïi laø taâm voâ sôû truï hay taâm duïng laõnh ñaïo vaø aûnh höôûng leân nhöõng thöùc coøn giaûi thoaùt, taâm Phaät, taâm Boà Ñeà; taâm khoâng laïi. Nhieäm vuï cuûa chuùng phaân bieät, taïo ra khaùc vöôùng maéc vaøo yù töôûng sanh dieät (voâ sinh bieät, laøm neân khaùi nieäm, vaø cheá taïo ra ñuû thöù.

Theo Thieàn sö Hö Vaân trong Hö Vaân Ngöõ Luïc, stick to your "head phrase". Also you should know baây giôø maáy oâng laøm keä laøm thô, thaáy khoâng, thaáy that there is another pitfall into which a Zen aùnh saùng, aáy chính laø luùc hai thöùc maït na vaø yù khôûi pratitioner may easily fall, that is to meditate idly leân taùc duïng. Haønh giaû tu Thieàn phaûi möôïn caùi and make his mind deadly dull in utter torpidity. thoaïi ñaàu naøy ñeå bieán "Phaân Bieät Thöùc" thaønh ra This is the worst

error of all... "Dieäu Quaùn Saùt Trí", bieán caùi taâm keá löôïng nhaân Taâm Vöông Duïng: Function of cognition—Duïng ngaõ thaønh ra Bình Ñaúng Taùnh Trí. Ñoù goïi laø cuûa taâm vöông—Phaùp Töôùng Toâng chia duïng cuûa chuyeån thöùc thaønh trí, chuyeån phaøm thaønh thaùnh. taâm vöông vaø taâm sôû cuûa taùm thöùc ra laøm boán Haønh giaû phaûi coá gaéng duïng coâng tham thoaïi ñaàu phaàn—The Dharmalaksana school divides the sao cho boïn giaëc xöa nay vaãn tham tröôùc saéc, function of cognition into four parts—See Boán thanh, höông, vò, xuùc, phaùp khoâng coøn xaâm phaïm Phaàn Cuûa Thöùc. ñöôïc nöõa—The functioning mind as a whole in Taâm Vöông Taâm Sôû: Taâm vöông laø taùc duïng cuûa daily life. All of us have the so-called taâm (hieåu bieát chö phaùp), coøn taâm sôû laø phaåm chaát "Fundamental Consciousness". This Eighth hay ñieàu kieän cuûa nhöõng taùc duïng aáy (tham, saân, Consciousness, which is comparable to the king of si, etc)—The functioning mind and its qualities or all consciousnesses. This king of all conditions. consciousnesses surrounded by the Seventh, the Taâm Vöông Nhö Lai: Phaät Tyø Loâ Giaù Na ñöôïc Sixth, and all the other Five consciousnesses of xem nhö Taâm Vöông Nhö Lai, vaø nhöõ ng phaåm seeing, hearing, smelling, tasting and touching. chaát cuûa taâm aáy ñöôïc nhaân caùch hoùa nhö ñoaøn tuøy These are the five outer thieves. The Sixth tuøng cuûa Ngaøi—Vairocana as the ultimate mind, Consciousness is the mind, the inner thief. The the attributes being personified as his retinue Seventh clings to the cognizant faculty of the Taâm Xaø Khaåu Phaät: See Xaø Taâm Phaät Khaåu. Chief, of Eighth Consciousness as its own great Taâm Xaû: Taâm xaû laø taâm khoâng luyeán aù i, bao goàm ego. Under its leadership the Sixth and other five xaû boû vaät chaát nhö nhöõng cuûa caûi, thaân, saéc, aâm consciousnesses attach themselves to colors, thanh, vò vaø tieáp xuùc, vaân vaân; vaø xaû boû tinh thaàn sounds, smells, tastes, and touches, etc.; and thus nhö taâm thieân vò, taø kieán hay ngaõ chaáp, vaân vaân — the Chief Consciousness is entwined tightly by Equanimity—Mind of detachment—Mind of them and has no chance to turn its head around. renunciation—Detachment or renunciation The "head phrase" that Zen practitioners are includes physical (wealth, body, form, sound, working on right now is like a sharp sword with smell, taste, touch, etc) and mental (biased minds, which we may slaughter all these harassing wrong views, self-grasping, ego-grasping, etc). thieves and thus transform the Eighth Taâm Xaû Vaø Trí Hueä: Equanimity and wisdom— Consciousness into the Wisdom of the Great Theo Luïc Toå Ñaøn Kinh, Luïc Toå daïy: "Taâm xaû vaø Mirror, the Seventh Consciousness into the trí hueä töø caên baûn laø moät, khoâng phaûi hai. Taâm xaû Wisdom of Equality, the Sixth into the Wisdom of laø neàn taûng cuûa trí hueä. Trí hueä laø chöùc naêng cuûa Observation, and the five senses into the Wisdom taâm xaû. Khi ñöùc haïnh chæ naèm ngoaøi mieäng chöù of Performance. But the most important thing is to khoâng ôû trong taâm, thì taâm xaû vaø trí hueä chæ laø transform the Sixth and the Seventh ñieàu phuø phieám vaø khoâng theå naøo ñoàng hoùa vôùi Consciousnesses first, because it is these two nhau ñöôïc. Neáu coù ñöùc trong taâm vaø caû trong lôøi faculties that take the lead and impose their noùi, vaø neáu taâm vaø caûnh laø moät, taâm xaû vaø trí hueä influence on the rest. Their

function is to laø ñoàng boä. Khi coá coâng chöùng ngoä baûn ngaõ, ñöøng distinguish, to differentiate, to conceptualize, and ñeå mình maéc keït vaøo tranh luaän. Neáu baïn tranh to fabricate. According to Zen Master Hsu-Yun in caõi caùi gì coù tröôùc caùi gì theo sau, baïn chæ laø moät Hsu-Yun's Records of Teachings, now the poems con ngöôøi meâ hoaëc; baïn khoâng töï mình giaûi thoaùt and stanzas that you have composed, and the light khoûi caùi ñöôïc maát; baïn laøm cho tính aùi kyû cuûa and the Void, etc., that you have perceived, were mình naëng theâm. Chuùng ta coù theå so saùnh taâm xaû all the fabrication of these two consciousnesses. vaø trí hueä vôùi caùi gì? Chuùng gioáng nhö aùnh saùng Zen practitioners should forget all these things and cuûa moät ngoïn ñeøn. Coù ñeøn laø coù aùnh saùng, khoâng

coù ñeøn thì phaûi laø boùng toái, vì ñeøn laø caên baûn cuûa Citta in its relative aspect and therefore together aùnh saùng vaø aùnh saùng laø coâng duïng cuûa ñeøn. Daàu with false discrimination. coù hai teân goïi, caên baûn cuûa chuùng gioáng nhau. Taâm Yeân Caûnh Laëng, Voïng Khôûi Ma Sanh: Giaùo lyù veà taâm xaû vaø trí hueä hoaøn toaøn gioáng nhö When the mind is still, all realms are calm; when theá."—According to the Sutra of the Sixth delusions arise, demons are born. Patriarch on the Pristine Orthodox Dharma, the Taâm Yeáu: Coát tuûy tinh yeáu hay nhöõng gì noøng coát Sixth Patriarch taught: "Equanimity and wisdom cuûa phaùp moân nhaø Thieàn—The very core, or are basically one; they are not two. Equanimity is essence of Zen methods. the basis of wisdom. Wisdom is the function of Taàm: Vitarka (skt)—Investigation—Söï truy taàm equanimity... When there is virtue in the mouth nghieân cöùu—Söï suy nghó lyù luaän—Applied but not in the mind, equanimity and wisdom are thought—Directed thought—Discursive thought. vain and are by no means identical. But if there is 1) Khoâng coù töø naøo trong Anh ngöõ töông ñöông virtue in both mind and mouth, and if the internal vôùi thuaät ngöõ Nam Phaïn “Dhamma-vicaya- and external are as one, equanimity and wisdom sambojjhanga;” tuy nhieân, töø töông ñöông gaàn are identical. When you are engaged in self- nhaát trong Anh ngöõ laø töø “Investigation.” realization do not be involved in argument. If you Chuùng ta noùi raèng taâm chuùng ta bò bao boïc bôûi argue about which precedes and which follows, toái taêm môø mòt, vaø ngay khi aùnh saùng luøa vaøo you are just like a deluded person; you have not laø trí tueä phaùt sinh. AÙnh saùng laøm hieån loä caùc freed yourself from gain and loss; you are just hieän töôïng danh saéc nhôø ñoù maø taâm coù theå aggravating your egotism... To what shall we thaáy chuùng moät caùch roõ raøng. Cuõng nhö khi ñi compare equanimity and wisdom? They are like vaøo moät phoøng toái neáu baïn ñöôïc ñöa cho moät the light of a lamp. Having the lamp you can have caùi ñeøn chieáu, laø baïn baét ñaàu thaáy nhöõng gì ôû light, but with no lamp, there must be darkness, trong phoøng. Hình aûnh naøy dieãn taû “traïch because the lamp is the basis of the light and the phaùp,” chi thöù nhì trong thaát giaùc chi. Trong light is the use of the lamp. Though there are two thieàn taäp, “traïch phaùp” khoâng coù nghóa laø tìm names, their basis is the same. The doctrine of toøi, nghieân cöùu, suy nghó hay thaåm ñònh. Noù laø wisdom and equanimity is just like this." tröïc giaùc, moät loaïi nhaän bieát baèng trí tueä ñeå

Taâm Xoùt Thöông (töø bi): Benevolent mind. phaân bieät moïi ñaëc tính cuûa caùc hieän töôïng. Taâm Xuùc Caûm: Citta-critti (skt)—Emotional Thuaät ngöõ “Vicaya” trong Nam Phaïn thöôøng mind. ñöôïc dòch ra “traïch phaùp;” noù coøn ñoàng nghóa Taâm YÙ: YÙ töôûng xuaát sanh töø söï suy nghó cuûa taâm, vôùi “trí tueä” hay “söï saùng suoát.” Vì vaäy trong taùc nhaân thöù ba trong ba taùc nhaân thaân, khaåu vaø thieàn taäp khoâng coù caùi gì goïi laø “traïch phaùp” yù—Perception produced by thought, the third of nhaèm phaùt hieän caùi gì caû. Moät khi Vicaya coù the three agents body, mouth and mind—See Taâm maët thì traïch phaùp vaø trí tueä cuøng hieän khôûi. Ñòa. Nhö vaäy traïch phaùp laø gì? Chuùng ta phaûi laøm Taâm YÙ Thöùc: Cittam-manas ca vijnana (skt)— gì ñeå thaáy noù? Traïch phaùp laø thaáy caùc phaùp; ôû Taâm, YÙ vaø Thöùc—Mind, thought, and perception ñaây laø thaáy caùc hieän töôïng cuûa thaân vaø taâm. (discernment)—Trong Kinh Laêng Giaø, “Taâm yù Ñaây laø thuaät ngöõ ñöôïc duøng vôùi nhieàu nghóa Thöùc” coù nghóa laø toaøn boä maùy moùc cuûa taâm thöùc. coù theå ñöôïc chöùng nghieäm bôûi töøng ngöôøi. Khi “Citta” ñöôïc keøm theo vôùi “Mana” vaø Thoâng thöôøng khi chuùng ta noùi “phaùp” chuùng “Vijnana,” thì noù töông öùng vôùi caùi taâm thöùc thöïc ta muoán noùi ñeán caùc hieän töôïng cuûa thaân vaø nghieäm, töùc laø “Citta” trong khía caïnh töông ñoái taâm. Chuùng ta cuõng muoán noùi raèng chuùng ta cuûa noù cuøng vôùi söï phaân bieät sai laàm—In the thaáy luaät ñieàu haønh caùc hieän töôïng ñoù, thaáy Lankavatara Sutra, these three terms “Citta” nhöõng ñaëc tính rieâng, cuõng nhö nhöõng ñaëc tính “Mana” and “Vijnana” are found in combination chung cuûa caùc ñoái töôïng. Khi “Phaùp” ñöôïc meaning the whole machinery of mentation. When vieát hoa, ngöôøi ta muoá n chæ ñeán giaùo phaùp cuûa “Citta” is going along with “Mana” and “Vijnana,” Ñöùc Phaät, baäc ñaõ chöùng nghieäm ñöôïc chaân it corresponds to the empirical consciousness, .e., taùnh cuûa phaùp vaø giuùp ngöôøi khaùc ñi theo con

ñöôøng maø Ngaøi ñaõ vaïch ra. Nhöõng nhaø bình present in each object, as well as the common luaän giaûi thích raèng trong “traïch phaùp” thì chöõ traits each object may share with other “phaùp” coøn coù nghóa ñaëc bieät khaùc nöõa. Chöõ objects. Thus, individual and common traits phaùp naøy chæ nhöõng traïng thaùi hay phaåm chaát are what we should be discovering in our caù nhaân hay ñaëc taùnh rieâng chæ hieän höõu trong practice (see Thaát Boà Ñeà Phaàn). töøng ñeà muïc moät, cuõng nhö ñaëc taùnh chung 2) Nhöõng nghóa thoâng duïng cuûa "Taàm"—Popular cuûa töøng ñeà muïc coù theå chia xeû vôùi nhöõng ñeà meanings of "Vitakka": muïc khaùc. Vì vaäy, hai ñaëc tính chung vaø rieâng a) Traên trôû—Caân nhaéc—Ngaãm nghó: Vitakkeiti laø nhöõng gì maø haønh giaû phaûi kinh nghieäm (p)—Vitark (skt)—To ponder—To reflect— trong khi tu taäp thieàn ñònh—There is no Moät khía caïnh cuûa ñònh taâm, taâm höôùng veà equivalent for the Pali term “Dhamma- ñoái töôïng, dính treân ñoái töôïng vaø ñaët treân ñoái vicaya-sambojjhanga” in English; however, töôïng. Taàm vaø Tö ñöa ñeán söï phaùt trieån toaøn the nearest equivalent term in English is veïn cuûa taàng thieàn ñònh ñaàu tieân—In “investigation.” We say that our mind is meditation, vitakka is the mental factor by enveloped by darkness, and as soon

as insight which one's attention is applied to the chosen or wisdom arises, we say that the light has meditation onject. Vitakka and its companion come. This light reveals physical and mental factor vicara (correct examination) reach full phenomena so that the mind can see them maturity upon the development of the first clearly. It is as if you were in a dark room and level of jhana. were given a flashlight. You can begin to see b) Söï ngaãm nghó: Vitakka (p)—Vitarka (skt)— what is present in the room. The image Initial Application—Pondering—Reflection— illustrates “investigation,” the second Trong kinh ñieån Phaät Giaùo, danh töø “taàm” enlightenment factor in the Bojjhangas. In ñöôïc duøng loûng leûo vôùi nghóa “suy nghó,” meditation, investigation is not carried out by nhöng trong A Tyø Ñaït Ma Luaän thì danh töø means of the thinking process. It is intuitive, a “taàm” ñöôïc duøng nhö moät thuaät ngöõ coù nghóa sort of discerning insight that distinguishes the ñaëc bieät. Ñoù laø caùi gì höôùng nhöõng traïng thaùi characteristics of phenomena. The word cuøng phaùt sanh ñoàng thôøi veà moät ñoái töôïng. Vicaya in Pali is the word usually translated Nhö ngöôøi caän thaàn ñöôïc vua yeâu chuoäng as “investigation;” it is also a synonym for höôùng daãn moät daân laøng ñi vaøo cung ñieän, “wisdom” or “insight.” Thus in meditation cuøng theá aáy, “taàm” höôùng daãn taâm ñeán ñeà practice there is no such thing as a proper muïc—In the Buddhist sutras, the words investigation which uncovers nothing. When “vitakka” is often used in the loose sense of Vicaya is present, investigation and insight “thought,” but in the Abhidharma it is used in coincide. They are the same thing. So what is a precise technical sense to mean the mental it we investigate? What do we see into? We factor that mounts or directs the mind onto the see into Dharma. This is a word with many object. Just as a king’s favourite might meanings that can be experienced personally. conduct a villager to the palace, even so Generally when we say “dharma” we mean “vitakka” directs the mind onto the object. phenomena, mind and matter. We also mean c) Taàm höôùng daãn taâm ñi vaøo ñeà muïc: “Vitakka” the laws that govern the behavior of or initial application directs the mind onto the phenomena. When “Dharma” is capitalized, it object. refers more specifically to the teaching of the d) Taàm khoâng thieän, maø cuõ ng khoâng baát thieän: Buddha, who realized the true nature of “Vitakka” is neither wholesome nor “dharma” and helped others to follow in his unwholesome. path. The commentaries explain that in the e) Khi lieân hôïp vôùi thieän thì “taàm” laø thieän: context of investigation, the word “dharma” When “vitakka” associates with wholesome has an additional, specific meaning. It refers deeds, vitakka becomes wholesome. to the individual states or qualities uniquely

f) Khi lieân hôïp vôùi baát thieän, thì “taàm” trôû neân Taàm Ngöu: To look for the ox—See Thaäp Muïc baát thieän: When “vitakka” associates with Ngöu Ñoà. unwholesome deeds, it becomes Taàm Thanh: To contemplate (seek) the sound. unwholesome. Taàm Thanh Cöùu Khoå: To contemplate the sound g) Trong thöïc taäp thieàn “taàm” taïm thôøi khaéc to save suffering beings. phuïc traïng thaùi hoân traàm vaø thuïy mieân: In the Taàm Thöôøng Nieäm Phaät: Nieäm Phaät bình thöôøng practice for attaining jhana, vitakka has the (haèng ngaøy), ñoái laïi vôùi nieäm Phaät

trong nhöõng special task of inhibiting the hindrance of tröôøng hôïp ñaëc bieät (caàu an caàu sieâu)—Normal or sloth and torpor. ordinary worship of Buddha, in contrast with h) Taàm hay traïng thaùi taâm trong giai ñoaïn ñaàu special occasions. thieàn ñònh. Theo Keith trong Trung Anh Phaät Taàm Thöôøng Traø Phaïn: Gia Thöôøng Traø Phaïn— Hoïc Töø Ñieån, Tyø Ñaùt Ca coù nghóa laø “Taàm”, Vieäc tu haønh cuõng bình thöôøng nhö vieäc uoáng traø hay tìm hieåu moät caùch hôøi hôït; ñoái laïi vôùi vaø aên côm moãi ngaøy—The task of cultivation is as “Tö” coù nghóa laø quan saùt kyõ löôõng: Applied simple as the task of drinking tea and eating rice attention, interpreted as pondering, everyday. investigating; the state of mind in the early Taàm Töù: Vitarka and Vicara (skt)—Hai loaïi taâm stage of dhyana meditation. According to sôû hay hai ñieàu kieän cuûa thieàn ñònh veà söï phaùt Keith in The Dictionary of Chinese-English hieän vaø nguyeân taéc phaân tích—Two conditions in Buddhist Terms, Vitarka means initial dhyana discovery and analysis of principles. attention, or cognition in initial application, 1) Taàm: Vitarka (skt)—Tyø Ñaùt Ca—Taâm sôû hay search, or inquiry; in contrasted with Spying phaùp coù khuynh höôùng taêng tröôûng—A out, or careful examination. dharma which tends to increase. Taàm Caàu: To search (look) for. 2) Töù: Vicara (skt)—Tyø Giaù La—Taâm sôû hay Taàm Caàu Taâm: Mind of Attention or Inquiry. phaùp coù khuynh höôùng giaûm thieåu, höõu haïn vaø Taàm Caên Cöùu Ñeá: Tìm hieåu ñeán taän goác cuûa vaán roõ raøng trong doøng taâm thöùc—One which ñeà—To get to the bottom of a matter—To make a tends to diminish, definiteness and clearness thorough investigation. in the stream of consciousness. Taàm Chöông Trích Cuù: Tìm töøng chöông, vaïch Taåm Ñöôøng: Nhaø nguû—Dormitory. töøng caâu, yù noùi ngöôøi moâ phaïm hay ngöôøi vöôùng Taåm Taät: Nhuoám beänh naëng saép cheát—To catch a maéc vaøo luaät leä hay nghóa cuûa töøng chöõ moät —The serious disease to near death. old carver of insects only cares for the punctuation Taåm Thaát: Nôi nghæ ngôi—A retiring room— of texts, i.e., a pedant or a person who insists on Resting place. adherence to formal rules or literal meanings. Taân Ba La Quaät: Vaibhara (skt)—Hang Taân Ba Taàm Kinh Chuù Giaûi Thò Ñoàng Ma Giaûi : Trong La, moät loaïi chuøa xaây baèng ñaù ñeûo, gaàn thaønh Thieàn, tìm töøng chöông, vaïch töøng caâu trong kinh Vöông Xaù, baây giôø laø Baibhargiri. Nôi maø Ñöùc ñieån ñeå giaûi thích choã sôû ngoä cuûa mình, daãu coù Phaät raát thích veà tænh toïa. Ñaây cuõng chính laø nôi maïch laïc theá maáy ñi nöõa cuõng chæ laø caùi troø cuûa ngaøi Ca Dieáp vaø 500 vò La Haùn keát taäp kinh ñieån ma maø thoâi. Haønh giaû tu Thieàn phaûi quay vaøo vaø laàn thöù nhaát—The Vaibhara cavern. A “rock-cut” hoûi chính mình ñeå bieát roõ choã sôû ngoä thaät söï cuûa temple on a mountain near Radjagrha, now called mình. Haõy töï thaønh thaät vôùi chính mình, caån Baibhargiri. Sakyamuni Buddha used to resort troïng!—In Zen, to quote the scriptures and explain there for meditation. This was also the place or elaborate to prove your understanding. No where Kasyapa and 500 arhats organized the first matter how well you may put things together, you Council. are but trying to find a living being among ghosts! Taân Baùt La: Pippala (skt)—See Taân Phaùt Lôïi Löïc We, Zen practitioners, should penetrate to the Xoa. bottom of our mind and ask

ourselves our real Taân Chuû: Hinju (jap)—Khaùch vaø chuû—Members understanding. Let's be honest with ourselves, be and leaders—See Ñoäng Sôn Taân Chuû Cuù. careful! Taân Cöïu: New and old.

Taân Cöïu Löôõng Dòch: Saùch dòch töø kinh Phaät ra including the Journey of Literary and coù hai loaïi, moät laø cöïu dòch töø tröôùc ngaøi Huyeàn Archaeological Researches in Nepal and Northern Trang; töø ngaøi Huyeàn Trang trôû veà sau goïi laø "taân India, 1886; History of Nepal and Surrounding dòch."—Old and new methods of or terms in Countries; Catalogue of Buddhist Sanskrit translation, the old before, the new with Hsuan- Manuscripts in the University Library, Cambridge. Tsang. Taân Ñaàu: 1) AÁn Ñoä (Tín Ñoä): The Indus, Sindh; 2) Taân Cöïu Löôõng Y: Theo Kinh Nieát Baøn thì coù hai Teân moät ñòa nguïc: Name of a purgatory. phöông caùch chöõa laønh beänh cuûa chuùng sanh, cöïu Taân Ñaàu Ba La Höông: Sindhupara or y laø phöông caùch xöa, duøng ñeå ví vôùi Tieåu Thöøa Sindhuvara (skt)—Höông thôm töø moät loaïi caây giaùo; taân y laø phöông thuoác môùi duøng ñeå ví vôùi moïc hai beân bôø soâng AÁn Haø —Incense or perfume, Ñaïi Thöøa giaùo—According to Nirvana sutra, there from a fragrant plant said to grow on the banks of are old and new methods of healing, e.g. the Indus. Hinayana and Mahayana. Taân Ñaàu Loâ: Pindola (skt)—See Taân Ñaàu Loâ Phaû Taân Dòch: New methods of translation of La Ñoïa. scriptures—See Taân Cöïu Löôõng Dòch. Taân Ñaàu Loâ Phaû La Ñoïa: Pindola-Bharadvja Taân Ñaø La: Pindala (skt)—Pindara (skt)—Taân (skt)—Taân Ñaàu—Taân Ñaàu Lö—Ñeä nhöùt toân giaû Tra La—One of the painless purgatories—Moät trong 16 vò La Haùn, maõi maõi an truï treân nuùi, hieän trong nhöõng ñòa nguïc maø thaân theå khoâng bò khoå töôùng toùc baïc maøy daøi—Name of the first of the naõo ñau ñôùn (theo Kinh Phoå Sieâu, Phaät ñaõ baûo sixteen arhats, who became the old man of the ngaøi Xaù Lôïi Phaát laø vua A Ñoà Theá ñaõ vaøo ñòa mountains, white hair and beard, bushy eye- nguïc coù teân Taân Saù La, vöøa vaøo laïi ra ngay, neân brows, one of the genii. thaân theå chöa bò khoå naõo ñau ñôùn). Taân Ñaàu Lö: Pindola-Bharadvja (skt)—Taân Taân Ñaø La Na Ñaø Thi: Samdrarananda (skt)— Ñaàu—See Taân Ñaàu Loâ Phaû La Ñoïa. Pictorial Stories of Buddhism—Phaät truyeän baèng Taân Ñaàu Lö Phaû La Ñoïa: See Taân Ñaàu Loâ Phaû tranh. La Ñoïa. Taân Ñaùo: Vò Taêng môùi ñeán xin taù tuùc ôû moät ngoâi Taân Ñeâ: Teân vieát taét cuûa ngaøi Caáp Coâ Ñoäc—An chuøa—A monk who just arrives and asks for abbreviation for Anathapindika—See Caáp Coâ permission to stay at a temple. Ñoäc. Taân Ñaït (1856-1907): Bendll, Cecil—Teân cuûa Taân Ñoâ La: Pundra (skt)—Teân cuûa moät ngoïn nuùi moät vò hoïc giaû Phaät giaùo ngöôøi Anh vaøo theá kyû thöù trong vuøng Baéc AÁn—Name of a mountain in North XIX. OÂng coáng hieán gaàn nhö caû ñôøi mình ñeå India. nghieân cöùu veà Phaät giaùo vaø Phaïn ngöõ. Naêm 1880, Taân Ñoà: Shin-to—New arrival—Moät vò haønh cöùôùc oâng xuaát baûn boä Vaân Kinh; naêm 1888, oâng xuaát Taêng môùi ñeán vaø ñöôïc vò truï trì chaáp nhaän vaøo töï baûn boä Bí Maät Nghi Quó Thuyeát Thoaïi; naêm 1897, vieän—A travelling monk who just arrives at a Zen boä Ñaïi Thöøa Taäp Boà Taùt Hoïc Luaän. Beân caïnh ñoù monastery and is accepted by the head monk— oâng soaïn nhieàu

saùch Phaät giaùo bao goàm caùc quyeån See Haønh Cöôùc Taêng. Cuoäc Haønh Trình Vaên Hoïc vaø Nhöõng Nghieân Cöùu Taân Gia Ba Phaät Giaùo: Phaät giaùo Taân Gia Ba— Khaûo Coå ôû Nepal vaø Baéc AÁn, naêm 1886; Lòch Söû Buddhism in Singapore. Nepal vaø Caùc Xöù Laân Caän; Danh Muïc Nhöõng Baûn Taân Giaø La: Pingala (skt)—Teân moät Hieàn giaû Thaûo Vieát Tay baèng chöõ Phaïn taïi tröôøng Ñaïi Hoïc ngöôøi AÁn Ñoä, Taøu dòch laø Thanh Muïc, ngöôøi ñaõ Cambridge—Name of a British famous Buddhist giaûi thích boä Trung Luaän Quaùn cuûa Ngaøi Long scholar in the nineteenth century. He contributed Thoï Boà Taùt—An Indian sage who interpreted the most of his life in studying Buddhism and Sanskrit Madhyamika-Sastra (of Nagarjuna Bodhisattva). language, and he translated a lot of sutras from Taân Giôùi: Haïng Sa Di môùi thoï giôùi—One who has Sanskrit into English. In 1880, he published the newly been admitted, a novice, or a Sramanera. Megha-Sutra; in 1888, he published the Taân Hoïc Boà Taùt: See Taân Phaùt YÙ. Tantrakyana; in 1897, the Siksa-samuccaya. Taân Höng Long: Teân cuûa ngoâi chuøa Tònh Ñoä toïa Besides, he also composed a lot of Buddhist books laïc trong quaän 10, thaønh phoá Saøi Goøn, Nam Vieät

Nam—Name of a Pure Land Buddhist Pagoda, hình?" Nghieâm Döông ñaùp: "Ñem giuøm laõo located in the Tenth district, Saigon City, South Taêng caùi göôøng thieàn laïi ñaây!"—A monk Vietnam. asked, "What is 'meeting a thing as it Taân Höng Sôn Trieäu Nghieâm Döông Thieàn Sö: manifests'?" Yen-yang said, "Give me a Zen master Yang-yen Shan-zhao of Hsin-hsing— meditation bench!" Coøn ñöôïc goïi laø Thieàn sö Nghieâm Döông Sôn Moät hoâm, coù moät vò Taêng ñeán hoûi: "Phaät laø Trieäu ôû Taân Höng, teân cuûa moät vò Thieàn sö Trung gì?" Nghieâm Döông ñaùp: "Cuïc ñaát." Vò Taêng Hoa vaøo theá kyû thöù chín. Hieän nay chuùng ta khoâng laïi hoûi: "Phaùp laø gì?" Nghieâm Döông ñaùp: coù nhieàu taøi lieäu chi tieát veà Thieàn sö Nghieâm "Ñaát laên." Vò Taêng laïi hoûi: "Taêng laø gì?" Döông Sôn Trieäu; tuy nhieân, coù moät vaøi chi tieát lyù Nghieâm Döông ñaùp: "AÊn chaùo aên côm." Khi thuù veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, thieàn sö Nghieâm Döông ñöôïc hoûi veà yù nghóa quyeån XI: Thieàn sö laø moân ñoà vaø truyeàn nhaân noái öùng vaät hieän hình cuûa Phaät, ngaøi noùi: "Mang phaùp cuûa Trieäu Chaâu Toøng Thaåm. OÂng soáng vaø duøm caùi gheá ñaèng kia laïi ñaây." Chuùng ta thaáy daïy Thieàn taïi vieän Taân Höng, toïa laïc trong vuøng cuøng caâu hoûi, "Phaät laø gì?", thì Maõ Toå noùi: phoá coå Haøng Chaâu—Also called Zen master "Töùc Taâm laø Phaät." Trong khi Nghieâm Döông Yang-yen Shan-zhao at Hsin-Hsing, name of a traû lôøi laø: "Cuïc ñaát." Veà sau naøy Maõ Toå laïi Chinese Zen master in the ninth century. We do ñoåi caâu noùi löøng danh naøy thaønh ra "Khoâng not have detailed documents on Zen master Yen-Taâm, khoâng Phaät." Tuy nhieân, Ñaïi Mai laïi caû yang Shan-zhao; however, there is some quyeát: "Daàu cho Maõ Ñaïi Sö coù noùi gì vôùi oâng interesting information on him in The Records of ñi nöõa, thì ta vaãn quyeát raèng "Töùc Taâm töùc the Transmission of the Lamp (Ch'uan-Teng-Lu), Phaät." Qua nhöõng söï kieän naøy, chuùng ta thaáy Volume XI: He was a student and dharma ngay ôû ñaây Phaät khoâng coøn laø moät thöïc theå successor of Zen master Zhaozhou Congshen. He sieâu vieät

ñöôïc bao truøm giöõa nhöõng haøo quang lived and taught Zen at Hsin Hsing Monastery, cuûa coõi trôøi; ngaøi cuõng laø moät con ngöôøi nhö located in ancient Hangzhou. chuùng ta, ñang troø chuyeän vôùi chuùng ta, vaø Khi Nghieâm Döông gaëp Trieäu Chaâu laàn ñaàu ngaøi hoaøn toaøn laø moät con ngöôøi coù theå laøm tieân, Sö hoûi Trieäu Chaâu: "Khi maø khoâng theå quen ñöôïc. Vaø do ñoù, neáu ngaøi coù phoùng ra nhaët leân ngay caû moät vaät, thì laøm caùi gì ñaây?" aùnh saùng naøo, chuùng ta phaûi khaùm phaù, vì noù Trieäu Chaâu noùi: "Boû noù xuoáng." Nghieâm khoâng laø caùi coù saün ñeå cho chuùng ta tieáp Döông noùi: "Vì khoâng moät vaät nhaët leân ñöôïc nhaän—Zen master Yen-yang of Hsin-hsing. thì laáy gì maø boû xuoáng?" Trieäu Chaâu noùi: One day, a monk came and asked, "What is "Vaäy thì mang noù ñi." Qua nhöõng lôøi naøy, the Buddha?" Yen-yang said, "A mass of Nghieâm Döông chöùng nghieäm ñaïi ngoä— clay." The monk asked, "What is the When Yen-yang first met Zhaozhou, he Dharma?" Yen-yang said, "The earth moves." asked, "When not even a single thing can be The monk asked again, "What is the Sangha?" picked up, what then?" Zhaozhou said, "Put it Yen-yang said, "One who eats gruel and down." Yen-yang said, "Since not a single rice." When Yen-yang was asked what is the thing can be taken up, how can it be put meaning of the Buddha's manifesting himself down?" Zhaozhou said, "If you can't put it in accordance with conditions, he said, "O down, then carry it away." Upon hearing monk, pass that stool over to me, please." We these words, Yen-yang experienced great see that with the same question, "What is the enlightenment. Buddha?", great master Ma-tsu's answer is Moät hoâm, coù moät vò Taêng hoûi: "Theá naøo laø "What is Mind, that is Buddha." While Yen- nöôùc cuûa Taân Höng?" Nghieâm Döông ñaùp: yang's answer is "A mass of clay." But later "Trong soâng tröôùc maët."—One day, a monk on Ma-tsu changed his favorite answer to, asked, "What is Hsin-hsing's water?" Yen- "Not Mind, not Buddha." However, Ta-mei yang said, "It's in the river before your eyes." strongly asserted himself, saying, "Whatever Vò Taêng hoûi: "Theá naøo laø nöông vaät hieän the old master (Ma-tsu) may tell you now, I

state, as ever, 'What is Mind, that is Buddha.'" Taân Tra La: Pindara, or Pindala (skt)—Taân Ñaø Through these facts, we can see the Buddha is La—Moät trong nhöõng ñòa nguïc maø thaân theå khoâng here no more a transcendental being bò khoå naõo ñau ñôùn (theo Kinh Phoå Sieâu, Phaät ñaõ enveloped in heavenly rays of light, He is baûo ngaøi Xaù Lôïi Phaát laø vua A Ñoà Theá ñaõ vaøo ñòa also a gentleman like ourselves, walking nguïc coù teân Taân Saù La, vöøa vaøo laïi ra ngay, neân among us, talking with us, quite an accessible thaân theå chöa bò khoå naõo ñau ñôùn)—One of the familiar being. And therefore, whatever light painless purgatories. he emits is to be discovered by us, for it is not Taân Traø Ba Ña: Pinda-pata (p)—Trì bình hay already there as something to be perceived. khaát thöïc—Food given as alms—See Phaân Veä. Thieàn sö Nghieâm Döông giöõ moät con raén vaø Taân Tueá: Naêm môùi cuûa ngöôøi xuaát gia, baét ñaàu töø moät con coïp theo beân mình maø Sö ñích thaân ngaøy ñaàu tieân sau ngaøy maõn an cö kieát haï, töùc duøng tay ñuùt cho chuùng aên—Yen-yang kept a ngaøy 16 thaùng baûy aâm lòch—The new year of the snake and

a tiger that would eat from his monks, beginning on the day after summer retreat, hand. the 16th of the seventh month, lunar calendar. Taân La, Taây Thieân: Trieàu Tieân vaø Taây Thieân, chæ Taán Caên: Viryendriya (skt)—Tinh Taán Caên— moät nôi xa xoâi trong caùc taùc phaåm Thieàn laâm — Effort—The faculty of Energy—Sense of Korea and India, the term indicates a remote place endeavor—Virtue of energy (vigor)—Virtue of in books of Zen. active vigor—Tinh taán tu taäp thieän phaùp moät trong Taân Löông: Toân giaùo ñöôïc ví vôùi caùi caàu hay caùi nguõ caên. Taán caên coù nghóa laø caùi tinh thaàn tinh taán beø ñöa ngöôøi qua beán soâng sanh töû—A bridge or ñôn thuaàn vaø lieân tuïc. Chæ rieâng loøng tín thaønh thì ferry across a stream, i.e. religion. khoâng ñuû. Ñôøi soáng toân giaùo cuûa chuùng ta khoâng Taân Maïng: Taân Maïng Truï Trì—Vò truï trì môùi theå laø chaân thöïc neáu chuùng ta chöa duy trì loøng tín trong chuøa—A new abbot of a temple. thaønh moät caùch ñôn thuaàn vaø khoâng ngöøng nghæ noã Taân Nhaät Vöông: Baladitya (skt)—AÁu Nhaät— löïc ñeå tinh thaàn toân giaùo cuûa chuùng ta khoâng bò Teân cuûa moät nhaø sö noåi tieáng ôû vuøng Baéc AÁn trong yeáu ñi hay bò maát naêng löïc—Sense of endeavor or thôøi Ngaøi Huyeàn Trang haønh höông caùc xöù Taây vigor to cultivate good deeds, one of the five Vöïc, khoaûng naêm 627 sau Taây lòch—Name of a roots. The spirit endeavoring purely and famous monks in North India at the time when incessantly. Faith alone is not enough. Our Hsuan-Tsang visited the Western countries, religious lives cannot be true unless we maintain around 627 A.D. our faith purely and constantly endeavor so that Taân Phaùt Lôïi Löïc Xoa: Pippala-vrksa (skt)—See our religious spirit does not weaken or lose its Boà Ñeà Coå. power—See Nguõ Caên (C). Taân Phaùt YÙ: YÙ nguyeän môùi phaùt taâm caàu Boà Ñeà Taán Ñaïo: Way of Zeal. giaùc ngoä, hay môùi phaùt taâm caàu giöõ giôùi (ñieàu naày Taán Löïc: Power of Effort—Power of Energy— khoâng haïn heïp vôùi ngöôøi xuaát gia, maø cho caû Power of Zeal—The will to make the endeavor— nhöõng ngöôøi taïi gia)—One who has newly Söùc maïnh cuûa nghò löïc giuùp chuùng ta vöôït thaéng resolved on becoming a Buddhist, or on any new moïi trôû löïc—Force of active vigor which leads to line of conduct. overcoming all obstacles—See Nguõ Löïc. Taân Taän Hoûa Dieät: Heát cuûi löûa taét, moät töø ñeå chæ Taán Nhaãn: coá gaéng vaø nhaãn nhuïc—Effort and nieát baøn, khi heát duïc voïng phieàn naõo laø nieát baøn — pacience. Fuel consumed fire extinguished, a term for Taán Taøi: Treasure of vigor—Laáy vieäc tinh taán tu nirvana, especially the Buddha's death or nirvana. taäp laøm cuûa baùu. Taân Toáng: 1) Tieån ñöa ñeán beø hay phaø (xöa noùi Taán Taâm: The mind of zealous progress. veà ngöôøi soáng, nay mang yù nghóa laø tieån ngöôøi Taán Trò: Hình phaït truïc xuaát khoûi giaùo ñoaøn—The cheát ñeán bôø giaûi thoaùt): To escort to the ferry, punishment of expulsion, which is of three orders. either the living to deliverance or more generally Taán Trieàu: Chin Dynasty. the dead; 2) Tieån khaùch: To bid goodbye to a Taán Xuaát: Bò truïc xuaát khoûi töï vieän, nhöng coù theå guest. trôû veà neáu bieát phaùt loà saùm hoái—Expulsion from a

particular monastery or nunnery, to which there use of the Assembly of the Buddhist Monks. may be a return on repentance. Taàn Baø Sa La Vöông: Bimbisara (skt)—See

Taàn Taàn: 1) Luoân luoân: Repeated; 2) Trieàu ñaïi nhaø Baø Sa La. Taàn beân Trung Quoác, khoaûng 255-205 tröôùc Taây Taàn Giaø: Kalavinka (skt)—See Ca Laêng Taàn Giaø. Lòch: The Ch'in state and dynasty (China), 255- Taàn Giaø Bình: Chieác bình coù hình daùng gioáng nhö 205 B.C. chim Ca Laêng Taàn Giaø, maø trong Kinh Laêng Taàn Baø: Vimba or Bimba (skt)—Caây Taàn Baø coù Nghieâm Ñöùc Phaät ñaõ duøng noù ñeå ví vôùi voâ khoâng traùi maøu ñoû—A tree with red fruit; fruit of the khöù lai, vaø voâ thöùc sinh dieät—The kalavinka Bimba-tree. pitcher, an illustration in the Surangama Sutra of Taàn Baø La: 1) Quaû Taàn Baø La: Vimba or Bimba emptiness or non-existence. (see Taàn Baø); 2) Tyø Ba Ha, töø chæ soá löôïng töông Taàn Giaø Ñaø: Vigata or Vigama (skt)—Tyø Kíp ñöông vôùi 10 trieäu: Vimbara (skt)—A Ma—Gone away—Disappearance—Thuoác Taàn measurement unit, equivalent to 10 millions; 3) Giaø Ñaø hay Tyø Kíp Ma, coù nghóa laø töø khöû vì noù Vua cuûa höông thôm: A king of fragrance, or coù theå töø khöû moïi beänh taät—A medicine which incense. causes diseases to disappear. Taàn Baø Sa La: Bimbisara (skt)—Bình Sa Taàn Giaø La: Pingala (skt)—See Taân Giaø La. Vöông—Teân cuûa vò vua trò vì moät vöông quoác coå Taàn Hueä Ngoïc Thieàn Sö: Hata Zenji (jap)—Teân teân Ma Kieät Ñaø trong thôøi Ñöùc Phaät coøn taïi theá. cuûa moät vò Thieàn Taêng toâng Taøo Ñoäng Nhaä t Baûn OÂng laø moät Phaät töû nhieät tình baûo trôï Phaät giaùo. vaøo theá kyû thöù XX. Sö laø moät trong nhöõng truï trì Chính oâng ñaõ daâng cuùng ngoâi Truùc Laâm tònh xaù noåi tieáng cuûa Vónh Bình Töï vaøo theá kyû thöù hai leân Ñöùc Phaät daønh cho söï tu taäp cuûa Taêng ñoaøn— möôi. Sau ñaây laø moät trong nhöõng baøo thô noåi baät The name of the king who ruled the ancient cuûa Sö veà hoa mai: kingdom of Magadha during the Buddha's time. "Mai traéng, moät ñoùa, He was an enthusiastic supporter of Buddhism and Hai ñoùa, ba ñoùa, presented the Bamboo Grove Monastery to the Ngaøn ñoùa, vaïn ñoùa." Buddha for the use of the assembly of Buddhist Theo Thieàn sö Taizan Maezumi trong quyeån "Chæ Monks. Quaùn Ñaû Toïa", hoa mai coù naêm caùnh, coù ngöôøi noùi Taàn Baø Sa La vaø Ñöùc Thích Ca Maâu Ni: noù töôïng tröng cho naêm toâng phaùi Thieàn ôû Trung Bimbisara and Sakyamuni Buddha—AÂm Haùn töø Hoa. Naêm toâng naày goàm Vaân Moân, Phaùp Nhaõn, Phaïn Ngöõ laø Taàn Baø Sa La (Bình Sa Vöông), laø Taøo Ñoäng, Quy Ngöôõng, vaø Laâm Teá. Nhöng theo teân cuûa vò vua trò vì vöông quoác coå Ma Kieät Ñaø nhieàu ngöôøi, neáu so saùnh naêm toâng phaùi Thieàn naøy (543-493 tröôùc Taây Lòch), cuøng thôøi vôùi Phaät Thích vôùi hoa sinh meänh ñaõ nôû roä hoaøn toaøn thì thöïc söï Ca. OÂng laø ngöôøi ñaõ xaây döïng thaønh Vöông Xaù. raát nhoû beù—Name of a Japanese Tsao-tung (Soto) OÂng leân ngoâi vua luùc 15 tuoåi. Luùc 30 tuoåi nhaân Zen monk in the twentieth century. He was one of nghe moät thôøi phaùp cuûa Phaät maø trôû thaønh tín ñoà the most famous chief abbots of Eiheiji monastery theá tuïc tích cöïc trong vieäc truyeàn baù Phaät giaùo. in the twentieth century. The following is one of OÂng laø vò thí chuû ñaàu tieân cuûa Ñöùc Phaät trong haøng his outstanding poems about plum blossoms: vua chuùa. OÂng ñaõ hieán ngoâi Truùc Laâm Tònh Xaù "White plum, one blossom, cho Phaät vaø Taêng ñoaøn—Bimbisara, name of the Two blossoms, three blossoms, king of the ancient kingdom of Magadha (543-493 One

thousand blossoms, B.C.), at the time of the Buddha Sakyamuni. He Ten thousand blossoms." built the city of Rajagaha. He ascended the throne According to Zen master Taizan Maezumi in "The at the age of fifteen. At the age of thirty, on Essence of Zen Practice", the plum blossom has hearing a discourse from the Buddha, he became a five petals, which some say symbolizes the five Buddhist lay follower and an active fosterer of schools of Chinese Zen. These five sects include Budhism. He was the Buddha's first royal patron. Yun-Men, Fa-Ran, T'ao-Tung, Kui-Yang, and He donated (offered) the Bamboo Forest Lin-Chi. But it seems to people that these five Vanuvana to the Buddha and the Sangha for the schools are tiny compared with the real blossom of

life. Taän Khoå Ñaïo Voâ Sôû UÙy: Fearlessness asserting Taàn Lai Quaû: Sakrdagamin (skt)—Tö Ñaø Haøm the true path to liberation—Thuyeát Taän Khoå Ñaïo hay Nhaát Lai Quaû, quaû vò thöù nhì trong töù Thaùnh Voâ Sôû UÙy—Giaûng thuyeát hay chæ daïy döùt taän caùc Quaû—Once more to be reborn, the second in the söï khoå neân khoâng sôï chi heát—Confidence in four fruits. explaining the way to end suffering. The Buddha Taàn Na Daï Ca: Vinayaka (skt)—Teân cuûa moät loaøi has the wisdom and knowledge to explain and quyû thaàn—Name of a demon or spirit. teach different Dharmas that will end pain and Taàn Quaûng Vöông: Vò vua thöù nhaát trong thaäp suffering; therfore, there is nothing he is afraid of. nguïc vöông—Ch'in-Kuang, the first of the ten The fearlessness of speaking dharmas which leads kings of Hades. to the end of the path of suffering. Taàn Thaân: Roáng leân—A roar of a lion—See Sö Taän Khoå Ñaïo Voâ Sôû UÙy Thuyeát: See Taän Khoå Töû Hoáng. Ñaïo Voâ Sôû UÙy. Taàn Trieàu: Ch'in Dynasty. Taän Khöôùc Kim Thôøi: Ñaït ñöôïc trieät ngoä ngay Taån Ngöu: Grsti (skt)—Name of a diety—Teân baây giôø—To attain complete enlightenment at this cuûa moät vò trôøi. very moment. Taån Nhieân: Buoàn baõ—Sad. Taän Loä: Trao quaø cho vò Taêng saép leân ñöôøng haønh Taån Xuaát: Pravrajana (skt) Pabbajana (p)—cöôùc—To give gifts to a monk who is going to Dismiss—Truïc xuaát khoûi giaùo ñoaøn. start off as a wandering monk. Taän: Heát—All used up—End—Finish— Taän Löïc Ñaïo Baát Ñaéc Ñeå Cuù: Coá heát söùc noùi maø Complete—Nothing left—Entirely—Utmost. chaúng ñöôïc, yù chæ lôøi noùi khoâng sao dieãn taû ñöôïc Taän Dieät Taø Kieán: Eradication of wrong views— chaân nghóa cuûa thieàn phaùp sieâu vieät —Words can Haønh giaû tu thieàn neân luoân nhôù raèng nhöõng taø chaáp never express the true meaning of supramundane coù theå khaéc phuïc ñöôïc baèng caùch quaùn taùnh khoâng Zen teachings. thöïc cuûa ngaõ vaø phaùp, cuõng nhö quaùn thöïc taùnh Taän Maït Phaùp Kinh: Sutra of the Ultimate cuûa nghieäp vaø nieát baøn. Ñeå khai phaù hai taø chaáp Extinction of the Dharma—See Kinh Taän Maït khoâng höõu neân quaùn taùnh khoâng thöïc cuûa "ngaõ" vaø Phaùp. "phaùp." Ñoàng thôøi quaùn thöïc taùnh cuûa nghieäp vaø Taän Meänh: To sacrafice one's life. nieát baøn—Zen practitioners should always Taän Meänh Töû: Natural death—Thieän chung (caùi remember that wrong views can be overcome by cheát töi nhieân vaø bình thöôøng)—Death of old age. the meditating on the unreality of the ego and Taän Nghieäp: Kamaksaya (skt)—Kammakkhya phenomena, and the reality of karma and nirvana. (p)—Exhaustion of the Kammic energy—Nghieäp Meditating on the unreality

of the ego and Dó. phenomena, and the reality of karma and nirvana, Taän Sôû Höõu Trí: Cognition of all existents—Trí which is used to practice to overcome the false hieåu bieát heát thaûy caùc hieän höõu—Toaøn trí cuûa Phaät tenets or views of real and unreal. coù hai phöông dieän, moät goïi laø Nhö Sôû Höõu Trí, vaø Taän Ñaïi Ñòa, Nhaân Nhaát Khaåu Thoân Taän: Haù moät goïi laø Taän Sôû Höõu Trí. Nhö sôû höõu trí coù theå mieäng nuoát heát ñaïi ñòa, chæ cho haønh giaû coù kieán ñöôïc hieåu laø 'Tung thaâm trí hueä' vaø 'Taän sôû höõu trí' thöùc, naêng löïc, vaø caûnh giôùi trieät ngoä hôn ngöôøi. coù theå ñöôïc hieåu laø 'Hoaønh dieän trí tueä'. Taän sôû Haønh vi cuûa hoï ngöôøi thöôøng khoâng bao giôø hieåu höõu trí ñöôïc bieåu loä roõ reät bôûi ngay chính teân cuûa noãi, gioáng nhö moïi ngöôøi trong trôøi ñaát ñeàu bò nuoát noù. Noù bieåu thò phöông dieän toaøn tri cuûa Phaät trí, maát trong söï cöôøi noùi hay nín laëng cuûa ngöôøi aáy— coù khaû naêng hieåu bieát taát caû neân coù phaàn khoù ñöôïc To open the mouth to swallow the whole world. con ngöôøi hieän ñaïi hoâm nay chaáp nhaän. Nhöng The term indicates some practitioners who have haønh giaû neân luoân nhôù raèng phaøm trí cuûa chuùng ta outstanding comprehension, ability, and realm of thì coù bôø coù beán, coøn caùi bieát cuûa chö Phaät laø enlightenment. Ordinary people can never khoâng bôø khoâng beán; vì vaäy, laáy caùi coù bôø beán maø understand their behavior. theo ñuoåi caùi khoâng bôø beán, quaû laø voâ voïng! Chính Taän Giaù: Giaù thích hôïp—Suitable price. vì vaäy maø ñoái vôùi nhieàu ngöôøi Taän sôû höõu trí coù veû laø moät söï tình sieâu nhieân vaø taâm trí con ngöôøi

khoâng theå naøo ñaït ñeán ñöôïc. Tuy nhieân, Phaät giaùo chæ Phaät A Di Ñaø—Buddha of Unhindered Light laïi xaùc quyeát raèng moãi chuùng sanh laø moät vò Phaät Shinning throughout the Ten Directions, the name seõ thaønh, coù khaû naêng ñaït ñeán Phaät quaû, bao haøm of adoration for Amitabha Buddha first used by caû caùi taän sôû höõu trí naøy, neáu ngöôøi aáy tinh taán noã Vasubandhu. löïc moät caùch ñöùng ñaén ñeå ñaït ñeán moät trình ñoä nôi Taän Thaát Nhöït: Keát thuùc tuaàn trai thaát thöù nhaát maø ngöôøi aáy coù theå chuyeån bieán nhöõng phöông cho ngöôøi quaù vaõng—At the end of seven days— thöùc sai laàm maø cho ñeán nay taâm trí anh ta vaãn tö Seven days being completed. töôûng theo ñoù thaønh nhöõng hình thöùc môùi, naâng Taän Thò Nöõ Thaân: Heát moät baùo thaân nöõ—taâm trí leân nhöõng caûnh giôùi môùi vaø giaûi thoaùt noù Exhaustion of the life of being a woman. khoûi taát caû nhöõng 'chaáp tröôùc'—The perfect Taän Thoï: Ayukkhaya (p)—Ayuksaya (skt)— Wisdom of Buddha has two facets, one called 'The Exhaustion of the life span—Maïng Trieät (maïng Wisdom of Knowing the Thing as It Is', and the tröôïc)—Nhöõng ueá tröôïc trong cuoäc soáng laøm giaûm other called 'The Wisdom of Knowing All'. The tuoåi thoï xuoáng chæ coøn 10 tuoåi maø thoâi —The life former may be understood as 'Vertical Wisdom' turbidity, or turbidity of life (physical body). The and the latter as 'Horizontal Wisdom'. The wisdom defilement of the world-age, human lifetime of knowing all is clearly indicated by the term gradually diminishes to ten years only. itself. It denotes the omniscient aspect of Buddha's Taän Tín Thö Baát Nhö Voâ Thö: Reading of Wisdom, which is capable of knowing

everything sutras—Ñoïc kinh saùch—Thaø laø ñöøng ñoïc kinh and is therefore rather difficult for modern people saùch coøn hôn ñoïc laø ñoïc vaøi quyeån maø moät möïc to accept. But, Zen practitioners should always muø quaùng tin vaøo nhöõng ñieàu ñöôïc vieát trong aáy remember that our ordinary knowledge is finite (Taän tín thö baát nhö voâ thö hay ñoïc kinh saù ch thì while Buddhas' knowledge is infinite; to pursue phaûi suy xeùt cho thaät kyõ caøng tröôùc khi tín thoï). infinite knowledge with this finite knowledge is Ñaây laø moät trong tam vò—It is better to read no indeed hopeless! That is why to many people it sutras than to read a few and then blindly accept seems that the Wisdom of Knowing All is everything contained in them. This is one of the something supernatural and beyond the reach of three flavors. the human mind. However, Buddhism asserts that Taän Tònh Hö Dung: Hoïc thuyeát cuûa Kinh Baùt every sentient being is a potential Buddha, Nhaõ Ba La Maät Ña, noùi roõ taát caû ñeàu khoâng hay capable of reaching Buddhahood, which includes thöïc töôùng cuûa chö phaùp ñeàu laø khoâng—The this Wisdom of Knowing All, if he makes a correct identity of the absolute and the empirical, a and sufficient effort to reach a level where he can doctrine of the Prajnaparamita. transform all faulty patterns of thinking within Taän Trí: Ksaya-jnana (skt)—Trí bieát thoâng suoát which his mind has so far functioned into new söï hoaïi dieät cuûa vuõ truï vaø chaám döùt nieàm tin tröôùc forms, elevating the mind to new horizons and ñaây veà caùi ngaõ—Knowledge that thoroughly freeing it from all its former 'attachments'. knows the destruction of the universe; Taän Taâm: Ceto-vimutti (p)—Taâm Giaûi Thoaùt— understanding that puts an end to all previous faith Deliverance of the mind—Liberation of the in or for self. mind—A mind or heart delivered from all Taän Vò Lai Teá: Vónh cöûu (quaù khöù, hieän taïi vaø vò desires—Moät caùi taâm ñaõ ñöôïc giaûi thoaùt khoûi taát lai ñeàu khoâng bò giôùi haïn)—To the end of all time, caû moïi duïc voïng. eternal. Taän Thaäp Phöông: Heát thaûy möôøi phöông phaùp Taäp: 1) Dö khí cuûa phieàn naõo goïi laø “Taäp Khí” giôùi hay khaép nôi trong vuõ truï—The entire ten hay laø “Taäp”: The accumulation of illusion, the directions—The universe—Everywhere. remainder or remaining influence of illusion; 2) Taän Thaäp Phöông Voâ Ngaïi Quang: Unhindered Taäp Ñeá: Samudaya (skt)—Accumulated, light shinning throughout the ten directions. assembled (see Töù Dieäu Ñeá). Taän Thaäp Phöông Voâ Ngaïi Quang Nhö Lai: Taäp Boä Kinh: Sutta-nipata (p)—Group of Jinjippo-Mukego-Nyora (jap)—Danh hieäu toân quí Discourses—One of the fifteen chapters in maø laàn ñaàu tieân ñaõ ñöôïc ngaøi Theá Thaân duøng ñeå Khuddaka Nikaya, a collection of 75 sutras—Moät

trong 15 chöông cuûa boä Tieåu A Haøm, goàm 75 boä accumulation of the past thoughts, affections, kinh. deeds, and passions. Taäp Chuù Kinh: Sutta-nipata (p)—Sutta-nipata- 3) Naêng löïc cuûa thoùi quen: Capability of the atthakattha (p)—See Taäp Boä Kinh. recollection of the past. Taäp Chuùng: Hoïp chuùng laïi—To assemble all, or 4) Moïi haønh ñoäng maø moät ngöôøi laøm ra ñeàu coù everybody. daáu aán ñöôïc löu tröõ trong maït na thöùc. Veà sau Taäp Chuûng Taùnh: Active or functioning nature— naày nhöõng daáu aán nguû ngaàm naày töï dieãn baèng Ngoâi vò thaäp truï, tu taäp khoâng quaùn, phaù boû nhöõng caùch rôøi boû maït na thöùc ñeå ñi vaøo a

laïi da thöùc hoaëc kieán—Germ-nature of study of the void or khi ñöôïc khuaáy ñoäng bôûi kinh nghieäm beân immaterial, which corrects all illusions of time and ngoaøi: Every action that a person does has an space. It corresponds to the ten grounds—See imprint which is stored in the mana Thaäp Ñòa. consciousness. These latencies express Taäp Chuûng Töû: Habituated seeds—The seed- themselves later vy leaving the mana nature in practice or development—Chuûng tính consciousness and entering the alaya thieän do tu taäp maø phaùt trieån. consciousness upon being stimulated by Taäp Chöùng Thieàn Sö (?-1493): Teân cuûa moät vò external experience. Thieàn sö Nhaät Baûn, thuoäc toâng Laâm Teá, soáng vaøo 5) Nhöõng aán töôïng cuûa baát cöù haønh ñoäng vaø kinh theá kyû thöù XV—Name of a Japanese Zen master, nghieäm quaù khöù ñöôïc ghi laïi trong taâm chuùng of the Lin Chi Sec, who lived in the fifteenth ta moät caùch voâ yù thöùc: The impression of any century. past action or experience remaining Taäp Dò Moân Tuùc Luaän: Sangiti-paryayapada- unconsciously in the mind. sastra (skt)—Ñöôïc vieát bôûi ngaøi Ñaïi Caâu Thi La— 6) Nhöõng tri giaùc quaù khöù maø trong hieän taïi Treatise on Rehearsal-reading, written by chuùng ta hoài töôûng laïi: The present Mahakausthila. consciousness of past perceptions. Taäp Dieät: Cultivate and eliminate—Thöïc taäp ñieàu 7) Kieán thöùc quaù khöù ñöôïc löu tröõ trong kyù öùc: toát vaø loaïi boû ñieàu xaáu—To practice the good and Past knowledge derived from memory. destroy the evil. 8) Nhöõng chaát choàng cuûa nghieäp, thieän vaø baát Taäp Ñeá: Samudaya (skt)—Truth of the arising of thieän töø nhöõng thoùi quen hay thöïc taäp trong suffering—Chaân lyù veà söï naûy sinh cuûa khoå. Ñaây laø tieàn kieáp. Söï khôûi daäy cuûa tö töôûng, duïc voïng, chaân ñeá thöù hai trong Töù Dieäu Ñeá, söï thaät veà hay aûo töôûng sau khi chuùng ñaõ ñöôïc cheá nguyeân nhaân gaây ra ñau khoå laø do nôi duïc voïng vaø ngöï—Good or evil karma from habits or nghieäp quaû cuûa noù—This is the second of the four practice in a former existence—The uprising dogmas, the truth of the cause of suffering, that or recurrence of thoughts, passions or the cause of suffering lies in passions and their delusions after the passion or delusion has resultant karma—See Töù Dieäu Ñeá. itself been overcome, the remainder or Taäp Haønh Duyeân: Asevana paccayo (p)— remaining influence of illusion. Repetition condition—Duyeân theo thoùi quen laäp ñi (II) Ai coù theå döùt tröø heát Taäp Khí?—Who has the laäp laïi. ability to eliminate all the Latent Karmic Taäp Hoäi: Hoäi hoïp—To assemble—An asembly. Imprints?: Duø ñaõ döùt haún duïc voïng phieàn naõo nhöng taøn dö taäp khí hay thoùi quen vaãn coøn, Taäp Hoäi Sôû: Nôi hoäi hoïp—A place of assembly. chæ coù Phaät môùi coù khaû naêng döùt saïch chuùng Taäp Khí: Samudaya-vasana (skt)—Vasana (p & maø thoâi (theo Ñaïi Trí Ñoä Luaän, caùc vò A La skt)—Pakchak (tib)—Latent karmic imprints. Haùn, Bích Chi, Duyeân Giaùc, tuy ñaõ phaù ñöôïc (I) Nghóa cuûa Taäp Khí—The meanings of Latent ba moùn ñoäc, nhöng phaàn taäp khí cuûa chuùng Karmic Imprints. coøn chöa heát, ví nhö höông ôû trong loø, tuy ñaõ 1) Thoùi quen cuõ: Old habit—Habit energy— chaùy heát roài nhöng khoùi vaãn coøn laïi, hay cuûi Former habit. duø ñaõ chaùy heát nhöng vaãn coøn tro than chöa 2) Söï tích luõy yù nghó, tình caûm, vieäc laøm vaø nguoäi. Ba moùn ñoäc chæ coù Ñöùc Phaät môùi vónh nhöõng duïc voïng trong quaù

khöù: The

vieãn döùt tröø heát saïch, khoâng coøn taøn dö)—The energy of meditation on equality. remnants of habits which persist after passion Taäp Khôûi: Tieáng Phaïn laø Chaát Ña, dòch laø taâm, has been subdued, only the Buddha can teân cuûa A Laïi Da Thöùc. Taát caû caùc phaùp hieän haønh eliminate or uproot them all. huaân taäp haït gioáng ôû thöùc naày goïi laø Taäp, töø thöùc (III) Haønh giaû tu Thieàn vaø Taäp Khí—Zen naày naûy sinh ra taát caû caùc phaùp hieän haønh goïi laø practitioners and the Latent Karmic Imprints: Khôûi—A term for citta, the mind, and for Ngöôøi tu thieàn coát yeáu phaûi nhaän ñònh cho roõ alayavijnana, as giving rise to the mass of things. reät moät vaán ñeà caên baûn laø 'Taäp khí'. Ngoài Taäp Loaïi Nhaãn: Patience with kinds of thieàn laø ñeå loaïi tröø taäp khí, hay nhöõng thoùi accumulation. xaáu, ñeå thanh loïc taâm tö, ñeå giaûi tröø nhöõng Taäp Loaïi Trí: See Taäp Loaïi Trí Nhaãn. thoùi xaáu ñoá kî vôùi nhöõng ai hôn mình. Haõy Taäp Loaïi Trí Nhaãn: Samudaya-jnana-ksanti gaït boû heát nhöõng taâm tö ñoá kî vaø phieàn naõo. (skt)—Categories of accumulated knowledges— Coù nhö vaäy, chaân taâm seõ toû loä, trí tueä seõ hieån Nhaãn nhuïc coù ñöôïc töø taäp loaïi trí quaùn xeùt töù ñeá baøy—Zen practitioner should be clear about cuûa hai giôùi cao hôn laø Saéc giôùi vaø Voâ saéc giôùi — the basic problem of the 'vasana' (old habits). Categories of accumulated knowledges which We practice meditation to eliminate those bad help practitioner with patience after contemplating habits and faults, to wash the mind so it can the nature of higher realms of form and non-form. have clean and pure thoughts, to purge Taäp Löôïng Luaän: Shuryoron (jap)—Pramana- ourselves of jealousy towards worthy and samuccaya-sastra (skt)—Samuccaya-pramana- capable individuals, to bannish forever all sastra (skt)—Moät boä luaän Ñaïi thöøa cuûa Phaùp thoughts of envy and obstructiveness, of Töôùng Toâng do ngaøi Traàn Na bieân soaïn—Treatise ignorance and afflictions. If we can do this, on accumulation of logical survey, a Mahayana then our true mind, our wisdom, will manifest. treatise of the Dharmalaksana, written by Taäp Khí Chöôùng: Chöôùng ngaïi nhöõng thoùi quen Dignaga. coù tính chaát gaäy neân nghieäp—The force of habit Taäp Ma: Nhö theá—Like this. that causes karma—Hindered by karmic Taäp Mao Caùi Ñaàu: Che maùi tranh maø ôû maø tu impreesion. haønh—To build a thatched cottage to stay and to Taäp Khí Giaùo Hoùa Chuùng Sanh: The habit cultivate. energy of edifying sentient beings. Taäp Nghieäp: Acinna (p)—Acinna-kamma (p)— Taäp Khí Löïc: Löïc ñaåy cuûa thoùi quen—Karmic Habitual karma—Nghieäp Thöôøng—Thöôøng momentum—Power of familiarization—Theo Laït Nghieäp. Ma Khenchen Thrangu trong "Thöïc Haønh veà Taäp Nhaân: Ñoàng loaïi nhaân—Habit cause—Lust Thieàn Chæ vaø Thieàn Quaùn", naêng löïc cuûa thoùi quen breeding lust—Practice or habit as cause (desire giuùp taâm ñöôïc oån ñònh moät caùch töï nhieân maø causing desire). khoâng caàn ñeán noã löïc hoaëc kyõ luaät—According to Taäp Nhaân Taäp Quaû: Söï töông tuïc cuûa nhaân vaø Lama Khenchen Thrangu in "The Practice of quaû (nieäm tröôùc laø nhaân, nieäm sau laø quaû) —The Tranquility and Insight", the power of continuity of cause and effect, as the cause so the familiarization helps the

mind naturally settle effect. without the need for effort or discipline. Taäp Nhaát Thieát Coâng Ñöùc Tam Muoäi: Taäp Khí Quaû: Baûn chaát toát xaáu hay caùc quaû thieän Sarvapunya-samutchtchaya (skt)—Concentration aùc ñaõ huaân taäp töø tieàn kieáp—The good or evil of accumulation of all merits, one of the samadhis characteristics resulting from habit or practice in a of Buddhas and Bodhisattvas. former existence. Taäp Nhieãm: To contract (develop or acquire) a Taäp Khí Tieäm Baïc Ñòa: Stage of mastery of the habit. remaining influences of former habits—Giai ñoaïn Taäp Phaùp: Samudaya-dhamma (p)—Phaùp duyeân cheá ngöï nhöõng aûnh höôûng coøn laïi cuûa thoùi quen sinh—Nhöõng yeáu toá phaùt khôûi bao goàm tham, saân trong quaù khöù. vaø si—Origination factors, including craving, Taäp Khí Tö Duy Phaùp Bình Ñaúng: The habit hatred, and ignorance.

Taäp Phaùp Nhaãn: Endurance of the cause of of suffering—See Taäp Ñeá. suffering—Patience of the cause of suffering— Taäp Thaønh: Full accumulation. Ñaây laø moät trong taùm loaïi nhaãn nhuïc hay söùc nhaãn Taäp Trí: Samudaya-jnana (skt)—Accumulated nhuïc trong duïc giôùi, saéc giôùi vaø voâ saéc giôùi. Baùt wisdoms—Knowledge of the origin of suffering— nhaãn ñöôïc duøng ñeå ñoaïn töø kieán hoaëc trong tam Trí hieåu bieát roõ raøng nhöõng yeáu toá phaùt khôûi bao giôùi vaø ñaït ñeán taùm loaïi trí hueä Baùt Nhaõ —This is goàm tham, saân vaø si—Understanding the causes of one of the eight ksanti or powers of patient all sufferings; accumulated wisdoms that clearly endurance, in the desire realm and the two realms comprehend origination factors, including craving, above it. The eight powers of endurance are used hatred, and ignorance. to cease false or perplexed views in trailokya and Taäp Tuïc Thí: Giving because of tradition or acquire eight kinds of prajna or wisdom—See Baùt custom—Boá thí vì theå theo taäp tuïc cuûa toå tieân cha Nhaãn. oâng (hay vì nghó raèng boá thí laø toát) . Ñaây laø moät Taäp Phaùp Trí: Samudaya-dharma-jnana (skt)— trong taùm loaïi boá thí theo Caâu Xaù Luaän —Giving Trí nhaän bieát phaùp duyeân sinh—Trí nhaän bieát roõ because of tradition or custom or continuing the raøng heát thaûy nhöõng yeáu toá phaùt khôûi bao goàm parental example of giving (one gives, thinking: tham, saân vaø si—Wisdom that comprehends “It is good to give.”). This is one of the eight clearly all origination factors, including craving, causes of dana or giving according to the Kosa hatred, and ignorance. Sastra—See Baùt Chuûng Boá Thí. Taäp Phaùp Trí Nhaãn: Samudaya-dharma-jnana- Taäp Tuïc Truyeàn Thoáng: Traditional custom. ksanti (skt)—Söï nhaãn nhuïc do trí nhaän bieát phaùp Taäp Töï Taùnh: Samudaya-svabhava (skt)— duyeân sinh—Söï nhaãn nhuïc do trí nhaän bieát roõ raøng Accumulated self-nature—Taùnh nhoùm hoïp heát heát thaûy nhöõng yeáu toá phaùt khôûi bao goàm tham, thaûy moïi thöù, bao goàm caû thieän laãn aùc —The saân vaø si—Patience attained from the wisdom that nature of accumulation of all things, including comprehends clearly all origination factors, wholesome and unwholesome things. including craving, hatred, and ignorance. Taäp Trung Tö Töôûng: Mental concentration. Taäp Phöôùc Töï: Teân cuûa moät ngoâi chuøa coå toïa laïc Taäp Trung Vaøo Moät Ñoái Töôïng: Single- trong quaän Bình Thaïnh, thaønh phoá Saøi Goøn,

Nam pointedness. Vieät Nam—Name of an ancient pagoda, located Taäp Töi Taùnh: Amudayasvabhava (skt)— in Bình Thaïnh district, Saigon City, South Collection or aggregate—Söi taäp hôïp hay tuï taäp— Vietnam. See Taäp Taùnh Töi Taùnh. Taäp Quaû: Quaû do nhaân maø ra—Effects that are Taát Ba La: See Taát Baùt La. directly conditioned from their causes. Taát Baùt La: Pippala (skt)—Teân caây Boà Ñeà—One Taäp Sa Moân Baát Kính Taäp Tuïc Nghi: Sa moân of the name of the Ficus religiosa. khoâng leã baùi nghi leã theá tuïc (ñöôïc soaïn töø nhöõng Taát Baùt La Da Na: Pippalayana (skt)—Teân Ngaøi chieáu chæ töø naêm 340-662)—Ordained Buddhists Ma Ha Ca Dieáp—Name of Maha-Kasyapa—See do not have to honor worldly rituals (composed Ma Ha Ca Dieáp. from collections of all decrees from 340-662). Taát Baùt La Quaät: Pippala Cave—Teân cuûa hang Taäp Sôû Thaønh Chuûng Tính: Chuûng tính môùi ñöôïc ñaù nôi maø ngaøi Ca Dieáp truù nguï ñeå tu taäp moät thôøi huaân taäp hay tính chaát cuûa chuûng töû phaùt trieån töø gian daøi—Name of a stone cave where Kasyapa thoùi quen—The seed productive according to its stayed to practice for a long period of time. ground or seed-nature developed from Taát Baùt La Thuï: See Taát Baùt La. habituation. Taát Caû Chuùng Sanh Ñeàu Coù Phaät Taùnh: All Taäp Söï: On probation—Probationary. sentient (living) beings or creatures have Buddha- Taäp Taùnh Töi Taùnh: Samudaya-svabhava (skt)— nature. Accumulated (assembled or heaped) own- Taát Caû Chö Phaùp Höõu Vi Nhö Moäng Nhö nature—Assembled Self-nature. Huyeãn: All conditioned dharmas are like dreams Taäp Thaùnh Ñeá: Samudaya (skt)—Chaân lyù veà söï and illusions. daáy leân cuûa khoå ñau—Noble Truth of the arising

Taát Caû Phieàn Naõo Ñeàu Khoâng: Chuùng chæ khôûi retained it is not absolute emptiness. Neither the leân khi söï chaáp ngaõ cuûa chuùng ta khôûi leân—All broom, nor the sweeper should be retained in afflictions are empty; they only arise when the our order to reach the idea of Atyanta-sunyata. As attachment to the self arises. long as there is even on dharma left, a thing or a Taát Caû Toäi Chöôùng: All offense-obstacles. person or a thought, there is a point of attachment Taát Caû Vaïn Vaät: All of nature. from which a world of pluralities, and, therefore, Taát Caùnh: Atyanta (skt)—Caên baûn: of woes and sorrows, can be fabricated. Emptiness Fundamental—Cuoái cuøng: Finally (at last, final, beyond every possible qualification, beyond an ultimate)—Döôùi ñaùy: At bottom. infinite chain of dependence, this is Nirvana—See Taát Caùnh Giaùc: Giaùc ngoä toái thöôïng—Coøn goïi laø Möôøi Taùm Hình Thöùc Cuûa Khoâng. voâ thöôïng Boà Ñeà hay voâ thöôïng giaùc, chæ coù Ñöùc Taát Caùnh Söï: Vieäc cöùu caùnh—Final work— Phaät môùi chöùng ñöôïc, khoâng ai coù theå ñaït ñöôïc —Ultimate work. The ultimate enlightenment, or bodhi, that of a Taát Caùnh Trí: Final wisdom—Knowledge of the Buddha. ultimate—Trí hueä toái thöôïng—Ultimate or final Taát Caùnh Giaûi Thoaùt: Giaûi thoaùt toái thöôïng—The wisdom, or knowledge of the ultimate. ultimate emancipation (liberation). Taát Caùnh Voâ: Roát cuoäc laø khoâng coù—Never, Taát Caùnh Khoâng: Atyanta-sunyata (skt)—Chö fundamentally not, or none. phaùp (höõu vi vaø voâ vi) cuoái cuøng ñeàu laø khoâng. Taát Caùnh Y: Chæ Ñöùc Phaät laø nôi nöông töïa cuoái Theo Thieàn Sö D.T. Suzuki trong Thieàn Luaän

Taäp cuøng cuûa chuùng sanh—A final trust, ultimate III, trong baûn dòch Kinh Baùt Nhaõ cuûa Ngaøi Huyeàn reliance, i.e. Buddha. Trang, ñaây laø moät trong 18 hình thöùc cuûa "Khoâng". Taát Chí Boå Xöù Nguyeän: Ñaây laø lôøi nguyeän thöù 22 Taát caùnh khoâng nhaán maïnh taát caû caùc phaùp ñeàu cuûa ñöùc Phaät A Di Ñaø: Neáu toâi ñöôïc laøm Phaät, thì khoâng moät caùch tuyeät ñoái. "Cöùu Caùnh" töùc tuyeät caùc chuùng Boà Taùt ôû caùc coõi Phaät caùc phöông khaùc ñoái. Phuû nhaän thöïc taïi tính khaùch quan nôi chö sanh laïi nöôùc toâi, roát cuoäc aét tôùi Nhöùt sanh boå xöù. phaùp ôû ñaây ñöôïc chuû tröông moät caùch ñöông Tröø ra caùi boån nguyeän cuûa mình, töï taïi hoùa ra, vì nhieân, khoâng ñieàu kieän thaéc maéc. "Khoâng cuûa côù chuùng sanh muoán ñöôïc cöùu ñoä neân theä nguyeän Khoâng," treân thöïc teá, cuõng chæ cho moät caùi nhö roäng lôùn, kieân nhö aùo giaùp saét, chöùa chan coäi ñöùc, nhau. Phoøng ñöôïc queùt saïch laø nhôø choåi, nhöng ñoä thoaùt heát thaûy, du haønh ñeán caùc coõi Phaät, tu neáu coøn choåi thì khoâng phaûi laø Khoâng tuyeät ñoái. haïnh Boà taùt, cuùng döôøng chö Phaät Nhö Lai möôøi Thöïc vaäy, phaûi gaït sang moät beân caùi choåi, cuøng phöông, khai hoùa cho voâ löôïng chuùng sanh ñoâng vôùi ngöôøi queùt, môùi mong ñaït tôùi yù nieäm veà "Taát nhö caùt soâng Haèng, khieán cho laäp neân caùi ñaïo Caùnh Khoâng." Coøn giöõ laïi duø chæ moät phaùp, moät chaùnh chôn, khoâng chi treân ñöôïc, cao toät hôn caùi vaät hay moät ngöôøi, laø coøn coù ñieåm chaáp ñeå töø ñoù haïnh cuûa caùc ñòa vò taàm thöôøng, hieän ra maø tu taäp saûn xuaát moät theá giôùi cuûa nhöõng sai bieät, roài keùo caùi ñöùc Phoå Hieàn. Neáu chaúng ñöôïc vaäy, xin chaúng theo nhöõng öôùc muoán vaø ñau khoå. Taùnh Khoâng giöõ laáy ngoâi chaùnh gíac—This is the twenty- vöôït ngoaøi moïi quyeát ñònh tính coù theå coù, vöôït second vow of Amitabha Buddha: I shall not attain ngoaøi chuoãi quan heä baát taän; ñoù laø Nieát Baøn — supreme enlightenment if any Bodhisattvas in my Fundamentally unreal, or void. According to Zen land on their way to great bodhi would fail to Master D.T. Suzuki in Essays in Zen Buddhism, reach the stage of being only one lifetime away Book III, in Hsuan-Chuang's version of the from Buddhahood. This excludes those Mahaprajnaparamita, this is one of the eighteen Bodhisattvas with great vows who wear the armor forms of emptiness. Atyanta-sunyata emphasizes of vigor for the sake of sentient beings; who strive the idea of all 'things' being absolutely empty. to do beneficial deeds and cultivate great nirvana; 'Ultimate' means 'absolute.' The denial of who perform the deeds of a Bodhisattva objective reality to all things is here throughout all Buddha-lands and make offerings to unconditionally upheld. The 'emptiness' means all Buddhas, the Tathagatas; and who establish as practically the same thing. The room is swept many sentient beings as the sands of the Ganges clean by the aid of a broom; but when the broom is in supreme enlightenment. This also excludes

those who seek liberation by following the path of Taát Ñeá Lyù: Stri (skt)—Itthi (p)—Nöõ Nhaân— Samantabhadra, devoting themselves to Woman. Bodhisattvas' practices even more than those who Taát Ñòa: Siddha (skt)—Drup-top (tib)—Ngodrup have attained the stage of being only one lifetime (tib)—Accomplished One—See Thaønh Töïu Giaû. away from Buddhahood—See Boán Möôi Taùm Lôøi Taát Ñònh: 1)

Chaéc chaén: Certainly, assuredly; 2) Nguyeän Cuûa Ñöùc Phaät A Di Ñaø. A Beä Baït Trí hay Baát Thoái Chuyeån, chaúng thoái Taát Chí Dieät Ñoä Nguyeän: See Truï Chính Ñònh Töï chuyeån ñaïo lôùn, nhaát ñònh seõ nhaäp vò Nieát Baøn: Nguyeän. Avaivartika (skt)—Never receding, or turning Taát Duõng: Thuøng sôn ñen, töø naày duï chæ cho söï voâ back, always progressing, and certainly reaching minh cuûa chuùng sanh che maát Phaät taùnh saün coù, Nirvana. gioáng nhö thuøng sôn ñen toái thui khoâng thaáy moät Taát Giai Giaûi Thoaùt: Giaûi thoaùt toái thöôïng—The vaät—Black paint barrel, this term means sentient ultimate emancipation (liberation). beings' ignorance that covers the innate Buddha- Taát Höõu: Total existence—Totally have. nature. Taát Kyø Lôïi Da: Sigiriya (p)—Teân cuûa moät ngoïn Taát Duõng Sinh Quang: Thuøng sôn phaùt saùng, töø ñoài cao ôû Tích Lan, khoaûng 72 caây soá veà phía Baéc naày duï chæ chuyeån meâ thaønh ngoä. Haønh giaû töø boû cuûa thaønh phoá Khaûm Ñeá. Treân ñoài vaãn coøn toàn taïi meâ muoäi cuûa theá giôùi luaân hoài sanh töû ñeå böôùc vaøo pheá tích cuûa trieàu ñaïi thôøi vua Ca Dieáp vôùi nhöõng theá giôùi giaùc ngoä—Paint barrel emits light, this kieán truùc traùng leä cuûa ngheä thuaät Phaät giaùo — term implies a change from illusion to Name of a high hill, located in Sri Lanka, about 72 enlightenment. Zen practitioners reject the illusion kilometers north of Kandy City. On the hill, there of the transmigrational worlds and enter into the exist ruins of the Kassapa Dynasty (479-497) with world of enlightenment. gorgeous structures of Buddhist arts. Taát Ñaøm Töï Soá: Maãu töï Phaïn ngöõ goàm 42, 47, Taát Laïc Xoa: Vilaksa or Vrksa (skt)—Coøn dòch laø hay 50 chöõ—The Sanskrit alphabet of 42, 47, or Taát Lôïi Xoa hay Taát Thích Xoa, teân cuûa moät loaøi 50 letters. caây a-du-ca, ngöôøi ta noùi Ñöùc Phaät ñaûn sanh ngay Taát Ñaøn: Siddhi (skt)—Thaønh Töïu—Aspire—To taïi goác caây naày—A tree; here it is described as the accomplish—To fulfill—To undertake— tree, i.e. the Jonesia asoka, a tree under which the Accomplishment—Fulfilment—Completion—To Buddha is said to have been born. bring to perfection. Taát Laëc Chi Ñeå Ca: Pratyeka-buddha (skt)—Taát Ñaøn Ña: Caùch ngoân (lôøi vaøng)—Chaân lyù hay Cause-awakened one—Baùt Laït EÁ Giaø Phaät Ñaø— söï thaät hieån nhieân—Axiom. See Duyeân Giaùc. Taát Ñaùt Tha Baùt Ñaùt Ra: Sitatapatrosnisa (p)— Taát Laêng Giaø Baø Ta: Pilindavatsa (skt)—See Dö Phaät Ñaûnh Baïch Haøo (maøu vaøng roøng)—See Baïch Taäp A La Haùn. Taûn Caùi Phaät Ñaûnh. Taát Laät Ca: Prkka or Sprkka (skt)—Coøn goïi laø Taát Ñaùt Tha Baùt Ñaùt Ra Ñaø La Ni: Taát Löïc Ca, moät loaïi caây thôm, coù teân khoa hoïc laø Sitatapatrosnisa Dharani (p)—Chuù Ñaïi Phaät Ñaûnh Trigonella corniculata—A fragrant plant, said to Thuû Laêng Nghieâm—Baïch Taûn Caùi Phaät Ñaûnh Ñaø be Trigonella corniculata. La Ni Chuù—The white-umbrella dharani. Taát Laät Thaùc Dieäc Na: Prthagjana (skt)—1) Taát Ñaït Ña: Sarvarthasiddhartha (skt)—Phaøm Phu (ñoäc sanh, dò sanh): Ordinary people, Siddhartha (skt)—Ngöôøi ñaõ hoaøn thaønh muïc tieâu common people; 2) Sanh ra laøm phaøm phu: To be ñaïi nguyeän cuûa mình. Tuïc danh cuûa Ñöùc Phaät born an ordinary man. tröôùc khi Ngaøi xuaát gia—He who has Taát Lôïi Ña: Preta (skt)—Ngaï quyû—Hungry accomplished his aim. The secular name of the ghosts—See Ngaï Quyû. historical

Buddha before His renunciation of the Taát Lôïi Xoa: A Thaâu Ca—A Thuaät Ca—Voâ Öu world—See Phaät. Thuï—Ngöôøi ta noùi Ñöùc Phaät ñaûn sanh döôùi goác Taát Ñaït Ña Coà Ñaøm: Taát Ñaït Ña—See Phaät. caây naày—The tree under which Sakyamuni is said Taát Ñaéc Thò Kinh: Decisively getting this sutra. to have been born. Taát Löïc Ca: Prkka or Sprkka (skt)—See Taát Laät

Ca. taâm ta. Ñaây laø traïng thaùi khoå ñau. Trong thieàn Taát Nhaäp Bieän Taøi Tam Muoäi: Nirukti-niyata- quaùn, neáu chuùng ta muoán ñoái trò ganh tî chuùng ta pravesa-samadhi (skt)—Certain entrance on the caàn nhìn thaáy vaø caûm nhaän noù maø khoâng pheâ bình concentration of unobstructed eloquences. hay leân aùn vì pheâ bình vaø leân aùn chæ laøm taêng Taát Nhieân: Naturally—Certainly—Of course. tröôûng loøng ganh tî trong ta maø thoâi—Jealousy Taát Phaùp Taùnh Tam Muoäi: Dharma-djatu-niyata- means to be jealous of another person thinking he samadhi (skt)—Samadhi on the certain Dharma- or she has more talent than we do (to become nature. envious of the who surpass us in one way or Taát Só La Maït Theå: Sthiram-bodhi (skt)—Kieân other), or envy of other's possessions. Envy has Hueä Boà Taùt, teân cuûa moät vò sö AÁn Ñoä —Name of the characteristic of being jalous of other's an Indian monk (475-555). success. Its function is to be dissatisfied with Taát Taøi (1292-1359): Teân cuûa moät vò danh Taêng other's success. It is manifested as aversion Trung Hoa vaøo thôøi nhaø Nguyeân (1280-1368)— towards that. Its proximate cause is other's Name of a Chinese famous monk who lived in the success. Jealousy can be a consuming fire in our Yuan Dynasty in China. mind, a state of suffering. In meditation, if we Taát Taâm: With all one's heart—Heartily. want to eliminate jealousy, we should see and feel Taát Thích Xoa: Vilaksa (skt)—Voâ Öu—See Taát it without judgment or condemnation for judgment Laïc Xoa. and condemnation only nourish jealousy in our Taát Traøng Töôùng Tam Muoäi: Niyata-dhvaja- mind. ketu-samadhi (skt)—Certain concentration on Taät Hoïa: Veõ thaùo, vieát thaùo, hay vieát voäi—Hasty external appearance. writing (or painting), to write speedily (or at once), Taát Trí: Chaéc chaén ñeán—Certainly arrive at— or a hurried note. Certainly will. Taät Keát: Irsya (skt)—Envy—Jealousy—Ganh Taát Xaù Giaø: Pisaca (skt)—Coøn goïi laø Tyø Xa Giaù, gheùt—See Taät Ñoá. hay Tyø Xaù Xaø, teân moät loaïi quyû aên thòt töôi— Taät Khoå: Unhappy—Unfortunate. Demons that eats flesh, maglinant sprites or Taáu: demons. 1) Baåm baùo leân nhaø vua: To report (to the king). Taät: Irshya (skt)—Envy or jealousy—Söï ñoá kî 2) Thích hôïp: Kheá hôïp—Suitable. hay ganh gheùt. Taáu Baïc: Kheá ngoä—Spiritual connection—Traïng Taät Bònh: Beänh hoaïn—Ill—Sick—Sickness—An thaùi tu haønh cao trong ñoù haønh giaû caûm öùng ñaïo attack of illness. giao vôùi chö Phaät vaø chö Boà Taùt vaø ngoä ñöôïc chôn Taät Dieäm Quaù Phong: Gioù thoåi löûa buøng. Thieàn taâm cuûa mình—A high state of cultivation in toâng duøng töø naày ñeå chæ thieàn cô giaùc ngoä raát which a cultivator is able to establish a special nhanh choùng vaø töùc thì—Wind flares up a fire. connection with the Buddhas and Bodhisattvas, This term means opportunity for awakening in Zen and to realize own True Nature (which is the is sudden and immediate. Buddha Nature all sentient beings possess). Taät Ñaéc Thaønh Phaät: Mau

choùng thaønh Phaät maø Taáu Cô: Kheá hôïp vôùi cô duyeân—Suitable to khoâng phaûi traûi qua tu taäp nhieàu ñôøi kieáp — opportunities and conditions. Become Buddha very fast, not to have to practice Taáu Döông Döông: Chaïy ngöôïc chaïy xuoâi—To or to cultivate in many kalpas—See Thaønh Phaät. run up and down. Taät Ñoá: Irsya (skt)—Envy—Jealousy—Ganh Taåu: Caùi ñaàm: A marsh (a reserve)—Ñi: To walk gheùt—Taät Keát—Ganh tî laø taät ñoá nghó raèng ngöôøi (to go). khaùc coù taøi hôn mình hay ganh gheùt vôùi taøi saûn cuûa Taåu Ñaït Leâ Xaù Thoá: Sudarsana (skt)—Voøng thöù ngöôøi khaùc. Taùnh cuûa taät ñoá hay ganh tî laø ganh tö quanh nuùi Tu Di—The fourth circle around gheùt ñoá kî nhöõng gì maø ngöôøi ta hôn mình hay söï Mount Meru. thaønh coâng cuûa ngöôøi khaùc. Nguyeân nhaân ñöa ñeán Taåu Haûi: Ñi baèng ñöôøng bieån—To travel by sea. taät ñoá laø khoâng muoán thaáy söï thaønh coâng cuûa Taåu Taùc: Taâm phieâu laõng—Taâm thaàn baát ñònh ngöôøi khaùc. Ganh tî coù theå laø ngoïn löûa thieâu ñoát laêng xaêng—An unstable mind—A wandering

mind—Thieàn sö Hö Ñöôøng daïy trong Hö Ñöôøng Ñöôøng sanh naêm 735 taïi Kieàn Hoùa. Khi coøn nhoû Thieàn Sö Ngöõ Luïc: "Chöa töøng döøng nghæ, moät oâng ñaõ coù töôùng maïo phi phaøm. Ngöôøi ta noùi oâng ngaøy coù 12 thôøi, coù thôøi naøo khoâng taåu taùc chaêng? gioáng nhö laø ngöôøi phoø taù cho Phaùp Vöông (thò giaû Coù moät böõa chaùo, moät böõa côm naøo khoâng taåu taùc cho Phaät). OÂng laø ñeä töû cuûa Maõ Toå Ñaïo Nhaát. Trí chaêng? Traûi ñôn môû baùt khoâng taåu taùc chaêng? Tieán Taïng laø moät moân ñoà xuaát saéc cuûa Maõ Toå; sau khi thoaùi vaùi chaøo khoâng taåu taùc chaêng? Noùi naêng baøn thaày thò tòch, caùc vò sö khaùc yeâu caàu Trí Taïng ñöùng luaän khoâng taåu taùc chaêng?"—Zen master Hsu- ra laøm vieän tröôûng ñeå höôùng daãn hoï —Zen Master t'ang taught in the Records of Zen master Hsu- Zhi-T’sang-Hsi-T’ang, name of a Chinese Zen t'ang Chih-yu (1185-1269), "During the twelve monk in the eighth century. Beside the fact that periods of time in a day, I have never stopped his name appears in example 73 of the Pi-Yen-Lu, wandering my mind in any soup or meal times. I there is some interesting information on him in have never stopped wandering my mind when I The Records of the Transmission of the Lamp spread the wooden platform and opened the bowl, (Ch’uan-Teng-Lu), Volume VII: Zen master Zhi- or when bowing to salute someone, or when T’sang-Hsi-T’ang was born in 735 in Qian-Hua. talking and discussing." When young, he had an unusually noble Taåu Taåu Baø: Stupa (skt)—See Thaùp. appearance. People said that he would likely be Taây Am: An accomplished monk—See Taây an "assistant to the Dharma King" (a servant of of Ñöôøng. Buddha). He was a disciple of Ma-Tsu-T’ao-Yi. Taây An Töï: Teân cuûa moät ngoâi chuøa toïa laïc trong Hsi-tang was an outstanding student of Ma-tsu; thò xaõ Chaâu Ñoác, naèm veà phía taây trung taâm thò xaõ after the latter's death, monks in the monastery chöøng 3 daäm, Nam Vieät Nam—Name of a temple, requested Hsi-tang to assume leadership as abbot located in Chaâu Ñoác town, about 3 miles west of and to instruct them. the center of Chaâu Ñoác town. Moät hoâm Maõ Toå sai sö ñeán Tröôøng An daâng Taây An Coå Töï: Tsi-An Ancient Temple—See thô cho Quoác Sö Hueä Trung. Quoác Sö hoûi: Taây An Töï.

“Thaày ngöôi noùi phaùp gì?” Sö töø beân Ñoâng Taây Ban: See Taây Töï. sang beân Taây ñöùng. Quoác sö hoûi: “Chæ caùi aáy Taây Baûn Long Sôn (1888-?): Teân cuûa moät vò hoïc hay coøn caùi gì khaùc?” Sö trôû laïi beân Ñoâng giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX— ñöùng. Quoác sö baûo: “Caùi ñoù laø cuûa Maõ Sö, coøn Name of a Japanese Buddhist scholar who lived in ngöôi theá naøo?” Sö thöa: “Ñaõ trình töông tôï the twentieth century. vôùi Hoøa Thöôïng.”—One day Ma-Tsu Taây Chuû: The Lord of the West, Amitabha dispatched Zhi-T’sang to Chang-An to deliver Buddha—See A Di Ñaø. a letter to the National Teacher Nan-Yang- Taây Du Kyù: Journey to the West—See Taây Vöïc Hui-Zhong. The national Teacher asked him: Kyù. “What Dharma does your teacher convey to Taây Ñöôøng: Seido (jap)—An accomplished people?” Zhi-T’sang walked from the east monk—Vò Taêng ñaõ töøng laøm truï trì, nhöng laïi side to the west side and stood there. The haønh cöôùc du phöông laøm vò khaùch Taêng ôû moät töï National teacher said: “Is that all?” Zhi- vieän khaùc—A monk who has once been the abbot T’sang then walked from the west side to the of a monastery, but now being a wandering monk east side. The National Teacher said: “This is to be a guest monk at another monastery. Ma-Tsu’s way. What do you do?” Zhi-T’sang Taây Ñöôøng Trí Taïng Thieàn Sö (735-814): Seido said: “I showed it to you already.” Chizo (jap)—Hsi-t'ang Chih-tsang (Wade-Giles Moät laàn, Maõ Toå hoûi sö: “Sao con chaúng xem Chinese)—Xitang Zhizang (Pinyin Chinese)—Teân kinh?” Sö thöa: “Kinh ñaâu coù khaùc.” Maõ Toå cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù noùi: “Tuy nhieân nhö theá, con veà sau vì ngöôøi taùm. Ngoaøi vieäc teân cuûa Trí Taïng xuaát hieän trong caàn phaûi xem.” Sö thöa: “Con beänh caàn phaûi thí duï thöù 73 cuûa Bích Nham Luïc, coøn coù moät vaøi trò döôõng, ñaâu daùm noùi vì ngöôøi.” Maõ Toå baûo: chi tieát lyù thuù veà vò Thieàn sö naøy trong Truyeàn “Con luùc lôùn tuoåi seõ laøm Phaät phaùp höng Ñaêng Luïc, quyeån VII: Thieàn sö Trí Taïng Taây thaïnh ôû ñôøi.”—One day Ma-Tsu asked Zhe-

T’sang: “Why don’t you read sutras?” Zhi- Thieàn sö Trí Taïng thò tòch naêm 814, ñöôïc vua T’sang said: “Aren’t they all the same?” Ma- ban hieäu “Ñaïi Tuyeân Giaùo Thieàn Sö.”—Zen Tsu said: “Although that’s true, still you master Zhi-T’sang died in 814. He received should do so for the sake of people whom you the posthumous title “Zen Master Great will teach later on.” Zhi-T’sang said: “I think Expounder of the Teaching.” Zhi-T’sang must cure his own illness. Then he Taây Giaûn Töû Ñaøm Thieàn Sö (1249-1306): Seikan can talk to others.” Ma-Tsu said: “Late in Shidon Zenji (jap)—Teân cuûa moät vò Thieàn Taêng your life, you’ll be known throughout the toâng Laâm Teá Trung Hoa vaøo theá kyû thöù XIII. Sö world.” Zhi-T’sang bowed. ñeán töø Ñaøi Chaâu thuoäc tænh Trieát Giang, Trung Khi sö ñaõ truï trì Taây Ñöôøng, moät cö só hoûi sö: Hoa. Sö xuaát gia naêm 1265. Ñeán thaùng 7 naêm “Coù thieân ñöôøng, ñòa nguïc chaêng?” Sö ñaùp: 1271, theo lôøi thænh caàu cuûa Töôùng Quaân Thôøi “Coù.” Vò cö só laïi hoûi: “Coù Phaät, Phaùp, Taêng, Toâng, Sö sang Nhaät Baûn. Taïi Nhaät, Sö töøng laøm Tam Baûo chaêng?” Sö ñaùp: “Coù.” Ngöôøi aáy hoûi thò giaû cho Thieàn sö Vieân Nhó Bieän Vieân ôû Ñoâng nhieàu vaán ñeà nöõa, sö ñeàu ñaùp ‘coù.’ Ngöôøi aáy Phöôùc Töï trong vuøng Sôn Thaønh, vaø veà sau naøy thöa:

“Hoøa Thöôïng noùi theá e laàm chaêng?” Trí cuõng laøm thò giaû cho Thieàn sö Lan Kheâ Ñaïo Long Taïng hoûi: “Khi oâng hoûi caùc vò toân tuùc khaùc thì ôû Kieán Tröôøng Töï trong vuøng Lieâm Thöông. Sö trôû hoï noùi gì?” Vò cö só ñaùp: “Con ñaõ hoûi Hoøa veà Trung Hoa vaøo naêm 1278. Ñeán naêm 1299, Sö Thöôïng Caûnh Sôn.” Sö hoûi: “Hoøa Thöôïng thaùp tuøng Thieàn sö Nhaát Sôn Nhaát Ninh trôû sang Caûnh Sôn noùi vôùi oâng theá naøo?” Vò cö só ñaùp: Nhaät Baûn laàn nöõa. Roài Sö trôû thaønh vò truï trì ñôøi “Ngaøi noùi taát caû ñeàu khoâng.” Sö hoûi vò cö só: thöù saùu cuûa Vieân Giaùc Töï taïi ñeá ñoâ Kyoto, Nhaät “OÂng coù vôï con gì khoâng?” Vò aáy ñaùp: “Coù.” Baûn—Name of a Chinese Lin-chi Zen monk in the Sö hoûi tieáp: “Hoøa Thöôïng Caûnh Sôn coù vôï thirteenth century. He came from T'ai-chou, Zhe- chaêng?” Vò aáy ñaùp: “Khoâng.” Sö noùi: “Nhö jiang Province. He left home at the age in 1265. In vaäy Hoøa Thöôïng Caûnh Sôn noùi khoâng laø July 1271, at the invitation of General Tokimune, phaûi.” Ngöôøi aáy leã taï lui ra—After Zhi-T’sang he went to Japan. There he first served as Zen became an abbot of the Western Hall (in master Enni Benen's attendant at the Tofuku-ji in Chinese, Hsi-T’ang), a lay person asked him: Yamashiro region, and later also served as Zen “Is there a heaven and hell?” Zhi-T’sang said: master Rankei-Doryu's attendant at Kencho-ji in “There is.” The lay person then asked: “Is the Kamakura region. He returned to China in there really a Buddha, Dharma, and Sangha, 1278. In 1299, he accompanied Zen master I-shan the three Jewels?” Zhi-T’sang said: “There I-ning to travel to Japan again. He then became are.” The lay person then asked several other the Sixth Abbot of the Enkaku-ji in Kyoto, Japan. questions, and to each Zhi-T’sang answered, Taây Haø Thieàn Sö: Hsi-He—Taây Haø laø teân hieäu “There are.” The lay person said: “Is the cuûa Ñaïo Xöôùc, moät vò Taêng noåi tieáng ñôøi Master sure there’s no mistake about this?” Ñöôøng—Name of T’ao-Ch’o, a famous monk Zhi-T’sang said: “When you visited other during the T’ang dynasty—See An Laïc Taäp. teachers, what did they say?” The lay person Taây Haï Quoác: Hsi-Hse—Teân cuûa moät vöông quoác said: “I once visited Master Jing-Shan.” Zhi- coå naèm veà phía taây baéc cuûa Trung Hoa—Name of T’sang said: “What did Jing-Shan say to you?” an ancient kingdom in the northwest of China. The lay person said: “He said that there Taây Haï Ñaïi Taïng Kinh: Toaøn boä kinh ñieån Phaät wasn’t a single thing.” Zhi-T’sang said: “Do giaùo ñöôïc dòch sang chöõ Taây Haï—The whole of you have a wife and children?” The lay Buddhist canon, already translated into the Hsi- person said: “Yes.” Zhi-T’sang said: “Does Hse written language—See Tam Taïng. Master Jing-Shan have a wife and children?” Taây Haønh: 1) Ñi veà phía Taây: Going west; 2) The lay person said: “No.” Zhi-T’sang said: Nhöõng ai thöïc haønh theo giaùo phaùp cuûa Ñöùc Phaät “Then it’s okay for Jing-Shan to say there A Di Ñaø, seõ ñöôïc vaõng sanh Taây Phöông Cöïc Laïc: isn’t a single thing.” The lay person bowed, Practices of the Amitabha cult, leading to thanked Zhi-T’sang, and then went away. salvation in the Western Paradise.

Taây Haønh Thieàn Sö (1118-1190): Zen master Who knows the destiny Saigyo—Thieàn sö Taây Haønh laø tieàn boái cuûa thieàn Of my thought wandering away with it?" sö Ba Tieâu Hueä Thanh döôùi thôøi Kieám Thöông. Nowadays, we, Zen practitioners, not

necessarily OÂng cuõng laø moät haønh cöôùc Taêng. Sau khi rôøi boû all ascetics, or wandering travellers, but one thing quan chöùc, moät voõ quan do trieàu ñình phong cho, we are sure that any one of us embraces an Sö daønh heát ñôøi mình ñi haønh cöôùc vaø laøm thô. eternal longing for a world beyond this of Neáu baïn du haønh ñeán Nhaät Baûn, trong suoát cuoäc empirical relativity, where the mind can quietly haønh trình xuyeân xöù Thaùi Döông Thaàn Nöõ, chaéc contemplate its own destiny. haún baïn ñaõ nhìn thaáy chaân dung moät vò haønh cöôùc Taây Kinh: Seikyo (jap)—Taây kinh, vuøng maø baây Taêng, hoaøn toaøn ñôn ñoäc, ñang ngaém nhìn ngoïn giôø ñöôïc goïi laø Laïc Döông ôû Trung Hoa—Western nuùi Phuù Só. Böùc tranh gôïi leân nhieàu caûm nghó, nhaát Capital, the are of China now called Luoyang. laø trong noãi coâ lieâu huyeàn bí cuûa ñôøi soáng con Taây Lai YÙ: YÙ chæ Thieàn phaùp cuûa Toå Boà Ñeà Ñaït ngöôøi, khoâng phaûi laø taâm tình naëng tróu coâ lieâ u, maø Ma (ngöôøi ñeán töø Taây Truùc), noùi ñeán vieäc toå Boà ñoù caùi huyeàn vi tuyeät ñoái ñaùng ñöôïc traân troïng. Ñeà Ñaït Ma ñeán Trung Hoa, vaø theo nghóa saâu saéc, Ñaây laø moät trong nhöõng baøi thô tuyeät kyõ cuûa Taây tôùi nguyeân lyù che daáu Phaùp cuûa Phaät maø ngaøi ñaõ Haønh noùi leân nhöõng ñieàu ñoù: mang tôùi xöù naày. Vaán ñeà nghóa cuûa vieäc ñeán töø "Gioù cuoán leân phöông Taây thöôøng thaáy trong vaên hoïc Thieàn; noù Khoùi môø treân Phuù Só laø bieåu hieän cuûa vieäc taàm caàu chaân lyù coát yeáu cuûa Bay maát ngoaøi xa xaêm Thieàn, vaø noùi leân söï mong muoán cuûa ngöôøi ñaët ra Ai bieát veà ñaâu nhæ caâu hoûi ñoù ñöôïc tieán haønh moät cuoäc phaùp luaän hay Coõi loøng toâi cuøng lang thang." vaán ñaùp veà chuû ñeà naày. Theo Bích Nham Luïc, taéc Ngaøy nay, nhöõng haønh giaû tu Thieàn chuùng ta, 20, moät hoâm, Long Nha hoûi Thuùy Vi: "Vieäc tröôûng khoâng nhaát thieát phaûi laø nhöõng aån só hay nhöõng laõo ñeán töø Taây phöông coù yù nghóa nhö theá naøo?" haønh cöôùc löõ haønh lang thang, nhöng coù moät ñieàu Thuùy Vi ñaùp: "Ñöa cho ta taám vaùn." Long Nha ñöa chuùng ta coù theå ñoan chaén raèng ai trong chuùng ta taám vaùn cho Thuùy Vi. Thuùy Vi caàm laáy taám vaùn cuõng oâm aáp moät ao öôùc trieàn mieân tröôùc moät theá vaø ñaùnh Long Nha. Long Nha noùi: "Ta bò ñaùnh laø giôùi vöôït ngoaøi ñôøi soáng thöôøng tình ñoái ñaõi naøy, vì ñaùng ñaùnh; noùi caùch khaùc, vieäc tröôûng laõo ñeán ñeå voïng veà nôi maø taâm cuûa chuùng ta coù theå traàm töø phöông Taây chaúng coù yù nghóa gì caû." Tröôùc ñoù ngaâm chieâm nghieäm soá phaän rieâng tö cuûa noù —Zen cuõng coù moät vò Taêng hoûi Thieàn sö Ñaïi Mai: "Vieäc master Saigyo was the predecessor of Zen master tröôûng laõo ñeán töø Taây phöông coù yù nghóa nhö theá Hui-Qing-Ba-Jiao during the Kamakura period naøo?" Ñaïi Mai ñaùp: "Vieäc tröôûng laõo ñeán töø (1168-1334). He was also a traveller-monk. After phöông Taây chaúng coù yù nghóa gì caû." Dieâm Quan quitting his official cares as a warrior attached to nghe beøn noùi: "Moät caùi quan taøi hai caùi xaùc cheát." the court his life was devoted to travelling and Huyeàn Sa noùi: "Ngaøi Dieâm Quan laø baäc taùc gia." poetry. If you travelled to Japan, somewhere in Tuyeát Ñaäu noùi: "Coù ñeán ba töû thi." Vò Taêng naøy your trip through Japan, you must have seen his hoûi yù Toå sö Taây sang, daàu Ñaïi Mai noùi Taây lai picture of a monk in his travelling suit, all

alone, khoâng yù. Neáu haønh giaû hieåu nhö theá, seõ rôi trong looking at Mount Fuji. The picture suggests many choã voâ söï. Vì theá noùi caàn tham caâu soáng, chöù neân thoughts, especially in the mysterious loneliness tham caâu cheát. Caâu soáng soáng tieán ñöôïc ñeán vónh of human life, which is, however, not the feeling kieáp chaúng queân, caâu cheát töï cöùu cuõng khoâng of forlornness, nor the depressive sense of xong. Khi Long Nha noùi theá aáy haún laø ñaõ coá heát solitariness, but a sort of appreciation of the söùc mình. Xöa Ñoäng Sôn noùi: "Söï gaén keát lieân tuïc mystery of the absolute. Here is one of the laø raát khoù." Xöa kia Thuùy Vi vaø Laâm Teá moät lôøi excellent poems composed by Saigyo on that thoát ra ñeàu laøm maãu möïc, tröôùc sau soi nhau, coù occasion: quyeàn coù thaät, coù chieáu coù duïng, khaùch chuû roõ "The wondow-blown raøng, cuøng nhau xoay ngang xoay doïc. Neáu haønh Smoke of Mount Fuji giaû caàn bieän choã thaáu trieät, Long Nha tuy chaúng Disappearing far beyond! laàm toâng thöøa, maø chòu rôi vaøo meù thöù hai. Ñöông

thôøi hai vò toân tuùc ñoøi thieàn baûn, boà ñoaøn, Long "Ñoà hoïa ñöôïng nieân aùi Ñoäng ñình Nha chaúng phaûi khoâng bieát yù kia, song caàn duøng Ba taâm thaát thaäp nhò phong thanh ñöôïc vieäc trong hoâng ngöïc cuûa mình. Tuy laø nhö Nhi kim cao ngoïa tö tieàn söï theá, quaû laø duøng ñöôïc quaù tuyeät. Long Nha hoûi theá Thieâm ñaéc Loâ Coâng yû thaïch bình." aáy, hai vò toân tuùc ñaùp theá aáy, vì sao laïi khoâng coù yù (Böùc veõ naêm kia thích Ñoäng ñình Toå sö töø Taây sang? Khi tôùi choã naøy haønh giaû phaûi Baûy möôi tuoåi leû thích non xanh bieát coù moät caùi gì ñoù heát söùc ñaëc bieät. Tuyeát Ñaäu Nhö nay naèm thaúng suy vieäc tröôùc thaáy ñöôïc neân baøy ra cho ngöôøi: Theâm ñöôïc Loâ Coâng töïa thaïch bình). "Long Nha sôn lyù long voâ nhaõn Tuyeát Ñaäu muoán chaïy treân ñaàu Long Nha, laïi sôï e Töû thuûy haø taèng chaán coå phong ngöôøi hieåu laàm. Vì theá rieâng tuïng coát caét heát nghi Thieàn baûn boà ñoaøn baát naêng duïng giaûi cho ngöôøi. Tuyeát Ñaäu laïi laøm keä: Chæ öng phaân phoù döõ Loâ Coâng." "Loâ Coâng phoù lieãu dieäc haø baèng (Long Nha trong nuùi roàng khoâng maét Toïa yû höu töông keá Toå ñaêng Nöôùc cheát ñaâu töøng chaán coå phong Kham ñoái moä vaân qui vò hieäp Thieàn baûn boà ñoaøn khoâng theå duïng Vieãn sôn voâ haïn bích taèng taèng." Chæ neân phaân phoù laõo Loâ Coâng). (Loâ Coâng giao phoù cuõng naøo baèng Tuyeát Ñaäu giaûi quyeát vaán ñeà baèng söï kieän. Daàu Ngoài döïa thoâi ñem noái Toå ñaêng ngaøi laøm keä nhö vaäy, chuùng ta haõy xem yù nghóa ôû Cam ñoái maây chieàu veà chöa hieäp choã naøo? Roàng thieáu maét ôû choã naøo? Choå naøo Nuùi xa voâ haïn vaùch töøng töøng). trong nöôùc cheát? Taïi choã naøy haønh giaû tu Thieàn Caâu "Loâ Coâng giao phoù cuõng naøo baèng" töùc laø coù phaûi bieán thoâng môùi nhaän thöùc ñöôïc. Vì vaäy maø baèng côù gì. Taïi ñaây haønh giaû tu Thieàn phaûi hieåu söï noùi: "Ñaàm trong treûo khoâng coù choã cho roàng xanh vaät tröïc tieáp baèng caùch naøy; chôù ñöøng oâm caây ñôïi cuoän. Nöôùc cheát chöa töøng coù baïo long." Haønh giaû thoû. Ngay laäp töùc ñaäp tan caùi gì phía tröôùc ñaàu laâu coù töøng nghe: "Nöôùc cheát chöa töøng chöùa roàng." cuûa mình, ñeå khoâng coøn chuùt quan ngaïi naøo trong Neáu laø roàng soáng thí noù phaûi tìm ñeán nôi coù nöôùc loàng ngöïc. Haõy buoâng heát thaûy ñeå trôû neân thanh daäy meânh moâng soùng cao ngaäp

trôøi. ÔÛ ñaây noùi saïch vaø deã chòu. Roài thì coøn caùi gì nöõa ñeå maø Long Nha chaïy vaøo choã nöôùc cheát bò ngöôøi ñaùnh, nöông vaøo? Hoaëc ngoài hoaëc töïa, ñieàu ñoù khoâng Sö laïi noùi ñaùnh thì maëc ñaùnh, coát khoâng coù yù Toå sö ñaùng xem laø nguyeân lyù Phaät Phaùp. Vì theá Tuyeát Taây sang. Ñieàu naøy khieán Tuyeát Ñaäu maïnh meõ Ñaäu noùi: "Ñem söï ngöng nghæ cuûa ngoài töïa ñeå noái noùi: "Nöôùc cheát chöa töøng baøy ra ñöôïc coå loä." Maëc ñeøn Toå." Ngay töùc khaéc, Tuyeát Ñaäu ñaõ ñöa vaán ñeà daàu laø theá, haõy xem coi Tuyeát Ñaäu coù trì keùo Long ra moät caùch troïn veïn; Sö coù moät nôi ñeå chuyeån Nha hay laøm giaûm ñi oai danh cuûa Sö khoâng? thaân, vaø sau roát töï baøy ra caûnh trí nôi coù chuùt naøo Nhieàu ngöôøi thöôøng hieåu laàm noùi: "Vì sao chæ neân ñoù laø moät choã toát. Sö noùi: "Thaät ñaùng nöông töïa: phaân phoù laõo Loâ Coâng?" Coøn laâu hoï môùi bieát raèng maây chieàu chöa veà hieäp." huùng ta haõy xem yù cuûa Long Nha thaät söï ñaõ phaân phoù cho ngöôøi khaùc. Baát Tuyeát Ñaäu ôû choã naøo? Khi chieàu veà khi saép söûa cöùu khi naøo haønh giaû tham thænh vôùi caùc Thieàn sö, hieäp maø chaúng hieäp; roái haõy xem laø theá naøo? "Nuùi phaûi bieän bieät ñöôïc haønh traïng cuûa caùc ngaøi thì xa voâ haïn vaùch töøng töøng." Nhö tröôùc ñaây nhaûy môùi thaáy ñöôïc choã coå nhaân thaáy nhau. Thuùy Vi vaøo trong hang quyû. Ñeán trong ñaây, ñöôïc maát, noùi: "Neáu khoâng xaøi ñöôïc thieàn baûn boà ñoaøn thì phaûi quaáy töùc thì caét ñöùt, thanh saïch vaø deã chòu, chuyeàn laïi cho laõo Taêng," vaø Long Nha ñaõ ñem chæ laø ñöôïc ñoâi phaàn maø thoâi. Coù phaûi caûnh giôùi thieàn baûn laïi cho Thuùy Vi, chuyeän naøy coù phaûi laø "Nuùi xa voâ haïn vaùch töøng töøng" laø caûnh giôùi cuûa laøm keá soáng trong nöôùc cheát hay khoâng? Roõ raøng Vaên Thuø? Coù phaûi caûnh giôùi "Nuùi xa voâ haïn vaùch Long Nha ñaõ cho ngöïa gioûi vì khoâng bieát côõi, laø vì töøng töøng" laø caûnh giôùi cuûa Phoå Hieàn? Coù phaûi Sö khoâng theå söû duïng noù vaäy. Caâu "Chæ neân phaâ n caûnh giôùi "Nuùi xa voâ haïn vaùch töøng töøng" laø caûnh phoù laõo Loâ Coâng," ngöôøi ta thöôøng hieåu laõo Loâ giôùi cuûa Quaùn Theá AÂm? Khi caùc baïn, nhöõng haønh Coâng laø Luïc Toå, nhöng ôû ñaây chaúng phaûi nhö vaäy. giaû tu Thieàn, ñaït ñeán choã ñoù, thì ñaây laø phaàn vieäc Tröôùc ñaây Tuyeát Ñaäu töï goïi mính laø Loâ Coâng cuûa ai?—Instructions of Zen methods from the trong baøi "Hoái Tòch Töï Di": First Patriarch Bodhidharma (who came from

India). The meaning of coming out of the west, an wanted to make use of that which was within his expression that refers to the coming of own breast. Although he was right, nevertheless Bodhidharma from India to China and to the his use of it was too extreme. Since Lung Ya profound meaning, the innermost principle, of the asked this way, and the two old ones answered Buddha-dharma transmitted by him. The question this way, why then is there no meaning of the concerning coming out of the west, which comes Patriarch's coming from the West? When you get up again and again in Zen literature, is a question here you must know that there's something else concerning the one truth of Zen and represents a extraordinary. Hsueh Tou picks it to show people: challenge to a mondo (questions and answers) or a "In Dragon Tusk Mountain the dragon has no dharma dueling (hossen). According to the Pi Yen eyes;

Lu, example 20, one day, Lung Ya asked Shui- When has dead water ever displayed the Wei, "What is the meaning of the patriarch's ancient way? coming from the west?" Shui-Wei said, "Give me If you can't use the meditation brace and the Zen board." Lung Ya handed Shui-Wei the cushion, Zen board. Shui-Wei took it and hit him. Lung-Ya You should just give them over to Mount Lu." said, "If you hit me, I'll let you hit me. In short, the Hsueh Tou settles the case according to the facts. patriarch's coming from the west has no meaning." Though he versifies this way, let see, where is his Previously, a monk asked Ta Mei, "What is the meaning? Where does the dragon lack eyes? meaning of the patriarch's coming from the west?" Where is he in dead water? At this point Zen Ta Mei said, "The patriarch's coming from the practitioners must have the power to transform west has no meaning." Yen-kuan Ch'i-an (750- before realizing. That is why it is said, "In a clear 842) heard of this and said, "One coffin, two dead pool there's no place for the blue dragon to coil men." Hsuan Sha heard of this then said, "Yen- up." Has there ever been a fierce dragon in kuan is indeed an adept." To which Hsueh Tou stagnant water? Haven't you heard it said, said, "There are even three dead men." The monk 'Stagnant water cannot conceal a dragon'? If it is a asked about the meaning of the Patriarch's coming live dragon, it must go to where vast swelling from the West; though Ta Mei told him that the billows of foamy waves flood the heavens. This is coming from the West has no meaning, if you to say that Lung Ya went into the dead water and understand in this way, you fall into the realm of was hit by the others. Yet he did say, "Since you unconcern. Therefore, Te-shan said you must hit me I let you hit me, in essence, though, there is study the living word; don't study the dead word. If no meaning of the Patriarch's coming from the you can understand at the living word, you will West." This prompted Hsueh Tou to say, "When never forget it; if you understand the dead word, has dead water ever displayed the ancient way?" you won't even be able to save yourself. When Although this is so, let see if Hsueh Tou were Lung Ya spoke this way, he had undeniably done upholding Lung Ya, or was he diminishing his his best. The Ancient Tung Shan said, "Continuity dignity? People often misunderstand and ask, is very difficult." The other Ancients, Ts'ui Wei "Why did Hsueh Tou say, 'You should just give and Lin Chi, were not acting at random with their them over to Mr. Lu'?" They are far from knowing one word, one phrase; before and after mutually that Lung Ya did indeed give them to the others. illuminating, with temporal and true, with both Whenever you visit masters to ask for instructions, illumination and function, guest and host obvious, you must discriminate in the midst of the action; interchanging vertically and horizontally. If you only then will you see where those Ancient met. want to discern the inside story, since Lung Ya Ts'ui Wei said, "If you can't use the meditation was not ignorant of the vehicle of our sect, how brace and cushion, pass me the meditation brace," could he have fallen into second place? At the and Lung Ya gave it to him; isn't this making a time when the two venerable adepts asked for the living within dead water? Clearly Lung Ya has meditation brace and cushion, Lung Ya could not been given a fine steed; it's just that he doesn't have but known their intention. It was just that he know how to ride it, that

he is unable to make use

of it. "You should just give them to Mr. Lu." mountains without end, layer upon layer of blue." People frequently say that Mr. Lu is the Sixth As before he's gone into the ghost cave. When you Patriarch; this is wrong. Hsueh Tou has called get here, when gain and loss, right and wrong, are himself Mr. Lu previously in a verse called cut off all at once, and you are clean and at ease, "Anonymous Bequest": only then do you amount to something. Is this "I saw its picture that year and loved Tung "Distant mountains without end, layer upon layer T'ing; of blue" Manjusri's realm? Is this "Distant In the waves, seventy-two peaks of blue. mountains without end, layer upon layer of blue" Now, resting on high, I think back to what was Samantabhadra's realm? Is this "Distant before, mountains without end, layer upon layer of blue" To the picture, I've added Mr. Lu learning Avalokitesvara's realm? When you, Zen against a wall." practitioners, get there, whose affair is this? Hsueh Tou wanted to walk on Lung Ya's head, but Taây Laâm Ñaïi Sö: Great Master Hsi Lin—Teân cuûa he still feared that people would misunderstand, moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù 16. so he made up another verse to cut away people's Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát doubtful interpretations. Again he picks it up and veà Ñaïi Sö Taây Laâm; tuy nhieân, coù moät chi tieát nhoû say: veà vò Thieàn sö naøy trong Haùm Sôn Töï Truyeän — "Since this old fellow couldn't yet put an end to Great Master Hsi Lin, name of a Chinese Zen it, again he makes a verse: Master in the sixteenth century. We do not have Once Mr. Lu has accepted them, why depend detailed documents on this Great Master; on them? however, in Han Shan's autobiography, there is a Sitting, learning - cease taking these to brief detail on him. succeed to the lamp of the Patriarchs! Vaøo naêm 1557, Haùm Sôn ñöôïc ñöa ñeán chuøa It's worth replying: the evening clouds, Baûo AÂn luùc oâng môùi möôøi hai tuoåi. Ngay khi returning, have not yet come together; Ñaïi Sö Taây Laâm thaáy Haùm Sôn, ngaøi haøi loøng Distant mountains without end, layer upon noùi, "Thaèng beù naøy khoâng phaûi thöôøng. Neáu layer of blue." maø noù chæ trôû thaønh moät oâng Taêng bình thöôøng "Once Mr. Lu has accepted them, why depend on thì thaät laø phí."—In 1557, Han Shan was them?" What is there to depend on? Here you brought to Bao En Temple when he was must understand things directly this way; don't go twelve years old. As soon as the Grand on guarding a stump waiting for a rabbit. Smash Master Hsi Lin saw Han Shan, he was what's before your skull all at once, so that there pleased, remarking, "This boy is not a usual isn't the slightest bit of concern within your breast. person. It would be a pitiable waste if he Let go and become clean and at ease. Then what became an ordinary monk." more need is there for something to rely on? Vaøo ngaøy 16 thaùng gieâng naêm 1565, khi Haùm Whether sitting on the cushion or leaning on the Sôn ñöôïc hai möôi tuoåi thì Ñaïi Sö Taây Laâm brace, it's not worth considering it the principle of cuûa töï vieän thò tòch. Vaøi hoâm tröôùc khi Ñaïi Sö the Buddha Dharma. That is why Hsueh Tou said, thò tòch ngaøi goïi taát caû Taêng chuùng vaø daïy: "Ta "Sitting, leaning - cease to take these to succeed ñaõ taùm möôi ba tuoåi. Chaúng bao laâu ta seõ lìa to the lamp of the Patriarchs." At once, Hsueh Tou boû coõi naøy. Ta coù khoaûng

taùm möôi ñeä töû, has brought it up completely; he has a place to nhöng keû tieáp noái Ñaïo Phaùp cuûa ta chính laø turn around in, and at the end reveals this scene Haùm Sôn. Sau khi ta ñi, caùc con phaûi nghe where there's a bit of a nice place. He says, "It's leänh chuù aáy, chöù ñöøng deã ngöôi meänh leänh worth relying: the evening clouds, returning, have cuûa chuù aáy chæ vì vaán ñeà tuoåi taùc." Vaøo ngaøy not yet come together." Let see where is Hsueh moàng baûy Teát, Sö ñaép y, goïi töøng chuùng vaøo Tou's meaning? When the evening clouds have phoøng töø bieät. Taêng chuùng heát söùc ngaïc nhieân returned and are about to join together but have veà vieäc naøy. Ba hoâm sau Sö giaûi quyeát heát not yet done so; let see how is it then? "Distant moïi vieäc vaø laäp di chuùc. Luùc aáy Sö chæ oám

nheï, Taêng chuùng ñem thuoác ñeán cho Sö, Vieân Trieät. Caû hai ñeàu xuaát thaân töø Taây Minh Töï nhöng Sö khoâng nhaän, noùi: "Ta saép ñi roài uoáng ñöôïc vua Ñöôøng Cao Toâng (650-684) xaây taïi kinh thuoác ñeå laøm gì chôù?" Ñoaïn Sö cho hoïp taát caû ñoâ Tröôøng An—Hsi-Ming, name of T'ao-Hsuan Taêng chuùng trong töï vieän vaø baûo hoï tuïng danh during the T'ang dynasty, who founded the hieäu Phaät A Di Ñaø cho Sö. Taêng chuùng tuïng Southern Hill school, and also Yuan-Ts'eâ, both of naêm ngaøy naêm ñeâm. Traøng haït trong tay, Sö whom were from the monastery of Western ngoài kieát giaø, bình tónh nieäm danh hieäu ñöùc Enlightenment, established by King T'ang Kao- Phaät A Di Ñaø maø thò tòch. Khoâng laâu sau khi Tsung (650-684) at Ch'ang-An, the capital. Sö thò tòch, caên phoøng cuûa Sö ñaõ ôû suoát ba Taây Nghóa Huøng (1897-?): Teân cuûa moät vò hoïc giaû möôi naêm bò löûa chaùy ruïi, nhö theå moät ñieàm Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX—Name of baùo tröôùc cho caùc moân ñoà cuûa Sö—On the a Japanese Buddhist scholar who lived in the sixteen of January, 1565, when Han Shan was twentieth century. just twenty years old, his Grand Master Taây Ngöu Hoùa Chaâu: Godaniya or Apara- passed away. A few days before his death he godaniya (skt)—Coà Da Ni Da—Taây Luïc ñòa, nôi summoned all the monks in the monastery maø traâu boø ñöôïc duøng laøm tieàn teä. Luïc ñòa toïa laïc and said, "I am now eighty-three years old. veà phía Taây cuûa nuùi Tu Di; luïc ñòa coù hình troøn vaø Very soon I will be leaving this world. I have daân treân ñoù cuõng coù göông maët hình troøn (ôû coõi some eighty disciples, but the one who will naày daân soáng thoï ñeán 500 tuoåi)—The western carry on my work is Han Shan. After my continent of the world, or "western-cattle-giving," death, you should all obey his orders and not where cattle are the medium of exchange. This neglect his injunctions just because of his continent is situated in the west of Mount Sumeru; age."On the seventh day of the Lunar New the western of the four continents of every world, Year, Master Hsi Lin wore his formal dress, circular in shape and with circular-faced people. called on each monk in his own room to say Taây Phöông: Phía Taây, ñaëc bieät noùi veà Taây good-bye. All of the monks were very much Phöông Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø —The surprised by this action. Three days latter, he west, especially Amitabha's Western Pure Land—settled his affairs and made his will. At the See Taây Phöông Cöïc Laïc. time Hsi Lin appeared to have only a slight Taây Phöông A Di Ñaø Phaät: Amitabha in the illness.

The monks took him some medicine, west. but he refused it, saying, "I am going away; Taây Phöông Cöïc Laïc: Taây phöông Cöïc laïc vöôït what is the use of taking drugs?" Then, Hsi ngoaøi tam giôùi luaân hoài. Ñaây laø moät trong nhöõng Lin summoned all the monks in the monastery ñaát chính cuûa Phaät ñöôïc tröôøng phaùi Ñaïi Thöøa and asked them to recite the name of thöøa nhaän. Ñöùc Phaät A Di Ñaø laäp ra Taây Phöông Amitabha Buddha for him. All the monks Cöïc Laïc nhôø chính ngay coâng ñöùc tu taäp cuûa Ngaøi. recited thus for him in five days and nights. Tröôøng phaùi Tònh ñoä tin raèng vieäc trì nieäm hoàng Rosary in hand, he passed away in the sitting danh cuûa Ngaøi cho pheùp tín ñoà vaõng sanh veà Tònh posture, peacefully reciting the name of Ñoä soáng ñôøi an laïc cho ñeán khi nhaäp Nieát baøn. Coù Amitabha Buddha. Not long after his death, moät laàn, moät ngöôøi ñaøn baø noï, khoâng ai bieát teân, the room in which he had lived for thirty years ñeán buoåi nghe thuyeát giaûng cuûa thieàn sö Baïch AÅn was destroyed by fire, as if to give an omen to Hueä Haïc. Trong baøi thuyeát giaûng, thieàn sö noùi: his followers. "Ñöùc Phaät nôi coõi Taây Phöông Cöïc Laïc voán toàn taïi Taây Maïn Ñaø La: Taây Maïn Ñaø La chæ Kim Cang trong loøng moãi ngöôøi. Moãi khi ñöùc Phaät hieån hieän, Giôùi, trong khi Ñoâng Maïn Ñaø La chæ Thai Taïng moïi söï treân theá gian ñeàu böøng saùng. Neáu nhö coù Giôùi—The “western” mandala is of Vajradhatu, as ngöôøi hieåu ñöôïc ñieàu naøy, phaùt taâm haønh trì nhaát the “eastern” is of the Garbhadhatu. taâm baát loaïn, ngöôøi ñoù seõ chöùng ñaéc ñöôïc coõi cöïc Taây Minh: Taây Minh laø teân hieäu cuûa hai vò cao laïc töï taâm." Theá naøo laø nhaát nieäm noäi quaùn? Voán Taêng ñôøi Ñöôøng, moät laø Ñaïo Tuyeân, ngöôøi ñaõ laø coõi Phaät Voâ Löôïng Quang, haøo quang aáy phaùt saùng laäp ra toâng Nam Sôn, vaø ngöôøi thöù hai laø ra nhö theá naøo? Voán laø Phaät töï taâm, vaäy taùnh cuûa

Phaät laø gì? Khi nghe xong nhöõng lôøi naøy, ngöôøi what you say, but what about a cesspool? Does ñaøn baø aáy thaàm nghó: "Xem ra phaùp tu quaùn naøy that radiate light?" The woman went up and cuõng chaúng khoù khaên laém." Trôû veà nhaø, baø ta baét slapped Hakuin. "This old fellow isn't through ñaàu chuyeân taâm haønh trì noäi quaùn caû ngaøy laãn yet," she said. Hakuin roared with laughter. ñeâm, khi thöùc cuõng nhö khi nguû. Roài moät ngaøy noï, Taây Phöông Nhaân Thieàn Taäp: Westerners and baø ta chôït thaáy taâm ñòa böøng saùng khi ñang röûa Buddhist meditation—Ngöôøi phöông Taây vôùi noài, baø tung chieác noài sang moät beân, roài ñi tìm Thieàn taäp—Trong nhöõng thaäp nieân gaàn ñaây, haàu thieàn sö Baïch AÅn. Baø noùi: "Toâi ñaõ thaáy Phaät ngay heát ngöôøi phöông Taây, ñaëc bieät laø giôùi treû, ngaøy trong taâm mình! Toâi ñaõ thaáy roài! Haøo quang khaép caøng höùng thuù nhieàu vôùi thieàn taäp Phaät giaùo vì nôi. Thaät laø saùng ngôøi! Kyø dieäu thay! Kyø dieäu thieàn taäp coù theå mang ñeán cho hoï nhöõng giaûi quyeát thay!" Baø ta vui möøng ñeán ñoä nhaûy muùa quay toát ñeïp hôn cho nhöõng vaán ñeà hieän taïi cuûa hoï. cuoàng maø khoâng hay bieát. Thieàn sö Baïch AÅn noùi: Thaät tình maø noùi, phöông phaùp an taâm qua thieàn "Ñaây chæ laø lôøi noùi cuûa baø maø thoâi, coøn hoá xí thì taäp theo Phaät giaùo môùi coù theå laø moät phöông thöùc sao? Noù cuõng toûa saùng ñaáy chöù?" Ngöôøi ñaøn baø ñi chöõa trò nhanh choùng

caûm giaùc baát an vaø nhöõng roái leân vaø taùt cho Baïch AÅn moät caùi. "Hoùa ra laõo troïc loaïn khaùc trong theá giôùi vaät chaát vì chæ coù thieàn ñaàu naøy cuõng chöa töøng thaáy qua!" Thieàn sö Baïch taäp môùi coù theå mang laïi cho baïn söï an laïc vaø tænh AÅn baät cöôøi ha haû—Sukhavati means the Western laëng thaät söï maø baïn ñang tìm caàu—In recent Land of Amitabha Buddha, the highest joy, name decades, most Westerners, especially the youth, of the Pure Land of Amitabha Buddha in the west. are so much interested in Buddhist meditation The Western Paradise which is outside the triple because it can give them a better solution to their realm and beyond samsara and retrogression. The current problems. In fact, only the method of Western Paradise is one of the most important of calming your own mind through Buddhist the Buddha-fields to appear in the Mahayana. meditation can be a quick remedy for the feeling Amitabha Buddha created the Pure Land by his of restlessness and other turmoil of the karmic merit. The Pure Land sect believes that materialistic world because only Buddhist through faithful devotion to Amitabha and through meditation can give you the real peace and recitation of his name, one can be reborn there tranquility you are looking for. and lead a blissful life until entering Nirvana. Taây Phöông Tam Thaùnh: The three Pure Land Once a certain woman, whose name no one sages—See Tam Thaùnh (B). knows, attended a lecture by Hakuin. In his talk, Taây Phöông Taùn: Vajra-dharma-stotra (skt)—Keä the Zen master said, "The purely mental Pure taùn thaùn Kim Cang Phaùp Boà Taùt—Hymn of Land, the Buddha in one's own being: once the praising of Vajradharma Bodhisattva (Diamond Buddha appears, everything in the world radiates Dharma Bodhisattva). great light. If people want to perceive this, just Taây Phöông Tònh Ñoä: Sukhavati (skt)—Taây turn to your own heart and seek single-mindedly. Phöông Cöïc Laïc Theá Giôùi hay Taây Phöông Cöïc Since it is a purely mental Pure Land, how is the Laïc Tònh Ñoä, nôi ñoù Ñöùc Phaät A Di Ñaø laø Tieáp Pure Land arrayed? Since it is the Buddha in one's Daãn Ñaïo Sö—The Western Paradise to which own being, what characteristics and refinements Amitabha is the guide and welcomer—See Taây does the Buddha have?" Hearing this, the woman Phöông Cöïc Laïc. thought, "That is not too hard." Returning home, Taây Phöông Tònh Thoå: The Western Pure she began to look into this day and night, bringing Land—See Taây Phöông Cöïc Laïc. it to mind whether awake or asleep. Then one day, Taây Phöông Töï: Tay Phuong Pagoda—Teân cuûa as she was washing a pot, she suddenly broke moät ngoâi chuøa coå ôû mieàn Baéc Vieät Nam. Chuøa toïa through. Tossing aside the pot, she went to see laïc treân nuùi Taây Phöông, thuoäc xaõ Thaïch Xaù, quaän Hakuin. She said, "I have come across the Buddha Thaïch Thaát, tænh Haø Taây—Name of an ancient in my own body. Everything radiates with light. pagoda in North Vietnam. Marvelous! Marvelous!" She was so happy that Taây Quang: AÙnh saùng (haøo quang) cuûa Taây she was dancing with joy. Hakuin said, "This is Phöông Cöïc Laïc—The light of the western

paradise. töû cuûa Thieàn Sö Ngöôõng Sôn Hueä Tòch. OÂng soáng Taây Sôn Trieàu: Trieàu ñaïi nhaø Nguyeãn Taây Sôn ôû vaø daïy Thieàn treân Ngöôõng Sôn. Sau ñaây laø moät Vieät Nam (1778-1802)—The Nguyen Tay Son vaøi maãu chuyeän ngaén veà

nhöõng lôøi daïy cuûa Thieàn Dynasty in Vietnam. sö Taây Thaùp Quang Muïc trong Truyeàn Ñaêng Taây Sôn Truï Boä: Avarasaila or Aparasaila (skt)— Luïc—We do not have detailed documents on Zen Taây Sôn Boä—A La Thuyeát Boä—Toâng thöù nhì cuûa Master Xi-ta Kuang-mu; however, there is some Ñaïi Chuùng Boä, moät trong hai möôi toâng phaùi Tieåu interesting information on him in The Records of Thöøa. Moät töï vieän mang teân cuûa toâng phaùi naày ôû the Transmission of the Lamp (Ch'uan-Teng-Lu), Taây Sôn, ngöôøi ta noùi noù ñaõ ñöôïc xaây döïng töø naêm Volume XII: Zen Master Xi-ta Guang-mu was a 600 tröôùc Taây Lòch, vaø bò boû pheá vaøo khoaûng naêm disciple of Yang-Shan-Hui-Chi. He lived and 600 sau Taây Lòch. Caùc phaùi Taây Sôn vaø Ñoâng Sôn taughed Zen on Mt. Yang. The followings are Truï Boä ñeàu laáy teân cuûa caùc ngoïn ñoài ôû caïnh trung some brief accounts of Kuang-mu's teachings in taâm hoaït ñoäng cuûa hoï. Hoï coøn ñöôïc goïi laø the Ch'uan-Teng-Lu. Andhaka trong Bieân Nieân Söû Tích Lan vì ñöôïc Moät hoâm, coù moät vò Taêng hoûi: "Theá naøo laø nhieàu ngöôøi trong vuøng nuùi Andhra theo. Trong soá chaùnh vaên?" Quang Muïc noùi: "Khoâng theo loã caùc boä phaùi taùch ra töø Ñaïi Chuùng Boä thì Cheá Ña tai maø vaøo." Vò Taêng laïi hoûi: "Laøm sao coù theå Sôn Boä, Taây Sôn Truï Boä vaø Ñoâng Sôn Truï Boä laø ñöôïc?" Quang Muïc noùi: "OÂng coù nghe noåi baät nhaát vaø coù aûnh höôûng lôùn taïi mieàn Nam AÁn khoâng?"—One day, a monk asked, "What is Ñoä—The second subdivision of Mahasanghika upright listening?" Kuang-mu said, "It doesn't school, one of the twenty Hinayana sects. A enter through your ear." The monk said, "How monastery of this name was in Dhana-kataka, said can that be?" Kuang-mu said, "Do you hear to have been built 600 B.C., deserted 600 A.D. it?" The Sailas derived their name from the hills Coù moät vò Taêng hoûi: "Toå yù vaø Giaùo yù gioáng located round the principal centers of their hay khaùc nhau?" Quang Muïc noùi: "Haõy gaùc activities. They were also called the Andhakas in qua moät beân 'gioáng' hay 'khaùc,' oâng haõy noùi the Ceylonese Chronicles on account of their great thöû xem caùi gì ra vaøo trong voøi cuûa bình popularity in the Andhra country. Among the nöôùc?"—A monk asked, "Is the meaning of sections into which the Mahasanghikas were the ancestors the same as the meaning of the divided, the Caityakas and the Saila schools were scriptural teaching or not?" Kuang-mu said, the most prominent and had great influence in the "Putting aside 'same' or 'different,' can you South of India. say what it is that goes in and out of the mouth Taây Taïng Ñaïi Taïng Kinh: Tibetan Tripitaka. of a water pitcher?" Taây Taïng Laït Ma Giaùo: Tibetan Lamaism. Moät vò Taêng hoûi: "Caùi gì laø yeáu nghóa cuûa Taây Taïng Ngöõ: Bhotabhasa (skt)—Bod-skad Thieàn?" Quang Muïc ñaùp: "OÂng khoâng coù Phaät (tib)—Ngoân ngöõ Taây Taïng—Tibetan Language. taùnh." Vò Taêng laïi hoûi: "Theá naøo laø ñoán?" Sö Taây Taïng Phaät Giaùo: Tibetan Buddhism—See veõ voøng troøn cho vò Taêng thaáy. Vò Taêng laïi Phaät Giaùo Taây Taïng. hoûi: "Theá naøo laø ñoán?" Sö laáy tay thoït leân Taây Taïng Phaät Giaùo Söû: History of Tibetan khoâng trung ba laàn—A monk asked, "What Buddhism. essential meaning of Zen?" Kuang-mu Taây Taïng Thaùnh Töôïng Quyeån: Thangka (tib)— replied, "You don't have Buddha-nature." The A Tibetan religious

scroll. monk said, "What is sudden enlightenment?" Taây Thaùp Quang Muïc Thieàn Sö: Saito Koboku Kuang-mu drew a circle on the ground for the (jap)—Hsi-t'a Kuang-mu (Wade-Giles Chinese)— monk to see. The monk asked, "What is Xita Guangmu (Pinyin Chinese)—Hieän nay chuùng gradual enlightenment?" Kuang-mu poked the ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn sö Taây middle of the empty space three times with Thaùp Quang Muïc; tuy nhieân, coù moät vaøi chi tieát lyù his hand. thuù veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, Taây Thieân: Thieân Truùc (AÁn Ñoä): India—Chö quyeån XII: Thieàn sö Taây Thaùp Quang Muïc laø ñeä thieân nôi coõi trôøi phía Taây: Devas in the West

(Western Heavens). trieàu ñình. Nhoùm Taây Töï Taêng bao goàm vò Thuû Taây Thieân Giaùo Chuû: Phaät A Di Ñaø, vò giaùo chuû Toøa, Thö kyù, Kinh ñieån, Tieáp Taân (tieáp khaùch), cuûa Taây Phöông Cöïc Laïc—Amitabha Buddha, the taåy thaùo phoøng (nhaø taém), vaø Phaät ñieän —The Lord of the cult, or sovereign teacher, of the western group, i.e. teaching monks stood on the Western paradise. west of the abbot, while those engaged in practical Taây Thieân Nhò Thaäp Baùt Toå: See Hai Möôi Taùm affairs stood on the east. This was an imitation of Toå AÁn Ñoä. the Court practice in regard to civil and military Taây Thieân Töù Thaát: Boán laàn baûy chö toå Taây officials. The western group includes the offices Thieân—See Hai Möôi Taùm Toå AÁn Ñoä. of chief seat (shuso), scribe (shoki), sutra prefect Taây Thieân Töï: Teân cuûa moät ngoâi chuøa coå ôû Hueá, (zoâsu), guest prefect (shika), bathkeeper Trung Vieät. Naêm 1902, sö Taâm Tònh, ñeä töû cuûa (chiyoku), and prefect of the Buddha hall Hoøa Thöôïng Dieäu Giaùc, ñeán aáp Thuaän Hoøa, laøng (cheden). Döông Xuaân Thöôïng, phía sau Ñaøn Nam Giao Taây Vieän Tö Minh Thieàn Sö: Saiin Shimyo döïng moät thaûo am, goïi laø Thieáu Laâm tröôïng thaát. (jap)—Hsi-yuan Ssu-ming (Wade-Giles Nôi ñaây sö tham cöùu vaø tu trì theo Thieàn toâng keát Chinese)—Xiyuan Siming (Pinyin Chinese)— hôïp vôùi Tònh Ñoä. Ñoù laø tieàn thaân cuûa chuøa Taây Thieàn sö Trung Hoa vaøo theá kyû thöù IX thuoäc doøng Thieân. Naêm 1904, ñoåi Am Thieáu Laâm thaønh Thieáu Laâm Teá. Teân oâng xuaát hieän trong thí duï thöù 98 cuûa Laâm Töï. Naêm 1911, sö ñoåi teân chuøa thaønh Taây Bích Nham Luïc: "Hoøa Thöôïng Thieân Bình khi ñi Thieân. Hieän nay chuøa Taây Thieân laø moät trong haønh cöôùc, ñeán tham vaán Taây Vieän, töï thöôøng noùi: nhöõng chuøa coù nhieàu sinh hoaït tu taäp trong tín ñoà. 'Chôù noùi hoäi Phaät phaùp, tìm ngöôøi noùi thoaïi cuõng Theo ñònh kyø coù nhieàu vò Taêng cao haï tu taäp taïi khoâng coù.' Moät hoâm, Taây Vieän thaáy Thieân Bình töø ñaây—Name of an ancient temple in Hueá, Central xa beøn goïi: 'Tuøng YÛ!' Thieân Bình ngöôõng ñaàu leân. Vietnam. In 1902, Venerable Taâm Tònh, a disciple Taây Vieän lieàn noùi: 'Laàm!' Thieân Bình tieán laïi gaàn. of Dieäu Giaùc, came to Thuaän Hoùa hamlet, Döông Taây Vieän baûo: 'Vöøa roài hai caùi laàm, laø Taây Vieän Xuaân Thöôïng village, behind Nam Giao ritual laàm hay Thöôïng Toïa laàm?' Thieân Bình thöa: 'Tuøng place to build a thatched temple, called Shao-Lin YÛ laàm!' Taây Vieän noùi: 'Laàm!' Thieân Bình ra ñi. house. Right here he cultivated a combination of Taây Vieän noùi: 'Haõy ôû laïi ñaây qua haï, seõ cuøng Zen and Buddha-Recitation. This was Thöôïng Toïa thöông löôïng hai caùi laàm naày.' Khi

aáy preformation of Taây Thieân (Hsi-T'ien) temple. In Thieân Bình lieàn ñi. Sau moät thôøi gian khi ñaõ truï 1904, he changed its name to Shaolin temple. In laïi, Thieân Bình baûo chuùng: 'Ta ban ñaàu ñi haønh 1911, he changed the name of the temple to Taây cöôùc bò gioù nghieäp thoåi ñeán choã tröôûng laõo Tö Thieân. At present, Taây Thieân temple is one of the Minh, lieân tieáp hai caùi laàm, laïi caàm ta qua haï seõ temples which has a lot of religious activities for cuøng ta thöông löôïng, ta chaúng noùi khi aáy laø laàm, congregation. Periodically, many senior monks caát böôùc ñi veà phöông Nam, ta sôùm bieát noùi laàm stay there. roài.'"—A Chinese Zen master in the 9th century of Taây Tieáu Thöøa Ñoaøi Thieàn Sö (1548-1607): Teân the Lin-chi school. His name appears in example cuûa moät vò Thieàn sö Nhaät Baûn, thuoäc toâng Laâm 98 of the Pi-Yen-yuan. He always would say, 'Do Teá, soáng vaøo theá kyû thöù XVI—Name of a not say you understand the Buddhist Teaching; I Japanese Zen master, of the Lin Chi Sect, who cannot find a single man who can quote the lived in the sixteenth century. saying.' One day Hsi-yuan saw him from a Taây Tònh: Nhaø xí thöôøng toïa laïc veà höôùng Taây distance and called him by name: 'Ts'ung Yi!' cuûa töï vieän—The western cleanser, the privy, P'ing raised his head. Hsi-yuan said, 'Wrong!' P'ing situated on the west of a monastery. went two or three steps; Hsi-yuan again said, Taây Truùc: See Taây Thieân. 'Wrong!' P'ing approached; Hsi-yuan said, 'these Taây Töï: Taây Ban—Nhoùm Taêng chuyeân veà giaûng two wrongs just now: were they my wrongs or giaûi giaùo phaùp, beân phía Taây cuûa phöông tröôïng; your wrongs?' P'ing said, 'My wrong.' Hsi-yuan trong khi nhoùm beân Ñoâng thì chuyeân veà haønh trì. said, 'Wrong!' P'ing gave up. Hsi-yuan said, 'Stay Ñaây laø moät loái baét chöôùc theo vaên voõ quan cuûa here for the summer and wait for me to discuss

these two wrongs with you.' But P'ing immediately cuûa Sö laø ai?" Sö ñaùp: "Thaày ta laø Luïc Toå Hueä went away. Later, when he was dwelling in a Naêng. Sao oâng khoâng mau ñeán ñoù ñeå sôùm ñöôïc toû temple, he said to his community, 'When I was ngoä?" Sau ñoù vò Taêng nghe lôøi Sö khuyeân ñeán gaëp first travelling on foot, I was blown by the wind of Luïc Toå vaø cuoái cuøng cuõng ñöôïc toû ngoä Thieàn. Töø events to Elder Ssu Ming's place: twice in a row ñoù veà sau naøy, khoâng coøn ai bieát Sö ôû ñaâu vaø thò he said: wrong! and tried to keep me there over tòch luùc naøo—Zen Master Upagupta Tripitaka, the summer to wait for him to deal with me. I did name of an Indian Zen monk in the seventh not say it was wrong then; when I set out for the century. We do not have detailed documents on South, I already knew that it was wrong.'" this Zen Master; however, there is some Taây Vöïc Caàu Phaùp Cao Taêng Truyeän: Ñaïi interesting information on him in The Records of Ñöôøng Taây Vöïc Caàu Phaùp Cao Taêng Truyeän, 2 the Transmission of the Lamp (Ch'uan-Teng-Lu), quyeån do Sö Nghóa Tònh soaïn vaøo ñôøi Ñöôøng; toång Volume V: He was from India, came to Shao- soá goàm 56 nhaø sö noåi tieáng, trong ñoù coù boán ngöôøi Yang by the end of the seventh century. He was nöôùc ngoaøi—Biographies of famous pilgrims, enlightened when he happened to hear the composed by I-Ching, fifty six in number, among teachings of the Sixth Patriarch. Later, he went to them 4 were not Chinese. Wu Tai Shan, there he met a monk who built a Taây Vöïc Chí: See Taây

Vöïc Kyù. hermitage to sit in deep meditation by himself. He Taây Vöïc Kyù: Taây Vöïc Truyeän—Ñaïi Ñöôøng Taây asked the monk, "Why do you sit here by Vöïc Kyù—Kyù söï ghi laïi veà caùc nöôùc ôû Taây Vöïc, do yourself?" The monk replied, "To contemplate on Huyeàn Trang ñôøi Ñöôøng bieân soaïn thaønh 12 quyeån the purity." He asked, "Who contemplates and vaøo khoaûng nhöõng naêm 646-648 sau Taây Lòch— what is that purity?" The monk bowed him and The Great T'ang Chronicles of the Western asked, "Would you please tell me that principle." World, or Records of Western countries, by the He said, "Why do you not contemplate and purify T'ang dynasty pilgrim Hsuan-Tsang, in 12 books yourself?" The monk was puzzled and could not A.D. 646-648. answer. He asked, "From what sect are you Taây Vöïc Phaät Giaùo: Buddhism in Central Asia— from?" The monk said, "From Zen Master Shen- Trung AÙ Phaät Giaùo. Hsiu." He said, "The lowest heretical sect in India Taây Vöïc Quaät Ña Tam Taïng Thieàn Sö: Zen does not fall into this kind of view-attachment. Master Upagupta Tripitaka—Teân cuûa moät vò What is the use of quiet sitting in dumbfounded Thieàn sö Taây Vöïc vaøo theá kyû thöù baûy. Hieän nay state like this?" The monk asked, "Who is your chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn master?" He replied, "My master is the Sixth sö Taây Vöïc Quaät Ña Tam Taïng; tuy nhieân, coù moät Patriarch Hui Neng. Why don't you hurry to visit vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong Truyeàn him so that you can be enlightened soon?" Then Ñaêng Luïc, quyeån V: Thieàn sö Quaät Ña Tam Taïng, the monk followed his advice to come to visit the ngöôøi xöù Taây Vöïc, Sö ñeán Thieàu Döông vaøo cuoái Sixth Patriarch; and eventually the monk was also theá kyû thöù baûy. Sö toû ngoä khi tình côø nghe ñöôïc lôøi enlightened by the Patriarch. From that time, his thuyeát giaûng cuûa Luïc Toå Hueä Naêng. Veà sau Sö whereabout and passing-away time were ñeán Nguõ Ñaøi Sôn, taïi ñoù Sö gaëp moät vò Taêng döïng unknown. am tònh toïa. Sö hoûi vò Taêng: "Taïi sao oâng ngoài ñaây Taây Vöïc Truyeän: See Taây Vöïc Kyù. moät mình?" Vò Taêng ñaùp: "Quaùn tònh." Sö hoûi: "Ai Taây Vöông Maãu: Royal Mother of the West, quaùn vaø tònh gì?" Vò Taêng laøm leã vaø hoûi : "Xin thaày name of a rsi in Taoism—Teân cuûa moät vò tieân noùi cho bieát lyù aáy theá naøo?" Sö noùi: "Sao oâng trong Ñaïo giaùo. khoâng töï quaùn töï tònh?" Vò Taêng caûm thaáy boái roái Taây Xích Phöôùn: Red pennon in the West— khoâng ñaùp ñöôïc. Sö laïi hoûi: "OÂng töø moân phaùi Phöông Taây phöôùn ñoû—Ñaây laø moät trong Phöôùn naøo?" Vò Taêng ñaùp: "Töø Thieàn sö Thaàn Tuù." Sö taùm saéc cuûa Ñöùc Phaät A Di Ña, chæ taùm höôùng noùi: "Loaïi ngoaïi ñaïo thaáp nhaát ôû xöù Taây Vöïc ta trong khoâng gian—This is one of the Amitabha's coøn khoâng sa vaøo kieán chaáp naøy. Ngoài laëng yeân vaø eight pennons of various colours, indicating the thöø ra ñoù ñeå laøm gì?" Vò Taêng lieàn hoûi: "Thaày hoïc eight directions of space—See Baùt Saéc Phan.

Taåy Baùt: Pheùp röûa baùt sau khi thoï trai— nieäm hoùa khi hoï laøm coâng vieäc haèng ngaøy. Nhöng Procedures of cleaning the bowl after the meal. ngöôøi ta coù theå hoûi: "Buïi baëm töø ñaâu ñeán, khi maø Taåy Dieän Ngaät Traø: Senmen-Kissa (jap)—Trong caùc nhaø Ñaïi Thöøa khoâng ngöøng noùi vôùi chuùng ta Thieàn, coâng vieäc röûa maët vaø uoáng traø, töï noù laø moät raèng boån lai chuùng ta thanh tònh

nôi töï tính vaø baøi kinh vónh cöûu—In Zen, the activities of chuùng ta khoâng heà coù oâ nhieãm. Vaäy thì taïi sao washing the face and drinking tea, is the eternal phaûi thöôøng xuyeân taåy thaùo?" Moät vò Thieàn sö traû sutra itself. lôøi nhö vaày: "Ngay caû caùi yù töôûng thanh tònh cuõng Taåy Thaùo Phoøng: The bath room in a Zen caàn phaûi döùt boû." Moät thieàn sö khaùc noùi: "Cöù monastery—Phoøng taém cuõng laø moät trong nhöõng nhuùng mình vaøo nöôùc, khoâng coù taïi sao gì caû." nôi quan troïng trong tu taäp trong moät Thieàn vieä n, Theo Truyeàn Ñaêng Luïc, quyeån VIII, moät hoâm vì trong khi taém phaûi chuyeån hoùa caùi caûm giaùc aám Thieàn sö Nam Tuyeàn Phoå Nguyeän ñi ngang qua aùp deã chòu thaønh söï "theå nhaän baûn tính cuûa nöôùc." phoøng taém, troâng thaáy moät vò Taêng tröïc phoøng, Khoâng ñöôïc taùn gaãu voâ ích trong luùc taém. Tröôùc Nam Tuyeàn hoûi: "OÂng ñang laøm gì vaäy?" Vò Taêng khi vaøo vaø sau khi taém phaûi ñaûnh leã Thieän Thöôïng noùi: "Con ñang naáu cho noùng nöôùc ñeå taém." Nam Toïa. Theo Thieàn sö D.T. Suzuki trong quyeån "Söï Tuyeàn noùi: "Ñöøng coù queân khi naøo naáu xong, nhôù Huaán Luyeän cuûa moät Thieàn Taêng Phaät Giaùo," khi taém cho con traâu." Vò Taêng noùi: "Thöa Thaày, vaâng oâng soáng taïi Vieân Giaùc Töï ôû vuøng Lieâm Thöông. aï!" Chieàu hoâm ñoù vò Taêng ñeán phoøng phöông OÂng ñaõ keå raèng taát caû chö Thieàn Taêng trong Thieàn tröôïng. Nam Tuyeàn hoûi: "OÂng laøm gì ôû ñaây?" Vò vieän phaûi tuaân thuû nhöõng luaät leä trong nhaø taém nhö Taêng ñaùp: "Baïch Thaày, con muoán tìm traâu ñeå taém sau: 1) Phaûi troâng coi löûa moät caùch caån thaän. 2) cho noù." Nam Tuyeàn hoûi: "OÂng coù coät chöa?" Vò Chö Thieàn Taêng trong thieàn ñöôøng thay phieân Taêng khoâng traû lôøi ñöôïc. Khi Trieäu Chaâu ñeán nhau lo vieäc phoøng taém. Neáu khoâng seõ do phoøng thaêm Nam Tuyeàn, vò Taêng kia keå laïi cho Trieäu tri khaùch chæ ñònh. 3) Khi vò Thieàn sö truï trì ñi taém, Chaâu nghe caâu chuyeän naøy. Trieäu Chaâu noùi: "Laõo thoâng baùo cho caùc thò giaû cuûa oâng. Trong tröôøng Taêng bieát phaûi traû lôøi nhö theá naøo." Nghe vaäy hôïp coù nhöõng nhaân vaät khaû kính khaùc ñeán vieáng, Nam Tuyeàn beøn laëp laïi caâu hoûi: "OÂng coù coät phaûi löu yù giöõ gìn phoøng taém saïch seõ vaø goïn gheõ chöa?" Trieäu Chaâu laäp töùc böôùc tôùi naém muõi Nam hôn. 4) Khi phoøng taém ñaõ saün saøng, taám baûng goã Tuyeàn veùo maïnh. Nam Tuyeàn noùi: "Raát laø ñuùng, seõ ñöôïc goõ theo ñieàu leä, vaø Taêng chuùng ñöôïc daãn nhöng maø oâng maïnh tay quaù!" Qua nhöõng maãu ñoái ñeán phoøng taém theo thöù töï bôûi caùc vò thò giaû trong thoaïi treân, chuùng ta coù theå thaáy moät caùch roõ raøng Thieàn ñöôøng. 5) Veà nhieân lieäu thì laù khoâ nhaët laø caùc baäc thieàn sö thôøi tröôùc khoâng phí phaïm moät trong röøng hay caùc thöù dö thöøa khaùc ñöôïc söû duïng. phuùt giaây naøo trong vieäc giuùp ñôõ ñoà ñeä cuûa mình 6) Khi taém xong, nhôù caïo heát taát caû caùc than vaø tro ñaït ñeán giaùc ngoä—The bath room is also one of döôùi boàn taém vaø phaûi daëp taét heát than. 7) Ngaøy the most important places in practicing in a Zen hoâm sau, boàn taém phaûi ñöôïc kyø röûa thaät saïch, vaø monastery, for while taking a bath, the "exquisite caû phoøng phaûi ñöôïc lau chuøi saïch seõ, trong khi caùc touch" of warmth must be made to lead to the duïng cuï phaûi ñöôïc ñeå vaøo ñuùng choã. Neân ñeå yù laø "realization of the nature

of water." No idle khoâng ñöôïc söû duïng phoøng taém moät caùch tuøy tieän, talking is allowed there. Before and after the bath, vì ñieàu naøy coù theå caûn trôû söï thi haønh coâng vieäc proper respect is to be paid to the venerable moät caùch nhanh choùng cuûa phoøng tri khaùch. Lyù do Bhadra. According to Zen master Daisetz Teitaro taïi sao Taêng chuùng phaûi thay phieân nhau tröïc taïi Suzuki in "The Training of the Zen Buddhist Monk phoøng taém laø vì phaûi kyø coï löng cho ngöôøi taém. Vì (p.154)," when he lived in one of the main Zen phaàn löng khoù töï mình kyø saïch hoaøn toaøn, nhöõng monasteries in Japan, Engakuji in Kamakura. He nhaø taém ôû Nhaät Baûn thöôøng coù nhöõng ngöôøi phuïc mentioned that all Zen monks are to be observed vuï kyø löng ñeå ñöôïc nhöõng ñoàng xu leû. Khi moät vò all below articles (regulations) of the "Bath- Taêng ñöôïc moät ngöôøi baïn ñoàng tu giuùp trong khaû Room" at all times: 1) The best care must be taken naêng naøy, oâng ta khoanh tay tröôùc ngöïc, toû ra bieát of fire. 2) The bath-room work is attended in turn ôn söï phuïc vuï naøy. Khi taém, chö Taêng ñöôïc daïy laø by the monks from the Zendo. Otherwise, orders phaûi taåy thaùo taát caû nhöõng buïi baëm cuûa söï khaùi are issued from the "Shikaryo". 3) When the

master takes his bath, have his attendants notified. want to get the bull and give him a bath." Nan- In case of other respectable personages, special Ch’uan said, "Have you got a tether?" The monk attention will be given to the cleanliness and failed to answer. When Chao-chou came up to see oderliness of the bath-room. 4) When the bath is Nan-Ch’uan, the latter told Chao-chou about this ready, the wooden blocks are clapped according to incident. Chao-chou said, "I know what answer to the regulations, and the monks led in rotation to make." Whereupon Nan-Ch’uan repeated: "Have the room by the Zendo attendants. 5) For the fuel, you got a tether?" Chao-chou stepped forward and dead leaves gathered from the woods and other straightway took hold of Nan-Ch’uan's nose and waste materials are to be used. 6) When the gave it a hard pull. Nan-Ch’uan said, "It is quite bathing is all over, be thorough in scraping all the proper, but how rough you are!" Through these embers and hot ashes out from under the above dialogues, we can clearly see that Zen bathingpot and have them completely masters of old days wasted no time to help their extinguished. 7) On the day following, the bath- disciples to attain enlightenment. tub will be thoroughly scrubbed, and the entire Taåy Tònh: Pheùp röûa tay sau khi ñi ñaïi tieåu tieän room nicely cleansed, while the vessels are xong—Cleansing, especially after stool. properly arranged. It should be noted that no Taåy Tröø: Pativinodeti (p)—Pariksina (skt)—To random use of the bath-room is permitted, which dismiss—To dispel—To get rid of—To may interrupted the speedy execution of the eradicate—To remove. public office. The reason why the monks take Taåy Tröø Taäp Khí: Pariksina-vasana (skt)—To their turn to be the bath-boy whose work in the dispel the old habits or the pervasions of passions. bath-room is to scrub the back of the bather. As Taåy Ueá: To clean—To disinfect. the back is hard to be thoroughly washed by oneself, the bath-houses in Japan are generally provided with back-washers who are ready to serve you for a few extra cents. When a monk is TE helped by his brother in this capacity, he folds his Teá

An Thieàn Sö: See Teà An Thieàn Sö. hands before him, expressive of his grateful Teá Baïc Bì Töôùng: Da moûng vaø mòn—Soft smooth acknowledgment of the service. When taking a skin, one of the thirty-two auspicious marks—See bath, the monks are requested to wash off all the Tam Thaäp Nhò Haûo Töôùng. dirt of conceptualism as they are engaged in their Teá Baït: Cöùu vôùt—To save. daily work. But one may ask, "Where does the dirt Teá Baéc: Danh hieäu cuûa Thieàn sö Laâm Teá—See come from, when we are told all the time by Laâm Teá Nghóa Huyeàn Thieàn Sö. Mahayanists that we are from the first thoroughly Teá Bieän: Thaønh coâng hoaøn toaøn—To succeed clean and there are no defilements anywhere in completely. us? Why then this constant bathing?" A master Teá Boån Vieân Thöôøng Thieàn Sö (1769-1848): Teân gives this answer: "Even the idea of cleanliness is cuûa moät vò Thieàn sö Vieät Nam, phaùp heä thöù 36, to be done away with." Another master has: "Just thuoäc toâng Laâm Teá vaøo theá kyû thöù XIX. Sö laø moät a dip, and no why." According to The Records of trong nhöõng ñeä töû noåi troäi nhaát cuûa Lieãu Ñaït Thieät the Transmission of the Lamp (Ch'uan-Teng-Lu), Thaønh Thieàn Sö. Haàu nhö caû ñôøi Sö hoaèng hoùa ôû Volume VIII, one day, Zen master Nan-Ch'uan mieàn Nam Vieät Nam—Name of a Vietnamese happened to pass by the bath-room, and seeing the Zen master, of the 36th lineage, Lin Chi Sect, in monk attending to it said to him: "What are you the nineteenth century. He was one of the most doing?" The monk said, "I am heating the bath- eminent disciples of Zen master Thiet Thanh Lieu water." Nan-Ch'uan said, "Don't forget, when Dat (?-1823). He spread the Zen teachings in ready, to give a bath to the bull." The monk said, South Vietnam most of his life. "Yes, master," and towards the evening he came Teá Chính Boån Giaùc (1771-?): Teân cuûa moät ñeä töû up to the Abbot's quarters. Nan-Ch'uan asked, cuûa Hoøa Thöôïng Teá Lòch Chính Vaên. Ngaøi laø taêng "What are you doing here?" The monk said, "I cang chuøa Thieân Muï, ñoàng thôøi laø truù trì chuøa

Quoác AÂn. Naêm 1837, Hoøa Thöôïng ñaõ tieán haønh Teá Haïnh: Minute conducts—Taùm muoân teá haïnh coâng cuoäc truøng tu ñaïi qui moâ chuøa Quoác AÂn. Sau laø 80.000 caùi haïnh vi teá cuûa ngöôøi xuaát gia. Taùm ñoù vaøo naêm 1842, ngaøi ñaõ cuøng vôùi Hoøa Thöôïng muoân teá haïnh phaùt xuaát töø 250 giôùi cuï tuùc cuûa Lieãu Thoâng Giaùm Hueä ñöôïc vua Thieäu Trò caáp chuùng Tyø Kheo maø thaønh nhö sau—There are cho 500 laïng baïc ñeå hoaøn taát vieäc truøng tu chuøa eighty thousand minute conducts. Eighty thousand Quoác AÂn. Khoâng ai roõ ngaøi thò tòch vaøo naêm naøo minute conducts are the extremely small conducts vaø ôû ñaâu (coù vaøi taøi lieäu noùi laø vaøo naêm 1851)— of a religious figure. The eighty thousand tiny Name of a disciple of Most Venerable Teá Lòch conducts originate from the 250 Bhiksu Precepts Chính Vaên. He was a royal-recognized monk of as follows. Thieân Muï and headmonk of Quoác AÂn temple. In Teá Hoaït Duïc: Softness or Smoothness—Moät 1837, he started to rebuild Quoác AÂn temple on a trong saùu loaïi saéc duïc, ham muoán caùi veû nuoät naø large scale. Then in 1842, he and the new boùng baåy xinh xaén cuûa thaân theå—One of the six headmonk of Quoác AÂn temple were granted 500 kinds of sensual attractions, sexual attraction ounces of silver

from King Thieäu Trò to through softness and smoothness. accomplish the reconstruction of the temple. His Teá Hoaëc Hieän Haønh Chöôùng: Nhöõng vi teá hieän whereabout and when he passed away were haønh phieàn naõo chöôùng—Illusion that things are unknown (some sources say in 1851). real and have independent existence. Teá Ñaøn: Altar. Teá Khoån: Giuùp ai trong côn nguy khoán—Relieve Teá Ñoä: someone in distress. 1) Giuùp ñôõ: To aid—To help—To relieve. Teá Leã: Soma (skt)—Celebrate rituals. 2) Trong Phaät giaùo, teá ñoä coù nghóa laø giuùp chuùng Teá Lòch Chính Vaên: Teân cuûa moät ñeä töû cuûa Hoøa sanh vôi bôùt khoå ñau vaø ñöa hoï qua bieån luaân Thöôïng Trí Haûi (see Trí Haûi) ôû taïi chuøa Quoác AÂn hoài sanh töû ñeå sang bôø Nieát Baøn beân kia: In vaøo khoaûng töø 1805 ñeán 1825. Naêm 1822, Hoøa Buddhism, to help means to help sentient Thöôïng ñöôïc vua Minh Maïng caáp cho 500 laïng beings relieve their sufferings and to ferry baïc ñeå truøng tu chuøa Quoác AÂn. Ngaøi thò tòch naêm them across the sea of reincarnation to the 1825, thaùp moä cuûa ngaøi ñöôïc kieán laäp uy nghi shore of nirvana. ngay trong saân chuøa—Name of a disicple of Most Teá Ñoä Phöông Tieän: Phöông tieän giuùp ñôõ—To Venerable Trí Haûi. He stayed at Quoác AÂn temple utilize skill-in-means to aid or to help. from 1805 to 1825. In 1822, king Minh Maïng Teá Gia: Teá Haï—Ñeä töû cuûa toâng Laâm Teá—The granted 500 ounces of silver for him to rebuild the school, or disciples of Lin-Chi. temple. He passed away in 1825, his magnificent Teá Giaùc Quaûng Chaâu (1788-1875): Teân cuûa moät stupa was built in the garden of the temple. vò Thieàn sö Vieät Nam, phaùp heä thöù 36, thuoäc toâng Teá Löôïng (1602-1681): Teân cuûa moät vò Thieàn sö Laâm Teá vaøo theá kyû thöù XIX. Haàu nhö caû ñôøi Sö Trung Hoa vaøo thôøi nhaø Thanh (1644-1912)— hoaèng hoùa ôû mieàn Nam Vieät Nam—Name of a Name of a Chinese Zen master who lived in the Vietnamese Zen master, of the 36th lineage, Lin Ch'ing dynasty. Chi Sect, in the nineteenth century. He spread the Teá Nghi Thö: Brahmanas (skt)—Book of Zen teachings in South Vietnam most of his life. Brahmanic rituals. Teá Haï: See Teá Gia. Teá Ngoä (1626-1687): Teân cuûa moät vò Thieàn sö Teá Haï Tam Bình: Ba vò ñaïi ñeä töû noåi troäi nhaát Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø cuûa Thieàn sö Laâm Teá Nghóa Huyeàn: Baûo Thoï, Thanh (1644-1912)—Name of a Chinese Zen Tam Thaùnh vaø Höng Hoùa—Three most eminent master of the Lin-chi Sect in the Ch'ing dynasty. disciples of Zen master Lin Chi I-Hsuan: Pao-shou Teá Nhuyeãn Ngöõ: Lôøi noùi eâm aùi nhoû nheï—Refined Yen-chao, San-sheâng-Hui-jan, and Hsing-hua and soft speech. Ts'un-chiang—See Baûo Thoï Dieân Chieåu Traán Teá Nhöït Quang Traøng Thaàn: Banner of Light Chaâu Thieàn Sö, Tam Thaùnh Hueä Nhieân Thieàn Sö, Outshining the Sun Deity (Spirit). and Höng Hoùa Toàn Töông Thieàn Sö. Teá Saéc: 1) Neùt xinh xaén cuûa nam nöõ: Refined appearance; 2) Veû tao nhaõ beân ngoaøi: Refined

appearance. Quan Teà An Thieàn Sö. Teá Sinh Dieät: Ñaây laø moät trong saùu thöù nhieãm Teà Chænh: Neatly attired. taâm trong Khôûi Tín Luaän. Teá sinh dieät hay laø Hieän Teà Duyeân Thaân: See Teà Nghieäp Thaân. saéc baát töông öng nhieãm hay laø giai ñoaïn taâm voâ Teà Kieân: Töông ñöông—Equivalent. minh ñöôïc giaûi thoaùt

khoûi moïi saéc töôùng—This is Teà Kyû: Teân cuûa moät vò Thieàn sö Trung Hoa soáng one of the six kinds of defiled mind of the vaøo thôøi Nguõ Ñaïi (907-960). Vaøo naêm 921, Sö Awakening of Faith. The non-interrelated or ñöôïc vua boå nhaäm vaøo chöùc vuï Taêng Thoáng, troâng primary taint or the stage of emancipation from coi chö Taêng trong caû nöôùc —Name of a Chinese the material (ignorant mind as yet hardly Zen master who lived in the Wu-tai Dynasty in discerning subject from object, of accepting an China. In 921, he was assigned to the post of external world)—See Luïc Nhieãm Taâm. National Director of Monks in China. Teá Söû Tra: Jyaistha (skt)—See Theä Saét Tra. Teà My: Ngang baèng, töông ñöông—Equivalent. Teá Taâm: Coøn goïi laø "Tieåu Taâm," coù nghóa laø caån Teà Nghieäp Thaân: 1) Thaân cuoái cuøng khi ñaõ chaám thaän—Carefully—In detail. döùt heát moïi tieàn nghieäp: The final body which Teá Thi: Pesi (skt)—Teä Thi—Tyø La Thi—Tyø brings to an end all former karma; 2) Thaân Phaät ñaõ Thi—See Beá Thi. ruõ saïch tieàn nghieäp vaø nhaäp nieát baøn: The final Teá Tænh Ñaïi Sö (1741-1810): Chi-Sun—Teân cuûa body or the body of a Buddha which brings to an moät vò danh Taêng Trung Hoa soáng vaøo thôøi nhaø end all former karma before entering nirvana. Thanh (1644-1912). Teá Tænh Ñaïi Sö laø vò Toå thöù Teà Ngoïc (1071-1129): : Teân cuûa moät vò danh Taêng 12 cuûa Tònh Ñoä Toâng Trung Hoa—Name of a Trung Hoa, thuoäc Tònh Ñoä Toâng, soáng vaøo thôøi Chinese famous monk who lived during the Ch'ing nhaø Toáng (960-1279)—Name of a Chinese famous Dynasty in China. Great Master Chi-Sun was the monk, of the Pure Land Sect, who lived in the twelfth Patriarch of Chinese Pureland Buddhism. Sung Dynasty in China. Teá Töù Töôùng: Boán töôùng vi teá sanh truï dò dieät— Teà Thuyeát Teà Vaên: Noùi vaø nghe cuøng moät luùc— The four finite states—See Töù Töôùng. Speaking and hearing together, or at the same Teá Töôùng Hieän Haønh Chöôùng: The idea of time. reincarnation. Teå Quan ÖÙng Thaân: The body of an official— Teá Vaên: Vaên teá ñoïc vaø ñoát taïi ñaùm ma—The Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc prayer or statement read and burnt at a funeral. Quaùn Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà öùng Teá Xuyeân Doaõn Haøi (1874-1958): Teân cuûa moät vò thaân (moät trong ba möôi hai öùng thaân) cuûa ngaøi danh Taêng Vieät Nam vaøo theá kyû thöù XX. Haàu nhö nhö sau: Neáu coù chuùng sanh öa quaûn trò quoác ñoä, caû ñôøi Sö hoaèng hoùa ôû mieàn Baéc Vieät Nam— coi coâng vieäc bang aáp, toâi seõ hieän thaân Teå Quan Name of a Vietnamese famous monk who lived in tröôùc nhöõng ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc the twentieth century. He spread the Zen thaønh töïu—According to The Surangama Sutra, teachings in North Vietnam most of his life. book Six, Avalokitesvara Bodhisattva vowed in Teá YÙ Thöùc: YÙ thöùc vi teá, coøn goïi laø teá taâm, töùc laø front of the Buddha about his appearance before nhaän thöùc vi teá veà söï soáng cheát, tieáp noái nhau sentient beings (one of the thirty-two response khoâng ñöùt ñoaïn (theo Luaän Thaønh Duy Thöùc, veà bodies) as follow: If there are living beings who chuyeän soáng cheát, Höõu Dö Boä coù nhaän thöùc vi teá, enjoy governing the country and who can handle haønh töôùng nöông theo nhau, khoâng theå laøm ñöùt matters of state decisively, I will appear before ñoaïn ñöôïc, ñaây laø thöùc thöù

taùm)—The vijnana of them in the body of an official and speak Dharma detailed, unintermitting attention. for them, enabling them to accomplish their Teà: Baèng phaúng: Even (level)—Cuøng moät luùc: At wish—See Tam Thaäp Nhò ÖÙng Thaân. the same time—Hoaøn toaøn: Complete (perfect)— Teä Thi: Pesi (skt)—Beá Thi—Tyø La Thi—Tyø Nhaát teà (gioáng nhau): Uniform (alike, Thi—Thai nhi thôøi kyø thöù ba trong naêm thôøi kyø, altogether)—Tænh laëng: To tranquil (to equalize). caùi thai ñeán ngaøy thöù 37, keát laïi thaønh hoøn thòt— Teà An Thieàn Sö (750-842): Enkan Seian (jap)— The embryo in the third of its five stages, a thirty- Yen-kuan Ch'i-an—Yanguan-Qi'an—See Dieâm seven days' foetus, a lump of flesh.

Nguồn: Giảng Sư (giangsu.io.vn) — văn bản trích từ kho sách cổ và kinh điển.