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

THIEÄN PHUÙC

TÖØ ÑIEÅN THIEÀN & THUAÄT NGÖÕ PHAÄT GIAÙO

DICTIONARY OF ZEN & BUDDHIST TERMS

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LÔØI GIÔÙI THIEÄU Ñaïo höõu Traàn Ngoïc phaùp danh Thieän Phuùc khoâng chæ laø moät hoïc giaû nghieân cöùu khaù saâu saéc veà Phaät phaùp, maø coøn laø moät Phaät töû thuaàn thaønh luoân gaéng coâng tu taäp ñeå ñaït ñeán con ñöôøng giaùc ngoä vaø giaûi thoaùt. Thieän Phuùc ñaõ bieân soaïn boä töï ñieån Phaät Hoïc Vieät-Ngöõ vaø Anh Ngöõ raát kyõ löôõng. Ñoàng thôøi, ñaïo-höõu cuõng ñaõ bieân soaïn boä Phaät Phaùp Caên Baûn vaø möôøi taäp saùch giaùo lyù phoå thoâng baèng tieáng vieät ñeå giuùp caùc baïn treû muoán tìm hieåu Phaät phaùp. Sau khi ñoïc xong nhöõng boä saùch treân, toâi thaønh thaät taùn thaùn coâng ñöùc cuûa ñaïo höõu, ñaõ daønh ra hai möôi maáy naêm trôøi ñeå nghieân cöùu vaø saùng taùc, trong luùc ñôøi soáng ôû Myõ raát baän roän. Hoâm nay ñaïo höõu Thieän -Phuùc laïi ñem baûn thaûo boä Töø Ñieån Thieàn vaø Thuaät Ngöõ Phaät Giaùo nhôø toâi vieát lôøi giôùi thieäu. Taùc phaåm "Töø Ñieån Thieàn vaø Thuaät Ngöõ Phaät Giaùo" ñöôïc vieát baèng hai ngoân ngöõ Vieät-Anh raát deã hieåu. Sau khi ñoïc xong, toâi nhaän thaáy boä saùch vôùi gaàn 7.000 trang giaáy khoå lôùn toaøn boä vieát veà nhöõng thuaät ngöõ Thieàn, nhöõng lôøi daïy cuûa Phaät Toå Thích Ca Maâu Ni vaø chö Toå veà phöông phaùp Thieàn ñònh, cuõng nhö haønh traïng cuûa caùc Thieàn Sö Trung Hoa, Ñaïi Haøn, Nhaät Baûn vaø Vieät Nam. Maëc daàu caùc Thieàn sö daïy raèng haønh giaû tu Thieàn khoâng neân leä thuoäc vaøo vaên töï ñeå daïy hay ñeå naém baét giaùo phaùp nhaø Thieàn bôûi vì ñoïc vaø giaûi thích kinh ñieån khoâng daãn ñeán giaùc ngoä, nhöng haønh giaû tu Thieàn ñöøng bao giôø queân raèng kinh ñieån luoân ñoùng moät vai troø quan troïng nhaát trong vieäc tu haønh: kinh ñieån gioáng nhö baûn ñoà chæ ñöôøng - trong khi baûn ñoà coù theå chæ cho baïn choã naøo baïn neân ñi vaø ñöa ra moät loä trình ngaén nhaát, baïn vaãn phaû i töï mình ñi treân con ñöôøng aáy.

Vaø khoâng leä thuoäc vaøo vaên töï ñoøi hoûi haønh giaû hoïc hoûi qua thöïc taäp vaø kinh nghieäm. Noùi toùm laïi, maëc daàu Thieàn Phaät giaùo nhaán maïnh vaøo thöïc taäp, haønh giaû tu Thieàn phaûi tu taäp môùi mong ñaït ñöôïc caùi thaáy ñuùng ñaén veà giaùo phaùp nhaø Thieàn, nhöng nhöõng höôùng daãn baèng vaên töï vaãn luoân caàn thieát cho ngöôøi môùi baét ñaàu tu taäp Thieàn ñònh. Töôûng cuõng neân nhaéc laïi laø Thieàn ñöôïc Toå Boà Ñeà Ñaït Ma chính thöùc ñöa vaøo Trung Hoa vaøo khoaûng naêm 520 sau Taây lòch, maëc daàu noù ñaõ ñeán ñoù tröôùc ñaây vaø ñaõ phaùt trieån trong toâng Thieân Thai. Nhöng vaøo khoaûng theá kyû thöù hai thì taïi mieàn Baéc Vieät Nam ñaõ coù nhöõng vò Taêng noåi tieáng, ñieån hình laø ngaøi Khöông Taêng Hoäi. Ngöôøi ta tin raèng trong ba trung taâm Phaät giaùo coå ñaïi ôû Ñoâng AÙ laø Laïc Döông, Baønh Thaønh vaø Luy Laâu thì trung taâm Luy Laâu ôû Giao Chæ laø trung taâm Phaät giaùo ñaàu tieân ñöôïc thaønh laäp döôùi trieàu Haùn vaøo khoaûng theá kyû thöù nhaát sau Taây lòch. Thôøi ñoù Luy Laâu laø thuû phuû cuûa Giao Chæ, luùc baáy giôø laø thuoäc ñòa cuûa Trung Hoa. Vì Luy Laâu naèm giöõa con ñöôøng giao thöông AÁn Hoa, neân thôøi ñoù caùc nhaø sö tieàn phong AÁn Ñoä tröôùc khi ñeán Trung Hoa hoï ñeàu gheù laïi Luy Laâu. Vì theá maø Luy Laâu ñaõ trôû thaønh moät ñieåm thuaän tieän vaø höng thònh cho caùc ñoaøn truyeàn giaùo tieân phong töø AÁn Ñoä ñeán löu truù, truyeàn baù giaùo lyù nhaø Phaät tröôùc khi caùc vò tieáp tuïc cuoäc haønh trình ñi veà phöông Baéc. Cuõng chính vì theá maø Taêng Ñoaøn Luy Laâu ñöôïc thaønh laäp tröôùc caû Laïc Döông vaø Baønh Thaønh. Vaøo thôøi ñoù trung taâm Luy Laâu coù treân 20 ngoâi chuøa vaø 500 Taêng só. Chính ra Khöông Taêng Hoäi laø vò Thieàn sö Vieät Nam ñaàu tieân; tuy nhieân, thieàn phaùi Vieät Nam chæ baét ñaàu ñöôïc thaønh laäp töø thôøi Thieàn sö Tyø Ni Ña Löu Chi vaøo theá kyû thöù VI maø thoâi. Kyø thaät, Phaät giaùo Thieàn toâng Vieät Nam chöa ñöôïc phaùt trieån maïnh cho maõi ñeán naêm 580 khi Thieàn sö Tyø Ni Ña Löu Chi, moät vò sö AÁn Ñoä, laø ñeä töû cuûa Tam Toå Taêng Xaùn, tröôùc khi doøng Thieàn Trung Hoa bò chia laøm hai, Baéc vaø Nam toâng, ñaõ ñeán Vieät Nam vaø saùng laäp doøng Thieàn Tyø Ni Ña Löu Chi. Toå truyeàn cuûa doøng Thieàn ñaàu tieân naày chaám döùt sau khi toå thöù 28 cuûa noù thò tòch vaøo naêm 1216. Tuy nhieân, aûnh höôûng cuûa noù coøn raát maïnh ôû phía Baéc. Doøng Thieàn thöù hai taïi Vieät Nam ñöôïc phaùt khôûi vaøo cuoái theá kyû thöù VIII bôûi moät nhaø sö Trung Hoa teân laø Voâ Ngoân Thoâng (?-826), moät ñeä töû cuûa Thieàn sö Baùch Tröôïng Hoaøi Haûi. Toå truyeàn cuûa doøng Thieàn naày chaám döùt vaøo theá kyû thöù 13, duø doøng Thieàn naày vaãn toàn taïi. Maëc duø hai doøng Thieàn naày khoâng coøn toàn taïi nhö nhöõng doøng truyeàn thöøa, nhöng chính hai doøng Thieàn naày ñaõ ñaët neàn moùng vöõng chaéc cho Phaät giaùo Vieät Nam. Naêm 1069, vua Lyù Thaùnh Toân phaùt ñoäng chieán dòch Nam tieán choáng laïi Chieâm Thaønh, trong chieán dòch naày trong soá haøng traêm ngaøn tuø binh baét ñöôïc, coù moät tuø binh raát ñaëc bieät ñöôïc ñöa veà

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

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

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

Caån Buùt Sa-moân Thích Chôn Thaønh

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

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

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

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

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

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

muoán tu thieàn thöôøng nghe ñaâu ñoù caùi caâu 'giaùo phaùp naøy baát laäp vaên töï'. Ñaây quaû laø moät loái suy nghó sai laàm veà Thieàn. Ñoàng yù tu taäp Thieàn khoâng phaûi laø moät vaán ñeà maø caùc hoïc giaû khoâng ñöôïc truyeàn thuï coù theå ñöông ñaàu chæ baèng trí thöùc hoaëc baùc hoïc thuaàn tuùy. Vaø cuõng ñoàng yù chæ coù nhöõng ngöôøi ñaõ coù kinh nghieäm töï thaân môùi coù theå baøn luaän veà chuû ñeà naøy moät caùch maät thieát vaø ñaùng tin caäy ñöôïc. Bôûi vì Thieàn, töï baûn tính cuûa noù khoâng phaûi laø moät trieát hoïc, maø laø moä t 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 heá t, 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 Dieä u 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.

Through Others’ Transformation, who do not create objects of sensual enjoyment themselves, TH but they control the objects of enjoyment for their use by their attendants. Heaven where one can Tha Baûo: Nhöõng thöù quyù giaù cuûa ngöôøi khaùc— partake of the pleasures created in other heavens. The valuables of another person—Other The sixth of the six heavens of desire, or passion- valuables. heavens, the last of the sixth devalokas, the abode Tha Duyeân Ñaïi Thöøa Taâm: Mind of disciples of of Mahesvara (Siva), and of Mara. the Three Vehicles—Cho raèng ba thöøa laø chaân Tha Hoùa Töï Taïi Thieân Ma: The mara-king. thaät, giai ñoaïn cuûa Tam Luaän vaø Phaùp Töôùng Tha Hoùa Töï Taïi Thieân Töû Ma: See Thieân Ma. toâng—The doctrine of the three Vehicles, holding Tha Hoùa Töï Taïi Thieân Vöông: King of Heavens the three Vehicles as real, the stage of San-Lun of Free Enjoyment of Others’ Emanations—Chö and Dharmalaksana schools—See Giaùc Taâm Baát Thieân Vöông naày ñeàu sieâng tu taäp phaùp moân roäng Sanh Taâm. lôùn phöông tieän töï taïi (Kinh Hoa Nghieâm —Phaåm Tha Duyeân Giaùc Taâm: Other conditions cause the 1)—All of them diligently practiced and studied mind to be enlightened. the vast and great teaching of independent in Tha Ñaø: Laàm loãi, sai soùt—Mistake. means of liberation. Tha Ñoä: Theá giôùi khaùc—Another world. Tha Kyû: Ngöôøi vaø ta—Another and oneself— Tha Ñoä Ñaéc Sinh: Sinh vaøo theá giôùi khaùc—To be Both he and I. born in another world. Tha Löïc: External power—Other power—Power Tha Haäu: Veà sau naøy—In the future. of another—Söùc maïnh cuûa ngöôøi khaùc, ñaëc bieät laø Tha Hoùa Thieân: See Tha Hoùa Töï Taïi Thieân. cuûa Phaät vaø Boà Taùt maø haønh giaû ñaït ñöôïc baèng Tha Hoùa Thoï: Eternal life spent in saving nieàm tin cöùu ñoä trong giaùo lyù Ñaïi Thöøa. Theo others—Thaân Phaät tröôøng thoï vaø vónh haèng ñeå cöùu tröôøng phaùi Tònh Ñoä, nhöõng ai tinh chuyeân trì ñoä chuùng sanh (chuùng sanh coù theå teá ñoä thì nhieàu nieäm hoàng danh Phaät A Di Ñaø, luùc laâm chung seõ voâ haïn, neân ñöùc ñaïi bi cuûa chö Phaät cuõng maõi maõi ñöôïc vaõng sanh veà Taây phöông cöïc laïc. “Tariki” khoâng döùt)—Buddha’s long or eternal life spent in lieân heä vôùi nhöõng tröôøng phaùi Tònh Ñoä, döïa treân yù saving others, implying Buddha’s powers of nieäm “trong thôøi Maït Phaùp chuùng sanh khoâng coù unlimited salvation. khaû naêng töï mình giaûi thoaùt cho chính mình neân Tha Hoùa Töï Taïi: Pranimmita-vasavati (skt)— phaûi nhôø ñeán aân ñöùc cuûa Ñöùc Phaät A Di Ñaø.” Rejoice the creations of others—Coù nhöõng loaïi Tariki hay tha löïc thöôøng ñoái laïi vôùi Jiriki hay töï höõu tình coù loøng duïc ñoái vôùi söï vaät do caùc loaøi löïc, caên baûn lieân quan ñeán thieàn ñònh vaø nhöõng tu khaùc taïo ra. Hoï soáng bò chi phoái phuï thuoäc trong taäp khaùc nhaèm töï mình ñaït ñöôïc giaûi thoaùt. Theo

nhöõng duïc voïng ñoái vôùi söï vaät do caùc loaøi khaùc taïo Tònh Ñoä Toâng thì “Tariki” laø “Con ñöôøng deã,” vì ra, nhö caùc loaøi Tha Hoùa Töï Taïi Thieân—There chuùng sanh seõ ñöôïc Ñöùc Phaät A Di Ñaø cöùu ñoä, are beings who rejoice the creations of others, trong khi Jiriki laø “con ñöôøng khoù” vì noù tuøy thuoäc such as the devas Having Power over Others’ vaøo söï coá gaéng cuûa chính baûn thaân mình—The Creation. power or strength of another, especially that of a Tha Hoùa Töï Taïi Thieân: Paramimmitavasavarti Buddha or Bodhisattva, obtained through faith in (skt)—Paranirmita-vasavartin (skt)—Baø Xaù Baït Mahayana salvation. The Pure Land sect believes Ñeà—Baø La Ni Maät Baø Xaù Baït Ñeà Thieân—Baø Na that those who continually recite the name of Hoøa Ñeà—Coõi Trôøi Tha Hoùa Töï Taïi, nhöõng vò trôøi Amitabha Buddha, at the time of death, will be ñoù coù khaû naêng ñem nhöõng vaät maø ngöôøi khaùc taïo reborn in his Pure Land. Tariki is associated with neân ñaët döôùi quyeàn ñieàu khieån cuûa mình. Coõi trôøi Pure Land traditions, which is based on the notion thöù saùu trong saùu coõi trôøi duïc giôùi (ñeä luïc thieân), that “in the final dharma age, sentient beings are nôi truù nguï cuûa Ma Heâ Thuû La Thieân vaø Ma no longer capable of bringing about their own vöông—Heaven of free enjoyment of others' salvations (liberations), and so must rely on the manifestations—Heaven of Comfort Gained saving grace of Amitabha Buddha.” Tariki is

commonly opposed to “Jiirki” or “own power,” Tha Taâm Thoâng: Paracetah-paryayajnana- which involves engaging in meditation and other saksatkriya-bhijna (skt)—Tashintsu (jap)—Divine practices aimed at the attainment of liberation. mind—Knowing the minds of others—Knowing Tariki is said by the Pure Land traditions to be an others’ mind—Trí Taâm Sai Bieät Trí Taùc Chöùng “easy path,” since one is saved by the power of Thoâng. Vôùi taâm cuûa vò aáy, vò aáy bieát taâm cuûa caùc Amitabha Buddha, while “Jiriki” is a “difficult chuùng sanh, caùc loaïi ngöôøi; taâm coù tham, bieát taâm path” because it relies on personal efforts. coù tham; taâm khoâng tham, bieát taâm khoâng tham; Tha Löïc Giaùo: Through faith or invocation of taâm coù saân, bieát taâm coù saân; taâm khoâng saân, bieát another’s salvation—Con ñöôøng ngaén daãn tôùi coõi taâm khoâng saân; taâm coù si, bieát taâm coù si; taâm Tònh Ñoä nhôø tha löïc, baèng caùch nieäm hoàng danh khoâng si, bieát taâm khoâng si; taâm chuyeân chuù, bieát Phaät A Di Ñaø—Short way of the Pure Land taâm chuyeân chuù; taâm taùn loaïn, bieát taâm taùn loaïn; through faith in or invocation of another, i.e. taâm ñaïi haønh, bieát taâm ñaïi haønh; taâm khoâng ñaïi Amitabha. haønh, bieát taâm khoâng ñaïi haønh; taâm chöa voâ Tha Löïc Haønh Moân: See Tha Löïc Phaùp Moân. thöôïng, bieát taâm chöa voâ thöôïng; taâm voâ thöôïng, Tha Löïc Nieäm Phaät: Nembutsu of the Other- bieát taâm voâ thöôïng; taâm thieàn ñònh, bieát taâm thieàn Power—Tin töôûng vaø nieäm hoàng danh Phaät ñeå ñònh; taâm khoâng thieàn ñònh, bieát taâm khoâng thieàn vaõng sanh, ñaëc bieät laø Phaät A Di Ñaø —Trusting to ñònh; taâm giaûi thoaùt, bieát taâm giaûi thoaùt; taâm and calling on the Buddha, especially Amitabha. khoâng giaûi thoaùt, bieát taâm khoâng giaûi thoaùt — Tha Löïc Phaùp Moân: Tha Löïc Haønh Moân—Con

Supernatural ability to read the minds of others. ñöôøng ñaït ñöôïc giaùc ngoä nhôø tha löïc —Other- One understands the minds of other beings, of power way, the way of attaining Enlightenement other persons, having encompassed them with through the other-power. one's own mind. He understands the mind of other Tha Löïc Tín: Faith of other-power—Other-power beings, of other persons, having encompassed faith—Kim cang tín—Strong belief on other- them with his own mind. He understands a mind power—Tha löïc tín nhö kim cang baát hoaïi— affected by lust as affected by lust and a mind Diamond faith which is as indestructible as unaffected by lust; he understands a mind affected diamond. by hate as affected by hate and a mind unaffected Tha Löïc Toâng: Toâng chæ cuûa nhöõng ngöôøi tin vaøo by hate as unaffected by hate; he understands a tha löïc maø vaõng sanh, ñoái laïi vôùi nhöõng ngöôøi töï mind affected by delusion as affected by delusion cöùu ñoä baèng söùc cuûa chính mình (Töï Löïc Toâng)— and a mind unaffected by delusion as unaffected Those who trust to salvation by faith, contrasted by delusion; he understands a contracted mind as with those who seek salvation by works, or by contracted and a distracted mind as distracted their own strength. mind; he understands an exalted mind as exalted Tha Nhaân Höõu Taâm, Dö Thoán Ñoä Chi: Coù theå and an unexalted mind as unexalted; he ñoaùn bieát taâm trí cuûa ngöôøi khaùc—Divine mind— understands a surpased mind as surpassed and an Knowing the minds of others—Knowing others' unsurpassed as unsurpassed; he understands a mind—Supernatural ability to read the minds of concentrated mind as concentrated and an others. unconcentrated mind as unconcentrated; he Tha Nieäm Thoâng: See Tha Taâm Thoâng. understands a liberated mind as liberated and an Tha Sinh: Tha Theá—Ñôøi khaùc hay theá giôùi khaùc, unliberated mind as unliberated. hoaëc ñôøi tröôùc hoaëc ñôøi sau—Another life or Tha Taâm Trí: Paracittaprajna (skt)—Ceto-pariya- another world, either previous or after this. ana (p)—Manah-paryaya (skt)—Pracitta-jnana Tha Taâm Luaân: The wheel of knowing the other's (skt)—Paricce-nanam (p)—Hueä Trí—Knowing mind—See Chuyeân Nieäm Thò Hieän. the other's mind—Knowledge of others' minds— Tha Taâm Thaàn Thoâng: Adesana-patihariyam Superknowledge that penetrates the mind of (p)—The miracle of telepathy—See Tha Taâm others—Understanding the mind of others—Trí Thoâng. thöù taùm trong thaäp trí. Teân ñuû laø Trí Tha Taâm Tha Taâm Thò Hieän: See Chuyeân Nieäm Thò Hieän. Thoâng hay laø trí bieát roõ taâm traïng cuûa ngöôøi khaùc.

Ñaây cuõng laø thaàn thoâng thöù ba trong Luïc Thoâng, theo phaùp moân Tònh Ñoä maø haønh trì, taát caûm ñöôïc vaø lôøi nguyeän thöù taùm trong boán möôi taùm lôøi Ñöùc A Di Ñaø Theá Toân tieáp daãn sanh veà Cöïc nguyeän cuûa Phaät A Di Ñaø; Ngaøi nguyeän khoâng Laïc—This is to have faith that Sakyamuni Buddha thaønh Phaät cho ñeán khi naøo heát thaûy chuùng sanh would never speak falsely and Amitabha Buddha ñeàu coù ñöôïc Tha Taâm Trí naày—The eighth of the did not make empty vows. Therefore, if cultivators ten kinds of wisdom. Intuitive knowledge or practice according to Pureland teachings, then understanding the minds of others (all other Amitabha Buddha will deliver them to the beings). This is also the third of the six

Ultimate World. transcendental powers, or the eighth of the Tha Tyø Lôïi: Tröôûng Laõo—Ngöôøi lôùn tuoåi: Aged Amitabha's forty-eight vows that men and devas man—Old man. in his paradise should all have the joy of this Tha Tyû Löôïng: Pararthanumana (skt)—Luaän thöùc power—See Luïc Thoâng. y cöù vaøo söï ñoàng yù cuûa ngöôøi hoûi—To have an Tha Taâm Trí Thoâng: See Tha Taâm Trí. agreement with one who questions. Tha Thaéng Toäi: Ba La Di—Toäi naëng cuûa Tyø Thaû Hyû: So be it—Granted. Kheo (thieän caên bò aùc phaùp löôùt thaéng)— Thaû Trí: Taéc Thaû Trí—Töùc Thaû Trí—Taïm gaùc Overcome by specific sin, any of the four laïi—To leave aside temporarily. parajikas, or sins of excommunication. Thaùc Baùt: La Trai—Going for almsfood. Tha Theá: Another life—See Tha Sinh. 1) Caùc Tyø Kheo ñi khaát thöïc (tay böng baùt maø Tha Thò A Thuøy: Wu-tsu: Who is that other?—Keû xin aên): Monks and nuns go for alms. aáy laø ai, thí duï thöù 45 cuûa Voâ Moân Quan. Ngaøi 2) Baùt khaát thöïc: An almsbowl. Phaùp Dieãn ôû Ñoâng Sôn noùi: "Thích Ca, Di Laëc coøn Thaùc Chi: Teân cuûa moät ñieäu vuõ Nhò Lieân Hoa— laø toâi ñoøi cuûa keû aáy. Thöû hoûi keû aáy laø ai?" Theo Name of a dance with two lotus flowers. Voâ Moân Hueä Khai trong Voâ Moân Quan, neáu thaáy Thaùc Coác Trieän Toâng Thieàn Sö (1836-1897): roõ keû aáy, ví nhö ôû giöõa ngaõ tö maø gaëp ngay thaân Takiya Takushyu Zenji (jap)—Teân cuûa moät Thieàn phuï mình, chaúng caàn phaûi hoûi ngöôøi khaùc xem ñoù sö Nhaät Baûn vaøo theá kyû thöù XIX—Name of a coù phaûi khoâng—Who is that other? Example 45 of Japanese Zen monk in the ninteenth century. the Wu-Men-Kuan. Wu-tsu said, "Sakyamuni and Thaùc Laâm La: Moät trong möôøi hai ñaïi töôùng trong Maitreya are servants of another. Tell me, who is Kinh Döôïc Sö—One of the twelve generals in the that other?" According to Wu Men Hui-Kai in the Yao-Shih Sutra (Bhaisajya). Wu-Men-Kuan, if you can see this other and Thaùc Sanh: A womb or a Lotus in Paradise that to distinguish him or her clearly, then it is like which birth is entrusted. encountering your father at the crossroads. You Thaùc Söï Hieån Phaùp Sinh Giaûi Moân: Theory of will no need to ask somebody whether or not elucidating the truth by factual illustrations—Noùi you're right. veà söï thuyeát minh chaân lyù baèng nhöõng ñieån hình Tha Thoï Duïng Ñoä: Land of Reward—Baùo Ñoä thaät söï. Chaân lyù ñöôïc bieåu loä trong söï vaät vaø söï vaät cuûa Phaät trong ñoù chuùng sanh nhaän vaø tuaân giöõ laø nguoàn goác cuûa giaùc ngoä. Ñaây laø moät trong möôøi theo chaân lyù cuûa Ngaøi—Reward land of a Buddha nguyeân taéc caên baûn cuûa Hoa Nghieâm, nhôø ñoù maø or Buddhaksetra, in which all beings receive and trieát lyù toång theå cuûa Hoa Nghieâm ñöôïc giaûng giaûi obey his truth. vaø thuyeát minh khaû tính cuûa theá giôùi "Söï Söï Voâ Tha Thoï Duïng Thaân: Body for the sake of Ngaïi Phaùp Giôùi"—The theory of elucidating the beings—Baùo thaân cuûa Phaät thò hieän vì lôïi ích cuûa truth by factual illustrations. Truth is manifested in chö Boà Taùt vaø chuùng sanh—Reward body of a fact and fact is the source of enlightening. This Buddha for the sake of Bodhisattvas and sentient one of the ten basic principles (Ten Mysterious beings. Gates) of Hua-yen, by means of which the Hua Tha Thôøi Haäu Nhaät: Ngaøy sau—In the future. Yen philosophy of totality is expounded and to Tha Tín: Faith in others—Tin nôi ngöôøi laø tin Ñöùc elucidate the

possibility of the realm of Fact and Phaät Thích Ca khoâng bao giôø noùi doái, Phaät A Di fact world perfectly harmonized.” Ñaø chaúng theä nguyeän suoâng. Cho neân neáu nhö y

Thaùc Thai: Gabbha-vakkanti (p)—Garbha- Thaïch Bình Ñaïo Nhaân (1579-1655): Suzuki vakranti (skt)—Söï thuï thai trong buïng meï—A Shosan (jap)—See Linh Moäc Chaùnh Tam Thieàn womb—Conception. Sö. Thaùc Thaùp Thieân Vöông: Moät trong Töù Thieân Thaïch Caûm Ñan: Ñaù ñeå tröôùc cöûa nhaø, y cöù theo Vöông, Baéc Phöông Ña Vaên Thieân Vöông hay Tyø truyeàn thuyeát Trung Hoa, noù coù theå ñuoåi taø ma—A Sa Moân. Vò Thieân Vöông ñôû naâng chuøa thaùp treân stone placed in a front door of a house, according loøng baøn tay—One of the four deva-kings to Chinese ancient tradition, it can drive out (maharajas), Northern deva-king who learns much demons. or Vaisravana. He is the deva-king who bears a Thaïch Cuûng Hueä Taïng Thieàn Sö: Sakkyo Ezo pagoda on his palm—See Töù Thieân Vöông. (jap)—Shih-kung Hui-tsang (Wade-Giles Thaùc Töû: Caùi maâm—A tray. Chinese)—Teân cuûa moät thieàn sö Trung Hoa vaøo Thaïc Phaùp Sö: Teân cuûa moät vò danh Taêng Trung theá kyû thöù VIII, ñeä töû cuûa Thieàn sö Maõ Toå Ñaïo Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of a Nhaát—Name of a Chinese Zen master in the Chinese famous monk who lived in the T'ang eighth century, a disciple of Zen master Ma-tsu Dynasty in China. Tao-i. Thaïch: Stone—Rock. Theo Truyeàn Ñaêng Luïc, quyeån VI, moät hoâm 1) See Hoïa Thaïch. Thaïch Cuûng Hueä Taïng ñang laøm vieäc trong 2) See Nan Thaïch Thaïch Lieät. nhaø beáp, Thieàn sö Maõ Toå Ñaïo Nhaát, thaày cuûa Thaïch Baùt: Boán baùt baèng ñaù raát naëng maø töù thieân Thaïch Cuûng, ñeán hoûi oâng ñang laøm caùi gì vaäy. vöông daâng leân cho Ñöùc Phaät nhaân ngaøy Phaät Thaïch Cuûng traû lôøi: "Chaên traâu." Thaày hoûi: thaønh ñaïo. Phaät laáy xong beøn choàng boán caùi leân "Chaên nhö theá naøo?" Thaïch Cuûng ñaùp: "Moãi nhau, roài aán xuoáng thaønh moät caùi (coù theå vì vaäy khi traâu ñi leäch daàu chæ moät laàn, con lieàn keùo maø töø ñoù veà sau chæ coù Ñöùc Phaät môùi coù theå duøng muõi traâu laïi." Maõ Toå noùi: "OÂng ñuùng laø keû baùt ñaù chöù caùc ñeä töû khoâng ñöôïc pheùp duøng)—The chaên traâu." Theo Thieàn sö D.T. Suzuki trong four heavy stone begging-bowls handed by the quyeån "Thieàn Hoïc Nhaäp Moân," ñaây khoâng four devas to the Buddha on his enlightenment, phaûi laø chuû nghóa töï nhieân, maø ñaây laø duïng which he miraculously received one piled on the coâng tu taäp. Ñaây chính laø chaân lyù Thieàn— other. According to the Records of the Transmission Thaïch Bích Kinh: Kinh khaéc treân vaùch ñaù vaøo of the Lamp (Ch’uan-Teng-Lu), Volume VI, khoaûng naêm 829 sau Taây Lòch, ñôøi nhaø Ñöôøng, taïi one day Shih-kung was working in the kitchen Truøng Huyeàn Töï, ôû Toâ Chaâu do Baïch Cö Dò laøm when Zen master Ma-tsu Tao-i, his master, bia. Kinh Thaïch Bích goàm Kinh Phaùp Hoa 69.550 came in and asked what he was doing. "I am chöõ, Kinh Duy Ma 27.092 chöõ, Kinh Kim Cang herding the cow," said Shih-kung. The master 5.287 chöõ, Kinh Phaät Ñaûnh Toân Thaéng Ñaø La Ni asked, "How do you attend her?" Shih-kung 3.020 chöõ, Kinh A Di Ñaø 1.800 chöõ, Kinh Phoå replied, "If she goes out of the path even Hieàn Haïnh Phaùp 6.990 chöõ, Kinh Thöïc Töôùng once, I

pull her back straightway by the nose; Phaùp Maät 3.150 chöõ, vaø Kinh Baùt Nhaõ Taâm Kinh not a moment's delay is allowed." Said the 258 chöõ—Sutras cut in stone in 829 A.D. during master, "You truly know how to take care of the T'ang dynasty in the Ch'ung Hsuan temple, her." According to Zen master Daisetz Teitaro Soo-Chow, where Po-Chu-I put up a tablet. They Suzuki in "An Introduction To Zen consist of 69,550 words of the Lotus Sutra, 27,092 Buddhism," this is not naturalism. Here is an of the Vimalakirti Sutra, 5,287 of the Diamond effort to do the right thing. This is the truth of Sutra, 3,020 of the Unisha-Vijaja-Dharani-Sutra, Zen. 1,800 of Amitabha Sutra, 6,990 of the Moät hoâm, Thieàn sö Thaïch Cuûng hoûi moät vò Samantabhadra's practices, 3,150 of the Esoteric Taêng ñaõ töøng laøm truï trì haønh höông ñeán töï Reality Dharma (???), and 258 of the Prajna Heart vieän cuûa ngaøi: "Huynh baét ñöôïc hö khoâng hay Sutra. khoâng?" Vò Taêng ñaùp: "Thöa thaày, ñöôïc chöù." Thaïch Cuûng hoûi: "Baét theá naøo?" Vò Taêng dang

hai tay ra toùm laáy hö khoâng. Thaïch Cuûng noùi: Taêng ñaùp: "Con khoâng bieát." Thaïch Cöïu beøn "Baét hö khoâng caùch naøy sao? Nhöng cuoái noùi keä: cuøng oâng ñaâu coù ñöôïc gì." Vò Taêng laïi hoûi: "Baát thöùc töï gia baûo "Coøn Thaày baét hö khoâng theá naøo?" Thaïch Tuøy tha nhaän ngoaïi traàn Cuûng beøn keùo muõi cuûa vò Taêng. Vò Taêng ñau Nhaät trung ñaøo aûnh chaát quaù keâu leân: "Ñau quaù! Thaày keùo muõi laøm toâi Caûnh lyù thaát ñaàu nhaân." ñau khuûng khieáp!" Thaïch Cuûng noùi: "Phaûi baét (Baùu nhaø mình chaúng bieát hö khoâng nhö vaäy môùi ñöôïc." Thaät vaäy, Thieàn Theo ngöôøi nhaän ngoaïi traàn laø caùi gì raát phoå thoâng vaø thöïc tieãn trong ñôøi Giöõa tröa chaïy troán boùng soáng haøng ngaøy. Thieàn cho raèng chaân lyù ôû Keû nhìn göông maát ñaàu). ngay trong ñoù, vì theá chuùng ta coù theå thaáy raát One day a monk asked him: "There is a jewel roõ Thieàn laø vieäc bình thöôøng nhö theá naøo. in the palm of Ksitigarbha Bodhisattva. What Khoâng coù baát cöù bí maät naøo trong Thieàn, söï does it mean?" He asked the monk: "Do you thaät môû tung ra cho moïi ngöôøi thaáy. Thaïch have a jewel in your hand?" The monk Cuûng keùo muõi cuûa vò Taêng; vaø vò Taêng noùi replied: "I don't know." He then composed Thaày keùo muõi laøm toâi ñau khuûng khieáp, vaø the following verse: ñaây laø taát caû veà Thieàn—One day, Zen master "Don't you know you have a treasure at Shih-kung asked one of his accomplished home? monks, "Can you take hold of empty space?" Why are you running after the externals? The monk replied, "Yes, sir." Shih-kung said, It is just like running away from your own "Show me how you do it." The monk shadow at noon time. stretched out his arms and clutched at empty Or the man is frightened when not seeing space. Shih-kung said, "Is that the way? But his head in the mirror, after putting the after all you have not got anything." The mirror down." monk asked, "What then, is your way?" Shih- Thaïch Ñaøo (1630-1708): Teân cuûa moät vò danh kung straightway took hold of the monk's nose Taêng Trung Hoa vaøo thôøi nhaø Minh (1368-1644)— and gave it a hard pull, which made the latter Name of a Chinese famous monk who lived in the exclaim: "Oh, oh, how hard you pull at my Ming Dynasty in China. nose! You are hurting me terribly!" Shih-kung Thaïch Ñaàu Hy Thieân Thieàn Sö (700-790): Sekito said, "That is the way to

have good hold of Kisen (jap)—Shih-t'ou Hsi ch'ien (Wade-Giles empty space." In fact, Zen is the most Chinese)—Shitou Xiqian (Pinyin Chinese)—Teân commonest and most practical thing in daily cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù life. Zen declares that the truth is precisely taùm. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi there, so we can see what a matter-of-fact tieát veà Thieàn sö Thaïch Ñaàu Hy Thieân; tuy nhieân, thing Zen is. There is no mystery in it, the fact coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong is open to all. Shih-kung straightway took hold Truyeàn Ñaêng Luïc, quyeån XIV: Thaïch Ñaàu ñi ñeán of the monk's nose and gave it a hard pull; and Taøo Kheâ, ñöôïc Luïc Toå Hueä Naêng thaâu nhaän, the monk exclaimed that he was hurt terribly, nhöng chöa thoï cuï tuùc giôùi. Khi Luïc Toå thò tòch, and this is all there is to it. vaâng lôøi Toå, Sö ñeán hoïc Thieàn vôùi Thanh Nguyeân Thaïch Cöïu Thieàn Sö: Zen master Shih-Chiu— Haønh Tö. Veà sau, Sö trôû thaønh ngöôøi noái phaùp cuûa Thieàn sö Thaïch Cöïu, moät trong nhöõng ñeä töû noåi Thieàn sö Thanh Nguyeân. Sö cuõng laø thaày cuûa baäc cuûa Maõ Toå vaøo thôøi nhaø Ñöôøng—Zen master Döôïc Sôn Duy Nghieãm, Thieân Hoaøng Ñaïo Ngoä vaø Shih-Chiu was one of the most outstanding Ñôn Haø Thieân Nhieân. Sö laø nhaân vaät chính trong disciples of Ma-Tsu during the T’ang dynasty. vieäc phaùt trieån Thieàn sô kyø. Ba trong soá naêm Moät hoâm coù moät vò Taêng ñeán hoûi Thaïch Cöïu: truyeàn phaùi truyeàn thoáng Thieàn ôû Trung Hoa ñeàu “Trong tay Boà Taùt Ñòa Taïng coù haït minh coù nguoàn goác töø nhöõng ngöôøi noái phaùp cuûa Thieàn chaâu, laø yù nghóa gì?” Thaïch Cöïu hoûi laïi: sö Thaïch Ñaàu—Zen Master Shih Tou Hsi Hsien, “Trong tay oâng coù haït minh chaâu khoâng?” Vò name of a Chinese Zen monk in the eighth

century. We do not have detailed documents on Sixth Patriarch Hui-Neng, but did not undergo this Zen Master; however, there is some full ordination as a monk. When the Sixth interesting information on him in The Records of Patriarch died, Shi-Tou obeyed Hui-Neng’s the Transmission of the Lamp (Ch’uan-Teng-Lu), request to go to study with Xing-Si (also one Volume XIV: Shih Tou went to Caoxi. He of the great disciples of the Sixth Patriarch). received tonsure but did not undergo full He later became one of the great disciples of ordination as a monk. When the Sixth Ancestor Xing-Si Zen Master, and since then he also passed away, Shih Tou obeyed his request that he became one of the leading Chinese Zen go to study under Ching-yuan-hsing-szu. Shih-tou masters during the T"ang dynasty. then took Zen master Ching-yuan as his teacher. Moät hoâm thieàn sö Thanh Nguyeân hoûi: "Coù Later, he became a dharma successor of Ch'ing- ngöôøi noùi Laõnh Nam coù tin töùc." Thaïch Ñaàu yuan Hsing-ssu. He was the master of Yueh-shan thöa: "Coù ngöôøi khoâng noùi Laõnh Nam khoâng Wei-yen, T'ien-huang Tao-wu and Tan hsia T'ien- coù tin töùc." Thanh Nguyeân noùi: "Neáu theá thì jan. He is a key figure of early Zen development. ñaïi taïng tieåu taïng töø ñaâu maø ra?" Thaïch Ñaàu Three of the five traditional schools of Chinese thöa: "Thaûy töø trong aáy, troïn khoâng thieáu vieäc Zen traced their origins through Shih Tou and his gì." Thanh Nguyeân gaät ñaàu chaáp thuaän caâu traû heirs. lôøi naøy—One day, Qingyuan said to Shih-t'ou, OÂng sanh vaøo khoaûng naêm 700 sau Taây Lòch,

"Someone says there's news from Lingnan." queâ ôû laøng Cao Yeáu, quaän Ñoan Chaâu (baây Shih-t'ou said, "Someone doesn't say there's giôø laø phía Taây cuûa Quaûng Chaâu). OÂng hoï news from Lingnan." Qinhyuan then said, "If Traàn. Ngöôøi ta keå laïi khi thoï thai oâng, meï oâng that's so, then from where did the sutras and traùnh aên thòt. Khi coøn raát nhoû maø sö ñaõ khoâng sastras come forth?" Shih-t'ou said, "They all bao giôø laøm phieàn ai. Ñeán luùc lôùn khoân, luùc came from this." Qingyuan nodded to approve naøo sö cuõng töï an oån vui töôi, khoâng khi naøo this answer. toû veû khoâng baèng loøng. Nôi oâng ôû daân chuùng Ñôøi Ñöôøng nieân hieäu Thieân Baûo, sö ñeán kinh sôï quyû thaàn neân gieát boø mua röôïu teá leã. Hoaønh Nhaïc taïi Nam Töï, caïnh chuøa veà phía Sö moät mình ñi vaøo röøng saâu, phaù ñaøn vaø thaû ñoâng coù goäp ñaù cao. OÂng coù teân Thaïch Ñaàu boø ñi. Khi xuaát gia, sö ñeán Taøo Kheâ thoï giaùo (ñaàu hoøn ñaù) do söï kieän oâng soáng trong moät vôùi Luïc Toå Hueä Naêng, nhöng chöa thoï cuï tuùc caùi am maø oâng töï xaây treân moät taûng ñaù lôùn vaø giôùi. Khi Luïc Toå tòch, oâng veà thoï giaùo vôùi sö phaúng ñoù—In the first year of Tian Bao era huynh Haønh Tö (cuõng laø moät ñaïi ñeä töû cuûa (742-755) of the T'ang dynasty, Shih-t'ou took Luïc Toå). OÂng trôû thaønh ñaïi ñeä töû cuûa Thieàn Sö up residence at South Temple on Heng Haønh Tö, vaø töø ñoù oâng cuõng trôû thaønh moät Mountain. East of the temple there was a trong nhöõng thieàn sö haøng ñaàu cuûa Trung stone outcropping. He acquired the name Quoác vaøo thôøi ñaïi nhaø Ñöôøng—Shih-T’ou- Shih-T’ou or rock-top from the fact that he Hsi-T’ien was born in 700 A.D. in Cao-Yao lived in a hut he had built for himself on that hamlet, Duan-Chou district (west of present- large flat rock. day Kuang-Chou). His last name was Chen. It Moät hoâm ñeä töû Ñaïo Ngoä hoûi: "YÙ chæ Taøo Kheâ is said that when Shi-Tou’s mother became ngöôøi naøo ñöôïc?" Thaïch Ñaàu noùi: "Ngöôøi hoäi pregnant she avoided eating meat. When he ñöôïc Phaät phaùp." Ñaïo Ngoä hoûi: "Thaày hoäi was a small child he was untroublesome. As a ñöôïc khoâng?" Thaïch Ñaàu ñaùp: "Ta khoâng hoäi young man he was magnanimous. The people Phaät phaùp." Ñaïo Ngoä hoûi: "Taïi sao thaày hoäi where he grew up feared demons and khoâng ñöôïc?" Thaïch Ñaàu ñaùp: "Taïi vì ta performed debased sacrifices of oxen and khoâng hieåu Phaät phaùp."—One day, Tianhuang wine. He would go alone into the deep woods Daowu asked, "Who is it who has attained the and destroy the ceremonial altars, seize the essential principle of Caoxi?" Shih-t'ou said, oxen, and drive them away. Later, Shi-Tou "The person who has comprehended the went to Tao-Xi to become a disciple of the Buddhadharma." Daowu then asked, "Has the

master attained it?" Shih-t'ou said, "I haven't Shih-t'ou, "Why did the First Ancestor come attained it." Daowu said, "Why haven't you from the west?" Shih-t'ou said, "Ask the attained it?" Shih-t'ou said, "Because I can't temple pillar." The monk said, "I don't comprehend the Buddhadharma." understand." Shih-t'ou said, "I don't know Coù vò Taêng hoûi: "Theá naøo laø giaûi thoaùt?" (understand) either." Thaïch Ñaàu ñaùp: "Ai troùi oâng?" Vò Taêng khaùc Ñaïi Ñieân noùi: "Ngöôøi xöa noùi, 'Noùi vaø khoâng laïi hoûi: "Theá naøo laø Tònh Ñoä?" Thaïch Ñaàu noùi' ñeàu ñaùng cheâ. Xin thaày giaûi thích." Thaïch ñaùp: "Caùi gì laøm dô oâng?" Laïi moät vò Taêng Ñaàu ñaùp:

"Moät vaät cuõng khoâng, oâng naém caùi khaùc hoûi: "Theá naøo laø Nieát Baøn?" Thaïch Ñaàu gì ñaây?" Thaïch Ñaàu laïi noùi: "Neáu deïp boû coå ñaùp: "Ai ñem sanh töû cho oâng?"—A monk hoïng, mieäng, moâi, oâng coøn noùi ñöôïc khoâng?" asked, "What is liberation?" Shih-t'ou said, Ñaïi Ñieân thöa: "Ñaâu coøn gì nöõa!" Thaïch Ñaàu "Who has bound you?" Another monk asked, baûo: "Nhö theá laø oâng ñaõ vaøo ñöôïc cöûa roài "What is the Pure Land?" Shih-t'ou said, ñoù!"—Ta-Tien said, "An ancient said, "Who has polluted you?" Another monk 'Speaking and not speaking are both slander'. asked, "What is nirvana?" Shih-t'ou said, Please explain this to me." Shih-t'ou said, "If "Who has given you birth and death?" there's not a thing, what could you grasp?" Sö hoûi vò Taêng môùi ñeán: "Töø ñaâu ñeán?" Vò Shih-t'ou also said, "If you take away your Taêng thöa: "Töø Giang Taây ñeán." Thaïch Ñaàu throat, your mouth, and your lips, could you hoûi: "Thaáy Maõ Ñaïi Sö chaêng?" Vò Taêng ñaùp: still speak?" Ta-Tien said, "There's nothing "Daï thaáy." Thaïch Ñaàu beøn chæ ñoáng cuûi vaø left." Shih-t'ou said, "If that's so, then you've baûo: "Maõ Ñaïi Sö coù gioáng caùi ñoáng naøy entered the gate!" khoâng?" Vò Taêng khoâng ñaùp ñöôïc, trôû veà thuaät Ñaïo Ngoä hoûi Thaïch Ñaàu: "Theá naøo laø ñaïi yù laïi cho Maõ Toå. Maõ Toå hoïi: "OÂng thaáy ñoáng Phaät phaùp?" Thaïch Ñaàu ñaùp: "Khoâng ñaït, cuûi aáy bao lôùn?" Vò Taêng noùi: "Ñoáng cuûi lôùn khoâng bieát." Ñaïo Ngoä laïi hoûi: "Beân ngoaøi choã heát keå." Maõ Toå noùi: "OÂng maïnh thieät!" Vò naøy, coù caùi gì khaùc hay khoâng?" Thaïch Ñaàu Taêng hoûi: "Sao thaày noùi vaäy?" Maõ Toå ñaùp: ñaùp: "Hö khoâng khoâng ngaên ngaïi maây traéng "OÂng mang moät ñoáng baây lôùn ñoù töø nuùi Nam bay." Ñaïo Ngoä laïi hoûi: "Theá naøo laø Thieàn?" Nhaïc tôùi choã Thaïch Ñaàu. Coù phaûi laø caàn Thaïch Ñaàu ñaùp: "Moät mieáng ngoùi." Ñaïo Ngoä nhieàu söùc maïnh laém khoâng?"—Shih-t'ou laïi hoûi: "Theá naøo laø ñaïo?" Thaïch Ñaàu ñaùp: asked a monk who had just arrived, "Where "Caây goã."—Daowu asked Shih-t'ou, "What is have you come from?" The monk said, "From the great meaning of the Buddhadharma?" Jiangxi." Shih-t'ou said, "Did you see Great Shih-t'ou said, "Not attaining. Not knowing." Teacher Ma, or not?" The monk said, "I saw Daowu asked, "Is there anything beyond him." Shih-t'ou pointed to a pile of firewood this?" Shih-t'ou said, "The sky does not and asked, "Was he like this?" The monk obstruct the white cloud's flight." The monk didn't answer. He then returned to Ma-tsu's asked, "What is Zen?" Shih-t'ou said, "A piece place and told him about this encounter with of tile." The monk asked, "What is the Way?" Shih-t'ou. Ma-tsu said, "Did you see how big Shih-t'ou said, "Wood." the stack of wood was?" The monk said, "It Moät hoâm, sö thöôïng ñöôøng daïy chuùng: "Phaùp was immeasurably big." Ma-tsu said, "You're moân cuûa ta do Phaät tröôùc truyeàn trao, khoâng really strong!" The monk said, "Why do you luaän thieàn ñònh tinh taán, chæ ñaït tri kieán Phaät. say that?" Ma-tsu said, "You carried a pile of 'Töùc taâm töùc Phaät'. Taâm, Phaät, chuùng sanh, Boà wood all the way here from Mount Nanyue. Ñeà, phieàn naõo teân tuy khaùc maø theå vaãn ñoàng. Doesn't that take a lot of strength?" Caùc oâng neân bieát, theå taâm linh cuûa mình lìa Coù vò Taêng hoûi: "Theá naøo laø yù Toå Sö töø AÁn Ñoä taùnh ñoaïn vaø thöôøng, khoâng phaûi dô saïch, sang?" Thaïch Ñaàu ñaùp: "Hoûi caây coät caùi ñi." laëng leõ

troøn ñaày, phaøm thaùnh ngang baèng Vò Taêng noùi: "Con khoâng hoäi." Thaïch Ñaàu nhau, öùng duïng khoâng löôøng, lìa taâm yù thöùc, noùi: "Ta cuõng chaúng hoäi."—A monk asked ba coõi saùu ñöôøng chæ do taâm mình hieän, nhö

traêng ñaùy nöôùc, nhö boùng trong göông, ñaâu coù ñi laïi vôùi nhau; ai khoâng gaëp hoï, seõ bò ngu sanh dieät. Caùc oâng kheùo bieát noù thì khoâng gì doát." Ba trong naêm nhaø cuûa Thieàn laø haäu dueä maø chaúng ñuû."—One day, Zen master Shih-cuûa Thaïch Ñaàu—Three of the five traditional t'ou entered the hall and addressed the monks, schools of Chinese Zen traced their origins saying, "My Dharma gate was first taught by through Shi-Tou and his heirs. As in the case former Buddhas. I don't say you need to of his master Ch'ing-yuan, we know nearly practice some advanced form of meditation. nothing of the life of Shih-t'ou. From the Just see what the Buddha saw. 'This mind is source we can learn that he was the leading Buddha mind'. 'Buddha mind,' 'all beings,' master of a famous center of Zen, which had 'wisdom,' and 'defilement,' the names of these developed in the Heng Mountains in Hunan things are different, but actually they are one (South of the Lake). Between this and another body. You should each recognize your great Zen center of that time, which had miraculous mind. Its essence is apart from formed in Kiangsi Province (West of the temporary or everlasting. Its nature is without River) around the great Zen master Ma-tsu pollution or purity. It is clear and perfect. Tao-i, there was lively exchange. The two Common people and sages are the same. This great masters often had their students travel mind reaches everywhere without limit. It is back and forth between the two centers so not constrained by the limits of consciousness. that they could deepen their realization The three realms and six realms manifest through mondo and hossen with other masters. from this mind. If this mind is like the moon Ma-tsu warned his students from time to time reflected on water, where can there be about the 'slipperiness of the clifftop' (Shih- creation and destruction? If you can t'ou), which was his way of expressing his comprehend this, then there is nothing that high regard for the 'indomitable' Zen you lack." realization of Shih-t'ou. Thus it is said in the Ba trong soá naêm Thieàn phaùi Trung Hoa ngaøy Buddhist Chronicles of the T'ang period, nay coù nguoàn goác töø Thaïch Ñaàu vaø nhöõng "West of the river lived Ma-tsu, south of the ngöôøi keá tuïc oâng. Gioáng nhö thaày Thanh lake, Shih-t'ou. Between these two the people Nguyeân, cuoäc ñôøi cuûa Thaïch Ñaàu gaàn nhö wandered about, and whoever never met khoâng ñöôïc nhieàu ngöôøi bieát ñeán. Töø caùc baûn these two masters remained ignorant." vaên xöa ngöôøi ta thaáy oâng ñaõ töøng laõnh ñaïo OÂng tòch vaøo naêm 790 sau Taây Lòch. OÂng moät trung taâm Thieàn noåi tieáng naèm treân nuùi nhaän thuïy hieäu laø "Voâ Teá Ñaïi Sö."—He died Haønh ôû Hoà Nam. Ñaõ coù nhöõng trao ñoåi quan in 790 A.D. He received the posthumous troïng giöõa thieàn vieän cuûa oâng vôùi moät trung name "Great Teacher Without Limit." taâm thieàn lôùn khaùc thôøi ñoù trong tænh Giang Thaïch Ñaàu Loä Hoaït: The way of Shih-tou is very Taây do thieàn sö Maõ Toå Ñaïo Nhaát laõnh ñaïo. slippery!—Khi Ñaëng AÅn Phong töø bieät Maõ Toå ñi Hai ñaïi sö vui loøng cho ñeä töû cuûa mình qua laïi nôi khaùc. Maõ Toå hoûi: "OÂng ñònh ñi ñaâu?" AÅn giöõa hai thieàn vieän, ñeå hoï coù theå ñi saâu vaøo

Phong thöa: "Ñeán choã Thaïch Ñaàu." Maõ Toå noùi: theå nghieäm thieàn cuûa mình qua nhöõng 'Vaán "Ñöôøng ñeán choã Thaïch Ñaàu trôn trôït laém ñoù!" AÅn Ñaùp' (mondo) hay 'Phaùp Chieán' (hossen) vôùi Phong noùi: "Con coù caây gaäy tuøy thaân. Khi naøo gaëp nhöõng thaày khaùc. Tuy nhieân, Maõ Toå cuõng ñaõ chuyeän thì noù saün saøng." AÅn Phong vöøa ñi ñeán choã caûnh caùo caùc ñeä töû cuûa mình laø ñöøng ñeå bò Thaïch Ñaàu, ñi nhieãu giöôøng thieàn ba voø ng, roài neän 'maët trôn cuûa ñænh nuùi ñaù' (Thaïch Ñaàu) loâi maïnh caây tích tröôïng xuoáng ñaát hoûi: "AÁy laø toâng cuoán. Ñieàu naày noùi leân söï khaâm phuïc cuûa oâng chæ gì?" Thaïch Ñaàu noùi: "Trôøi xanh! Trôøi xanh!" ñoái vôùi söï theå nghieäm thieàn maø oâng 'khoâng AÅn Phong khoâng ñaùp ñöôïc, quay veà thöa laïi vôùi theå ñaït tôùi ñöôïc' cuûa thieàn sö Thaïch Ñaàu. Maõ Toå. Maõ Toå baûo: "OÂng neân ñi laïi beân aáy, ñôïi trong Bieân Nieân Söû Phaät Giaùo ñôøi Ñöôøng, coù ñeán khi Thaïch Ñaàu traû lôøi, thì oâng gaàm 'höø' leân hai theå ñoïc thaáy: "ÔÛ phía taây con soâng coù Maõ Toå, tieáng." AÅn Phong laïi ñi ñeán choã Thaïch Ñaàu vaø laøm ôû phía nam hoà coù thaày Thaïch Ñaàu. Hai ngöôøi nhö tröôùc. Thaïch Ñaàu beøn gaàm 'höø' leân hai tieáng.

AÅn Phong khoâng ñaùp ñöôïc, laïi quay trôû veà baùo vôùi unintelligible or unexplainable, but this is not the Maõ Toå. Maõ Toå baûo: "Ta ñaõ noùi vôùi oân g laø 'ñöôøng desirability of many Zen practitioners. Thaïch Ñaàu trôn trôït laém kia maø!'" Ñaây laø loaïi Thaïch Ñieàn Phaùp Tuaân: Shih-Tien Fa Hsun coâng aùn ôû möùc ñoä naøo ñoù khoù hieåu vaø khoù giaûi (chi)—See Phaùp Tuaân Thaïch Ñieàn Thieàn Sö. thích. Nhöõng Thieàn Taêng moâ taû loaïi coâng aùn naøy Thaïch Hoûa: AÙnh löûa do ñaù toùe ra, ví vôùi söï khôûi nhö laø loaïi "baát khaû theå nhaäp," gioáng nhö "nhöõng dieät nhanh choùng cuûa voâ thöôøng—Tinder or raëng nuùi baïc vaø nhöõng böùc töôøng saét." Noùi ñuùng lighted tinder, i.e. of but momentary existence— ra, loaïi naøy chæ coù theå ñöôïc hieåu bôûi nhöõng haønh Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö giaû coù trình ñoä cao maø tröïc giaùc saâu xa cuûa hoï Baùch Tröôïng Hoaøi Haûi vaø moät vò Taêng. Theo töông xöùng vôùi tröïc giaùc cuûa nhöõng ngöôøi ñeà ra Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån VI, moät hoâm, coâng aùn, nhö theá hoï môùi coù theå nhaän thöùc ñöôïc coù moät vò Taêng hoûi Baùch Tröôïng: "Theá naøo laø vieäc tröïc tieáp vaø roõ raøng yù nghóa cuûa coâng aùn maø khoâng kyø ñaëc?" Baùch Tröôïng ñaùp: "Ngoài moät mình treân caàn phaûi nhôø ñeán phoûng ñoaùn hay phaân tích. Neáu nuùi Ñaïi Huøng." Vò Taêng leã baùi. Baùch Tröôïng lieàn haønh giaû saün saøng khoâng sôï hieåu laàm thì nhöõng ñaùnh. Baäc Toâng sö bình thöôøng chaúng thaáy choã thoï coâng aùn loaïi naøy coù theå khoâng phaûi laø tuyeät ñoái duïng, vöøa gaëp luùc ñöông cô neâu ra, töï nhieân soáng khoâng theå hieåu hoaëc khoâng theå giaûi thích ñöôïc, linh ñoäng. Thieàn sö Nguõ Toå Phaùp Dieãn thöôøng noùi: nhöng ñaây khoâng phaûi laø ñieàu mong muoán cuûa "Gioáng nhö hai con ngöïa ñaù nhau. Laõo taêng noùi nhieàu haønh giaû tu Thieàn—When Teng-Yin-Feng cho maáy oâng chæ ñôn giaûn laäp töùc caét ñöùt thaáy was taking his leave, Master Ma-tsu said to him, nghe thanh saéc, laø maáy oâng seõ laøm chuû ñöôïc haønh "Where are you going?" Teng-Yin-Feng said, "To

traïng cuûa mình. Chæ khi ñoù maáy oâng môùi thaáy ñöôïc Shih-t'ou's." Ma-tsu said, "Shih-t'ou's road is ngaøi Baùch Tröôïng." Nhöng laøm sao buoâng ra slippery." Ying-feng said, "I'll carry a wooden ñöôïc? Haõy nhìn xem baøi keä cuûa Tuyeát Ñaäu: staff with me. When I encounter such places I'll be "Toå vöùc giao trì thieân maõ caâu ready." Then Yin-Feng went off. Upon arriving at Hoùa moân thô quyeän baát ñoàng ñoà Shih-t'ou's, he circled the meditation bench, loudly Ñieän quang thaïch hoûa toàn cô bieán struck his staff on the floor, and asked, "What is Kham chieáu nhaân lai thoaùt hoå tu." the essential doctrine?" Shih-t'ou said, "Blue (Ñaát Toå ngöïa xe thieân maõ caâu heavens! Blue heavens!" Yin-feng didn't speak, Cuoän baøy cöûa hoùa chaúng ñoàng ñöôøng but returned and reported this to Master Ma-tsu. Ñieän quang ñaù nhaùng coøn cô bieán Ma-tsu said, "Go there and ask him again. Wait Cöôøi ngaát ngöôøi kia nhoå raâu huøm). for his answer, then make two roaring sounds." The koan about the potentiality and conditions of Yin-feng again went to Shih-t'ou and asked the questions and answers between Zen master Pai question as before. Shih-t'ou made two roaring Chang Huai Hai and a monk. According to the sounds. Yin-feng again didn't speak. He returned Records of the Transmission of the Lamp (Ch’uan- and reported this to Master Ma. The master said, Teng-Lu), Volume VI, one day, a monk asked Pai "Like I told you, 'Shih-t'ou's road is very Chang, "What's the extraordinary affair?" Pai slippery!'" This is a kind of koan which is Chang said, "Sitting alone on Ta Hsiung somewhat difficult to understand and explain. Zen Mountain." The monk bowed; Pai Chang monks describe this type of koans as the thereupon hit him. Masters of the Zen school do "impenetrable type," like "silver mountains and not idly observe how the other takes action. The iron walls." This can, strictly speaking, only be moment they are in charge of the situation and understood by advanced practitioners whose bring it into play, they are naturally leaping with profound intuitions match those of the actors, thus life. Zen master Wu Tsu would often say, "It's like enabling them to discern directly and clearly the coming to grips in the front lines. I'm always meaning of the koan without resorting to guesses telling you simply to cut off seeing and hearing, or analysis. If one is willing to risk missing the form and sound, all at once - then you'll be able to point, these koans may not be absolutely hold fast and act with mastery. Only then you will

see Pai Chang." But how about when letting go? coù trong theá giôùi nhaân quaû töông ñoái naøy: "Haõy Look at Hsueh Tou's verse: nhìn nhöõng chieác thuyeàn bôi treân nhöõng ngoïn Cöûu "In the realm of the patriarchs gallops Lyù (Cöûu lyù sôn voïng thuyeàn chu)." Ñieàu kieän vöøa the heavenly colt. keå treân laø hi höõu nhö moïi ñoái ñaõi thôøi khoâng vaãn Among expedients rolling up are not nguyeân daïng ñoái vôùi taâm thöùc höõu haïn cuûa chuùng the same path ta. Chæ coù theå hieåu chöøng naøo chuùng ta nhaûy vaøo In a flash of lighning or sparks struck from moät caûnh giôùi vöôït leân kinh nghieäm ñoái ñaõi cuûa stone mình. Nhöng vì caùc thieàn sö gheâ tôûm moïi thöù tröøu He retains the ability to change with töôïng vaø thuyeát lyù, neân ñoâi khi caùc caâu noùi cuûa hoï circumstances. quaù ö loän xoän vaø voâ nghóa; ñoàng thôøi nhöõng caâu How laughable - a man comes to grab traû lôøi cuûa

hoï luoân coù caùi loái ñoäc ñieäu cuûa chuû the tiger's whiskers!" tröông sieâu nghieäm—One day a monk asked Shih- Thaïch Khanh Ngoâ Chaâu Hoøa Thöôïng: Zen men T'ung, "What is the meaning of the patriarch's Master Wu Chou Shih-fan—See Ngoâ Chaâu Thaïch coming out of the west?" Shih-men T'ung replied Khanh Hoøa Thöôïng. by utilzing cases where things impossible in the Thaïch Kheâ (1612-1692): Teân cuûa moät vò danh relative world of causation are referred to: "See Taêng Trung Hoa vaøo thôøi nhaø Minh (1368-1644)— the ships sailing over the mountains of Chiu-li." Name of a Chinese famous monk who lived in the The above impossible condition so long as space- Ming Dynasty in China. time relations remain what they are to our final Thaïch Kinh Sôn: Kinh ñöôïc khaéc trong nuùi ñaù consciousness; they will only be intelligible when Baïch Ñaùi Sôn, vaøo ñôøi nhaø Tuøy ôû Truïy Chaâu beân we are ushered into a realm beyond our relative Taøu—The hill with the stone sutras, which are experience. But as the Zen masters abhor all said to have been carved in the Sui dynasty in Pai- abstractions and theorizations, so their Tai-Shan, west of Cho-Chou, China. propositions sound outrageously incoherent and Thaïch Lieâm (1632-1704): Teân cuûa moät vò Thieàn nonsensical; at the same time, their answers too, sö Trung Hoa vaøo thôøi nhaø Thanh (1644-1912). harp on the same string of transcendentalism. Vaøo cuoái theá kyû thöù XVII, Sö du haønh sang Xöù Thaïch Moân Trieät Thieàn Sö: Zen master Shih- Ñaøng Trong cuûa Vieät Nam ñeå truyeà n baù Thieàn men Ch'e (Ch'e of Shih-men)—Thaïch Moân Trieät, phaùp Taøo Ñoäng—Name of a Chinese Zen master teân cuûa moät vò Thieàn sö Trung Hoa. Hieän nay of the Ts'ao Tung Sect, who lived in the Ch'ing chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn Dynasty in China. In the end of the seventeenth sö Thaïch Moân Trieät; tuy nhieân, coù moät cuoäc ñoái century, he traveled to the Southern region of thoaïi giöõa Sö vaø moät ngöôøi ñeä töû trong quyeån Nguõ Vietnam to spread the Ts'ao Tung's Zen teachings. Ñaêng Hoäi Nguyeân: Moät hoâm, coù moät vò Taêng hoûi Thaïch Löu: Moät bieåu hieän cuûa nhieàu treû nít qua Thaïch Moân Trieät: "Laøm theá naøo chuùng ta tieán quaû löïu vì noù coù nhieàu hoät; ñaây cuõng laø daáu hieäu ñöôïc khi maø khoâng coù yù nghó veà baát cöù thöù gì caû?" treân tay cuûa Quyû Töû Maãu Thaàn, vò ñöôïc Phaät Caâu traû lôøi cuûa Thaïch Moân Trieät laø: "Ngöôøi goã chuyeån hoùa—The pomegranate, symbol of many ngoài beân khung cöûi vaø ngöôøi ñaù ban ñeâm lieäng con children because of its seeds; a symbol held in the thoi vaøo ñoù." Haønh giaû tu Thieàn neân luoân nhôù raèng hand of Hariti, the deva-mother of demons, khi hieåu ñöôïc ñieàu naøy, hieåu ñöôïc nhöõng ñieàu converted by the Buddha. nghòch lyù nhö theá naøy, thì Taùnh Khoâng trôû thaønh Thaïch Maät: Phanita (skt)—Ñöôøng mía, moät trong nhöõng söï kieän trong ñôøi soáng cuûa chuùng ta—Zen naêm thöù döôïc thaûo cho Taêng chuùng—The master Shih-men Ch'e, name of a Chinese Zen inspissated juice of the sugar can, or raw sugar, master. We do not have detailed documents on one of the five medicinal herbs for the monks. this Zen Master; however, there is a dialogue Thaïch Moân Thoâng Thieàn Sö: Zen master Shih- between him and his disciple in the Wudeng Hui- men T'ung—Moät hoâm vò Taêng hoûi Sö: "YÙ nghóa yuan: One day, a monk asked Shih-men Ch'e, cuûa vieäc Tröôûng

laõo ñeán töø phöông Taây laø gì?" Sö "How shall we make an advance when no traû lôøi baèng caùch vieän daãn nhöõng vieäc khoâng theå thoughts are cherished of anything?" The master's

reply was: "The wooden man sits on the loom and today?" Yun said, "I am going to plant the stone-man at night throws in the shuttle." Zen vegetables." Ch'ing-lin said, "The Buddha-body practitioners should always remember that when fills the entire universe and where do you find a something which contrary to the common sense patch of ground to plant your seeds?" Yun said, like this is understood, Emptiness becomes facts of "No sooner the golden spade moves than the holy our daily life. plants begin to grow everywhere." The following Thaïch Moân Uaån Thieàn Sö: Zen master Yun of day, Ch'ing-lin came out on the farm and called to Shih-men—Thieàn sö Uaån ôû Thaïch Moân, teân cuûa Yun the gardener. The latter replied, "Yes, moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù chín. master." Ch'ing-lin suggested: "Let us plant a Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát shadowless tree for the sake of posterity." Yun veà Thieàn sö Thaïch Moân Uaån; tuy nhieân, coù moät said, "If it is a shadowless one, it will never suffer cuoäc ñaøm thoaïi giöõa Sö vaø Thieàn sö Sö Kieàn Haäu our plantation." Ch'ing-lin said, "We won't talk Ñoäng hay coøn goïi laø Thieàn sö Thanh Laâm ôû Haäu about whether it suffers our plantation, or not; Ñoäng Sôn trong Truyeàn Ñaêng Luïc, quyeån XVII. have you ever seen its branches, its leaves?" Yun Moät hoâm, Thaïch Moân Uaån ñang laøm vöôøn ôû choã said, "No, never yet!" Ch'ing-lin said, "If you have Thanh Laâm, Thieàn sö Thanh Laâm hoûi: "Hoâm nay never seen them, how can you know that it will oâng laøm gì?" Thieàn sö Uaån ñaùp: "Con seõ troàng not suffer our plantation?" Yun said, "Just because rau." Thieàn sö Thanh Laâm noùi: "Phaät thaân traøn ñaày I have never seen them, I say that it will not suffer vuõ truï, oâng tìm ñaâu ra maûnh ñaát ñeå gieo haït?" our plantation." Ch'ing-lin said, "Yes, so it is, so it Thieàn sö Uaån noùi: "Chieác mai vaøng vöøa khôûi ñoäng is." laø caùc haït linh thaùnh baét ñaàu moïc khaép moïi nôi." Thaïch Nöõ: Vanjha (p)—Vandhya (skt)—A Hoâm sau Thieàn sö Thanh Laâm ñi ra ngoaøi ñoàng barren woman—Ngöôøi nöõ ñaù, chæ ngöôøi phuï nöõ goïi Uaån, Thieàn sö Uaån traû lôøi: "Vaâ ng, baïch thaày." khoâng coøn khaû naêng giao hôïp vaø sanh con nöõa —A Thieàn sö Thanh Laâm ñeà nghò: "Chuùng ta haõy vì woman who is incompetent for sexual intercourse. haäu theá maø haõy troàng moät caây khoâng boùng." Thieàn Thaïch Nöõ Nhi: Bandhyaputra (skt)—Baøn Ñaïi sö Uaån noùi: "Neáu nhö laø moät caây khoâng boùng, noù Töû—Con cuûa Thaïch Nöõ, danh töø duøng ñeå chæ moät seõ khoâng bao giôø chòu khoå ñöôïc ôû choã ñoàn ñieàn vieäc khoâng theå xaõy ra ñöôïc—Son of a barren cuûa chuùng ta." Thieàn sö Thanh Laâm noùi: "Chuùng woman, an impossibility. ta khoâng noùi veà vieäc noù chòu khoå hay khoâng chòu Thaïch OÁc Thanh Hoàng Thieàn Sö: Shih-Wu khoå ôû choã ñoàn ñieàn cuûa chuùng ta; oâng ñaõ töøng thaáy Ching Hung (chi)—Name of a Zen monk. caønh laù cuûa noù hay chöa?" Thieàn sö Uaån noùi: Thaïch Quan Döôïc Laâm Thieàn Sö (1143-1217): "Chöa, con chöa bao giôø thaáy!" Thieàn sö Thanh Yueh-Lin Shih-kuan (Yuelin Shiguan)—See Döôïc Laâm noùi: "Neáu nhö oâng chöa töøng bao giôø troâng Laâm

Thaïch Quan Thieàn Sö. thaáy noù thì laøm sao oâng bieát ñöôïc laø noù seõ khoâng Thaïch Qui Thuû An Thieàn Sö: Chu-an Shih- chòu ñöôïc ñoàn ñieàn cuûa chuùng ta?" Thieàn sö Uaån kuei—See Thuû An Thaïch Qui Thieàn Sö. noùi: "Chính bôûi choã con chöa nhìn thaáy ñöôïc caønh Thaïch Söông Khaùnh Chö Thieàn Sö): Sekiso laù cuûa noù neân con môùi noùi laø noù seõ khoâng chòu Keisho (jap)—Shih-shuang Ch'ing-chu—See ñöôïc ñoàn ñieàn cuûa chuùng ta." Thieàn sö Thanh Laâm Khaùnh Chö Thaïch Söông Thieàn Sö. noùi: "Phaûi, ñuùng nhö theá, ñuùng nhö theá."—Zen Thaïch Söông Sôû Vieän (986-1039): Sekiso Soen master Yun of Shih-men, name of a Chinese Zen (jap)—Shih-shuang Ch'u-yuan—Shishuang master, a disciple of Zen master Ch'ing-lin (Qing- Chuyuan—See Töø Minh Sôû Vieän Thieàn Sö. Lin). We do not have detailed documents on this Thaïch Söông Taùnh Khoâng Thieàn Sö: Zen master Zen Master; however, there is a dialogue between Shih-shuang Hsing-k'ung—See Taùnh Khoâng him and Zen master Ch'ing-lin in The Records of Thaïch Söông Thieàn Sö. the Transmission of the Lamp (Ch’uan-Teng-Lu), Thaïch Söông Thieàn Sö: Sekiso Keisho (jap)— Volume XVII. One day, Zen master Yun of Shih- Shih-shuang Ch'ing-chu—See Khaùnh Chö Thaïch men was working as head-gardener at Ch'ing-lin, Söông Thieàn Sö. the master asked, "What are you going to do

Thaïch Thaønh Kim: Teân cuûa moät vò cö só Phaät A solitary individual, the master was so poor that giaùo noåi tieáng cuûa Trung Hoa vaøo thôøi nhaø Thanh he did not even own a robe. On very cold nights, (1644-1912). OÂng ñeå laïi cho nhieàu theá heä sau naøy he used to walk around his hut carrying a rock quyeån "Thieàn Toâng Tröïc Chæ", moät quyeån saùch voâ until he warmed up. Thus the local people took to giaù veà Thieàn—Name of a Chinese famous lay calling him the Stone Robe Monk. Later he person who lived in the Ch'ing Dynasty in China. disappeared. No one knows where he died, but the He composed a book on Zen for many later rock he used to carrying around still sits in front of generations "The Zen Sect: Pointing Directly", a the hut. valuable book on Zen. Thai: Garbha (skt)—Foetus—Embryo—The Thaïch Thaát Haønh Giaû: Teân cuûa moät vò Thieàn sö womb—Uterus. Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907). Sö laø Thai Cung: Palace womb. moät trong nhöõng ñeä töû vaø ngöôøi noái phaùp noåi troäi 1) Thai Nguïc: Thai Taïng hay töû cung ñöôïc xem nhaát cuûa Thieàn sö Thaïch Ñaàu Hy Thieân, thuoäc nhö laø nguïc thaát—The womb prison, the doøng Thieàn Thanh Nguyeân Haønh Tö—Name of a womb regarded as a prison. Chinese Zen master who lived in the T'ang 2) Thai cung nôi nhöõng ngöôøi nieäm Phaät vaõng Dynasty in China. He was one of the most sanh maø coøn nghi ngôø nôi Ñöùc Phaät A Di Ñaø eminent and dharma heirs of Zen master Shih-t'ou seõ ñöôïc veà ôû taïi ñaây trong 500 naêm cho ñeán Hsi ch'ien (700-790), the lienage of Zen master khi ñuû coâng ñöùc sanh veà Tònh Ñoä—The Ch'ing-yuan Hsing-ssu (660-740). palace womb, where those who call on Thaïch Thaát Thieän Cöûu (1294-1389): Teân cuûa Amitabha but are in doubt of him are confined moät vò Thieàn sö Nhaät Baûn thuoäc toâng Laâm Teá vaøo for 500 years, devoid of the riches of Buddha- theá kyû thöù XIV—Name of a Japanese Rinzai Zen truth, till born into th Pure Land. master who lived in the fourteenth century. Thai Ñaïi Nhaät: Ñöùc Ñaïi Nhaät Nhö Lai trong Thai

Thaïch Thöôïng Taøi Hoa: Troàng hoa treân ñaù, yù noùi Taïng giôùi—Vairocana in the Garbhadhatu. kyû luaät tu thieàn phaûi mieân maät, khoâng chuùt lôi Thai Haønh: Ngaøi Trí Khaûi (538-597), coøn goïi laø loûng—To grow flowers on stone. The term is used Trí Giaû hay Thieân Thai Ñaïi Sö, ñeä töû cuûa ngaøi to indicate discipline for Zen cultivation should Hueä Tö (514-577), toân giaû Nam Nhaïc Hueä Tö ôû not be lose at any time. nuùi Haønh Sôn, vò toå thöù ba cuûa toâng Thieân Thai Thaïch Truï: Stone pillar. (neáu tính töø ngaøi Long Thoï)—Chih-I, also called Thaïch Y Thieàn Sö: Stone Robe Monk—Thaïch Y T'ien-T'ai Chih-I, a disciple of Hui-Ssu, the third Taêng laø danh hieäu cuûa moät thieàn Taêng Nhaät Baûn patriarch of the T'ien-T'ai school (if counted from vaøo theá kyû thöù 18. Khoâng ai bieát ñöôïc teâ n thaät cuûa Nagarjuna), who resided on Mount Hsing—See Thaïch Y Thieàn Sö. OÂng soáng moät mình gaàn ñaïo Thieân Thai Trí Khaûi Ñaïi Sö. traøng cuûa thieàn sö Baïch AÅn Hueä Haïc vaø thöôøng Thai Maät: Taimitsu (jap)—T'ien-T'ai's ñeán tham vaán vôùi Baïch AÅn. OÂng laø moät con ngöôøi Mysticism—Thai Maät truyeàn töø toâng Thieân Thai— coâ ñoäc, moät vò Taêng ngheøo ñeán noãi khoâng coù laáy The mysticism which is handed down by the moät chieác y. Trong nhöõ ng ñeâm laïnh, oâng thöôøng ñi T'ien-T'ai School. boä quanh leàu mang ñaù treân hai tay cho ñeán khi Thai Ngoaïi Nguõ Vò: Naêm giai ñoaïn sau khi ra ngöôøi oâng aám leân. Vì vaäy maø daân ñòa phöông goïi khoûi baøo thai cuûa moät con ngöôøi: haøi nhi, treû thô, oâng laø Thaïch Y Taêng. Veà sau naøy oâng bieán maát. thieáu nieân, trung nieân, giaø laõo—The five periods Khoâng ai bieát nôi oâng thò tòch, nhöng ñaù maø oâng of a person after birth: infancy, childhood, youth, thöôøng mang ñi quanh khi trôøi laïnh veà ñeâm vaãn middle age, and old age. coøn naèm tröôùc caên leàu—Stone Robe Monk is the Thai Nguïc: Womb prison—Theo Phaät giaùo thì title of a Japanese Zen monk in the eighteenth thai cung ñöôïc xem nhö laø nguïc tuø giam nhoát century. Nobody knows the real name of the Zen chuùng sanh—According to Buddhism, the womb is master they called the Stone Robe Monk. He lived regarded as a prison of all beings. alone in the neighborhood of Hakuin's temple and used to call on the great teacher from time to time.

Thai Noaõn Thaáp Hoùa: Boán loaïi sanh—The four thuyeát cuûa Phaät (khoâng thaáy Tam Baûo). Tình yoni or modes of birth (womb-born, egg-born, traïng naày coøn ñöôïc goïi laø "thai cung" vì spawn-born, and born by transformation)—See Töù chuùng sanh ôû trong buïng meï khoâng thaáy ñöôïc Sanh. aùnh nhaät nguyeät—The term is also applied to Thai Noäi Nguõ Vò: Naêm giai ñoaïn trong thai meï beings enclosed in unopened lotuses in cuûa moät con ngöôøi—The five periods of the child paradise, who have not had faith in the in the uterus. Amitabha but trusted to their own strength to 1) Yeát La Lam: Kalala (skt)—Yeát La La—Ca attain salvation; there they remain for La La—Thai nhi trong giai ñoaïn baûy ngaøy proportionate periods, happy, but without the ñaàu—The human embryo during the first presence of the Buddha, or Bodhisattvas, or seven days. the sacred host, and do not hear their 2) AÙt Boä Ñaøm: Arbuda (skt)—Thai nhi trong giai teaching. The condition is also known as the ñoaïn baûy ngaøy thöù nhì—The human embryo womb-place. during the second seven days. Thai Taïng Giôùi: Garbhadhatu (skt)—Gaibhakosa 3) Beá Thi: Pesi (skt)—Teä Thi—Tyø

La Thi—Tyø (skt)—Taizokai (jap)—The Realm of Matrix Thi—Giai ñoaïn thöù ba trong naêm thôøi kyø, caùi Repository—Tích Phöôïc Caâu—Thai taïng laø nguoàn thai ñeán ngaøy thöù 37, keát laïi thaønh hoøn thòt— goác cuûa söï saûn sanh moïi thöù, nhö ñöùa treû ñöôïc The third stage of the eight stages of the nuoâi döôõng trong thai meï (caû thaân taâm ñöôïc chöùa human fetus, a thirty-seven days' fetus, a ñöïng vaø nuoâi döôõng). Caùc nhaø trieát hoïc Chaân lump of flesh. Ngoân giaùo mieâu taû nhö sau: "Thai Taïng Giôùi laø 4) Kieàn Nam: Ghana (skt)—Thôøi kyø thöù tö trong caáu truùc vaø söï phaùt trieån cuûa theá giôùi taâm linh. naêm thôøi kyø cuûa baøo thai, töùc laø 47 ngaøy sau Thai Taïng Giôùi quan nieäm theá giôùi nhö laø moät khi thoï thai (thôøi kyø kieân haäu)—The fourth in caûnh giôùi treân ñoù Ñöùc Tyø Loâ Giaù Na an truù trong the five periods of a foetus, a foetus of forty- caùi taâm thaâm saâu nhaát cuûa moãi chuùng sanh maø seven days. phaùt trieån nhöõng khaû naêng voán coù cuûa Ngaøi. Kim 5) Baùt La Xa Khö: Prasaka (skt)—Prasakha Cang Giôùi mieâu taû Ñöùc Phaät trong nhöõng bieán hoùa (skt)—Giai ñoaïn thöù naêm trong quaù trình hình rieâng cuûa Ngaøi. Trong Kim Cang Giôùi, nhöõng hình thaønh cuûa thai nhi, trong giai ñoaïn naày chaân aûnh minh hoïa sô ñoà vaø quaù trình cuûa nhöõng phaùt tay ñöôïc hình thaønh—The fifth stage of the trieån naøy ñöôïc goïi laø Maïn Ñaø La. Thai Taïng Giôùi fetus, the limbs being formed. tieâu bieåu cho "Lyù Tính" veà caû hai phöông dieän Thai Sanh: Jalabuja (p)—Jarayuva (skt)—Born yeáu toá vaät chaát vaø boà ñeà thanh tònh. Thai taïng laø from foetus. lyù; kim Cöông taïng laø trí. Thai Taïng giôùi tieâu bieåu 1) Moät trong töù sanh, thai sanh laø moät hình thöùc cho taâm chuùng sanh vôùi taùm muùi thòt nhö hình sen sanh ra töø trong thai meï. Tröôùc khi coù söï phaân taùm caùnh. Thai Taïng giôùi laø caùi "boån giaùc" (voán chia trai gaùi, chuùng sanh ñeàu ôû trong tình ñaõ giaùc ngoä roài), ñoái laïi vôùi Kim Cang giôùi tieâu traïng hoùa sanh (veà sau naày do coù tình daâm bieåu cho "thuûy giaùc" (baét ñaàu giaùc ngoä). Thai duïc maø chia thaønh trai gaùi vaø baét ñaàu coù thai Taïng giôùi laø caùi töø quaû ñeán nhaân, trong khi Kim sanh): Uterine birth or womb-born, one of the Cang giôùi laø caùi töø nhaân ñeán quaû. Thai Taïng giôùi four modes of yoni. Uterine birth is a form of tieâu bieåu cho söï "lôïi tha," trong khi Kim Cang giôùi viviparous birth, as with mammalia. Before laïi tieâu bieåu cho "töï lôïi." Thai Taïng giôùi ñöôïc bieåu the differentiation of the sexes birth is thò bôûi chín oâ vuoâng ôû giöõa vaø 1461 vò Thaùnh supposed to have been transformation. chuùng chung quanh—The womb treasury, the 2) Töø ngöõ naày cuõng daønh cho nhöõng ngöôøi vaõng universal source from which all things are sanh Cöïc Laïc trong nhöõng buùp sen vì khoâng produced—The womb of all things—The womb in coù loøng tin nôi Phaät A Di Ñaø, maø chæ tin vaøo töï which a child is conceived. Its body, mind, etc. It löïc nieâm Phaät. Hoï phaûi ôû taïi ñaây trong moät is container and content; it covers and nourishes; thôøi gian daøi maø khoâng thaáy Phaät, Boà Taùt, hay and is the source of all supply. The Shingon Thaùnh chuùng; cuõng khoâng nghe ñöôïc giaùo philosophers describe as follows: "Garbhadhatu is

the constitution and development of the spiritual vieän ñöôïc xaây döïng sôùm nhaát taïi Trieàu Tieân, ñöôïc world. The Garbhakosa conceives the world as a xaây vaøo

khoaûng töø naêm 742-755. Ñaây laø nôi maø stage on which Vairocana Buddha residing in the Thieàn sö Hueä Trieát ñaõ truï laïi ñeå daïy ñeå töû sau khi inmost heart of every being develops his inherent töø Trung Hoa veà nöôùc—Name of a famous Zen possibilities. Vajragarbha depicts the Buddha in monastery in Korea. This is one of the oldest Zen his own manifestations. In Vajragarbha, the monasteries in Korea. After returning from China pictures illustrating the scheme and process of in 839, Zen master Hui-Chie stayed at this Zen these developments are called Madala. It monastery to teach Zen for his disicples. represents the fundamental nature, both material Thaùi Ba Ca Nhó Cö Phaùi: Moät nhaùnh cuûa tröôøng elements and pure bodhi, or wisdom in essence or phaùi Ca Nhó Cö, moät trong boán tröôøng phaùi chính purity. The garbhadhatu as fundamental wisdom; cuûa Phaät giaùo Taây Taïng. Ba tröôøng phaùi khaùc laø acquired wisdom or knowledge, the vajradhatu. phaùi Coå Maät (Ninh Maõ), Thích Ca (Ñaát Xaùm), vaø The Garbhadhatu represents the eight parts of the Hoaøng Maïo Giaùo—One branch of the Kagyu, one human heart as the eight-petal lotus mandala. of the four major schools of Buddhism in Tibet. It Garbhadhatu is the original intellect, or the static was founded by Marpa and is headed by His intellectuality, in contrast with intellection, the Holiness Kamapa. The other three are the Sakya, initial or dynamic intellectuality represented in the Nyinggma, and the Gelukpa schools. the Vajradhatu. The Garbhadhatu is the cause and Thaùi Baïch Quaùn Toâng Thieàn Sö (731-809): T'ai- Vajradhatu is the effect. Though as both are a Po Kuan-tsung—Teân cuûa moät vò ñeä töû thuoäc Ngöu unity, the reverse may be the rule, the effect Ñaàu Sôn phaùi, Ngöu Ñaàu toâng, ngöôøi ñöôïc thoï being also the cause. The Garbhadhatu is likened giaùo cuûa Thieàn sö Ngöu Ñaàu Hueä Trung vaøo giöõa to enrich others, as Vajradhatu is to enriching self. theá kyû thöù VIII. Teân cuûa oâng ñöôïc ghi trong vaên This realm has nine squares in the center bia cuûa mình raèng oâng laø ñeä töû cuûa Thieàn sö Hueä surrouned by 1,461 saintly beings. Trung. Vaên bia cuûa oâng coù moät giaù trò naøo ñoù trong Thai Taïng Giôùi Maïn Ñaø La: Garbhadhatu- söï nghieân cöùu lòch söû vaø giaùo lyù Ngöu Ñaàu toâng—mandala (skt)—Taizoâkai-mandara (jap)—Nhaân Name of a Zen monk of the Mount Niu-t'ou Zen Maïn Ñaø La—Maïn Ñaø La cuûa Thai taïng giôùi, veà Sublineage, Niu-t'ou School, who was ordained phía ñoâng; ñoái laïi vôùi Kim Cang Taïng Maïn Ñaø La, with a Zen master Niu-t'ou Hui-chung in the veà phía taây trong Maïn Ñaø La. Thai Taïng Giôùi vaø middle of the eighth century. His name was ba vieän chung quanh ñöôïc goïi laø Töù Truøng Maïn recorded in his own epitaph that he was one of Ñaø La, nôi truù nguï cuûa nhöõng vò Thaùnh trong boán Niu-t'ou Hui-chung's disciples. His epitaph is of vieän naày—The Garbhadhatu mandala, which is some value in the study of the Niu-t'ou School east; in contrast with Vajradhatu mandala, which history and doctrine. is west (quaû maïn ñaø la). The Garbhadhatu Thaùi Bình Ñaïo: T'ai-Ping-Tao (chi)—Way of mandala of one central and three surrounding Peace. courts. The occupants are described as the sacred Thaùi Bình Hueä Caàn Phaät Giaùm Thieàn Sö: Taihei host of the four courts. Egon (jap)—T'ai P'ing Hui-Ch'in-Fo-Chien Thai Thaáp Noaõn Hoùa: Boán loaïi sanh: thai, thaáp, (Wade-Giles Chinese)—Huiqin Fojian

(Pinyin noaõn, hoùa—The four ways of coming into Chinese)—See Hueä Caàn Phaät Giaùm Thieàn Sö. existence: birth from the womb, from the damp, Thaùi Coâ Nguy Sanh: Thaät cao ngaát laøm sao!— from an egg (egg-born), and from transformation. How lofty!—See Maõ Toå: Thaùi Coâ Nguy Sanh. Thaùi A Kieám: Teân cuûa moät loaïi göôm quyù (Trung Thaùi Coå: Very ancient—Great antiquity. Hoa), yù chæ söï quyù baùu cuûa Thieàn phaùp —Name of Thaùi Coå Nguy Sanh: Cao ngaát—Lofty—See a precious sword (China), implies the highly Thaùi Coâ Nguy Sanh. valuable teachings of Zen—See Tuyeát Ñaäu Thaùi Thaùi Cöïc: T'aichi (chi)—Extreme ultimate A Kieám. energy. Thaùi An Töï: Teân cuûa moät ngoâi Thieàn vieän noåi Thaùi Cöïc Quyeàn Thieàn: Tai Chi Hsuan Zen— tieáng ôû Trieàu Tieân. Ñaây laø moät trong nhöõng Thieàn Primordial Movement Zen—Ñònh laø moät traïng

thaùi taâm maø haønh giaû coù theå ñaït ñöôïc baèng nhieàu Thaùi Döông Tinh: Aditya (skt)—Maët trôøi— phöông phaùp maø trong ñoù, ña phaàn laø nhôø vaøo Gaganadhvaja (skt)—Sun. nhöõng phöông phaùp "Tónh". Nhöng ñoù khoâng phaûi Thaùi Ñaàu: Vò Taêng lo veà vieäc cung caáp rau caûi laø caùch ñoäc nhaát ñeå ñaït ñöôïc "ñònh". Moät vaøi loái trong chuøa—The monk who has charge of vaän ñoäng ñaëc bieät naøo ñoù cuõng coù theå ñöa ñeán supplying of vegetables in a temple. nhaäp ñònh, chaúng haïn nhö Thaùi Cöïc Quyeàn. Thaùi Thaùi Ñieàn Ñeã Taïng (1900-1976): Teân cuûa moät vò Cöïc Quyeàn laø moân vuõ ñaïo, ñöôïc moät ñaïo só vó ñaïi hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn vaøo cuûa Trung Hoa, Tröông Tam Phong saùng cheá döôùi theá kyû thöù XX. OÂng ñaëc bieät nghieân cöùu veà nhöõng thôøi nhaø Minh. Thaùi Cöïc Quyeàn laø moân luyeän taäp lieân heä giöõa Laõo giaùo, Khoång giaùo vaø Phaät giaùo ôû raát oân nhu ñöôïc phaùt minh moät caùch tinh xaûo ñeå Trung Hoa—Name of a Japanese famous ñem caùc nguoàn löïc tieâu cöïc vaø tích cöïc trong thaân Buddhist scholar in the twentieth century. He theå ñeán choã haøi hoøa vieân maõn, do ñoù töï ñoäng ñieàu especially studied on the relationships among phuïc taâm ñieàu phuïc, kieåm soaùt hôi thôû, vaø ñöa Taoism, Confucianism and Buddhism in China. haønh giaû ñeán "ñònh" moät caùch tröïc tieáp. Moân Thaùi Thaùi Ñoä Baøng Quan: Thaùi ñoä khoâng can thieäp— Cöïc Quyeàn naøy ngaøy nay ñaõ trôû thaønh moät trong Attitude of non-interference. caùc moân theå duïc phoå caäp nhaát, ñöôïc ngöôøi Hoa vaø Thaùi Ñoä Baát Tònh: Impure attitude ngöôøi Vieät luyeän taäp moät caùch roäng raõi trong moïi Thaùi Ñoä Ích Kyû: Selfish attitude neûo ñöôøng cuûa ñôøi soáng. Tuy nhieân, haønh giaû tu Thaùi Ñoä Khoan Dung: Tolerance. Thieàn phaûi neân luoân nhôù raèng ñöùc Phaät khoâng bao Thaùi Hieàn: Teân cuûa moät vò danh Taêng Trieàu Tieân giôø nhaán maïnh ñeán baát cöù vieäc "Ñoäng" trong tu thuoäc toâng Phaùp Töôùng vaøo theá kyû thöù VIII. OÂng taäp Thieàn—"Samadhi" is a state of mind that can du haønh sang Trung Hoa vaøo thôøi nhaø Ñöôøng roài be attained by a number of methods of which, on sau ñoù trôû veà Trieàu Tieân ñeå truyeàn baù giaùo thuyeát the majority, the most direct is the "Still" methods. Duy Thöùc Hoïc—Name of a Korean famous monk But these are by no means the only ways of of the Fa-Hsiang Sect who lived during the eighth reaching "Samadhi", for instance, the Primordial century. He traveled to China during the T'ang Movement.

Primordiality is an art of fighting, dynasty (618-907) and returned to Korea to spread invented during the Ming dynasty by the great the Mind-Only theories. Taoist practitioner, Chang San Feâng. The Thaùi Hoa: Pundarika (skt)—Boâng sen—Lotus—Primordial Movement is a very gentle exercise See Lieân Hoa. ingeniously devised to bring the negative and Thaùi Hoøa Tyø Kheo Ni: Khema (p)—Tyø Kheo Ni positive forces in the body into perfect harmony, Thaùi Hoøa (coù nghóa laø tònh an, an ninh, an toaøn. thus automatically taming the mind, controlling Moät trong nhöõng ñaëc tính cuûa Nieát baøn, traùi haún the breath, and even bringing one directly to the vôùi söï an toaøn coù ñieàu kieän cuûa theá gian). Teân cuûa state of "Samadhi". This Primordial Movement moät trong hai vò Ni Tröôûng ñaàu tieân cuûa Phaät giaùo. has now become one of the most popular Tyø Kheo Ni Thaùi Hoøa laø moät trong nhöõng nöõ ñeä töû gymnastic exercises, widely practiced by Chinese xuaát chuùng maø Ñöùc Phaät xem nhö ñeä nhaát giöõa and Vietnamese people in all walks of life. nhöõng vò coù trí tueä lôùn trong haøng Tyø Kheo Ni— However, Zen practitioners should always Name of one of the two first nuns of Nun Buddhist remember that the Buddha never emphasizes on Order. The Elder Sister Khema was one of the any "Movement" in practicing Zen. pre-eminent female disciples that the Buddha Thaùi Daï: Baùn Daï—Ñaïi Daï—Taêng Bieät Daï— considered as chief among those of great wisdom Thoâng Daï—Tuùc Daï—See Ñaõi Daï. in the Order of Nuns. Thaùi Dieãn: Taien (jap)—Teân cuûa moät vò Taêng Thaùi Hö Ñaïi Sö: T'ai-Hsu (chi)—Nhaø sö Trung Nhaät Baûn—Name of a Japanese monk. Quoác noåi tieáng (1889-1947). Ngaøi ñaõ laøm soáng laïi Thaùi Döông: Aditya (skt)—Maët trôøi— Phaät giaùo Trung quoác baèng chuû tröông khoâi phuïc Gaganadhvaja (skt)—Sun. Taêng giaø. Vaøo naêm oâng thò tòch 1947, hoäi Phaät Thaùi Döông Caûnh Huyeàn: Taiyo Keigen (jap)— giaùo Trung quoác do oâng laäp ra ñaõ coù treân 4 trieäu Name of a monk. moân ñoà. Moät trong nhöõng thaønh coâng lôùn cuûa oâng

laø hoøa hôïp ñöôïc caùc trieát hoïc cuûa caùc tröôøng phaùi Thaùi Nguyeân Phu Thieàn Sö (868-937): Taigen Fu Phaùp Töôùng, Hoa Nghieâm vaø Thieân Thai—A (jap)—T'ai-yuan Fu (Wade-Giles Chinese)— famous Chinese monk (1889-1947). He reformed Taiyuan Fu (Pinyin Chinese)—Thieàn sö Thaùi the Chinese Buddhism by revitalizing the Sangha. Nguyeân Phu tröôùc tieân laø moät nhaø Phaät hoïc quaûng In 1947, the year he passed away, the Chinese baùc. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi Buddhist Society founded by him had over 4 tieát veà Thieàn sö Thaùi Nguyeân Phu; tuy nhieân, coù million followers. One of his most important moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong achievements was a harmonious blending of Truyeàn Ñaêng Luïc, quyeån XIX: Tröôùc khi trôû thaønh philosophies from Fa-Hsiang, Hua-Yen and T'ien- ñeä töû cuûa Thieàn sö Tuyeát Phong. Thaùi Nguyeân Phu T'ai schools. ñaõ töøng thuyeát giaûng ôû Döông Chaâu. Sau ñoù, Thaùi Thaùi Hö Khoâng: Space, where nothing exists. Nguyeân Phu haønh cöôùc du phöông ñeán nhieàu töï Thaùi Khaâm Kim Laêng Thieàn Sö (?-958): Zen vieän, vaø danh tieáng cuûa oâng nhö laø moät ngöôøi tinh master T'ai-ch'in of Ch'ing-liang—See Thanh thoâng veà Thieàn ñöôïc truyeàn khaép caû xöù. Trong Löông Thaùi Khaâm Thieàn Sö.

nhöõng chuyeán haønh cöôùc du phöông cuûa Sö, Sö ñaõ Thaùi Khaâm Thanh Löông Thieàn Sö (?-958): Zen leo leân ñænh nuùi noåi tieáng Caûnh Sôn trong tænh master T'ai-ch'in of Ch'ing-liang—See Thanh Trieát Giang ngaøy nay—We do not have detailed Löông Thaùi Khaâm Thieàn Sö. documents on Zen Master T'ai-Yuan-Fu; however, Thaùi Khoâng: Khoâng gian vó ñaïi—The great there is some interesting information on him in space. The Records of the Transmission of the Lamp Thaùi Lieâm Tieâm Sinh: Thaät vi teá thay!—How (Ch'uan-Teng-Lu), Volume XIX: Before diffuse!—Theo Bích Nham Luïc, taéc 3, vôùi ngöôøi becoming a student of Xuefeng, Tai-Yuan xöa, moät cô, moät caûnh, moät lôøi moät caâu vaãn mong lectured at a temple in Yangzhou. Later, he coù choã vaøo. Treân da thòt laønh maïnh muoán khoeùt traveled to many Zen monasteries and his thaønh thöông tích thaønh oå hang. Ñaïi Duïng hieän reputation as a Zen adept spread throughout the tieàn chaúng coøn pheùp taéc, laïi mong coù vieäc höôù ng country. In the course of his travels he climbed thöôïng che trôøi che ñaát, doø tìm chaúng ñöôïc. Theá famous Mt. Jing in Zhejiang Province. aáy cuõng ñöôïc, chaúng theá aáy cuõng ñöôïc, thaät vi teá Moät hoâm, tröôùc Phaät ñieän treân Caûnh Sôn, moät thay. Theá aáy cuõng chaúng ñöôïc, chaúng theá aáy cuõng vò Taêng hoûi Thaùi Nguyeân: "Thaày coù töøng ñeán chaúng ñöôïc, thaät cao choùt voùt thay. Chaúng keït hai nuùi Nguõ Ñaøi bao giôø chöa?" Thaùi Nguyeân beân laøm sao môùi phaûi ñaây?—According to the Pi- ñaùp: "Töøng ñeán." Vò Taêng hoûi: "Thaày coù thaáy Yen-Lu, example 3, for the ancients, one device, Boà taùt Vaên Thuø khoâng?" Thaùi Nguyeân noùi: one object, one word, one phrase, the intent is that "Thaáy." Vò Taêng hoûi: "Thaày thaáy taïi nôi naøo you'll have a place to enter; still this is gouging a vaäy?" Thaùi Nguyeân ñaùp: "Thaáy ôû tröôùc ñieän wound in healthy flesh; it can become a nest or a Phaät cuûa Kính Sôn."—One day, in front of the den. The Great Function appears without abiding Buddha hall on Mount Jing, a monk asked by fixed principles; the intent is that you'll realize Tai-Yuan, "Have you been to Mt. Wutai or there is something transcendental; it covers the not?" Tai-Yuan said, "I've been there." The sky and covers the earth, yet it cannot be grasped. monk asked, "Did you see Manjusri?" Tai- This way will do, not this way will do too; this is Yuan said, "I saw him." The monk asked, too diffuse. This way don't do, not this way don't "Where did you see him?" Tai-Yuan said, "I do either; this is too cut off. Without treading saw him in front of the Buddha hall on Mount these two paths, what would be right?—See Maõ Jing." Toå: Thaùi Coâ Nguy Sanh. Cuõng vò Taêng naøy sau ñoù haønh cöôùc ñeán Phuùc Thaùi Naêng Thieàn Sö (1562-1649): Teân cuûa moät vò Chaâu. Taïi ñaây vò Taêng thuaät laïi cho Tuyeát Thieàn sö Trieàu Tieân vaøo theá kyû thöù XVII—Name Phong nghe, Tuyeát Phong noùi: "Sao khoâng of a Korean Zen master who lived in the baûo oâng ta ñeán ñaây?" Khi Thaùi Nguyeân nghe seventeenth century. ñöôïc, oâng beøn thu xeáp haønh lyù vaø ñi ñeán Tuyeát Sôn. Khi Thaùi Nguyeân ñeán Tuyeát Sôn,

Taêng chuùng ñang coù moät ngaøy nghæ ngôi ñaëc Tuyeát Phong hoûi Thaùi Nguyeân: "Nghe noùi bieät, vaø ñang thöôûng thöùc mía cuùng döôøng töø Laâm Teá coù ba cuù phaûi khoâng?" Thaùi Nguyeân thí chuû. Tröôøng Khaùnh hoûi Thaùi

Nguyeân: noùi: "Phaûi." Tuyeát Phong hoûi: "Theá naøo laø ñeä "OÂng töø ñaâu ñeán?" Thaùi Nguyeân noùi: "TöøØ beân nhaát cuù?" Thaùi Nguyeân giöông maét nhìn, kia nuùi." Tröôøng Khaùnh noùi: "Moät cuoäc haønh Tuyeát Phong noùi: "Ñoù vaãn coøn laø ñeä nhò cuù, trình vaát vaû. OÂng mang theo gì vôùi mình?" theá naøo laø ñeä nhaát cuù?" Thaùi Nguyeân xoa tay Thaùi Nguyeân noùi: "Mía! Mía!"—Later, this roài lui ra. Töø ñoù Tuyeát Phong raát xem troïng same monk traveled to Snow Peak in Fuzhou. Thaùi Nguyeân. Thaùi Nguyeân nhaän söï truyeàn There he told Xuefeng about his conversation Phaùp töø Tuyeát Phong, vaø coù aán giaûi ñaëc bieät with Tai-Yuan. Xuefeng said, "Why didn't giöõa thaày troø. Thaùi Nguyeân ôû laïi vôùi Tuyeát you tell him to come here?" When Tai-Yuan Phong moät khoaûng thôøi gian daøi vaø phuï traùch heard of this, he packed his luggage and set vieäc chaêm soùc nhaø taém cho chö Taêng— off to Snow Peak. When Tai-Yuan arrived at Xuefeng asked Tai-Yuan, "I understand that Snow Peak, the monks were having a special Linji has three phrases. Is that so?" Tai-Yuan leisure day, and enjoying an offering of said, "Yes." Xuefeng said, "What is the first sugarcane they had received. Changqing one?" Tai-Yuan looked up and stared directly asked Tai-Yuan, "From where have you at Xuefeng. Xuefeng said, "That's the second come?" Tai-Yuan said, "From beyond the phrase. What's the first?" Tai-Yuan clasped mountains." Changqing said, "It's a difficult his hands and left. After this incident Xuefeng journey. What did you carry with you?" Tai- held Tai-Yuan in high esteem. Tai-Yuan Yuan said, "Sugarcane! Sugarcane!" received Dharma transmission and had a Ngaøy hoâm sau taïi töï vieän, khi Tuyeát Phong special affinity with Xuefeng. He remained nghe veà vieäc naøy, oâng cho trieäu taäp Taêng with Xuefeng for a long period and served as chuùng vaøo saûnh ñöôøng. Khi Thaùi Nguyeân ñi the bath attendant. vaøo, oâng nhìn leân Tuyeát Phong, roài nhìn Moät hoâm, Huyeàn Sa Sö Bò leân nuùi thaêm hoûi. xuoáng chuùng Taêng. Ngaøy hoâm sau nöõa, Thaùi Tuyeát Phong noùi: "Nôi naøy coù con chuoät, nay Nguyeân ñi ñeán gaëp Tuyeát Phong, leã baùi, vaø ñang ôû buoàng taém!" Huyeàn Sa noùi: "Chôø toâi noùi: "Ngaøy hoâm qua, con ñaõ haønh xöû baát kính khaùm phaù cho Hoøa Thöôïng." Noùi xong, vôùi thaày." Tuyeát Phong noùi: "Laõo Taêng hieåu Huyeàn Sa ñi ñeán buoàng taém gaëp luùc Thaùi vaán ñeà maø, neân queân noù ñi."—The next day at Nguyeân ñang muùc nöôùc. Huyeàn Sa hoûi: "Xin the monastery, when Xuefeng heard about chaøo Thöôïng Toïa!" Thaùi Nguyeân noùi: "Ñaõ this, he summoned the monks to the hall. gaëp nhau roài maø." Huyeàn Sa noùi: "Töøng thaáy When Tai-Yuan entered the hall, he looked nhau trong kieáp naøo ñaâu!" Thaùi Nguyeân noùi: up at Xuefeng, then looked down at the "Boä oâng nguû guïc sao?" Huyeàn Sa beøn ñi vaøo monks. The following day, Tai-Yuan went to phoøng phöông tröôïng, baïch laïi vôùi Tuyeát Xuefeng, bowed, and said, "Yesterday, I Phong raèng: "Ñaõ khaùm phaù roài." Tuyeát Phong acted unfilial toward you." Xuefeng said, "I hoûi: "Laøm caùch naøo ñeå khaùm phaù y?" Huyeàn understand this matter, so forget about it." Sa thuaät laïi lôøi leõ ban naõy. Tuyeát phong noùi: Moät buoåi toái, khi Taêng chuùng teà töïu nôi saûnh "OÂng ñaõ tieát loä moät teân troäm ñaáy!"—One day, ñöôøng ñeå tham vaán, Tuyeát Phong naèm ôû giöõa the monk named Xuansha

Shibei came to saûnh, Thaùi Nguyeân noùi: "Trong Nguõ Chaâu, chæ Elephant Bone Mountain and inquired after coù vò laõo Sö naøy laø noåi baät." Tuyeát Phong beøn the master Xuefeng. Xuefeng said to him, ñöùng leân vaø ñi ra ngoaøi—One evening, as the "There's a rat here. It's over in the bath monks assembled for an evening meeting, house." Xuansha said, "I'll go check him out." Xuefeng was lying down in the middle of the When Xuansha saw Tai-Yuan at the hall. Tai-Yuan said, "In all of Wuzhou, only bathhouse, he said, "Now I see your this old master is prominent." Xuefeng then eminence." Tai-Yuan said, "You've seen me got up and went out. before." Xuansha said, "In what eon did we

see each other?" Tai-Yuan said, "Are you vaäy. Toøa chuû haõy deïp boû vieäc dieãn giaûng ñi asleep?" Xuansha then went to the abbot's moät thôøi gian, ruùt lui vaøo thaát khoaûng möôi room and reported this to Xuefeng, saying, "I ngaøy; ngoài thaúng löng, yeân laëng taäp trung tö checked him out." Xuefeng said, "What did töôûng, vöùt heát taát caû nhöõng phaân bieän thieän you find out?" Xuansha relayed the aùc, vaø nhìn vaøo trong theá giôùi noäi taâm cuûa conversation he had with Tai-Yuan. Xuefeng mình." Phu theo lôøi khuyeân moät caùch nhieät said, "You've revealed a thief!" tình, traûi qua suoát ñeâm ñaém mình trong tö duy Moät hoâm, Taêng Baûo Phöôùc Toøng Trieån ñang saâu thaúm. Trôøi vöøa höøng saùng, Phu boãng nghe caét döa haáu khi Thaùi Nguyeân ñi ñeán phía oâng. tieáng saùo, ñoät nhieân böøng taâm toû ngoä. Phu Baûo Phöôùc noùi: "Neáu oâng noùi vieäc ñuùng, ta seõ chaïy thaúng ñeán nôi vò Thieàn Taêng truù nguï vaø cho oâng moät mieáng ñeå aên." Thaùi Nguyeân noùi: goõ cöûa. Thieàn Taêng leân tieáng: "Ai ñoù?" Phu "Ñöa cho ta moät mieáng." Baûo Phöôùc lieàn ñöa ñaùp: "Toâi." Vò Thieàn Taêng caát tieáng chöôûi ruûa cho Thaùi Nguyeân moät mieáng. Thaùi Nguyeân theâ thaûm: "Hoøa Thöôïng ñoù ö? Toâi muoán Hoøa caàm laáy mieáng döa roài ñi ra—One day, the Thöôïng nhìn thaáy Phaùp ñeå thöøa truyeàn. Taïi monk named Baofu Congzhan was cutting a sao laïi nhaäu nheït say söa roài ngaùy suoát ñeâm melon when Tai-Yuan came up to him. Baofu ngoaøi ñöôøng?" Phu noùi: "Thieàn sö, nghe ñaây. said, "If you say the right thing I'll give you a Tröôùc kia toâi giaûng baèng caùi mieäng cuûa cha piece of melon to eat." Tai-Yuan said, "Give meï toâi cho. Baây giôø khoâng coøn caùi mieäng ñoù me one." Baofu gave him a piece of melon. nöõa." Vò Thieàn Taêng noùi: "Baây giôø haõy ñi ñi. Tai-Yuan took it and went away. Tröa haún trôû laïi gaëp toâi." Nhaân ñoù Thaùi Trong thôøi gian ôû Döông Chaâu, nhaân luùc giaûng Nguyeân Phu laøm baøi keä nhö sau: kinh Ñaïi Baùt Nieát Baøn, moät Thieàn Taêng boãng "Ta nhôù ngaøy naøo chöa toû ngoä ñeán nguï cuøng chuøa vaø nghe giaûng. Phu khôûi Moãi laàn nghe saùo daï buoàn laây söï giaûng veà Phaùp Thaân, baát chôït Thieàn Taêng AÛo töôûng qua roài treân goái moäng baät cöôøi ha haû. Sau ñoù, Phu môøi thaày uoáng traø Maëc tình taøi töû ñieäu buoâng lôi." vaø hoûi: "Sôû hoïc cuûa toâi khoâng quaûng baùc laém, Haønh giaû tu Thieàn phaûi neân luoân nhôù raèng nhöng toâi bieát toâi ñaõ trình baøy trung thöïc chaân lyù cöùu caùnh cuûa giaùo phaùp laø phaûi kinh nghóa kinh phuø hôïp vôùi vaên töï. Sau khi thaáy nghieäm, chöù khoâng phaûi daønh cho phaân tích Thöôïng Nhaân cöôøi baøi giaûng cuûa toâi, toâi nhaän suoâng cuûa trí

thöùc. Vaø caùi tinh hoa trong chaân ra nhaát ñònh coù sai laàm ñaâu ñoù. Xin Thöôïng lyù Thieàn laø ñôøi soáng chöù khoâng phaûi laø trieát Nhaân hoan hyû chæ giaùo." Thieàn Taêng noùi: "Toâi lyù—Zen master T'ai-Yuan-Fu was first a khoâng theå naøo nín cöôøi ñöôïc trong luùc ñoù, bôûi Buddhist scholar. While he was in Yang-chou, vì baøi giaûng cuûa Toøa chuû veà Phaùp Thaân hoaøn one day, he was lecturing on the Parinirvana toaøn sai laïc." Phu hoûi: "Sai laïc choã naøo?" Sutra, a Zen monk happened to stay in his Thieàn Taêng baûo sö laëp laïi baøi giaûng, töùc thì temple and attended the lecture. Fu began Phu baét ñaàu nhö theá naøy: "Phaùp thaân nhö hö discoursing on the Dharmakaya, which khoâng khoâng cuøng taän, traûi roäng khaép caû möôøi incidentally evoked the Zen monk's laugh. phöông, ngaäp traøn caû taùm höôùng, bao haøm caû Afterwards Fu invited the monk to have tea hai thaùi cöïc, trôøi vaø ñaát, hoaït duïng tuøy theo and asked, "My scholarship does not go very caùc duyeân, ñaùp öùng taát caû moïi cô caûnh, khoâng far, but I know I have faithfully expoundedthe ñaâu laø khoâng hieån thò..." Thaày Taêng noùi: "Toâi meaning in accordnace with the literary khoâng noùi raèng loái trình baøy cuûa Toøa chuû hoaøn sense. Having seen you laugh at my lecture, I toaøn sai laïc, nhöng ñoù khoâng phaûi laø noùi veà realize that there must have been something Phaùp Thaân. Ñoái vôùi phaùp nhö laø phaùp, Toøa wrong. Be pleased to give me your kind chuû khoâng hieåu gì heát." Phu hoûi: "Neáu vaäy, instruction in this." The Zen monk said, "I xin chæ cho bieát noù laø gì?" Thieàn Taêng noùi: simply could not help laughing at the time, "Toøa chuû coù tin toâi khoâng?" Phu noùi: "Taïi sao because your discourse on the Dharmakaya khoâng?" Thieàn Taêng noùi: "Neáu quaû tình nhö was not at all to the point." Fu asked, "Where

am I wrong?" The Zen monk told him to Zen practitioners should always remember repeat his lecture, whereupon Fu began thus: that the ultimate truth of Zen teaching is to be "The Dharmakaya is like vacuity of space, it experienced and not to be made a mere reaches the limits of time, it extends to the ten subject of intellectual analysis. And what is quarters, it fills up the eight points of the essential in the truth of Zen is life and not compass, it embraces the two extremes, philosophy. heaven and earth. It functions according to Thaùi Phaïm (778-858): Teân cuûa moät vò danh Taêng conditions, responds to all stimulations, and Nhaät Baûn thuoäc toâng Chaân Ngoân vaøo theá kyû thöù there is no place where it is not in evidence..." IX—Name of a Japanese famous monk of the The Zen monk said, "I would not say that your Shingon Sect, who lived in the ninth century. exposition is all wrong, but it is no more than Thaùi Quoác Phaät Giaùo: Buddhism in Thailand. a talk about Dharmakaya. As to the thing Thaùi Saùt: Raát—Very—Very much. itself, you have no knowledge." Fu asked, "If Thaùi Sôn: T'ai-shan—Mount T'ai—Teân cuûa moät this be the case, tell me what it is." The Zen ngoïn nuùi cao ôû Trung Hoa. Ñaây laø nuùi Ñoâng Sôn monk said, "Would you believe me?" Fu said, trong tænh Sôn Ñoâng thuoäc Trung Quoác —Name of "Why not?" The Zen monk said, "If you really a high mountain in China. This is the Eastern do, quit your lecturing for a while, retire into Sacred Mountain in Shan-Tung province, China. your room for about ten days, and, sitting up Thaùi Thoâ Sanh: straight and

quietly, collect all your thoughts, 1) Raát thoâ loã: Very rough—Very rude. abandon all your discriminations as regards 2) Ngöôøi thoâ thieån—A ruffian—A rough fellow. good and bad, and see into your inner world." Thaùi Thuùc Thò: Fu followed this advice wholeheartedly, 1) Ngöôøi haùi ñaäu: Bean-picker. spending all his night absorbed in deep 2) Teân khaùc cuûa Muïc Kieàn Lieân: Name of meditation. In the small hours of the morning Maudgalyayana. he happened to hear a flute, which suddenly Thaùi Thöôïng: The king, or the highest. opened his mind to a state of enlightenment. Thaùi Tieân Ñeä Töû Hoaøn Thieàn Sö: Zen Master He ran to the quarters where the Zen monk Taisen Deshimaru—Teân cuûa moät vò Thieàn sö Nhaät was staying and knocked at the door. The Zen Baûn. Theo Thieàn sö Thaùi Tieân Ñeä Töû Hoaøn trong monk asked, "Who is it?" Fu said, "Myself." 'Nhöõng Caâu Hoûi Cho Moät Vò Thieàn Sö': "Nghieäp The Zen monk burst out into a terrible vaø soá phaän coù cuøng yù nghóa hay khoâng?" Khoâng, scolding, "I wanted you to have an insight into hai ñieàu ñoù hoaøn toaøn khaùc nhau. Nghieäp töông the Dharmakaya so that you could be a bearer ñöông vôùi haønh ñoäng. Haønh ñoäng cuûa thaân, cuûa yù and transmitter of it. Why do you get drunk thöùc, vaø lôøi noùi cuûa chuùng ta. Neáu toâi ñaám baïn moät and snore the night in the street?" Fu said, "O caùi, chaúng haïn, aáy laø nghieäp, moät haønh ñoäng trôû Zen monk, listen. Hitherto all my lectures thaønh nghieäp. Trong moät kyø nhieáp taâm, moät trong have been carried on with the mouth given by nhöõng ñeä töû cuûa toâi khoâng xöû söï toát: ham meâ saéc my parents, but from now on there will be no duïc, röôïu cheø, vaø vaøo caùi ngaøy anh ta ra veà, anh ta more of them." The Zen monk said, "Begone laò bò moät tai naïn xe hôi vôùi moät phuï nöõ treû. Laàn for now. Come again during the day and I will ñoù, nghieäp quaû phaûn hoài quaù nhanh. Ngay caû see you." Then, Fu composed the following nhöõng ñieàu nhoû nhaët cuõng phaûn hoài laïi. Nghieäp poem: thaønh hình vôùi baát cöù ñieàu gì chuùng ta laøm, vôùi "In those days, I remember, thaân, vôùi khaåu vaø yù. Khi baïn chaøo ñôøi, baïn ñaõ when as yet I had no enlightenment mang moät caùi nghieäp: nghieäp cuûa toå tieân, oâng baø, Each time I heard the flute played chaúng haïn. Nhöng nghieäp coù theå thay ñoåi, trong my heart grieved; khi caùi goïi laø soá phaän thì baát bieán. Neáu baïn tu taäp Now I have no idle dream over the pillow; toïa thieàn, nghieäp cuûa baïn seõ thay ñoåi hoaøn toaøn, I just let the player play vaø seõ trôû thaønh thieän nghieäp." Cuõng theo Thieàn sö whatever tune he likes." Thaùi Tieân Ñeä Töû Hoaøn trong 'Nhöõng Caâu Hoûi Cho

Moät Vò Thieàn Sö': "Thaät khoâng deã gì giaûi thích Truùc Phaùp Hoä dòch sang Hoa ngöõ khoaûng töø 265 ñöôïc caùi chaáp tröôùc. Chaáp tröôùc bieåu hieän caùi ñeán 316 sau Taây Lòch—One name of the Subahu- nghieäp chöa hieån hieän. Veà maët lyù trí maø noùi, ngöôøi pariprccha, translated into Chinese by ta coù theå hieåu raèng neân caét ñöùt chaáp tröôùc, nhöng Dharmaraksa between 265-316 A.D. trong tu taäp, ñieàu ñoù cöïc kyø khoù laøm. Neáu baïn tieáp Thaùi Töû Kyø Ñaø: tuïc toïa thieàn, moät caùch voâ yù thöùc, töï nhieân vaø töï 1) Jeta (skt): See Theä Ña. ñoäng, söï chaáp tröôùc cuûa baïn giaûm daàn vaø cuoái 2) Jita (skt): Teân cuûa moät trong moät traêm vò Phaät cuøng, ngay caû khi baïn muoán chaáp thuû ñieàu gì, baïn ñoäc giaùc ñaõ

soáng moät thôøi gian daøi treân nuùi cuõng khoâng laøm ñöôïc. Ñoù laø 'Giaùc Ngoä.'"—Name Isigili—Name of one of one hundred of a Japanese Zen master. According to Zen Pratyeka-buddhas who lived a long time on Master Taisen Deshimaru in 'Questions to a Zen Mount Isigili. Master': "Do karma and fate mean the same Thaùi Töû Töù Thieân Vöông ÖÙng Thaân: The body thing? No, they are not the same. Karma equals of a Prince from the kingdoms of the Four action. Action of our body, our consciousness, our Heavenly Kings—Theo Kinh Thuû Laêng Nghieâm, speech. If I strike you with my fist, for example, quyeån Saùu, Ñöùc Quaùn Theá AÂm Boà Taùt ñaõ baïch that is karma, an action that becomes karma... At a tröôùc Phaät veà öùng thaân (moät trong ba möôi hai öùng sesshin once, one of my disciples did not behave thaân) cuûa ngaøi nhö sau: Neáu coù chuùng sanh muoán well, too much sex, too much drinking, and the sinh veà cung Trôøi, sai khieán quyû thaàn, toâi seõ hieän day he left he had an accident in his car with a thaân Thaùi Töû cuûa Töù Thieân Vöông tröôùc nhöõng young lady. That time, karma returned to the ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc thaønh töïu — surface very quickly. Even little things reappear. According to The Surangama Sutra, book Six, Whatever we do with our body, speech or thought, Avalokitesvara Bodhisattva vowed in front of the every certainly karma is created. When you are Buddha about his appearance before sentient born you have a karma: that of your forebears, beings (one of the thirty-two response bodies) as your grandparents, for example. But karma can be follow: If there are living beings who enjoy being changed, whereas the so-called fate is a constant. born in the Heavenly palaces and to command If you practice zazen your karma changes ghosts and spirits, I will appear before them in the completely, it becomes better." Also according to body of a Prince from the kingdoms of the Four Zen Master Taisen Deshimaru in 'Questions to a Heavenly Kings and speak Dharma for them, Zen Master': "It is no easy matter to sever enabling them to accomplish their wish—See Tam attachment. 'Attachment represents karma that has Thaäp Nhò ÖÙng Thaân. not been manifested.' Intellectually, one can Tham: San (jap)—Chuùng Taêng trong thieàn moân understand that one must sever attachment, but in taäp trung laïi ngoài thieàn hay thuyeát phaùp tuïng kinh. practice it is extremely hard to do. If you continue Coù ba loaïi “Tham”: Taûo Tham hay taäp hoïp laïi vaøo zazen, unconsciously, naturally, automatically, buoåi saùng sôùm, Vaõn Tham hay taäp hoïp laïi vaøo your attachments diminish and in the end, even if buoåi chieàu, vaø Tieåu Tham hay taäp hoïp tuøy thôøi ñeå you want to attach yourself to something, you can baøn luaän lyù nghóa sau buoåi thuyeát phaùp—An no longer do it. Enlightenment (satori)." assembly, or a gathering for the purpose of Thaùi Toå: Taiso (jap)—1) Ngöôøi saùng laäp ra trieàu meditation, preaching, worship. There are three ñaïi: Founder of a dynasty; 2) Vò toå lôùn: A big different classes: Morning assembly, Evening Patriarch. assembly, and a special meeting; a discussion Thaùi Töû: Kumararaja (skt)—Crown prince—1) following an address. Danh hieäu cuûa Ñöùc Phaät: An epithet of Buddha; 2) Tham AÙi: Passion—Desire—Cupidity—Tham aùi, Danh hieäu cuûa Vaên Thuø Sö Lôïi: An epithet of tham duïc ñoøi hoûi nhöõng söï ham muoán veà vaät chaát Manjusri. nhö theøm

aên, theøm nguû, theøm aân aùi, vaân vaân, laø Thaùi Töû Hoøa Höu Kinh: Thaùi Töû Loaùt Hoä Kinh— nhöõng khoaùi laïc veà nguõ quan. Con ngöôøi coøn ham Moät teân cuûa boä kinh Thaùi Töû A Xaø Theá gaëp Phaät muoán ñeå ñöôïc thoûa maõn nhöõng nhu caàu veà tinh vaán kinh vaø ñöôïc Phaät thoï kyù. Kinh ñöôïc ngaøi thaàn nhö ham chieám ñoaït, ham phoâ tröông, ham

quyeàn löïc, ham lôïi loäc. Loøng ham muoán ñaém meâ Tham Caàu Thaâm Khoâng: Greed for profound khoâng bao giôø bieát ngöøng, khoâng bao giôø ñöôïc emptiness. thoûa maõn caû, nhö chieác thuøng khoâng ñaùy. Ñeå thoûa Tham Caàu Thaàn Löïc: Greed for spiritual powers. maõn duïc voïng maø con ngöôøi sanh ra vò kyû, ñoäc aùc, Tham Caàu Thieän Xaûo: Greed for cleverness and laøm haïi, laøm khoå ngöôøi khaùc ñeå mình ñöôïc vui, skill. ñöôïc sung söôùng. Vì loøng tham maø chuùng ta khoâng Tham Caàu Tónh Maät: Greed for peace and quiet. ngaïi xöû duïng moïi thuû ñoaïn ñeå ñaït cho ñöôïc muïc Tham Caàu Tröôøng Thoï: Tham caàu soáng laâu— ñích, baát keå chuyeän gì xaõy ñeán cho ngöôøi khaùc. Greed for immortality. Phaät töû chuùng ta neân thaáy roõ vì khoâng tu neân coõi Tham Caàu Tuùc Meänh: Greed for past lives. ñôøi trôû thaønh moät ñaáu tröôøng maø nöôùc maét ñoå nhö Tham Chieáu: To refer. möa raøo, beå khoå daâng leân nhö nöôùc thuûy trieàu bieån Tham Chöôùng: Rago-kincanam (p)—Obstacles of khôi—Greed and lust are unrestrained desires for Lust. material possessions such as food, sleeping, Tham Coâng AÙn: Practicing Zen through the Koan sexual intercourse, etc., all related to sensual Exercise—Tham coâng aùn thöôøng nguï yù laø coá giaûi pleasures. We also have a desire for quyeát moät vaán ñeà Thieàn nhö "YÙ Toå Ñaït Ma töø Taây appropriations, showing off, authority, and profits. Truùc qua laø theá naøo?"; hay "Caây traéc baù ngoaøi Since they are like bottomless barrel, neither saân!"; hay "Taát caû caùc phaùp qui veà moät, caùi moät aáy obsessive greed nor desire can be stopped or qui veà ñaâu?"; hay chæ moät chöõ "Voâ", vaân vaân. satisfied. Through tricks, expedients, and Nhieàu coâng aùn, ñoái töôïng cuûa nhöõng cuoäc vaán ñaùp manipulations we try to reach our goal giöõa thaày vaø troø, vaïch laïi nhöõng söï bieán cuûa laàn irrespective of whatever happens to others. We 'ñoäc tham' trong quaù khöù. Theo truyeàn thoáng thieàn, Buddhists must see that greedy people are vieäc duøng loái giaûng rieâng cho töøng ngöôøi coù töø generally selfish, wicked, and prone to cause nhöõng baøi hoïc bí truyeàn cuûa chính ñöùc Phaät Thích sufferings to others. As a result, they transform Ca Maâu Ni; caùch naày hieän vaãn coøn ñöôïc giöõ trong this world into a battlefield where tears are shed caùc phaùi Thieàn, caùch laøm naày ñaõ bieán maát trong like streams, and sufferings rise like an ocean tide. phaùi Taøo Ñoäng, nhöng vaãn coøn trong phaùi Laâm Teá. Tham AÙi Maãu: Tham aùi laø meï, voâ minh laø cha saûn ÔÛ Trung Hoa moân ñoà Thieàn ít khi duøng chöõ "Tham sanh ra caùi “ngaõ”—Desire as mother and Coâng AÙn"; thay vaøo ñoù, hoï duøng chöõ "Tham Thoaïi ignorance as father produce the ego. Ñaàu", coù nghóa laø theo ñuoåi moät thoaïi ñaàu. Haønh Tham Baùi: Thaêm vieáng leã baùi—To visit and to giaû tu Thieàn neân luoân nhôù raèng caùc coâng aùn laø pay one's respect to someone—To visit and to caùch dieãn ñaït tröïc tieáp söï theå nghieäm cuûa caùc prostrate. thieàn sö ngaøy xöa, moät söï theå nghieäm khoâng theå

Tham Baûng: Taám danh thieáp ñöa ra khi ñeán vieáng nhaän ra, khoâng theå hieåu ñöôïc theo loái duy lyù. Baûn vò Thieàn sö—A name card to be presented when chaát cuûa coâng aùn laø döïa vaøo nghòch lyù, nghóa laø visiting a Zen master. döïa vaøo nhöõng gì vöôït ra ngoaøi khaùi nieäm (hay ôû Tham Baõo: Trieät ngoä—A complete beân kia caùi coù theå nhaän ra ñöôïc). Vì vaäy, caùc vaên enlightenment. baûn coâng aùn thuoäc veà nhöõng vaên baûn khoù dòch nhaát Tham Baõo Nhaân: Ngöôøi trieät ngoä—A completely trong toaøn boä vaên hoïc theá giôùi. Ngay caû nhöõng ai enlightened person. ñaõ ñaït ñöôïc möùc ñoä thoâng thaïo naøo ñoù veà Hoa ngöõ Tham Baát Thieän Caên: Lobho akusala mulam hay Nhaät ngöõ vaãn chöa theå cung caáp moät baûn dòch (p)—Unwholesome root of greed. thích hôïp cuûa caùc coâng aùn, nghóa laø moät baûn vaên Tham Caàu Bieän Baïch: Tham caàu bieän baïch, coù theå ñöôïc duøng trong vieäc tu taäp thieàn neáu mình phaân taùch—Greed to analyze things. khoâng coù söï theå nghieäm thieàn saâu saéc. Trong nhaø Tham Caàu Du Lòch: Greed for adventure. Thieàn coâng aùn laø moät ñònh thöùc, baèng ngoân ngöõ Tham Caàu Kheá Hôïp: Greed for union. ñaùnh löøa, chæ thaúng chaân lyù toái haäu. Coâng aùn Tham Caàu Minh Caûm: Greed for spiritual khoâng theå ñöôïc giaûi ñaùp baèng caùch söû duïng lyù luaän responses. hôïp lyù, maø chæ baèng caùch laøm taâm giaùc ngoä ñeán Tham Caàu Quyeàn Theá: Greed for power. moät möùc saâu hôn, cuõng nhö vöôït qua lyù trí bieän

bieät. Ngöôøi tham coâng aùn hay ngöôøi ñoïc caùc vaên doàn neùn vaø khoâng moät trí tueä toân giaùo naøo phaùt baûn veà coâng aùn veà nhöõng coâng aùn ñaùnh laïc höôùng sinh ñöôïc caû. Caùc ñònh cheá nhö thieàn ñöôøng ñang ñöøng bao giôø queân raèng nhöõng vaên baûn naøy, theo trôû thaønh nghòch thôøi vaø loãi thôøi; truyeàn thoáng cuûa ñònh nghóa cuûa chuùng, laø khoù hieåu, khoâng theå duøng noù bò mai moät, vaø caùi tinh thaàn ñieàu khieån giôùi luaät trí tueä phaøm tuïc ñeå hieåu ñöôïc. Muïc ñích cuûa cuûa Taêng chuùng haøng maáy traêm naêm nay ñaõ khoâng chuùng laø kích thích haønh giaû vöôït qua nhöõng giôùi coøn choáng ñôõ ñöôïc vôùi söï coâng kích cuûa tinh thaàn haïn cuûa lyù luaän vaø tö duy duy lyù. Haønh giaû neân hieän ñaïi nöõa. Dó nhieân, vaãn coøn caùc Taêng só vaø luoân nhôù raèng nhöõng lôøi giaûi veà coâng aùn ngay caû thieàn sö trong caùc thieàn vieän khaép Nhaät Baûn, theá nhöõng giaûi thích töï noù chieáu saùng, roõ raøng laø sai nhöng coù maáy ai trong soá hoï coù theå ñaùp öùng moät laàm theo quan ñieåm Thieàn neáu chuùng ñöôïc tìm ra caùch höõu hieäu cho caùc nhu yeáu taâm linh cuûa tuoåi baèng caùch laäp luaän vaø dieãn dòch maø baát cöù moät baäc treû hieän ñaïi vaø thích nghi baûn thaân vôùi caùi khung thaày chaân chaùnh naøo ñeàu deã daøng nhaän ra. Veà maët caûnh khoâng ngôùt thay ñoåi ñöôïc taïo ra bôûi khoa hoïc taâm lyù maø noùi, tieán trình tham coâng aùn naøy raát noåi vaø maùy moùc? Khi caùc bình chöùa bò vôõ, nhöõng gì tieáng, vaø caùc thieàn sö töø kinh nghieäm cuûa hoï beân trong seõ bò ñoå ra. Baèng caùch naøo ñoù chaân lyù thöôøng ñöa ra caùc lôøi khuyeân vôùi muïc ñích taïo ra thieàn caàn phaûi ñöôïc trì giöõ trong caùi phaúng laëng caùi gì ñoù goïi laø taâm thöùc thieàn. Thieàn sö Baùt Nhaõ taàm thöôøng vaø caûm tính noâng caïn cuûa ñôøi soáng nhaén nhuõ caùc moân ñoà cuûa oâng nhö sau: "Khi taâm hieän nay.

Haønh giaû tu thieàn neân luoân nhôù raèng oâng ñaõ truï vöõng chaéc vaø maõnh lieät khoâng giaùn nhöõng baûn vaên veà coâng aùn laø nhöõng thöù boå trôï cho ñoaïn vaøo coâng aùn, oâng seõ baét ñaàu khoâng chuù yù tôùi söï ñaøo taïo thieàn vaø ñöøng bao giôø xem chuùng nhö söï hieän höõu thaân xaùc cuûa mình, trong khi coâng aùn khuoân vaøng thöôùc ngoïc maø haønh giaû tu thieàn phaûi chieám trung taâm cuûa yù thöùc oâng. Tuy nhieân, ôû möùc tuaân theo. Haønh giaû tu thieàn töø moät coâng aùn tuyeät ñoä naøy oâng phaûi caån thaän , khoâng ñöôïc chaïy theo nhieân khoâng tìm caùch ñeå bieát xem moät thieàn sö voâ thöùc, bôûi vì ñoâi khi oâng coù xu höôùng ñi laïc nhö naøo ñoù ñaõ soáng nhö theá naøo trong quaù khöù, hay coù trong mô vaø taïo ra moät traïng thaùi ñieân loaïn. Ñöøng theå noùi ra nhöõng lôøi gì; ñieàu maø haønh giaû quan taâm bao giôø buoâng boû coâng aùn, haõy ñeå coâng aùn luoân laø chính baûn thaân mình hieåu vaø thöïc hieän chaân lyù luoân hieän dieän trong taâm thöùc cuûa oâng. Roài seõ coù soáng trong coâng aùn ngay ôû ñaây vaø baây giôø. Haønh luùc taát caû moïi thöù cuøng vôùi coâng aùn seõ bieán maát giaû tu thieàn cuõng neân nhôù raèng nhieàu coâng aùn chæ khoûi taâm oâng keå caû chính taâm oâng. Vaøo khoaûnh hieän leân nhöõng giai thoaïi noâng caïn vaø vui ñuøa töø khaéc aáy, gioáng nhö haït ñaäu naûy ra töû tro laïnh, roài söï haøi höôùc saâu saéc cuûa caùc thieàn sö ngaøy xöa. oâng seõ hieåu taïi sao Tröông Tam uoáng maø Lyù Töù Tuy nhieân, noùi gì thì noùi, chuùng ta phaûi ñoàng yù laïi say." Theo Thieàn Sö D.T. Suzuki trong quyeån raèng nhöõng coâng aùn naày coù coâng naêng giuùp caùc "Söï Huaán Luyeän cuûa Moät Thieàn Taêng", caùc pheùp thieàn sö ngaøy xöa ñaït ñöôïc ñaïi giaùc—The koan tu taäp coâng aùn maø ngaøy nay laø phöông phaùp chính exercise implies working on the solution of a Zen yeáu ñeå hieåu Thieàn ñoøi hoûi nhieàu naêm öùng duïng problem such as "What is the meaning of caën keõ. Dó nhieân laø khoâng coù nhieàu ngöôøi trôû Bodhidharma's coming from the West?"; or "The thaønh thieàn sö sau nhieàu naêm thaùng tu taäp taï i thieàn cypress tree in the courtyard!"; or "All things are vieän, vaø ñaây chính laø baûn chaát cuûa Thieàn; bôûi vì reducible to one; to what is the one reducible?"; or Thieàn laø ñeå daønh cho haïng ngöôøi loãi laïc, töùc laø cho just a single word "Mu", and so on. Many koans nhöõng ngöôøi coù thien6 tö thoâng tueä, chöù khoâng have as their content, mondo (questions and phaûi cho quaàn chuùng. Ñaây laø quan nieäm ñaõ coù töø answers) between master and student and thus xöa, nhöng laò ñaëc bieät ñuùng cho thôøi hieän ñaïi naøy give us information about dokusans in the past. khi khaùi nieäm daân chuû laø tinh thaàn thoáng trò trong The practice of giving indicidual instruction in this taát caû laõnh vöïc cuûa ñôøi soáng con ngöôøi. Söï tieâu manner began, according to Zen tradition, with the chuaån hoùa dieãn ra khaép moïi nôi coù nghóa laø san secret teachings of Sakyamuni Buddha and has baèng hay naâng leân cho baèng caùc baát bình ñaúng vaø been preserved in this school of the Buddha-mind caùc "phaân chi giai caáp". Neáu moät hình thöùc quí toäc ever since. Although it was formerly customary in naøo ñoù khoâng chaáp nhaän vaø khuyeán khích ñeán moät all Zen lineages, the practice has nearly died out möùc ñoä nhaát ñònh, thì caùc xung löïc ngheä thuaät bò today in the Soto school and is basically still only

cultivated by the Rinzai school. In China, Zen vanishes out of your mind including the mind Buddhists seldom use the term "koan exercise"; itself. At this very instant, as when a bean pops out instead, they use the term "working on a head of the cold ashes, you realize that while Chang is phrase". Zen practitioners should always drinking Li becomes tipsy." According to Zen remember that koans originated as an immediate master D.T. Suzuki in "The Training of the Zen expression of the Zen realization of the ancient Buddhist Monk" (p.114), The koan exercises masters, realization that is not conceptually which are the prevailing method at present of graspable, not understandable. Its nature is mastering Zen involves many years of close paradoxical, i.e., beyond concept. Thus, Zen texts application. Naturally, there are not many are among the most difficult to translate in world graduates of the Zendo life, and this is indeed in literature. Even for someone who has achieved the very nature of Zen; for Zen is meant for the perfect mastery of Chinese or Japanese, it is just elite, for specialty gifted minds, and not for the about impossible for one who does not have a masses. This has been the case since olden days, profound realization of Zen to come up with an but especially it is true in this modern age when appropriate translation, i.e., one usable for Zen democracy is the ruling spirit in all the training of a koan. In Zen a koan is a formulation, departments of human life. Standardization so in baffling language, pointing to the ultimate truth. called goes on everywhere, which means the Koans cannot be solved by recourse to logical levelling-down or the averaging-up of inequalities reasoning, but only by awakening a deeper level and "class-distinctions." Unless aristocracy in one of the mind beyond the discursive intellect. A form or another is admitted abd to a certain extent person who works on the koan exercise or the encouraged, the artistic impulses are suppressed reader of Zen texts who finds koans strange or and no religious geniuses will be forthcoming. alienating, must always keep in mind that koans Institutions like the Zendo are becoming are by definition ununderstandable, inaccessible anachronistic and obsolete; its tradition is wearing to the reasoning mind precisely because they are out, and the spirit that has been controlling the challenges to transcend logical-conceptual mind. discipline of the monks for so many hundred years Zen practitioners should always remember that is no more holding itself against the onslaught of even in cases where illuminating interpretations of modernism. Of course, there are still monks and koans present themselves, from the standpoint of masters in the monasteries all over Japan, and yet Zen they are false if they are thought out and will how many of them are able effectively to respond be quickly exposed as such by any Zen masters. to the spiritual needs of modern youth and to Psychologically speaking, the process of adjust themselves to the ever-changing "Practicing Zen through the Koan Exercise" is environment created by science and machine? well-known, and the Zen masters out of their own When the vessels are broken, the contents too will experience give advices purporting to create what be split out. The truth of Zen must somehow be may be called the Zen state of consciousness. The preserved in the midst of the prosaic flatness and master Pan-jo (Hannya) has this for his monks: shallow sensationalism of

present-day life. Zen "When your mind is steadily and intensely and practitioners should always remember that texts of without interruptions on the koan, you will begin koans are aids in Zen training and they should not to be unconscious of your bodily existence, while be considered as a model that practitioners must koan occupies the centre of your consciousness. strictly followed. For Zen practitioners with a At this stage, however, you have to be careful not koan, it is absolutely not the point to be informed to give up yourself to consciousness, for you are about what a certain Zen master experienced or sometimes apt to go astray as in a dream and said in the past; but rather to realize themselves induce a state of insanity. Do you never let your right here and right now the living truth toward hold go off the koan, let the latter be present all which the koan points. Zen practitioners should the time in your consciousness. The time will also remember that many of the koans only appear come when together with the koan everything superficially as amusing anecdotes, not rarely

ancient Zen masters have a profound sense of overlays the mind and prevents the good from humor. However, no matter what we say, we must appearing—See Nguõ Trieàn Caùi. agree that the power of these koans can help Tham Duïc Dieät: Ragakkhaya (p)—Dieät taän tham ancient Zen masters attain enlightenment. duïc—Extinction of greed and desire. Tham Cöùu: Tìm toøi—To search for something. Tham Duïc Hoûa: Ragaggi (p)—Fire of lust—Löûa Tham Dao Ñoäng: Trouble of lust, one of the three tham duïc—Theo Kinh Phaùp Cuù 202, Ñöùc Phaät kinds of troubles. daî: “Khoâng löûa naøo baèng löûa tham. Khoâng aùc naøo Tham Duïïc: Kamaraga (skt)—Desire for and love baèng saân haän. Khoâng khoå naøo baèng khoå uaån. of things of life—Greed and Desire—Tham muoán Khoâng laïc naøo hôn söï an laïc nôi Nieát Baøn.”— cuûa caûi traàn theá. Haàu heát ngöôøi ñôøi thöôøng ñònh According to the Dharmapada Sutra, verse 202, nghóa haïnh phuùc traàn tuïc nhö laø söï thoûa maõn cuûa the Buddha taught: “There is no fire like the fire moïi tham duïc. Tham duïc traàn theá laø voâ haïn, nhöng of lust. No crime like hate. There is no ill like the chuùng ta laïi khoâng coù khaû naêng nhaän ra chuùng vaø body. No bliss higher than peace in the Nirvana.” tham duïc khoâng ñöôïc thoûa maõn thöôøng gaây ra khoå Tham Duïc Saân Nhueá: Ham muoán vaø aùc yù— ñau phieàn naõo cho mình vaø cho ngöôøi. Khi chuùng Craving and ill-will. ta chæ phaàn naøo thoûa maõn tham duïc, chuùng ta luoân Tham Duïc Söû: Nhöõng phieàn naõo cuûa loøng tham coù khuynh höôùng tieáp tuïc theo ñuoåi chuùng cho ñeán muoán xoâ ñaåy sai khieán thaân taâm höõu tình khieán khi ñöôïc thoûa maõn, chính vì vaäy maø chuùng ta caøng cho ñaém ñuoái maõi trong voøng luaân hoài sanh töû— gaây neân khoå ñau cho mình vaø cho ngöôøi. Ngay caû The messenger, or temptation of desire which khi ñaõ thoûa maõn tham duïc, chuùng ta cuõng khoå ñau. causes clinging to earthly life and things, therefore Chuùng ta chæ nghieäm ñöôïc chaân haïnh phuùc vaø an reincarnation. nhieân töï taïi khi chuùng ta coù ít tham duïc. Ñaây cuõng Tham Duïc Töùc Thò Ñaïo: Phaùp moân tính aùc do laø moät trong nhöõng böôùc lôùn ñeán beán bôø giaûi thoaùt toâng Thieân Thai laäp ra. Söï tham duïc tuy xaáu xa cuûa chuùng ta—Desire for and love of the things of nhöng laïi coù lyù phaùp tính. Do vaäy, ngöôøi quen thoùi

this life or craving (greed, affection, desire). Most tham duïc coù theå duøng noù maø quaùn phaùp tính— people define happiness as the satisfaction of all Desire is part of the universal law, and may be desires. The desires are boundless, but our ability used for leading into the truth, a tenet of T'ien- to realize them is not, and unfulfilled desires T'ai. always create suffering. When desires are only Tham Döï Vieân: Participant—Ngöôøi tham döï— partially fulfilled, we have a tendency to continue Theo Phaät giaùo, caûnh vaø taâm khoâng theå taùch rôøi. to pursue until a complete fulfillment is achieved. ngöôøi Phaät töû khoâng bao giôø quan saùt baát cöù thöù gì Thus, we create even more suffering for us and moät caùch khaùch quan ñöôïc. Nghóa laø taâm khoâng for others. We can only realize the true happiness theå taùch rôøi khoûi caûnh. Vì theá maø Phaät töû ngaøy nay and a peaceful state of mind when our desires are ñeà nghò töø "Tham döï vieân" thay vì chæ laø "quan saùt few. This is one of the vieân." Vì khi laø quan saùt vieân, haønh giaû bò giôùi haïn great steps towards the shore of liberation. trong söï phaân bieät giöõa chuû theå vaø ñoái töôïng, Tham Duïc Baát Haønh Xöù Haïnh: Chanda (p)— nhöng khi ñaõ laø moät "tham döï vieân" thì söï phaân Moät trong boán loaïi haønh xöû sai traùi—One goes bieät giöõa chuû theå vaø ñoái töôïng bieán maát, nhöôøng wrong through desire, one of the four ways of choã cho kinh nghieäm tröïc tieáp. YÙ nieäm "tham döï going wrong according to the Sangiti Sutta in he vieân" ñöa haønh giaû ñeán gaàn söï thöïc taäp thieàn Long Discourses of the Buddha—See Töù Baát quaùn. Khi chuùng ta quaùn thaân treân thaân, theo kinh Haønh Xöù Haïnh. Nieäm Xöù, haønh giaû bieát mình quaùn nieäm thaân treân Tham Duïc Caùi: Raga-avarana (skt)—Vaga- thaân. Nghóa laø haønh giaû khoâng coi thaân mình nhö avarana (skt)—Moät trong nguõ caùi, nhöõng phieàn moät ñoái töôïng bieät laäp vôùi taâm quaùn nieäm cuûa naõo cuûa loøng tham muoán che laáp taâm thöùc höõu tình mình. Thieàn quaùn khoâng laø söï ño löôøng hay suy töï thì khoâng cho pheùp thieän phaùp naåy sinh—One of treân ñoái töôïng quaùn nieäm maø laø moät kinh nghieäm the five hindrances, the cover of desire which tröïc tieáp veà ñoái töôïng aáy. Caùi kinh nghieäm tröïc tieáp naøy ñöôïc goïi laø nhaän thöùc "voâ phaân bieät."—

According to Buddhism, the object of mind and the Tham Ñaàu: Vò khôûi ñaàu ñeå daãn chuùng trong caùc mind itself cannot by separated. Buddhists never nghi leã—One versed in the ceremonies and observe anything with complete objectivity. That capable of leading others. is to say, "mind cannot be separated from the Tham Ñoà: Caùc Thieàn Taêng—Zen monks. objects." Thus, nowadays Buddhists suggest Tham Ñoäc: Moät trong tam ñoäc. Tham ñoäc coù people to utilize the term "participant" for nghóa laø chaát ñoäc cuûa tham duïc hay laø söï nhieãm ueá "observer." For if there is an observer, there must cuûa tham duïc—One of the three poisons. It means be a strict boundary between subject and object, the poison of desire or the contamination of but with a participant, the distinction between desire—See Tam Ñoäc. subject and disappears, and direct experience is Tham Ñoàng Kheá: Sandokai (jap)—Ts'an-t'ung- possible. The notion of a participant is close to ch'i—The Identity of Relative and Absolute— meditation practice. When we meditate on our

"Hoøa hôïp giöõa söï khaùc nhau vaø söï gioáng nhau." body, according to the Satipatthana Sutra, we Baøi thô cuûa thieàn sö Thaïch Ñaàu Hy Thieân vaøo theá meditate on “the body in the body” emphasis kyû thöù taùm, trong ñoù taùc giaû ca ngôïi traïng thaùi ñaïi added. This means that we do not consider our giaùc vöôït leân taát caû caùc tính nhò nguyeân. Chuû ñeà body as a separate object, independent of our caên baûn cuûa baøi thô coøn bieåu ñaït söï phuø hôïp giöõa mind which is observing it. Meditation is not töông ñoái vaø tuyeät ñoái. Tham Ñoàng Kheá luoân ñöôïc measuring or reflecting on the object of the mind, duøng ñeå tuïng nieäm trong caùc thieàn vieän, nhaát laø but directly perceiving it. This is called phaùi Taøo Ñoäng. Döôùi ñaây laø toaøn boä noäi dung cuûa “perception without discrimination.” "Tham Ñoàng Kheá," theo quyeån "Chæ Quaùn Ñaû Tham Ñaém Danh Lôïi: Chaúng khaùc naøo ñang ñi Toïa" cuûa Thieàn sö Taizan Maezumi: vaøo neûo suùc sanh hay ngaï quyû—To be sunk "Truùc ñoä Ñaïi Tieân taâm (attached) to fame and fortune is to head for the Ñoâng Taây maät töông phuù realms of animals or hungry ghosts. Nhaân caên höõu lôïi ñoän Tham Ñaém Duïc Laïc: Kamacchanda (p)— Ñaïo voâ Nam Baéc Toå. Greed—Sensuous desire—Sensuous lust—Tham Linh nguyeân minh haïo khieát ñaém caùc duïc laïc nguõ traàn—Tham duïc hay tham aùi Chi phaùi aùm löu chuù duyeân theo duïc giôùi (chöôùng ngaïi ñaàu tieân trong Chaáp söï nguyeân thò meâ naêm chöôùng ngaïi—Nhöõng tö duy tham duïc naày roõ Kheá lyù dieäc phi ngoä. raøng laøm chaäm laïi söï phaùt trieån tinh thaàn. Noù Moân nhaân nhaát thieát caûnh khuaáy ñoäng taâm vaø caûn trôï söï ñònh tónh. Tham duïc Hoài hoã baát hoài hoã phaùt sanh laø do khoâng cheá ngöï caùc caên, nghóa laø Hoài nhi caùnh töông thieäp khi haønh giaû khoâng bieát, khoâng phoøng hoä caùc caên Baát nhó yù vò truï. cuûa chính mình, ñeå cho nhöõng tö duy tham duïc Saéc baûn thuø chaát töôïng khôûi leân khieán cho doøng taâm thöùc bò ueá nhieãm. Thanh nguyeân dò laïc khoå Chính vì vaäy haønh giaû raát caàn phaûi tænh giaùc canh AÙm hieäp thöôïng trung ngoân chöøng tham duïc, loaïi trieàn caùi che laáp maát cöûa ngoû Minh minh thanh tröôïc cuù. ñi vaøo giaûi thoaùt naày)—Lust for sense objects. Töù ñaïi taùnh töï phuïc Sensual thoughts definitely retard mental Nhö töû ñaéc kyø maãu development. They disturb the mind and hinder Hoûa nhieät phong ñoäng dao concentration. Sensuality is due to non-restraint of Thuûy thaáp ñòa kieân coá. the senses, which when unguarded give rise to Nhaõn saéc nhó aâm thanh thoughts of lust so that the mind-flux is defiled. Tò höông thieät haøm thoá Therefore, there is an urgent need for the Nhieân y nhaát nhaát phaùp practitioner to be on his guard against this Y caên dieäp phaân boá. hindrance which closes the door to deliverance. Baûn maït tu quy toâng Toân ty duïng kyø ngöõ Ñöông minh trung höõu aùm

Vaät dó aùm töông ngoä. Nhö böôùc chaân tröôùc sau. Ñöông aùm trung höõu minh Vaïn vaät coâng rieâng, Vaät dó minh töông ñoå Ngay lôøi, laø choã duïng. Minh aùm caùc töông ñoái Söï löu, nhö hoäp ñaäy; Thí nhö tieàn haäu boä. Lyù nhö muõi teân ghim. Vaïn vaät töï höõu coâng Nöông lôøi thaáu roõ toâng, Ñöông ngoân duïng caäp xöù Chôù töï laäp quy cuõ. Söï toàn haøm caùi haïp Maét chaïm khoâng roõ ñöôøng, Ly öng tieãn phong truï. Vaãn böôùc vaøo loái Ñaïo. Thöøa ngoân tu hoäi toâng Tieán

böôùc chaúng gaàn xa, Vaät töï laäp quy cuõ Meâ thì caùch nuùi soâng. Xuùc muïc baát hoäi ñaïo Caån baïch ngöôøi tham hoïc leõ huyeàn, Vaän tuùc yeân tri loä. Chôù ñeå thôøi gian luoáng troâi qua). Tieán boä phi caän vieãn (Theo Vieät dòch cuûa Tueä Syõ) Meâ caùch sôn haø coá Söï nguï yù cuûa chöõ "kheá" naøy khoâng nhöõng chæ noùi Caån baïch tham huyeàn nhaân leân hai caùi thöïc ra laø moät, maø coøn chæ cho chuùng ta Quang aâm maïc hö ñoä." thaáy söï hoaït ñoäng caû hai hôïp thaønh moät. Hôïp nhaát (Taâm Ñaïi Tieân Taây Truùc, thaønh moät loaïi maät kheá. Taâm cuûa baäc Ñaïi Tieân Maät truyeàn Ñoâng vaø Taây. Taây Truùc maät truyeàn Ñoâng vaø Taây. Ñöùc Phaät ñaõ Caên tính coù beùn luït; chöùng ñaéc caùi "maät kheá" naøy vaø truyeàn xuoáng Ñaïo khoâng Toå Baéc Nam. nhieàu ñôøi, nhieàu Toå, cho ñeán chuùng ta. "Maät kheá" Nguoàn linh saùng trong veo, ngay trong sinh meänh traøn treà söùc soáng naøy vaø Chi phaùi thaàm tuoân traøo. "maät kheá" ngay vôùi chính baïn. Thieàn sö Thaïch Chaáp söï voán meâ muoäi, Ñaàu khaúng ñònh cuoäc soáng bình thöôøng cuûa chuùng Kheá lyù ñaõ ngoä ñaâu. ta laø phaàn hieän töôïng, phaàn töông ñoái. Tuyeät ñoái laø Cöûa cöûa vaø moïi caûnh, tính caên baûn maø maét thöôøng khoâng theå thaáy. Ngaøi Giao hoã khoâng giao hoã. muoán noùi khi töông ñoái toàn taïi, thì caùi hoäp vaø naép Giao hoã daãm leân nhau, cuûa noù khôùp vaøo nhau. Tuyeät ñoái khôùp vôùi töông Chaúng theå, y choã ñöùng. ñoái, gioáng nhö hai muõi teân gaëp nhau treân khoâng Saéc voán khaùc töôïng, chaát; trung. Laøm sao hai muõi teân coù theå gaëp nhau treân Thanh cuõng phi khoå laïc. khoâng trung? Coù leõ ai trong chuùng ta cuõng ñeàu Ngaàm hôïp lôøi thöôïng, trung; nghó raèng ñieàu naøy haàu nhö laø khoâng theå, nhöng Saùng toû caâu trong ñuïc. ñaây laø moät thí duï raát thöïc tieãn bôûi vì noù cuõng gioáng Hoaøn nguyeân tính boán ñaïi, nhö chuyeän chuùng ta coù theå töông ngoä vôùi theá giôùi Nhö con tìm ñöôïc meï. hieän töôïng beân ngoaøi thaønh nhaát theå ôû ñaây vaø baây Löûa noùng, gioù ñoäng lay; giôø. Thieàn sö Thaïch Ñaàu muoán nhaén nhuû vôùi taát caû Nöôùc öôùt, ñaát cöùng daøy. haønh giaû tu Thieàn raèng moïi ngöôøi phaûi soáng nhö Maét, saéc; tieáng vôùi tai; theá naøo ñeå coù theå laøm cho sinh meänh naøy kheá hôïp Muõi höông, löôõi maën chua. vôùi taát caû hieän töôïng beân ngoaøi thaønh ñôøi soáng cuûa Nhöng y moãi moät phaùp, chính mình. Chuùng ta khoâng theå döïa vaøo baát cöù ai Y goác, laø phaân lôùp. khaùc, moät khi ñaõ bieát phöông phaùp roài thì haõy thöïc Goác ngoïn phaûi veà toâng, haønh. Maät kheá khoâng ñaâu khaùc, ñoù laø töï mình theå Toân, ti, duïng ngöõ rieâng. chöùng söï hoaøn chænh maø mình ñaõ coù; theå tính cuûa Ngay choã saùng coù toái, baïn khoâng ñaâu khaùc, ñoù laø chính baïn. Trong ñôøi Chôù ñeå toái gaëp nhau. soáng cuûa baïn hai muõi teân naøy ñaõ gaëp nhau treân Trong toái coù aùnh saùng, khoâng trung töø laâu roài. Chính trong suy nghó cuûa Chôù ñeå saùng nhìn nhau. baïn khoâng phaûi laø baïn thöïc söï maø laø sinh meänh Saùng vaø toái ñoái nhau, Phaùp, sinh meänh Phaät môùi laø baïn. Truyeàn chính laø

theå chöùng söï thaät naøy. Truyeàn caùi gì vaø ai truyeàn The four elements return to their true nature cho? Kyø thaät, khoâng ai coù theå truyeàn caùi gì cho as a child to its mother. baïn caû, töï tính chaân thaät cuûa baïn ñöông nhieân caø ng Fire is hot, water is wet; khoâng theå ñöôïc truyeàn töø beân ngoaøi. Ñoù chính laø wind moves and

earth is dense. "maät kheá." Haønh giaû tu Thieàn neân luoân tin töôûng Eye and form, ear and sound, chính mình; chính mình laø Phaät ñaïo. Mình phaûi Nose and smell, tongue and taste, hôïp nhaát vôùi Phaät ñaïo. Ñöøng taùch rôøi mình khoûi the sweet and sour. nhöõng yù kieán, söï phaùn ñoaùn, vaø tö töôûng cuûa mình, Each independent of the other like leaves vaø cuõng ñöøng cho raèng mình khaùc bieät vôùi ñôøi that come from the same root; soáng cuûa mình. Neáu mình laøm nhö vaäy thì hai muõi And though leaves and root must go back to teân khoâng gaëp nhau. Neáu noùi coù söï khoù khaên, thì the Source, ñoù chæ laø laøm theá naøo môùi coù theå hôïp thaønh moät Both root and leaves have their own uses. vôùi chính mình—Coincidence of Difference and Light is also darkness, Sameness;" poem of the Chinese Zen master but do not move with it as darkness. Shih-t'ou Hsi-ch'ien in the eighth century, Darkness is light; do not see it as light. celebrating the enlightenment state of mind that Light and darkness are not one, not two, transcend all duality. The basic theme of the poem Like the foot before and the foot behind in expresses the identity of Relative and Absolute. walking. The ts'an-t'ung-ch'i is chanted up to the present Each thing has its own being, which is not day in Zen monasteries, particularly those of the different from its place and function. Soto school. Here is Shih-t'ou Hsi-ch'ien's The relative fits the absolute as a box complete "The Identity Of Relative And and its lid. Absolute," in "Appreciate Your Life: The Essence The absolute meets the relative of Zen Practice" (p.134-135, Author: Taizan Like two arrows meeting in midair. Maezumi Roshi): Hearing this, simply perceive the Source! "The mind of the Great Sage of India Make no criterion: Is intimately conveyed west and east. if you do not see the Way, Among human beings are wise ones You do not see It even as you walk on It. and fools; When you walk the Way, In the Way, there is no teacher of north you draw no nearer, progress no farther. and south. Who fails to see this is mountains The subtle source is clear and bright, and rivers away. The branching streams flow in the dark. Listen, those who would pierce this Subtle To be attached to things is Matter, primordial illusion, Do not waste your time by night or day!" To encounter the absolute is not yet The implication of this "identity" is not just that enlightenment. two things are one thing, but that there is the All spheres, every sense and field, acitivity of being one. The two interact, and yet Intermingle even as they shine alone, they are one. Being one is the activity of intimacy. Interacting even as they merge. The mind of the Great Sage of India is intimately Yet keeping their places in expression of conveyed west and east. The Buddha realized this their own. intimacy and handed it down generation after Forms differ primarily in shape generation, ancestor to ancestor, to us. Being and character, intimate is this vivid, vital life and being intimate And sounds in harsh or shooting tones. with yourself! Zen master Shih-t'ou confirms that The dark makes all words one; our ordinary life is the phenomenal or relative The brightness distinguishes part; the fundamental, so-called essential nature, good and bad phrases. which is somewhat invisible to our physical eyes,

is the absolute. He means when the relative exists, being accepted to the monastery, the newly the box and its lid fit together. When the absolute accepted practitioner

follows a master to cultivate. responds to it, it is like two arrows meeting in Tham Hoïc Nhaõn: Nhaõn quang trí hueä thaáu roõ moïi midair (when the relative exists, the absolute vaät maø chæ ngöôøi tham thieàn trieät ngoä môùi coù — responds to it like a box and its lid. It is like two Wisdom vision. arrows meeting in midair). How can two arrows Tham Huyeàn: Tìm toøi huyeàn nghóa cuûa Thieàn meet in midair? Perhaps everyone of us will say it phaùp—To search for the deep and profound is almost impossible for two arrows meet in meanings of Zen methods. midair, but this is a very practical analogy because Tham Keát: Tham keát vaøo thaân—The bond of it is like when we meet all external phenomena as desire (binding in the chain of transmigration)— one, right here, right now. Zen master Shih-t'ou The bodily tie of covetousness. wants to recommend to all Zen practitioners that Tham Khaûo: To refer—To consult. we should live our life so that this life and all Tham Khaáu: Tham vaán hay xin lôøi höôùng daãn— external phenomena are together intimate as our To seek instruction, generally as a class. own life. We cannot rely on anyone else, once we Tham Kieán: The illusion or false views caused by know the method, just go ahead to practice it. desire. Intimacy is nothing but realizing the fact that Tham Kieán Thuû: Hands of initiating greetings— already you are as you are. Your essential nature Vôùi tay hoûi thaêm tröôùc, chö Boà Taùt giô tay maët ñeå is nothing but you as you are. See that two arrows nghinh tieáp vaø daãn daét chuùng sanh—With hands of already meeting is your own life. You are no initiating greetings, Bodhisattvas extend their right longer whatever you think you are, you yourself palm to welcome and lead sentient beings. are the life of the dharma, the life of Buddha. Tham La Vaïn Töôïng: See Saâm La Vaïn Töôïng. Realizing this fact is the moment of transmission. Tham Lam: Abhijjha (p)—Raga (skt)— What can be transmitted and transmission from Affection—Greed—Miserly—Lust—Coveting— whom to whom? There is nothing to be transmitted Passion—Tham lam ñoái vôùi taøi saûn ngöôøi khaùc coù from anybody else to you, not even your true Self. nghóa laø tìm caùch ñeå chieám ñoaït vaät khoâng phaûi This is intimacy. Zen practitioners should always cuûa mình. Tham lam coøn ñöôïc dieãn dòch nhö laø bò trust yourself as you truly are; you are already the nhieãm oâ vaø troùi buoäc vaøo nguõ duïc. Khi tham lam Buddha Way itself. Be intimate with it. Do not naèm trong taâm yù cuûa chuùng ta thì khoâng ngöôøi naøo make yourself separate with your opinions, your khaùc thaáy ñöôïc vì noù voâ hình voâ töôùng. Nhöng taâm judgments, your ideas, with whatever you think tham naøy laïi coù theå khieán chuùng ta laøm nhöõng vieäc your life is. When you do that, the two arrows miss xu nònh, ñuùt loùt, löøa ñaûo hay troäm caép ñeå ñaït ñöôïc each other. If there is any difficulty, it is simply nhöõng ñieàu maø chuùng ta mong muoán. Tham laø caên the difficulty of how to be intimate with your self. baát thieän ñaàu tieân che ñaäy loøng tham töï kyû, söï ao Tham Ñöôøng: Baét ñaàu nhöõng nghi thöùc hay coâng öôùc, luyeán aùi vaø chaáp tröôùc. Taùnh cuûa noù laø baùm vieäc cuûa moät vò Tyø Kheo vöøa môùi thoï cuï tuùc víu vaøo moät söï vaät naøo ñoù hay tham lam ñaém giôùi—The initiation to the services of one newly nhieãm nhöõng gì noù öa thích. Nghieäp duïng cuûa noù ordained. laø söï baùm chaët, nhö thòt baùm chaët vaøo

chaûo. Noù Tham Haï: Thieàn Taêng xin pheùp ra khoûi thieàn vieän hieän leân aùp cheá khi chuùng ta khoâng chòu buoâng boû. trong khoaûng thôøi gian 15 ngaøy—A request from a Nguyeân nhaân gaàn ñöa ñeán tham laø vì chuùng ta chæ Zen monk to leave the monastery in 15 days. thaáy söï höôûng thuï trong söï vieäc. Theo Hoøa Thöôïng Tham Haäu: Sau buoåi Vaõn Tham—After the Narada trong Ñöùc Phaät vaø Phaät Phaùp, coù hai ñieàu evening assembly—See Tham (1) (b). kieän caàn thieát ñeå thaønh laäp nghieäp tham lam: Thöù Tham Hoang Vu: The barrenness of lust. nhaát laø vaät sôû höõu cuûa ngöôøi khaùc. Thöù nhì laø taâm Tham Hoïc: San-Gaku (jap)—Tham thieàn hoïc theøm muoán, öôùc mong ñöôïc laøm chuû vaät aáy. Cuõng ñaïo—Sau khi ñöôïc nhaän vaøo thieàn vieän, vò haønh theo Hoøa Thöôïng Narada trong Ñöùc Phaät vaø Phaät giaû môùi naøy nöông theo moät vò sö ñeå tu taäp—After Phaùp, haäu quaû taát yeáu cuûa tham lam laø khoâng bao giôø ñöôïc maõn nguyeän—Vehement longing or

desire or coveting others' possessions is when we appearances, just as we call a house beautiful, plan how to procure something belonging to ugly, big, small, etc. These are only appearances another person. Raga is also interpreted as tainted of things. If we want a big house, we call this one by and in bondage to the five desires. While small. We creates such concepts because of our coveting is a mental action no one else can see, it craving. Craving causes us to discriminate, while can lead us to flatter, bribe, cheat or steal from the truth is merely what is. Look at it this way. Are others to obtain what we desire. Greed, the first you a person? Yes. This is the appearance of unwholesome root, covers all degrees of selfish things. But you are really only a combination of desire, longing, attachment, and clinging. Its elements or a group of changing aggregates. If the characteristic is grasping an object. Its function is mind is free it does not discriminate. No big and sticking, as meat sticks to a hot pan. It is small, no you and me, nothing. We say 'anatta' or manifested as not giving up. Its proximate cause is 'not self', but really, in the end, there is neither seeing enjoyment in things that lead to bondage. 'atta' nor 'anatta'. According to Most Venerable in The Buddha and Tham Lang: Tham duïc ñöôïc ví nhö loøng tham cuûa His Teachings, there are two conditions that are baày lang soùi—Greedy wolf, wolfish desire or necessary to complete the evil of covetousness: cupidity. First, another's possession. Second, adverting to it, Tham Muoán Cuûa Caûi Vaät Chaát: Greed for thinking "would this be mine!" Also according to material wealth. Most Venerable Narada in The Buddha and His Tham Ngheä: Khi leã baùi, ngöôøi ta tin raèng mình coù Teaching, the inevitable consequence of theå ñeán hoïc hoûi vôùi chö Thieân hay chö Phaät —To covetousness is non-fulfillment of one's wishes— approach the gods or Buddhas in worship. See Nguõ Ñoän Söû, and Tam Ñoäc (1). Tham Nghò: To participate in a discussion Tham Lam Vaø Saân Haän: Greed and anger— Tham Nhieãm: Defiled greeds—The taint of Tham lam vaø saân haän vöøa coù thaät maø cuõng vöøa laø desire or greed. aûo töôûng. Nhöõng phieàn naõo maø chuùng ta thöôøng Tham Phieàn Naõo: Raga (skt)—The klesa, goïi laø tham aùi, tham duïc, tham lam, hay saân haän, si temptation or passion of desire—Phieàn naõo gaây ra meâ, vaân vaân chæ laø nhöõng caùi teân

beà ngoaøi. Gioáng bôûi tham aùi hay muoán coù (nhieãm tröôùc thaønh tính nhö tröôøng hôïp chuùng ta goïi caùi nhaø naày ñeïp, caùi roài sinh ra khoå nghieäp)—Afflictions caused by kia xaáu, to, nhoû, vaân vaân ñoù khoâng phaûi laø söï thaät. desire or desire to have. Nhöõng caùi teân ñöôïc goïi moät caùch quy öôùc nhö vaäy Tham Phoûng: Travel-for-study-visits—Ñeå tìm khôûi phaùt töø söï tham aùi cuûa chuùng ta. Neáu chuùng ta moät vò thaày coù theå giuùp mình höõu hieäu nhaát, nhöõng muoán moät caùi nhaø lôùn hôn chuùng ta xem caùi nhaø ngöôøi môùi baét ñaàu thöôøng thaêm vieáng nhieàu baäc maø chuùng ta ñang coù laø nhoû. Loøng tham aùi khieán thaày khaùc nhau vaø ôû laïi hoïc vôùi hoï. Vì theá, Thieàn chuùng ta coù söï phaân bieät. Thaät ra, chaân lyù khoâng sinh Phaät giaùo laäp ra moät truyeàn thoáng goï i laø coù teân goïi. Noù theá naøo thì ñeå noù theá aáy. Haõy nhìn "Tham Phoûng" ñeå laøm cho deã daøng vaø thaêng tieán söï vaät theo ñuùng thöïc töôùng cuûa chuùng, ñöøng ñònh xa hôn trong söï tieán boä cuûa Thieàn sinh. Sau khi danh theo quan nieäm thieân leäch cuûa mình. Baïn laø luyeän taäp caên baûn ôû töï vieän, nhöõng ngöôøi môùi baét ngöôøi ñaøn oâng hay ñaøn baø chæ laø söï bieåu hieän beân ñaàu thöôøng ñöôïc khuyeán khích baét ñaàu thôøi kyø ngoaøi cuûa söï vaät. Thaät ra, baïn chæ laø moät söï keát tham phoûng cuûa hoï—In order for beginners to find hôïp cuûa nhieàu yeáu toá, laø moät toång hôïp cuûa caùc uaån the Master who may help them most, they usually bieán ñoåi khoâng ngöøng. Khi baïn coù moät taâm hoàn töï visit different teachers and study under them are do, côûi môû, baïn khoâng coøn söï phaân bieät nöõa. necessary for all Zen students. Zen Buddhists, Chaúng coù lôùn hay nhoû, chaúng coù toâi vaø anh. Chaúng therefore, established a tradition and system coù gì caû. Voâ ngaõ hay khoâng coù moät linh hoàn vónh called "Travel-for-study-visits" to facilitate and cöûu. Thöïc ra cuoái cuøng thì chaúng coù ngaõ hay voâ further the Zen students' progress. After basic ngaõ gì caû. Ñoù chæ laø nhöõng danh töø quy öôùc —The training in the monastery, the beginners are defilements we call lust or greed, anger and encouraged to begin their travel-for-study period. delusion, are just outward names and

Tham Phöôïc: Raga-bandhana (skt)—Söï troùi buoäc scheming which give rise to a suction. When this cuûa loøng tham—The tie of desire. suction becomes dominant and incessant, it Tham Sanh: Upadhi (skt)—To cling to life— produces intense cold and solid ice where freezing Cling to rebirth. occurs, just as a sensation of cold is experienced Tham Sanh UÙy Töû: To cling to life and to fear when a person draws in a blast of wind through his death—The desire to survive, coupled with fear of mouth. Because these two habits clash together, death. there come into being chattering, whimpering, and Tham, Saân, Maïn, Nghi, Taø Kieán, Saùt, Ñaïo, shuddering; blue, red, and white lotuses; cold and Daâm, Voïng Ñeàu Do Si Meâ Ngu Muoäi Maø Ra Caû: ice; and other such expeirences."—See Thaäp Greed, anger, arrogance, doubt, wrong views, Nhaân Thaäp Quaû. killing, stealing, lust, illusive (erroneous) thoughts Tham Thaân Heä Phöôïc: The bodily knot of all stem from ignorrance or delusion. covetousness. Tham, Saân, Si: Greed, anger and ignorrance, Tham Thieàn: Ts'an Ch'an (chi)—Zanzen (jap)— binding in the chain of transmigration—See To wrap in deep

meditation—To enter into Nhieãm Khueå Si, and Tam Ñoäc. meditation—Thuaät ngöõ "Zanzen" laø Thieàn ngöõ Tham-Saân-Si-Maïn-Nghi-Taø Kieán-Saùt-Ñaïo- Nhaät Baûn, coù nghóa laø tham nhaäp vaøo ñaïo thieàn, Daâm-Voïng-Thaân Kieán-Bieân Kieán-Giôùi Kieán hay tham vaán veà thieàn taäp. Thuaät ngöõ naøy cuõn g coù Thuû-Giôùi Caám Thuû: Greed—Hatred— nghóa laø thaâm nhaäp vaøo Thieàn. Chöõ "Tham" laø moät Ignorance—Haughtiness—Suspicion—Heretic ñoäng töø, coù nghóa laø thaâm, xuyeân hay thaâm nhaäp. views—Killing—Lewd—Lying speech—Self- Vì theá "Tham Thieàn" nguï yù trong khi tu taäp Thieàn concept—One-sided standpoint—Conservative haønh giaû phaûi coá gaéng taän löïc thaâm nhaäp vaøo coõi standpoint—Uphold forbidden religious practices. thaâm saâu cuûa taâm mình—"Zanzen" is a Japanese Tham Soáng Sôï Cheát: See Tham sanh uùy töû. Zen term, which means to seek, inquire or discuss Tham Taâm: Bhavaraga-citta (skt)—Taâm tham religious instruction in meditation. It also means to duïc hieän höõu—The mind for desire of existence, bore into the work of Zen. "Zan" is a verb, which is the cause of existence. meaning to bore, to pierce, or to penetrate into. Tham Taäp: Thoùi quen cuûa loøng tham (tham maõi "Zanzen" thus implies that in practicing Zen one thaønh thoùi quen)—The habit of desire, desire should try to penetrate into the very depths of his becomes habitual. mind. Tham Taäp Nhaân: Habitual cupidity leading to Tham Thieàn Bieän Ñaïo: Tham Thænh—To request punishment in the cold hells—Habit of craving— instruction or discussion. Habits of greed—Nhaân tham lam quaû baùo laø ñòa Tham Thieàn Ñaùo Gia: Tham thieàn ñeán nhaø, ñaõ nguïc laïnh. Ñaây laø moät trong möôøi nhaân möôøi quaû. thaáy ñöôïc töï taùnh—To see self-nature. Theo Kinh Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc Tham Thænh: Sansho (jap)—Thænh yù—To request Phaät ñaõ nhaéc nhôû ngaøi A Nan veà Tham Taäp Nhaân instruction or discussion. nhö sau: “Tham taäp giao keát, phaùt ra thu huùt maõi Tham Thoaïi Ñaàu: Working on a head phrase— khoâng thoâi. Nhö vaäy neân coù chöùa caùi giaù laïnh, Tham thoaïi ñaàu coù nghóa laø quan saùt thoaïi ñaàu trong ñoù laïnh leõo. Ví duï ngöôøi laáy mieäng hít gioù, ngaøy ñeâm saùu thôøi nhö doøng nöôùc chaûy, khoâng thaáy coù hôi laïnh. Hai caùi taäp xoâ ñaåy nhau, neân coù ñöôïc ñeå giaùn ñoaïn. Taâm trí phaûi luoân luoân linh nhöõng vieäc ba ba, tra tra, la la, nhö baêng laïnh, hoa minh baát muoäi, lieãu lieãu thöôøng tri. Taát caû nhöõng sen traéng, ñoû, xanh. Vì theá möôøi phöông caùc Ñöùc tình caûm phaøm, kieán giaûi thaùnh, ñeàu chaët ñöùt. ÔÛ Phaät noùi tham caàu nhö laø nöôùc tham. Boà Taùt neân Trung Hoa caùc moân ñoà Thieàn ít khi duøng chöõ traùnh tham nhö traùnh bieån ñoäc.”—Habits of greed "Tham coâng aùn"; thay vaøo ñoù, hoï duøng chöõ "Tham or covetousness results in the cold hells. This is thoaïi ñaàu". Thoaïi ñaàu coù nghóa gì? Thoaïi ñaàu coù one of the ten causes and effects. According to the nghóa laø caùc ñaàu cuûa moät caâu vaên. Thí duï, "Ai laø Surangama Sutra, book Eight, the Buddha ngöôøi nieäm Phaät?" Thoaïi ñaàu naøy trôû neân, vaø vaãn reminded Ananda about the habit of greed as coøn laø thoaïi ñaàu phoå caäp nhaát. Nhöng vaãn coù follows: “Habits of greed and intermingled nhieàu ngöôøi vaãn chöa hieåu phaûi tham thoaïi ñaàu

nhö theá naøo. Vaøi ngöôøi laïi ñem caâu thoaïi ñaàu "Ai nhöõng loaïi boû baát cöù caâu traû lôøi naøo maø coøn khoâng nieäm Phaät" naøy maø nieäm ñi nieäm laïi. Tu taäp thoaïi cho pheùp caâu traû lôøi naøo caû. Nhö Thieàn sö Hoaøng ñaàu khoâng phaûi laø chuyeän ñem caâu thoaïi ñaàu maø Baù ñaõ daïy: laëp ñi laëp laïi. Tham thoaïi ñaàu laø nhìn thaáu vaøo hay "Hoïc ñaïo do nhö thuû caám thaønh. taäp trung vaøo noù. Noù coù nghóa laø xuyeân thaáu vaø Khaån thuû thaønh ñaàu chieán nhaát tröôøng! quan saùt. Haønh giaû tu Thieàn neân luoân nhôù raèng Baát thuï nhaát phieân haøn trieät coát, ñaây laø moät caâu vaên maø ñaàu thöù nhaát cuûa noù laø chöõ Chaåm ñaéc mai hoa phaùc tò höông?" "Ai". Ñaët taâm trí vaøo chæ moät chöõ "ai" naøy, vaø coá (Hoïc ñaïo cuõng nhö thuû caám thaønh. tìm caùch giaûi cho caâu hoûi ñoù, laø moät thí duï ñieån Giöõ thaønh moät traän ñaùnh cho oai! hình cuûa vieäc "Tham thoaïi ñaàu." Tuy nhieân, "coâng Neáu khoâng moät baän thaáu xöông laïnh, aùn" ñöôïc duøng trong moät yù nghóa roäng hôn "Thoaïi Sao ñöôïc tröôùc muõi ngaùt höông mai?) ñaàu", vì coâng aùn aùm chæ toaøn theå traïng huoáng hoaëc Theo Thieàn sö Hö Vaân, khi ngoài thieàn ñöøng neân bieán coá, trong khi thoaïi ñaàu chæ coù nghóa laø caùc öôõn ngöïc ra quaù. Khi thôû khoâng neân ñöa khí leân, ñaàu cuøng, hoaëc chuyeân bieät hôn, caùc chöõ hoaëc cuõng khoâng daèn noù xuoáng. Haõy ñeå cho hôi thôû cuûa ñieåm quyeát ñònh cuûa vaán ñeà. Thí duï, moät vò Taêng mình leân xuoáng moät caùch töï nhieân. Nhöng caùc baïn hoûi Trieäu Chaâu, "Con choù coù Phaät taùnh hay phaûi thu nhieáp luïc caên, gaït boû moïi thöù coù theå khôûi khoâng?" Trieäu Chaâu ñaùp, "Voâ". Toaøn theå maåu ñoái leân trong taâm. Khoâng nghó gì caû maø chæ neân quan thoaïi naøy ñöôïc goïi laø coâng aùn, nhöng haønh giaû saùt caâu thoaïi ñaàu. Khoâng neân quaù cöùng nhaét hay ñang tham coâng aùn khoâng ñöôïc nghó ñeán caû caâu naëng neà vôùi caùi taâm cuûa mình, vì laøm nhö thì taâm hoûi laãn caâu traû lôøi. Thay vaøo ñoù, ngöôøi aáy phaûi doác vaãn lang thang, vaø chuùng ta khoâng bao giôø coù theå heát taâm trí vaøo chæ moät chöõ "Voâ". Caùi chöõ "Voâ" giöõ cho noù traàm tónh ñöôïc; nhöng cuõng khoâng ñeå ñoäc nhaát naøy ñöôïc goïi laø "Thoaïi ñaàu". Nhöõng caâu cho taâm mình trôû neân trì ñoän vaø bieáng nhaùc, vì nhö chuyeän töø ñoù caùc coâng aùn ñöôïc laáy ra, ñöôï c duøng vaäy aét seõ trôû neân hoân traàm vaø keát quaû laø mình seõ nhö laø ñeà muïc cuûa thieàn taäp trong truyeàn thoáng rôi vaøo caùi "ngoan khoâng". Neáu luùc naøo baïn cuõng Thieàn. Ngöôøi ta nghó coù theå laáy ra ngay caùi coát loõi gaén chaët vaøo caâu thoaïi ñaàu thì töï nhieân coâng phu cuûa chaân lyù vaø boïc noù vaøo trong voû ngay luùc lôøi thuaàn thuïc deã daøng. Do ñoù maø caùc taäp khí seõ töï noùi töï noù chaám döùt, ñöa ñeán khoâng coøn khaùi nieäm nhieân ñöôïc khuaát phuïc. Ñoái vôùi nhöõng ngöôøi sô cô, vaø tröïc chöùng chaân töôùng. Trong Nhaät ngöõ, töø ñeå khoâng deã gì tham thoaïi ñaàu cho toát ñöôïc, nhöng chæ 'thoaïi ñaàu' laø 'wato', nghóa laø 'ñieåm cuûa coâng baïn khoâng neân sôï haõi hay thoái chí; cuõng khoâng aùn,' toång keát chuû yù cuûa caùi ngöôïc laïi vôùi caùi maø neân baùm víu vaøo baát cöù yù töôûng ñaït ngoä naøo, bôûi coâng aùn ñeà ra. Hoa ñaàu laø töø giaûi coâng aùn ñöôïc coi vì caùc baïn ñang tu taäp thieàn ñònh, muïc ñích cuûa nhö laø phöông tieän reøn luyeän taâm linh. Caùc coâng thieàn ñònh laø ñöa ñeán giaùc ngoä.

Theá neân coù theâm aùn coù theå coù moät hay nhieàu thoaïi ñaàu, cuõng nhö moät yù töôûng ñaït ngoä naøo nöõa ñeàu khoâng caàn thieát thoaïi ñaàu coù theå goàm moät töø duy nhaát hay moät caâu vaø ngu xuaãn nhö vieäc mình muoán coù theâm moät caùi daøi hôn. Thieàn sö Cao Phong Dieäu Toå noùi: "Ngöôøi ñaàu trong khi mình ñaõ coù moät caùi roài! Caùc baïn hoïc tu taäp Thieàn, coù theå ví nhö ñem moät mieáng khoâng neân lo laéng neáu nhö ngay töø ñaàu mình ngoùi neùm xuoáng hoà saâu, noù chìm maõi tôùi ñaùy môùi khoâng laøm toát trong vieäc tham thoaïi ñaàu, caùi maø thoâi" (hoïc nhaân duïng coâng haûo tæ töông nhaát ngoõa caùc baïn neân laøm laø luoân nhôù vaø lieân tuïc tham caâu phieán phao ö thaâm ñaøm tröïc traàm ñaùo ñeå vi chæ). thoaïi ñaàu naøy. Neáu voïng töôûng coù khôûi leân, ñöøng Noùi caùch khaùc, khi chuùng ta khaùn thoaïi ñaàu chuùng chaïy theo noù, maø chæ nhaän ra coi noù laø caùi gì. Coù ta phaûi khaùn cho ñeán khi nhìn thaáu thoaïi ñaàu aáy moät caâu ngaïn ngöõ: môùi thoâi. Ngaøi Cao Phong Dieäu Toå coøn phaùt "Baát phaï nieäm khôûi, nguyeän: "Neáu nhö coù moät ngöôøi cöû moät thoaïi ñaàu, Chæ phaï giaùc trì." maø khoâng khôûi laáy moät nieäm thöù hai, trong baûy laø raát ñuùng vaäy. Luùc ban ñaàu moïi ngöôøi ñeàu caûm ngaøy maø khoâng ngoä ñaïo, toâi chòu ñoïa ñòa nguïc caét thaáy voïng töôûng lieân tuïc khôûi leân vaø mình khoâng löôõi maõi maõi." Noùi toùm laïi, muïc ñích cuûa thoaïi ñaàu theå naøo nhôù noåi caâu thoaïi ñaàu; nhöng töø töø chuùng laø thieát laäp moät söï taäp trung tö töôûng moät caùch ta seõ hoïc ñöôïc caùch ñeà khôûi caâu thoaïi ñaàu moät quyeát lieät vaøo caâu hoûi moät chöõ coù khaû naêng chaúng caùch deã daøng hôn. Ñeán luùc ñoù caùc baïn coù theå ñeà

khôûi caâu thoaïi ñaàu haøng giôø chaúng vuoät. Roài thì should be wiped out! In China, Zen Buddhists caùc baïn khoâng coøn caûm thaáy khoù khaên nöõa trong seldom use the term "koan exercise"; instead, they vieäc tham thoaïi ñaàu. Chuùng ta coù theå tieáp tuïc noùi say "working on a head phrase." So what is the vaø noùi maõi nhöõng lôøi troáng roãng naøy. Nhöng caùch meaning of "head phrase"? Head phrase means hay nhaát ngay luùc naøy laø chuùng ta neân coá söùc duïng the "ends", applicable either in the sense of the coâng thieàn ñònh vaø tham caâu thoaïi ñaàu cuûa mình. beginning or the ending of a complete or Haønh giaû tu Thieàn neân luoân nhôù raèng muïc ñích incomplete sentence in talking. For example, cuûa tu Thieàn laø phaûi thaønh Phaät, laø lieãu sanh thoaùt "Who is the one who recites the name of töû, maø theo caùch giaûi thích naøy thì thoaïi ñaàu laø con Buddha?" This "head phrase" (hua-tou) then ñöôøng maø haønh giaû tu Thieàn phaûi ñi, muoán lieãu became, and still remains, the most popular of all. sanh thoaùt töû phaûi möôïn caâu thoaïi ñaàu naøy laøm But there are still many people who do not vöông kieám, ma ñeán cheùm ma, Phaät ñeán cuõng understand how to practice it. Some try to recite cheùm Phaät, chaúng giöõ laïi moät tình, chaúng laäp moät repeatedly the sentence itself! This "head phrase" phaùp. Noùi gì thì noùi, tham thoaïi ñaàu khoâng phaûi laø (hua-tou) practice is not a matter of reciting. It is caùch duy nhaát ñeå tu taäp Thieàn. Theá nhöng ngaøy to look into or to concentrate on it. It is to look nay, khi noùi ñeán tu taäp Thieàn, ngöôøi ta laäp töùc nghó into penetratingly and to observe. Zen ñeán vieäc tham thoaïi

ñaàu nhö theå laø khoâng coøn loái practitioners should always remember that this is a tu taäp Thieàn naøo khaùc. Thaät laø khoâng coøn gì sai sentence, the first end of which is the single word laàm baèng loái suy nghó nhö vaäy. Haønh giaû tu Thieàn "Who". To put one's mind into this single word neân nhôù raèng maõi ñeán gaàn cuoái ñôøi Toáng, töùc laø "who" and try to find solution of the original vaøo theá kyû thöù XI thì loái tham thoaïi ñaàu môùi ñöôïc question, is a typical example of the "working on a phoå bieán. Töø Toå Boà Ñeà Ñaït Ma ñeán Hueä Naêng, vaø head phrase." "Koan", however, is used in a much töø Hueä Naêng ñeán Laâm Teá vaø Ñoäng Sôn, moät thôøi wider sense than "working on a head phrase", for gian daøi vôùi toång coäng khoaûng boán traêm naêm, maø "koan" is referring to the whole situation or event, chuùng ta chaúng truy ra ñöôïc moät heä thoáng tham while "head phrase" sumply means the ends or, thieàn thoaïi ñaàu naøo vöõng chaéc caû. Nhöõng thieàn sö more specifically, the critical words or point of the xuaát chuùng trong thôøi kyø naøy phaûi laø nhöõng ngheä só question. For example, a monk asked Chao-chou, vó ñaïi; caùc ngaøi raát linh ñoäng vaø uyeån chuyeån "Does a dog have the Buddha-nature?" Chao-chou trong giaùo lyù cuûa mình, vaø chaúng bao giôø bò giam replied, "Mu" (No). The whole dialogue is called haõm trong baát cöù heä thoáng naøo caû. Chuùng ta phaû i a "koan", but the Zen practitioner who is working noùi phaàn lôùn laø nhôø vaøo thieàn sö Toâng Caûo Ñaïi on this koan should not think of both the question Hueä maø phaùp tu taäp tham thoaïi ñaàu môùi trôû neân and the answer. Instead he should put all his mind moät phöông tieän phoå bieán nhaát, neáu khoâng muoán into the single word "Mu". This one word "Mu" is noùi laø duy nhaát, maø nhöõng moân ñoà Thieàn ñaõ tu taäp called the "head phrase". The stories from which trong suoát taùm theá kyû qua. Nhöng caùi gì ñaõ xaûy ra “Kung-an” (koan) are derived, used as a topic of tröôùc thôøi Toâng Caûo, nghóa laø tröôùc khi vieäc tham meditation in the Zen tradition. The stories are caâu thoaïi ñaàu ñöôïc phoå bieán vaø tieâu chuaån hoùa, thought to get to the very essence of truth and to caùc moân ñoà ngaøy xöa ñaõ tu taäp nhö theá naøo? Chính encapsulate the moment at which speech exhausts caùc baäc thaày vó ñaïi nhö Hueä Naêng, Maõ Toå, Hoaøng itself, leading to non-conceptual, direct realization Baù vaø Laâm Teá, ñaõ tu taäp nhö theá naøo? Chuùng ta of reality. In Japanese, a term for 'head phrase' is khoâng caàn phaûi giaûi thích chi tieát theâm nöõa, chaéc 'wato', meaning 'the point of koan, which sums up chaén hoï ñaõ phaûi duøng loái tu 'maëc chieáu' thieàn maø the intent of the paradox that it poses. 'word-head' ngaøy nay vaãn coøn ñöôïc duøng bôûi toâng Taøo Ñoäng— is the word or phrase in which the koan resolves To work on the head phrase is to look into it itself when one struggles with it as a means of continuously without a single moment of spiritual training. A koan can have only one, or interruption. Like a river ever flowing on, the several head-phrase, and the head-phrase can mind should always be lucid and aware. All consist of a single word or can be a long Samsaric and Nirvanic ideas and conceptions expression. Zen Master Yuan Miao of Kao Feng

said, "When one practices Zen he should do so as the head-phrase, what you should do is just to though he were throwing a piece of tile into a keep remembering and

observing it continuously. deep pond; it sinks until it reaches the bottom." In If any distracting thoughts arise, do not follow other words, in our "looking (working) on the head them up, but just recognize them for what they phrase" exercise we should look into the very are. The proverb says well: bottom of the head phrase until we completely "Do not worry about the rising of thoughts, break through it. Zen Master Yuan Miao of Kao But beware if you recognition of them Feng went farther, and made a vow: "If anyone comes too late." takes up one head phrase without a second In the beginning everyone feels the distraction of thought arising in seven days, and does not attain continuously arising errant thoughts, and cannot Enlightenment, I shall fall for ever to the bottom remmeber the head-phrase very well; but of the Tongue-cutting Hell!" In short, the purpose gradually, as time goes on, you will learn to take of a head-phrase is establishing an intense up the head-phrase more easily. When that time concentration on a question-word which defies comes you can take it up with ease and it will not any answer and allows no answer at all. As the escape you once during the entire hour. Then you great Zen Master, Huang Po taught: will find the work is not difficult at all. We can "Practice the Tao talk a lot of nonsense on and on. But the best way As you would defend the Royal Palce right now is that all of us had better go and work Guarding it close and fighting hard for it. hard on our meditation and the head-phrase. Zen If the freezing cold has not struck to the bone practitioners should always remember that the How can plum blossoms fragrant be!" purpose of Zen practice is to become Buddha, and According to Zen master Hsu-yun, when you sit in to end the cycle of birth and death; and according meditation do not lift your chest too far upward by to this kind of interpretation, working on the head artificially swelling it. In breathing, do not pull the phrase is the only way that Zen practitioners must air up, nor press it down. Let your breath rise and follow, to be able to end the cycle of birth and fall in its natural rhythm. But you should collect all death Zen practitioners must look into the head your six senses and put aside everything that may phrase which is like a royal sword. With it you kill be in your mind. Thinking of nothing, but observe the Buddha when Buddha comes, with it you your head-phrase (hua-tou). Your mind should slaughter the devil when the devil comes. Under never be rough or forceful, otherwise it will keep this sword not a single idea is allowed to remain, wandering, and can never calm down; but neither not a solitary dharma is permitted to exist. No should you allow your mind to become dull and matter what people say, "working on the head slothful, for then you will become drowsy, and as phrase" is not the only way in Zen practice. a consequence you will fall into the snare of the However, nowadays, when Zen practice is "dead-void". If you can always adhere to your mentioned, people immediately think of the head head-phrase, you will naturally and easily master phrase or koan exercise as though there were no the work. Thus, all your habitual thoughts will other way of practicing Zen. Nothing could be automatically be subdued. It is not easy for more mistaken than this kind of thinking. Zen beginners to work well on the head-phrase, but practitioners should remember that the head you should never become afraid or discouraged; phrase or koan exercise

did not become popular neither should you cling to any thought of until the latter part of the Sung Dynasty in the attaining Enlightenment, because you are now eleventh century. From Bodhidharma to Hui-neng, practicing meditation, whose very purpose is to and from Hui-neng all the way through Lin-chi produce Enlightenment. Therefore any additional and Tung-shan, a long period with the total of thought of attaining Enlightenment is as approximately four hundred years, but no unnecessary and as foolish as to think of adding a established system of head phrase or koan head to the one you already have! You should not exercises can be traced. The outstanding Zen worry about it if at first you cannot work well on Master of this period were great artists; they were

very flexible and versatile in their teaching, and caùc buoåi toïa thieàn. Baét ñaàu dieãn taû ñeà muïc thieàn never confined themselves to any one system. We taäp chính, söï phoàng xeäp cuûa buïng, roài theâm vaøo should say that it was mainly through the eloquent nhöõng ñeà muïc khaùc cuûa luïc nhaäp. Sau khi dieãn taû Master Tsung-kao (1089-1163) that the head thieàn toïa, thì ñi vaøo kinh haønh. Haønh giaû chæ neân phrase or koan exercise became the most popular, dieãn taû kinh nghieäm tröïc tieáp lieân heä tôùi nhöõng if not the only, means by which Zen students have chuyeån ñoäng khi ñi kinh haønh, chöù khoâng neân bao practiced during the past eight centuries. But what goàm moät doïc nhöõng ñeà muïc nhö ñaõ ñöôïc baùo caùo happened before? How did those great masters trong toïa thieàn. Haønh giaû phaûi coá gaéng dieãn taû Hui-neng, Ma-tsu, Huang-po, and lin-chi practice nhöõng kinh nghieäm maø mình coù ñöôïc trong töøng Zen? We do not need to elaborate any further, chuyeån ñoäng: dôû chaân leân, ñöa chaân tôùi, vaø ñaët they must have used the 'serene reflection' type of chaân xuoáng ñaát trong khi ñi kinh haønh—During an meditation still practiced by the Tsao-tung sect intense meditation retreat, personal interviews are (school)—See Coâng AÙn. held as often as possible, ideally every day. After Tham Thuûy: Tham duïc ví nhö doøng nöôùc chuyeân the practitioner presents his or her experiences, chôû heát thaûy nhöõng ñieàu aùc—Desire is like water the teacher may ask questions relating to carrying things along. particular details before giving comments or Tham Tích: Passion—Desire—Cupidity—See instructions. The interview process is quite simple. Tham AÙi. Practitioner should be able to communicate the Tham Tieàn: Tröôùc buoåi Vaõn Tham—Before the essence of his or her practice in about ten minutes. evening assembly. Consider that he or she is reporting on his or her Tham Tröôùc: Tham tröôùc laø ngöôøi ta cöù baùm vaøo report onto him or herself, which is what loøng tham khoâng bieát chaùn—The attachment of meditation actually is. First, practitioners should desire. report how many hours of sitting he or she did and Tham Tröôùc Taâm: Greedy mind. how many of walking in the most recent twenty- Tham Töø Taï Haï: Lôøi caûm ôn cuûa vò Giaùm Vieän four hours period. If he or she is quite truthful and ñeán vò taêng quan maõn nhieäm—A gratitude note honest about this, it will show the sincerity of his from a warden monk in a monastery to a retiring or her practice. Next, describe sitting practice. It is Director of monks. not necessary to describe each sitting in detail. If Tham Vaán: Xin lôøi

höôùng daãn—To seek sittings are similar, he or she may combine their instruction, generally as a class—Trong kyø aån tu, traits together in a general report. Try using haønh giaû neân tham vaán thöôøng xuyeân chöøng naøo details from the clearest sitting or sittings. Begin toát chöøng aáy, lyù töôûng nhaát laø moãi ngaøy. Sau khi description with the primary object of meditation, haønh giaû trình baøy nhöõng kinh nghieäm cuûa mình, the rise and fall of the abdomen, then add other vò thaày coù theå hoûi nhöõng caâu hoûi lieân quan ñeán objects that arose at any of the six sense doors. nhöõng chi tieát tröôùc khi pheâ phaùn hay chæ giaùo. After describing the sitting, go into the walking Tieán trình tham vaán hoaøn toaøn ñôn giaûn. Haønh giaû practice. Practitioners should only describe phaûi thoâng ñaït nhöõng coát loõi veà tu taäp taäp cuûa experiences directly connected with walking mình trong voøng 10 phuùt. Phaûi töï baùo caùo veà movements, do not include a range of objects as nhöõng gì xaûy ra cho chính mình trong luùc thieàn reported in a sitting. Practitioners should try to taäp. Tröôùc heát haønh giaû phaûi baùo caùo trong voøng describe experiences they had in each movement: 24 giôø qua mình ñaõ toïa thieàn vaø kinh haønh bao lifting the foot, moving and placing in walking nhieâu giôø. Neáu haønh giaû thöïc taâm veà vieäc naøy, thì meditation. vieäc tham vaán seõ bieåu loä thaät söï veà vieäc tu taäp cuûa Tham Vaán Ñaàu Tieân: First interview—Khi moät vò mình. Keá ñeán laø dieãn taû veà toïa thieàn. Khoâng caàn haønh cöôùc Taêng ñöôïc trình dieän thaày laàn ñaàu tieân, phaûi dieãn taû chi tieát veà thieàn toïa. Neáu nhöõng laàn vò thaày coù theå hoûi vò Taêng môùi ñeán veà teân tuoåi, toïa thieàn gioáng nhau, haønh giaû chæ caàn phoái hôïp queâ quaùn, trình ñoä hoïc vaán, vaân vaân. Theo Thieàn nhöõng yeáu toá chính. Haønh giaû phaûi coá gaéng duøng sö D.T. Suzuki trong quyeån "Söï Huaán Luyeän cuûa nhöõng chi tieát roõ raøng nhaát ghi nhaän ñöôïc trong moät Thieàn Taêng Phaät Giaùo," cuoäc tham vaán thöù

nhaát coù theå chaám döùt sau moät cuoäc ñoái thoaïi nhö point discussion with the spiritual master can not theá, bôûi vì vò Taêng laø moät ngöôøi nhaäp moân lyù only trigger insight in the student, but also gives töôûng ñeå hoïc Thieàn. Tuy nhieân, thôøi xöa, ngay caû the teacher the opportunity to access and validate laàn tham vaán ñaàu tieân giöõa vò Taêng môùi ñeán vaø vò the student's experiences in meditation. Having a thieàn sö cuõng ñi thaúng vaøo vaán ñeà vaø moät maãu ñoái direct and profound personal relationship also thoaïi töông töï nhö sau ñaây coù theå xaûy ra: "Tuyeát provides for the mind-to-mind transmission of Phong hoûi moät vò Taêng:'Teân oâng laø gì?' Vò Taêng Dharma experience from teacher to student. ñaùp: 'Con teân laø Huyeàn Cô (khung cöûi huyeàn bí).' Tham Vaán Höông: Consultation incense— Tuyeát Phong noùi: 'Moãi ngaøy oâng deät ñöôïc bao Interview incense—Khi moät vò haønh cöôùc Taêng nhieâu vaûi?' Vò Taêng noùi: 'Chaúng coù maûnh vaûi naø o ñöôïc trình dieän thaày laàn ñaàu tieân, chuyeän naøy treân ngöôøi caû.' Tuyeát Phong noùi: 'Ñi veà thieàn thöôøng xaûy ra moät vaøi ngaøy sau khi anh ta ñeán ñöôøng ñi.' Vò Taêng vöøa böôùc ñi vaøi böôùc, Tuyeát thieàn vieän. Moät buoåi saùng, anh ta ñöôïc cho bieát Phong ñaõ goïi: 'AÙo caø sa cuûa oâng rôi xuoáng ñaát haõy saün saøng "höông tham vaán" ñeå daâng leân Thaày. kìa!' Vò Taêng quay laïi,

Tuyeát Phong beøn noùi: 'May Höông ñöôïc duøng cho nhieàu vieäc trong thieàn vieän. maø oâng khoâng coù maûnh vaûi naøo treân ngöôøi!'"— Trong tröôøng hôïp naøy, daâng höông laø moät kieåu When a travelling monk is first presented to the höùa raèng vò haønh cöôùc Taêng môùi ñöôïc nhaäp moân master, the master is likely to ask the monk naøy baèng loøng chaáp nhaän thieàn sö laø ngöôøi daïy concerning his name, native place, education, etc. thieàn cho mình. Vò Taêng môùi naøy traûi toï a cuï ôû According to Zen master Daisetz Teitaro Suzuki in ngöôõng cöûa phoøng cuûa thieàn sö roài leã ba laïy. "The Training of the Zen Buddhist Monk," the first Trong luùc ñoù, thì vò thaày khoanh hai tay ñöùng tröôùc interview may end with this kind of conversation, anh ta. Leã aåm traø ñöôïc caû hai tham döï, moãi ngöôøi since the monk is a perfect novice in Zen. uoáng taùch traø cuûa mình. Vò thaày coù theå hoûi vò Taêng Anciently, however, even the initial interview môùi ñeán veà teân tuoåi, queâ quaùn, trình ñoä hoïc vaán, between a new arrival and the master went vaân vaân—When a travelling monk is first directly into the heart of the matter, and something presented to the master, this usually takes place a like the following took place: "Hsueh-feng asked few days after his arrival at the monastery. One a monk, 'What is your name?' The monk said, 'My morning he is told to have his "interview incense" name is Hsuan-chi (mysterious loom).' Hsueh-feng in readiness which is to be offered to the master said, 'How much cloth do you weave today?' The (roshi). Incense is used for various purposes in the monk said, 'Not a piece of cloth I have on me.' monastery. In this case, incense-offering is a kind Hsueh-feng said, 'Go back to your Zendo.' Before of pledge that this new admitted one takes in good the monk took a few steps to leave the master's faith the present master for his instructor in Zen. presence, the latter called out: 'Your kasaya is At the threshold of the master's room, the novice dropping on the ground!' The monk turned his monk spreads his "seat-cloth" (zagu) and on it head, whereupon Hsueh-feng said, 'Fine that you bows three times. In the meantime the master have not a piece of cloth over you!'" folds his hands before him. "Tea-ceremony" is Tham Vaán Haèng Ngaøy: Daily Consultation— partaken by both, which consists in just drinking Tham vaán haèng ngaøy töùc laø hoäi kieán moãi ngaøy vôùi tea each out of his cup. The master is likely to ask vò thieàn sö ñöôïc tieán haønh trong nhöõng thôøi thieàn the monk concerning his name, native place, quyeát lieät. Nhöõng caâu trao ñoåi ngaén goïn vaø vaøo education, etc. troïng taâm vôùi vò thieàn sö khoâng nhöõng chæ laøm baät Tham Voïng: Vedayita (skt)—Desire—Craving daäy tueä quaùn cuûa thieàn sinh maø coøn taïo ñieàu kieän for—Ambition. ñeå vò thieàn sö gaàn guõi vaø ñaùnh giaù nhöõng kinh Tham Voïng Muoán Baát Töû: The craving for nghieäm haønh thieàn cuûa ñeä töû mình. Moái lieân heä immortality. tröïc tieáp vaø saâu saéc nhö vaäy cuõng nhaèm giuùp vieäc Thaùm Baït: Intention to probe into the attainment truyeàn taâm aán giöõa thaày vaø troø—Daily of the master—Trong nhaø Thieàn, coù loaïi caâu hoûi consultation with the teacher is conducted during ñöôïc hoûi vôùi yù ñònh thaêm doø sôû ñaéc cuûa thaày. Loaïi periods of intense medtiation. Brief but to-the- caâu hoûi naày chaéc chaén ñaõ thònh haønh khi caùc Thieàn

vieän ñöôïc döïng leân khaép nôi vaø caùc nhaø sö baùi Chaân Toâng nhaèm chæ trích nhöõng tri kieán khoâng phoûng töø thaày naày sang thaày khaùc. Moät nhaø sö hoûi chaùnh truyeàn cuûa nhöõng ñeä töû cuûa Shinran vaø ñeà Phong Huyeät: “Keû aáy khoâng hieåu maø chöa töøng coù nghò hoï vôùi nhöõng höôùng daãn ñuùng ñaén—The chuùt nghi, theá laø laøm sao?” Sö ñaùp: “Khi con linh work of commentaries of the True Pure Land qui treøo leân ñaát baèng, noù khoâng theå khoâng ñeå laïi which criticized the unorthodox views held by daáu veát nôi ñaát buøn.”—In Zen, there is a kind of followers of Shinran's disciples and recommended question that the questioner asked with the with the correct instructions. intention to probe into the attainment of the Thaûn Nhieân Thieàn Sö (?-1158): Teân cuûa moät vò master. This kind of question must have been in Thieàn sö Trieàu Tieân vaøo theá kyû thöù XII—Name of vogue when Zen monasteries were every where a Korean Zen master who lived in the twelfth established and the monks travelled from one century. master to another. A monk asked Feâng-Hsueh, Thaûn Sôn Thieàn Sö (1819-1892): Teân cuûa moät vò “How is it that one who understand not, never Thieàn sö Nhaät Baûn thuoäc toâng Taøo Ñoäng vaøo theá cherishes a doubt?” Feâng-Hsueh replied: “When a kyû thöù XIX—Name of a Japanese Zen master of tortoise walks on the ground, he can not help the Ts'ao Tung Sect, who lived in the nineteenth leaving traces in the mud.”—See Phaàn Döông century. Thaäp Baùt Vaán. Thang Duïng Ñoàng (1892-1965): Teân cuûa moät vò Thaùm Baït Vaán: Nghieäm Chuû Vaán—Taâm Haønh hoïc giaû noåi tieáng cuûa Phaät giaùo Trung Hoa vaøo theá Vaán—Ngöôøi hoïc neâu caâu hoûi ñeå doø xeùt möùc ñoä kyû thöù XX—Name of a Chinese famous Buddhist thaâm saâu cuûa phöông tieän cuûa gia sö—Disciples scholar in the twentieth century. raise questions to observe discretely to see how Thang Ñaàu: Vò sö lo vieäc naáu nöôùc trong chuøa — deep and profound is the master's method. The monk in charge of the kettles in a monastery. Thaùm Can, AÛnh Thaûo: Thaùm Thaûo—Caây truùc doø Thanh: 1) AÂm thanh, moät trong nguõ caên: Sabda daãm, boùng coû. Töø naày chæ cho baäc thaày coù kinh (skt)—Sadda (p)—Sound, voice, tone, one of the nghieäm doø xeùt ñeä töû baèng caùch söû duïng tieáng heùt five physical senses or sensations; 2) Thanh saét: A ñeå thöû nghieäm trình ñoä cuûa ngöôøi hoïc—An bar of metal; 3) Tieáng thanh: Clear voice; 4) experienced Zen master who utilizes a 'loud sharp Thanh saéc, maøu xanh nöôùc bieån: Nila (skt)—Dark cry' to try his student's levels. blue coloured; also green, black; 5) Thanh tònh: Thaùm Ñaàu: Söï doø xeùt cuûa vò thieàn sö—An Amala (skt)—Pure, clear, tranquil, serene. observation from a Zen master. Thanh AÙi: Craving for sounds. Thaùm Saùt: To scout. Thanh Baïch Phaùp: Pure—Honest—Phaùp do Ñöùc Thaùm Thuûy: Ño chieàu saâu baèng aâm thanh, phaàn Phaät thuyeát ra laøm saùng toû moïi thieän phaùp voâ laäu, döôùi gaäy ñeå ño chieàu saâu—To sound the depth of laøm cho ngöôøi nghe coù khaû naêng rôøi boû phieàn naõo water, the lower part of a staff, i.e. for sounding oâ tröôïc—Pure and white, as the Buddha-truth, or depth. as pure as goodness. Thaùn Ba Na: Taám (loaïi gaïo naùt)—Broken rice. Thanh Baàn: Poor but unsullied—Pure and poor. Thaùn Chaân: Taùn thaùn coâng ñöùc cuûa Toå Sö—To Thanh Bí: Pure and secret. praise the

virtue of the patriarchs. Thanh Bieän: Bhavaviveka (skt)—Baø Tyø Pheä Da, Thaùn Ñaàu: Vò sö coi veà cuûi löûa trong töï vieän— moät luaän sö noåi tieáng vaøo theá kyû thöù nhaát (ñoàng The fire-tender in a monastery. thôøi vôùi Boà Taùt Hoä Phaùp, nhöng baùc boû thuyeát höõu Thaùn Ñöùc: Taùn thaùn coâng ñöùc cuûa ngöôøi khaùc — toâng cuûa Hoä Phaùp), laø ñeä töû cuûa ngaøi Long Thoï. To praise the virtue of others. Ngaøi laø ngöôøi cuøng thôøi vôùi Phaät Hoä, nhöng treû Thaùn Linh: Taùn thaùn coâng ñöùc cuûa ngöôøi quaù tuoåi hôn. Ngaøi cho raèng, chæ neâu ra söï sai laàm vaõng—To praise the spirit of the departed. khoâng chöa ñuû, maø coøn phaûi ñeà ra töï y luaän chöùng, Thaùn Phaät: Taùn thaùn coâng ñöùc cuûa Phaät—To hoaëc luaän chöùng ñoäc laäp hôïp lyù ñeå khieán keû ñoù praise Buddha. phaûi im tieáng. Ngaøi ñaõ vieát boä Ñaïi Thöøa Chöôûng Thaùn Töùc Thö: Tannisho (jap)—A Record in Traân Luaän, Trung Quaùn Taâm Luaän, vaø Trung Lament of Divergence—Luaän taïng cuûa Tònh Ñoä Luaän Yeáu Chæ ñeå chuù giaûi Trung Luaän cuûa Ngaøi

Long Thoï—A noted Buddhist philosopher, around bamboo grove. Seeing the master still in 60 A.D., a follower of Nagarjuna. Bhavaviveka silence, Ling Tsun reminded the master of the was a junior contemporary of Buddhapalita. He question and of there being nobody about maintained that the opponent should not only be them. T'sui-wei then pointed at the bamboos reduced to absurdity, but svatantra or independent and announced, "What a long bamboo this! logical arguments should also be advanced to and what a short one that!" This awakened silence him. He wrote Mahayana-Karatala-ratna Ling Tsun's mind to the realization of Zen sastra, Madhyamikahrdaya with an auto truth. commentary called Tarkajvala, Madhyamartha- Veà sau khi Sö truï trì taïi moät Taêng vieän, Sö noùi Samgraha and Prajna-pradipa, a commentary on vôùi chö Taêng veà taám loøng töø aùi cuûa tieân sö the Madhyamaka Sastra of Nagarjuna. bieán mình vì lôïi ích cuûa ngöôøi khaùc vaø cuõng Thanh Bieän Boà Taùt: See Thanh Bieän. keå töø ñoù Sö khoâng coøn bieát caùi gì toát vaø caùi gì Thanh Bieän Thieàn Sö (?-686): Teân cuûa moät vò khoâng. Ñaây laø moät trong nhöõ ng tröôøng hôïp heát Thieàn sö Vieät Nam, theá heä thöù tö, thuoäc doøng söùc ñaëc bieät, maø coù leõ chuùng ta khoâng tìm Thieàn Tyø Ni Ña Löu Chi vaøo theá kyû thöù VII. Doøng thaáy nhö vaäy ôû baát cöù ñaâu trong lòch söû toân Thieàn Tyø Ni Ña Löu Chi, moät doøng Thieàn ñöôïc giaùo hay trieát hoïc. Ñaây laø phöông phaùp ñoäc Thieàn sö Tyø Ni Ña Löu Chi saùng laäp taïi Vieät Nam nhaát voâ nhò ñöôïc caùc thieàn sö ñôøi tröôùc chaáp vaøo theá kyû thöù VI—Name of a Vietnamese Zen nhaän khieán haønh giaû ñôøi sau chuùng ta laáy laøm master of the fourth generation of the Vinitaruci laï vaø töï hoûi baèng caùch naøo maø thieàn sö laïi Zen Sect, who lived in the seventh century. The chòu ñöïng noåi, tröø phi vì khaùt voïng nhieät thaønh Vinitaruci Zen Sect was founded by Zen master muoán truyeàn kieán giaûi veà Thieàn cho moân ñeä Vinitaruci (?-594) in the sixth century in Vietnam. cuûa mình. Daàu cho ñaïo Thieàn bò che daáu ôû Thanh Bình Linh Tuaân Thieàn Sö (845-919): Zen ñaây laø gì ñi nöõa, ñaây haù chaúng phaûi laø moät master T'sing-ping Ling-tsun—Teân cuûa moät vò trong nhöõng giai thoaïi Thieàn laï luøng nhaát, vôùi thieàn sö Trung Hoa vaøo theá kyû thöù X—Name of a moät ngöôøi caàu

ñaïo nhieät thaønh maø laïi bò thaày Chinese Zen master in the tenth century. laøm boä daét ñi loøng voøng, vaø khoâng giaûi thích Moät hoâm, Thanh Bình Linh Tuaân ñeán hoûi gì caû. Nhöng phaûi chaêng coù theå laø Thieàn ñöôïc thieàn sö Thuùy Vi Voâ Hoïc: "YÙ chæ töø Taây ñeán truyeàn ñaït moät caùch xaûo dieäu ngay trong tính cuûa Toå Sö laø gì?" Thuùy Vi Voâ Hoïc khoâng traû chaát taàm thöôøng naøy—Later he came to lôøi thaúng maø thoaùi thaùc raèng: "Ñôïi khoâng coù ai preside over a monastery, he told his monks quanh ñaây, ta seõ noùi cho oâng bieát." Laùt sau, how kind-heartedly his late master exercised Thanh Bình Linh Tuaân laïi hoûi: "Giôø khoâng coù himself for the sake of others, and how since ai heát." Thay vì traû lôøi, Thuùy Vi daãn Thanh then he did not know what was good what was Bình Linh Tuaân ñeán moät khoùm truùc. Thaáy not. This is one of the most particular cases, Thuùy Vi vaãn im laëng, Thanh Bình Linh Tuaân the like of which can probably not be found nhaéc thaày caâu hoûi vaø löu yù thaày laø khoâng coù ai anywhere in the history of religion or ôû quanh ñaây. Thuùy Vi beøn chæ vaøo khoùm truùc philosophy. This is the unique method vaø thoát leân: "Tre naøy daøi quaù, tre kia ngaén adopted by Zen masters of past generations quaù." Nhôø theá maø Thanh Bình Linh Tuaân toû which makes us, Zen students of later ngoä ñaïo Thieàn—One day, he came and asked generations, wonder how the masters ever T'sui-wei Wu-hsiao, "What is the meaning of came to conceive it, except in their earnest the Patriarch's coming from the West?" T'sui- desire to impart the knowledge of Zen to their wei did not answer the question directly, but disciples. Whatever Zen truth is concealed excused himself by saying, "Wait till there is here, is it not the most astounding story to find nobody about us, I will tell you then." After a an earnest truth-seeker sent away from his while Ling Tsun asked again, "Nobody is here master, who evidently pretends to beat around now." Once again, instead of answering this, the bushes, and not to elucidate the point to T'sui-wei took Ling Tsun with him to a

him? But is it possible that Zen is cunningly accomplished when practitioners can do what conveyed in this triviality itself? is known as 'abandonment' or 'throwing Moät hoâm, coù moät vò Taêng ñeán gaëp Sö vaø hoûi: oneself over the precipice'. This "YÙ nghóa cuûa Ñaïi Thöøa laø gì?" Sö ñaùp: "Daây 'abandonment' means the moral courage of thöøng." Vò Taêng laïi hoûi: "YÙ nghóa cuûa Tieåu taking risks; it helps practitioners plunging Thöøa laø gì?" Sö ñaùp: "Xaâu tieàn." Vò Taêng tieáp into the unknown which lies beyond the tuïc hoûi: "YÙ nghóa cuûa caùc phaùp höõu laäu laø gì?" topography of relative knowledge. This Sö ñaùp: "Gioû tre." Vò Taêng laïi hoûi: "YÙ nghóa 'abandonment' may seem an easy thing to do, cuûa caùc phaùp voâ laäu laø gì?" Sö ñaùp: "Cheùn but after all it is the last thing any practitioner goã." Ñoù laø nhöõng caâu traû lôøi voâ nghóa, nhöng can do, for it is done only when we are most döôùi con maét Thieàn chuùng deã daøng ñöôïc chaáp thoroughly convinced that there is no other nhaän, vì nhôø ñoù maø haønh giaû thaáy ra söï giaùn way to meet the situation. ñoaïn cuûa lyù luaän ñöôïc noái keát maø khoâng nhôø Sö thò tòch vaøo naêm 919—Zen master T'sing- vaøo lyù luaän. Roõ raøng kinh nghieäm Thieàn môû ra ping Ling-tsun passed away in 919 A.D. caùnh cöûa kheùp kín, boäc loä taát caû kho taøng

caát Thanh Caûnh: Sabda-visaya (skt)—AÂm thanh vaø giaáu sau ñoù. Noù ñoät nhieân giuùp haønh giaû nhaûy caûnh giôùi—Sound and object of sense. voït leân khía caïnh khaùc cuûa lyù luaän vaø baét ñaàu Thanh Caûnh Quaùn AÂm Boà Taùt: Nilakantha moät thuû thuaät bieän chöùng rieâng bieät cuûa mình. (skt)—Moät trong nhöõng danh hieäu cuûa ñöùc Quaùn Veà maët taâm lyù maø noùi, ñieàu vöøa noùi treân chæ Theá AÂm—One of the titles of Avalokitesvara. thaønh töïu khi naøo haønh giaû laøm ñöôïc vieäc Thanh Chæ: Söï cö xöû thanh cao—Noble 'buoâng boû' hay 'buoâng mình treân vöïc thaúm'. comportment or noble conduct. Haønh vi 'buoâng boû' ñoù chæ cho ñöùc tính duõng Thanh Chính: Pure and upright. caûm daùm maïo hieåm; noù giuùp haønh giaû nhaûy Thanh Chôn: Thaùnh Allah cuûa Hoài giaùo—Allah, vaøo caùi xa laï naèm ngoaøi cöông giôùi cuûa nhaän the God of Mohammedans. thöùc töông ñoái. Ñieàu naøy coù veû deã daøng thöïc Thanh Chôn Giaùo: Mahometism—Hoài giaùo— hieän, nhöng thöïc tình ñoù laø khaû naêng haønh Mohammedanism. ñoäng chung quyeát cuûa moät haønh giaû, vì noù chæ Thanh Chuùng: Taêng chuùng—Taêng ñoaøn— ñöôïc thöïc hieän bao laâu chuùng ta hoaøn toaøn Buddhist clergy—The body or assembly of monks. xaùc tín raèng khoâng coøn ñöôøng loái naøo khaùc ñeå Thanh Chuyeát Chaùnh Tröøng Thieàn Sö (1274- giaûi quyeát cuïc dieän—One day, a monk came 1339): Seisetsu Shocho Zenji—Teân cuûa moät Thieàn and asked Zen master T'sing-ping Ling-tsun, sö noåi tieáng cuûa Trung Hoa thuoäc Thieàn phaùi "What is the meaning of the Mahayana?" He Döông Kyø cuûa toâng Laâm Teá vaøo haäu baùn theá kyû replied, "The bucket-rope." The monk asked, thöù XIII vaø tieàn baùn theá kyû thöù XIV. Naêm 1326, Sö "What is the meaning of the Hinayana?" He cuøng moät ngöôøi ñeä töû du haønh sang Nhaät Baûn theo replied, "The coin-string." The monk lôøi thænh caàu cuûa Töôùng Quan Baéc Ñieàu Cao Thôøi. continued to ask, "What is the meaning of the Taïi ñoù Sö truï taïi chuøa Kieán Tröôøng. Ñeán naêm moral impurities?" He replied, "The bamboo- 1333, Sö khai sôn Khai Thieän Töï, nhöng sau ñoù Sö basket." The monk asked again, "What is the laïi di chuyeån veà Kieán Nhaân Töï vaø thò tòch taïi ñoù meaning of the moral purities?" He replied, vaøo naêm 1336—Name of a famous Chinese Zen "The wooden dipper." These answers are master of the Yangchi branch in Lin-Chi school in apparently nonsensical, but from the Zen the late thirteenth century and the early fourteenth point of view they are easily digested, for the century. In 1326, he and a disciple traveled to logical discontinuity is thereby bridged over. Japan on Hojo Takatoki's invitation. There, he The Zen experience evidently opens a closed stayed at Kencho-ji. In 1333, he founded the door revealing all the treasures behind it. It Kaizen-ji, but later he moved to Kennin-ji and suddenly leaps over to the other side of logic passed away there. and starts a dialectics of its own. Thanh Chuyeát Thieàn Sö: Seisetsu Zenji (jap)—Psychologically speaking, this is Teân cuûa moät vò Thieàn Taêng toâng Laâm Teá Nhaät

Baûn vaøo theá kyû thöù XIV—Name of a Japanese capacity of the boy, and he told the Zen Lin-chi Zen monk in the fourteenth century. master to take good care of him.
Ngay töø thuôû nhoû, Thanh Chuyeát Chaùnh Sau naøy, Thanh Chuyeát coù duyeân

tham hoïc Tröøng ñaõ coù caên taùnh phi phaøm. Sö xuaát gia vôùi thieàn sö Nguyeân Tín vaø Nga Sôn Thieàu khi coøn laø moät caäu beù. Coù moät laàn vò laõnh Thaïc, vaø ñaõ trôû thaønh moät trong nhöõng vò chuùa trong tænh ñeán thaêm vò thaày trong chuøa thieàn sö loãi laõc nhaát cuûa xöù Phuø Tang thôøi aáy. treân ñöôøng leân kinh ñoâ. Sau khi troø chuyeän Moät laàn khi thieàn sö Thanh Chuyeát ñang troâng moät luùc, vò thaày goïi Thanh Chuyeát Chaùnh coi vieäc truøng tu moät phaàn cuûa ngoâi chuøa nôi Tröøng ñeán xoa boùp löng cho vò laõnh chuùa bôùt oâng ñang giaûng daïy giaùo phaùp, coù moät vò meät moûi treân chuyeán haønh trình. Nhaân ñoù vò thöông gia giaøu coù mang ñeán 100 löôïng vaøng, laõnh chuùa coù höùa vôùi chuù tieåu Thanh Chuyeát noùi raèng oâng muoán cuùng döôøng cho keá hoaïch raèng khi naøo rôøi kinh ñoâ trôû veà seõ gheù laïi truøng tu naøy. Sö Thanh Chuyeát nhaän soá vaøng thaêm chuøa laàn nöõa vaø mang taëng cho chuù tieåu maø khoâng noùi moät lôøi naøo. Hoâm sau vò thöông moät chieác y. Treân ñöôøng töø kinh ñoâ trôû veà, vò gia aáy trôû laïi thaêm sö. OÂng ta nhaéc laïi: "Tuy laõnh chuùa cuõng gheù laïi thaêm thaày truï trì. Thaày soá vaøng cuùng döôøng aáy khoâng phaûi laø soá löôïng laïi cuõng baûo Seisetsu ñeán xoa boùp löng cho vò lôùn laém, nhöng cuõng laø moät ñoùng goùp toán keùm laõnh chuùa. Sau ñoù chuù tieåu Thanh Chuyeát hoûi vöôït böïc cuûa toâi. Sao sö laïi coù theå tieáp nhaän vò laõnh chuùa veà chieác y maø oâng ta ñaõ höùa luùc maø khoâng noùi moät lôøi caùm ôn, taïi sao vaäy tröôùc. Vò laõnh chuùa noùi: "OÀ, ta hoaøn toaøn queân chöù?" Sö Thanh Chuyeát quaùt: "Ta ñang giuùp chuyeän naøy!" "Ñaây laø haïng quí toäc gì?" Chuù oâng gieo troàng ruoäng phöôùc; côù sao ta laïi phaûi tieåu Thanh Chuyeát goõ ñaàu vò laõnh chuùa noùi: caùm ôn oâng?" Vò thöông gia caûm thaáy voâ cuøng "Ñaõ höùa taïi sao laïi nuoát lôøi." Taùnh khí khaùc boái roái. OÂng môû lôøi xin loãi vaø caûm ôn sö— thöôøng cuûa chuù tieåu Seisetsu ñaõ ñeå laïi trong Later on Seisetsu studied with Gessen and loøng vò laõnh chuùa moät aán töôïng saâu saéc, vaø Gasan, and went on to become one of the oâng ñaõ ñeà nghò sö truï trì ñaëc bieät löu taâm most redoubtable Zen teachers in the land. chaêm soùc chuù tieåu naøy—Seisetsu was most Once when Seisetsu was seeing to the extraordinary even as a child. He left home rebuilding of part of the monastery where he and became a monk when he was just a boy. was teaching, a certain wealthy merchant Once the baron of the province came to visit came with a hundred ounces of gold, saying the master of the temple on his way to the he wanted to donate it for the reconstruction capital city. After they had chatted awhile, the project. Seisetsu took it without saying a master called little Seisetsu and had him word. The next day the merchant came back pound the baron's back for him, to relieve the to visit the Zen master. He remarked, fatigue of the journey. The baron promised "Although what I gave you was not so great the boy that he would bring a religious robe an amount, it was an exceedingly costly for him on the way back from the capital the donation for me. In spite of that, you didn't next year. When the baron's stay in the capital say a word of thanks. Why is that?" Seisetsu city was over, he stopped by to see the Zen hollered, "I am planting your field of master again on his way back to his home blessings; why should I thank you?" The fortress. The master had

Seisetsu pound the merchant was very embarrassed. He baron's back for him this time as well, and the apologized and thanked the Zen master. boy asked about the robe. "I completely Thanh Coâng: Pure and honourable. forgot," said the baron. "What kind of samurai Thanh Cuoàng: AÙm chæ nhöõng ngöôøi tu khoå haïnh is this," exclaimed the boy, "who says one moät caùch cuoàng daïi—Pure and crazy. thing and does another?" Then he gave the Thanh Cö: Seikyo (j)—Teân cuûa moät vò sö—Name baron a clout on the head and walked out. The of a monk. baron was deeply impressed by the unusual Thanh Daï: Ñeâm yeân tónh—The silence of the night.

Thanh Danh: Good name—Renown—Fame— Name of a Chinese famous monk who lived in the Reputation. Sung Dynasty in China. Thanh Danh Baát Chaùnh: Illegal reputation—See Thanh Giaûn: Saùch theû tre—A bamboo book. Da Xaù Tröôûng Laõo. Thanh Giaùo: Giaùo phaùp daïy baèng caùch noùi thaønh Thanh Dieän Kim Cang: Vò Thieân vöông maët tieáng—Vocal teaching. xanh, laøm hoä phaùp cho Phaät giaùo, vua cuûa caùc loaøi Thanh Haø: Vanksu or Vaksu (skt)—1) Doøng soâng Daï Xoa, mieäng luùc naøo cuõng môû to, coù moùng choù, coù nöôùc trong xanh: The blue or clear river; 2) ba maét, ñeo soï ngöôøi treân ñaàu vaø ñeo raén treân Doøng Oxus: The Oxus. chaân—The blue-faced raja, protector of Thanh Hanh (1840-1936): Toå Vónh Nghieâm—Teân Buddhism, king of the yaksas, with open mouth, cuûa moät vò danh Taêng Vieät Nam vaøo theá kyû thöù dog’s fangs, three eyes, four arms, wearing skulls XX—Name of a Vietnamese famous monk in the on his head, serpents on his legs. twentieth century. Thanh Duïc Thieàn Sö (1288-1363): Teân cuûa moät Thanh Hieån Luaän: Abhivyaktivada (skt)—1) Teân vò Thieàn sö Trung Hoa vaøo thôøi nhaø Nguyeân cuûa moät boä luaän trong kinh ñieån Veä Ñaø: Name of (1280-1368)—Name of a Chinese Zen master who a commentary in the Vedic scriptures; 2) Toâng lived in the Yuan dynasty. Hieån Luaän, teân cuûa moät phaùi thuoäc Tyø Ñaø giaùo Thanh Duy: Sensation of sound. (Pheä ñaø): Name of a Vedic sect. Thanh Duyeân: See Thanh Vaên and Duyeân Giaùc. Thanh Hoøa Coâ (1890-1980): Teân cuûa moät vò cö só Thanh Döông: Clear and resonant. Phaät giaùo noåi tieáng cuûa Trung Hoa vaøo thôøi nhaø Thanh Ñaøi Baïch Thaïch: Reâu xanh ñaù traéng, yù noùi Thanh (1644-1912)—Name of a Chinese famous choã ôû cuûa vò aån só, thöôøng laø ôû vuøng nuùi non xa lay person who lived in the Ch'ing Dynasty in xoâi—Green moss and white rocks, i.e., a hermit's China. choice of residence, usually in a remote Thanh Hoàng Haéc Baïch: Thanh hoàng taïo baïch, moutainous region. xanh ñoû ñen traéng, yù noùi söï phaân bieät phaûi traùi roõ Thanh Ñaøm: Chæ laø cuoäc noùi chuyeän—A mere raøng—Blue, red, black and white, i.e., talk. distinctively right or wrong. Thanh Ñaøm Thieàn Sö (?-1867): Teân cuûa moät vò Thanh Keá Hueä Ñaêng Thieàn Sö (1873-1953): Teân Thieàn sö Vieät Nam, phaùp heä thöù 41, thuoäc toâng cuûa moät vò Thieàn sö Vieät Nam, phaùp heä thöù 41, Taøo Ñoäng cuûa xöù Ñaøng Ngoaøi, soáng vaøo theá kyû thuoäc toâng Laâm Teá vaøo theá kyû thöù XX. Haàu nhö thöù XIX—Name of a Vietnamese Zen master of caû ñôøi Sö hoaèng hoùa ôû mieàn Trung Vieät Nam— the 41st lineage of the Ts'ao Tung Sect in the Name of a Vietnamese Zen master, of the 41st Tonkin Region, who lived in the nineteenth lineage, Lin Chi Sect, in the twentieth

century. He century. spread the Zen teachings in Central Vietnam most Thanh Ñaïo: Con ñöôøng thanh cao—A noble of his life. way—A pure way. Thanh Kheâ Hoàng Taán Thieàn Sö (?-954): Zen Thanh Ñaàu Quaùn AÂm: 1) Vò Quaùn AÂm ñaàu xanh, master Qingxi Hongjin—Thieàn sö Trung Hoa ngoài treân vaùch ñaù döïng ñöùng: The blue-head Thanh Kheâ, ñeä töû cuûa thieàn sö La Haùn Queá Saâm Kuan-Yin, seated on a steep cliff; 2) Vò Quaùn AÂm vaøo theá kyû thöù möôøi. Hieän nay chuùng ta khoâng coù coå xanh, coù ba maët: The blue-knech Kuan-Yin, nhieàu taøi lieäu chi tieát veà Thieàn sö Thanh Kheâ; tuy with three faces. nhieân, coù moät vaøi chi tieát nhoû veà vò Thieàn sö naøy Thanh Ñeà Nöõ: Meï cuûa Muïc Kieàn Lieân trong moät trong boä Truyeàn Ñaêng Luïc, quyeån XXIV— tieàn kieáp, noåi tieáng veà söï baàn tieän cuûa baø —The Chinese Zen master Qingxi Hongjin, a disciple mother of Maugalyaya na in a former and dharma successor of Zen master Luohan incarnation, noted for her meanness. Guichen in the tenth century. We do not have Thanh Ñoäc: See Thanh Vaên and Duyeân Giaùc. detailed documents on this Zen Master; however, Thanh Giaùc (1043-1121): Teân cuûa moät vò danh there is some brief information on him in The Taêng Trung Hoa vaøo thôøi nhaø Toáng (960-1279)— Records of the Transmission of the Lamp (Ch'uan- Teng-Lu), Volume XXIV.

Ban sô Sö gaëp thaày mình khi cuøng vôùi ngöôøi go into the kitchen." At these words, Longji baïn laø Thieàn sö Phaùp Nhaõn tìm nôi truù baõo realized his error. tuyeát taõi Vieän Ñòa Taïng. Caâu chuyeän ñaàu tieân Hoâm khaùc, Thanh Kheâ hoûi sôn chuû Thieäu Tu cuûa Thanh Kheâ ñöôïc ghi laïi trong Nguõ Ñaêng raèng: "Bieát roõ baûn chaát cuûa cuoäc soáng laø baát Hoäi Nguyeân khoâng caùch tu taäp bình thöôøng sanh, vaäy taïi sao laïi coù doøng sanh töû?" Thieäu dieãn taû nhöõng hoaøn caûnh ñaït ngoä cuûa Sö. Thay Tu ñaùp: "Muïc maêng roát laïi thì thaønh tre thoâi, vaøo ñoù, noù ngöôïc laïi vôùi söï thaáu trieät giöõa vì thì neáu ngay baây giôø maø oâng laáy chuùng laøm Thanh Kheâ vaø Phaùp Nhaõn—He first met his caät tre coù ñöôïc khoâng?" Thanh Kheâ noùi: "OÂng teacher when, with his friend Fayan, he veà sau seõ töï ngoä thoâi." Thieäu Tu noùi: "Thieäu sought shelter from a snowstorm at Dizang Tu toâi chæ thaáy nhö theá, chaúng hay yù chæ cuûa Temple. The initial story about Qingxi Thöôïng Toïa theá naøo?" Thanh Kheâ noùi: "Choã Hongjin in the Wudeng Huiyuan does not naøy laø phoøng cuûa giaùm vieän. Choã kia laø phoøng follow the usual practice of describing the cuûa ñieån toïa." Thieäu Tu beøn leã taï—Another circumstances of his enlightenment. Instead, it day, Qingxi Hongjin asked Longji, "Clearly contrasts Qingxi Hongjin's understanding with understanding that the nature of life is unborn, that of his friend Fayan. why is there a stream of birth and death?" Thanh Kheâ Hoàng Taán laøm chuû toøa taïi Vieän Longji said, "These bamboo shoots will later Ñòa Taïng. Moät hoâm, nhaân khi Thieàn sö Queá become bamboo, so if you try to use them Saâm La Haùn thöôïng ñöôøng, coù hai vò Taêng ñi now for strapping, will they work properly?" vaøo ñieän leã baùi ngaøi. Queá Saâm noùi: "Caû hai Qingxi Hongjin said, "In the future you will be ñeàu nhaàm laãn." Hai vò Taêng khoâng lôøi ñoái self-enlightened." Longji said, "I am just what ñaùp, böôùc xuoáng khoûi phaùp ñöôøng thöa hoûi you see. So what do you mean?" Qingxi sôn

chuû Thieäu Tu. Thieäu Tu noùi: "Maáy oâng to Hongjin pointed and said, "This is the lôùn nhö vaày maø laïi leã baùi tham vaán ngöôøi superintendent's room. That is the head cook's khaùc, khoâng phaûi laø laàm laém ñoù sao?" Thanh room." Longji then bowed. Kheâ nghe ñöôïc khoâng ñoàng yù, Thieäu Tu lieàn Sau khi Thanh Kheâ laøm truï trì, coù moät vò Taêng noùi: "Chaúng hay Thöôïng Toïa thì theá naøo?" hoûi: "Moïi ngöôøi muø quaùng moø maãm saéc Thanh Kheâ noùi: "OÂng töï meâ môø, laøm sao maø töôùng, moãi moãi ñeàu coù thieân kieá n sai laàm. daïy ngöôøi khaùc ñöôïc." Thieäu Tu noåi giaän, leân Neáu thình lình gaëp ngöôøi coù nhaõn quang saùng phaùp ñöôøng hoûi ngaøi Queá Saâm. Queá Saâm chæ suoát thì laøm sao?" Thanh Kheâ noùi: "OÂng ñi maø ra haønh lang noùi: "Ñieån toïa haõy vaøo trong kho hoûi vieäc naøy vôùi möôøi phöông xem sao!"— ñi." Thieäu Tu lieàn tænh ngoä loãi laàm cuûa After Qingxi Hongjin took up residence as a mình—Qingxi Hongjin served as head monk teacher, a monk asked, "Everyone blindly at Dizang Monastery. One day, Kui-Chen gropes for form, each espousing some entered the hall. Two monks came forward erroneous view. If you suddenly encountered and bowed. Kui-Chen said, "Both wrong." a clear-eyed person, then what?" Qingxi The two monks were speechless. After Hongjin said, "You go ask this to the ten leaving the hall they asked Longji Shaoxiu directions!" about this matter. Longji said, "You yourself Trong khi Thieàn sö Thanh Kheâ ñang ñi kinh are grand and majestic. Is it not a mistake to haønh, chuùng Taêng theo sau, Sö beøn noùi vôùi bow and inquire of others?" When Qingxi moïi ngöôøi: "ngöôøi xöa coù lôøi leõ caâu cuù gì, moïi Hongjin heard this he did not agree with it. ngöôøi haõy baøn xem." Moät vò Taêng trong chuùng Longji then asked him, "What do you think?" hoäi teân laø Tuøng Y, böôùc ra khoûi chuùng, ñang Qingxi Hongjin said, "If you are in the midst ñònh ñaët caâu hoûi. Thanh Kheâ noùi: "Ñoà löøa of darkness, how can you help others?" Longji khoâng loâng!" Nhaân ñoù Tuøng Y tænh ngoä — angrily went to the abbot's room and sought Once, when Qingxi Hongjin went for a walk, the opinion of Kui-Chen. Kui-Chen pointed a large group of monks followed him. He said down the pathway and said, "The cook should to them, "What were the words and phrases of

the ancients? Everyone discuss it." A monk of Thanh Loïc Thaân: Purging your bodies—Theo the congregation named Congyi started to ask Hoaøng Baù Ngöõ Luïc, Thieàn sö Hoaøng Baù ñeà nghò: a question. Qingxi Hongjin said, "This hairless "Taát caû nhöõng gì caùc baïn caàn laø nhöõng nghieâm ass!" Congyi was suddenly enlightened. leänh sau ñaây: 'Tröôùc nhaát, hoïc caùch hoaøn toaøn Thanh Khí: Pure air. khoâng thuï laõnh nhöõng caûm xuùc ñeán töø saéc töôùng Thanh Khieát: Pure and clean. beân ngoaøi, nhôø vaäy, baïn coù theå taåy saïch thaân khoûi Thanh Khoaùt Baûo Phöôùc Thieàn Sö (?-972): Teân nhöõng laõnh thoï ngoaïi lai. Thöù nhì, hoïc caùch khoâng cuûa moät vò Thieàn sö Trung Hoa vaøo thôøi nhaø Toáng chuù taâm phaân bieät giöõa caùi naøy vaø caùi kia döïa theo (960-1279)—Name of a Chinese Zen master who nhöõng caûm xuùc cuûa baïn, nhôø ñoù baïn seõ taåy saïch lived in the Sung Dynasty in China. thaân mình khoûi nhöõng phaân ñònh voâ ích giöõa hieän Thanh Khoå: Ngheøo maø löông thieän—Honest but töôïng naøy vaø moät hieän töôïng khaùc. Thöù ba, chaêm poor. giöõ laáy mình thaät kyõ nhaèm traùnh

nhöõng phaân bieät Thanh Laõng: Sound wave. theo caûm xuùc thích thuù hay khoù chòu, nhôø ñoù maø Thanh Laõng Ñaïo Nguyeân Thieàn Sö: Teân cuûa baïn taåy saïch ñöôïc thaân khoûi nhöõng kyø thò voâ ích. moät vò Thieàn sö Vieät Nam, phaùp heä thöù 40, thuoäc Thöù tö, traùnh chaát chöùa söï suy tö vaøo taâm baïn, nhôø toâng Taøo Ñoäng cuûa xöù Ñaøng Ngoaøi, vaøo theá kyû ñoù maø baïn taåy saïch thaân khoûi nhöõng tri thöùc phaân thöù XIX—Name of a Vietnamese Zen master of bieät.'"—According to The Zen Teaching of the 40th lineage of the Ts'ao Tung Sect in the Huang-Po, Zen Master Huang-Po recommended, Tonkin Region, who lived in the nineteenth "All you need to remember are the following century. injunctions: First, learn how to be entirely Thanh Laõnh: Coolness—Trong treûo vaø maùt meû—unreceptive to sensations arising from external Ñaây laø moät trong taùm coâng ñöùc ñöôïc ví vôùi taùm forms, thereby purging your bodies of receptivity taùnh cuûa nöôùc. Ngöôøi ta noùi ñaây laø taùnh ñaëc thuø to externals. Second, learn not to pay attention to cuûa nöôùc trong nhöõng ao hoà nôi coõi Tònh Ñoä cuûa any distinctions between this and that arising from Ñöùc Phaät A Di Ñaø—This is one of the eight your sensations, thereby purging your bodies of waters of merit and virtue or eight kinds of water useless discernments between one phenomenon of virtues, or eight virtues. It is said that these are and another. Third, take great care to avoid characteristics of water in the lakes and ponds in discriminating in terms of pleasant and unpleasant the Pure Land of Amitabha Buddha—See Baùt sensations, thereby purging your bodies of vain Coâng Ñöùc Thuûy. discriminations. Fourth, avoid pondering things in Thanh Laâm Sö Kieàn Thieàn Sö: Seirin Shiken your mind, thereby purging your bodies of (jap)—Ch'ing-lin Shih-ch'ien (Wade-Giles discriminatory cognition." Chinese)—Qinglin Shiqian (Pinyin Chinese)—See Thanh Long: Roàng xanh—Blue or green dragon. Sö Kieàn Haäu Ñoäng Sôn Thieàn Sö. Thanh Löông: Trong saïch vaø töôi maùt, yù noùi Thanh Laâm Thieàn Sö: Zen master Qing-Lin Shi- thanh tònh—Clear and fresh (cool)—Clean and qian—See Sö Kieàn Haäu Ñoäng Sôn Thieàn Sö. pure. Thanh Lieân: Utpala (skt)—Öu Baùt La—Hoa sen Thanh Löông Ñöùc Hoàng Thieàn Sö (1071-1128): xanh—Blue lotus. Dehong Qingliang—See Ñöùc Hoàng Thanh Thanh Lieân Hoa Nhaõn: Blue Lotus Eye. Löông Thieàn Sö. Thanh Lieân Hoa Sa Moân: The “Blue-lotus” Thanh Löông Nguyeät: Maët traêng thanh tònh, yù noùi ascetic. Ñöùc Phaät—The pure moon, i.e., the Buddha. Thanh Lieân Long Vöông: Utpalaka (skt)—Öu Ba Thanh Löông Quoác Sö: Vò quoác sö giôùi luaät La Long Vöông—Blue lotus Dragon king, name of thanh tònh, danh hieäu cuûa vò toå thöù tö cuûa toâng Hoa a deity. Nghieâm (huùy Tröøng Quaùn, töï Ñaïi Höu, hoï Haï Thanh Lieãu Chôn Yeát Thieàn Sö: Shingetsu Haàu, ngöôøi ñaát Sôn AÂm, xuaát gia naêm 11 tuoåi, truï Shoryo (jap)—Zen master Chen-hsieh Ch'ing-liao trì taïi Nguõ Ñaøi Sôn, ñöôïc vua Ñöôøng Ñöùc Toâng (Zhenxie Qingliao)—See Chôn Yeát Thanh Lieãu toân laøm Thanh Löông Quoác Sö. Ngaøi thò tòch naêm Thieàn Sö.

120 tuoåi)—Pure-minded preceptor of the State, Illuminates rivers, mountains all over title of the fourth patriarch of the Hua-Yen school. the world.” Thanh Löông Sôn: Clean and Pure Mountain. Cuõng theo Nguõ Ñaêng Hoäi Nguyeân, quyeån X, 1) Teân cuûa

nuùi Nguõ Ñaøi Sôn, naèm veà phía baéc khi sö ñang truù nguï ôû Song Laâm, moät hoâm, coù tænh Sôn Taây, nôi truù nguï cuûa caùc vò Boà Taùt — moät vò Taêng ñeán hoûi: "Phong caûnh cuûa töï vieän A name for Wu-T'ai-Shan in north Shan-Si, Kim Laêng theá naøo?" Sö ñaùp: "Khoâng veõ noåi." the abode of Bodhisattvas. Trong tröôøng hôïp naøy, vò Taêng muoán bieát ñaâu 2) Nôi truù nguï cuûa Boà Taùt Vaên Thuø Sö Lôïi, veà laø nhöõng ñaëc saéc cuûa Taêng vieän nôi thieàn sö phía ñoâng cuûa vuõ truï: The abode of Manjusri Thaùi Khaâm truù nguï. Trong Phaät giaùo noù coù yù Bodhisattva, in the north-east of the universe. nghóa laø moät thaùi ñoä taâm linh hay taâm thaàn Thanh Löông Thaùi Khaâm Thieàn Sö (?-958): Zen ñaëc saéc maø ngöôøi ta duøng ñeå ñoái trò taát caû master T'ai-ch'in of Ch'ing-liang—Thieàn sö Thaùi nhöõng kích thích. Nhöng noùi moät caùch nghieâm Khaâm ôû Kim Laêng laø moät trong nhöõng ñoà ñeä cuûa khaéc, haønh giaû tu Thieàn khoâng coi noù chæ nhö thieàn sö Phaùp Nhaõn vaøo theá kyû thöù X—Zen master laø moät thaùi ñoä hay moät xu höôùng cuûa taâm, maø T'ai-ch'in of Ch'ing-liang was a disciple of Zen laø thaønh phaàn coát yeáu hôn ñeå thieát laäp caên cô master Fa-yan in the tenth century. ñích thöïc cho theå taùnh cuûa mình, nghóa laø moät Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån X, moät moâi tröôøng maø trong ñoù ngöôøi ta soáng vaø vaän hoâm Phaùp Ñaêng hoûi moät vò Thieàn Sö: “Ñaàu ñoäng vaø coù lyù do hieän höõu cuûa mình. Theo saøo traêm tröôïng laøm sao tieán ñöôïc?” Vò Thieàn thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp sö traû lôøi: “Caâm!” Ngaøi cöù khaùn caâu ñoù hoaøi III, moâi tröôøng ñoù, chính yeáu ñöôïc xaùc ñònh trong ba naêm. Moät hoâm ngaøi cöôõi ngöïa ñi qua bôûi chieàu saâu vaø ñoä saùng cuûa nhöõng tröïc giaùc caây caàu vaùn, vaùn muïc, ngöïa suïp chaân teù nhaøo, taâm linh cuûa ngöôøi ñoù. "Caûnh Taêng vieän cuûa quaêng ngaøi rôi xuoáng caàu. Vöøa rôi xuoáng ngaøi baïn ra sao?", do ñoù coù nghóa laø "Sôû ngoä cuûa lieàn ngoä vaø laøm baøi keä: baïn veà chaân lyù cöùu caùnh Phaäp phaùp laø gì?" “Ngaõ höõu minh chaâu nhaát khoûa Trong khi nhöõng caâu hoûi "Töø ñaâu?", "ÔÛ ñaâu?" Cöûu bò traàn lao quang toûa hay "Veà ñaâu" ñöôïc ñaët ra cho moät vò Taêng Kim trieâu traàn taän quang sanh taàm sö hoïc ñaïo, thì nhöõng caâu hoûi nhaéc ñeán Chieáu phaù sôn haø vaïn ñoùa.” choã truù nguï, choã ôû, khía caïnh hay phong caûnh, (Ta coù moät vieân minh chaâu ñöôïc ñaët ra cho moät baäc thaày khoâng thaáy caàn Ñaõ laâu bò buïi vuøi saâu vaân du tìm nôi an nghæ cuoái cuøng nöõa. Do ñoù, Hoâm nay buïi saïch phaùt saùng caû hai loaïi caâu hoûi naøy, treân thöïc teá ñeàu gioáng Soi thaáu nuùi soâng muoân vaät) nhau—Also according to the Wudeng According to the Wudeng Huiyuan, volume Huiyuan, volume X, while he was residing at X, one day he asked a famous Zen master: Shang-lin, one day, a monk came and asked, “The top of the pole is a hundred yards tall; "What are the sights of your monastery?" The how can you reach it?” The Zen master master replied, "You cannot paint it however replied: “Just keep silent.” He then you try." In this case, the monk wants to know meditated on that statement for over three what are the characteristic sights of the years. One day, he rode a hose across a monastery where Zen master T'ai-ch'in wooden bridge. The bridge was so old that it resides. In Buddhism it is a general collapsed right after the horse trod on. Both

characteristic psychic or spiritual attitude he and the horse were thrown off the bridge. which a Buddhist assumes towards all stimuli. At that moment he was enlightened and But, strickly speaking, Zen Buddhists do not composed the following verse: regard it as a mere attitude or tendency of “I’ve got a precious gem mind but as something more fundamental It was buried deep for a long time constituting the very ground of one's being, Today, being completely clean, that is to say, a field where a person lives and it regains its brightness, moves and has his reason of existence.

According to Zen master D.T. Suzuki in going to the cemetery to cut grasses, clean Essays in Zen Buddhism, Third Series (p.110), and offer food and fruits on their ancestors’ this field is essentially determined by the tombs depth and clarity of one's spiritual intuitions. 4) Trong Thieàn Toâng, söï truyeàn ñaït trí hueä cao 'What are the sights of your monastery?' sieâu ñöôïc thöïc hieän baèng taâm truyeàn taâm. Tuy means, therefore, 'What is your understanding nhieân, vôùi ña soá ñaïi chuùng vôùi caên cô trình ñoä of the ultimate truth of Buddhism?' or 'What is khaùc nhau, thì söï truyeàn ñaït baèng ngoân ngöõ vaø the ruling principle of your life, whereby you hình aûnh chaân thaät vaãn phoå thoâng vaø höõu hieäu are what you are?' While thus the questions, hôn nhieàu—In Zen the transmission of high 'Whence?' 'Where?' or 'Whither?' are asked of wisdom is carried out from mind to mind. a monk who comes to a master to be However, the masses with different levels of enlightened, the questions as to the residence, faculties, the transmission by way of speech abode, site, or sights are asked of a master and real pictures is much more popular and who feels no more need now of going on effective. pilgrimage for his final place of rest. These Thanh Minh Luaän: Sabdavidya-sastra (skt)—Boä two sets of questions are, therefore, luaän veà chöõ vaø nghóa—A treatise on the words practically the same. and meanings. Thanh Löông Trì: Hoà thanh tònh, duøng ñeå ví vôùi Thanh Minh Quang Taâm: Mind of clear light— caûnh nieát baøn, nôi khoâng coù soùng gioù vaø nhieãm Taâm vôùi aùnh saùng trong suoát —Theo Laït Ma tröôïc phieàn naõo—The pure lake or pool, i.e., Geshe Kelsang Gyatso trong Phaät Giaùo Truyeàn nirvana. Thoáng Ñaïi Thöøa, töôùng gioáng nhö aûo töôïng laø moät Thanh Löông Töï: Teân cuûa moät töï vieän treân nuùi trong taùm taâm phaùt sinh trong giaác nguû. Hieän Nguõ Ñaøi Sôn, ñöôïc ngaøi Thanh Löông Quoác Sö töôïng maøu ñen bieán maát, vaø khi aáy ta thaáy moät xaây döïng vaøo thôøi nhaø Ñöôøng—A monastery at aùnh saùng trong suoát nhö maøu bình minh. Ñaây goïi Wu-T’ai-Shan, built by preceptor of the State Sin- laø aùnh saùng trong suoát cuûa giaác nguû. Khoâng coù taâm Liang during the T’ang Dynasty. naøo vi teá hôn taâm cuûa aùnh saùng trong suoát aáy. Vaøo Thanh Löu: Clear current. giaây phuùt cuoái cuøng tröôùc khi cheát taâm ta nhaän Thanh Maãn: Intelligent and quick. thaáy aùnh saùng trong suoát. Khi moät ngöôøi coù thieän Thanh Maäu Thieàn Sö (1262-1329): Teân cuûa moät nghieäp ñaëc bieät ñeå ñöôïc taùi sanh laøm ngöôøi, thì vò Thieàn sö Trung Hoa vaøo thôøi nhaø Nguyeân doøng töông tuïc cuûa caùi taâm vi teá aáy seõ nhaäp vaøo söï (1280-1368)—Name of a Chinese Zen master who giao hôïp cuûa tinh cha tröùng meï. Töø ñoù trôû ñi taâm lived during the Yuan dynasty. trôû neân caøng ngaøy caøng thoâ hôn—According to Thanh Minh:

Lama Geshe Kelsang Gyatso in Buddhism in 1) Trong saùng: Clear and bright. Mahayana Tradition, this is one of the eight levels 2) Giaûi thích roõ raøng: To explain or to state of mind development during the sleep process. clearly. The dark appearance disappears and we perceive 3) Ngaøy leã Thanh Minh sau Teát, thöôøng vaøo a clear light like the colour of dawn. This is called ngaøy raèm thaùng ba AÂm lòch, ngaøy leã daønh cho the clear light of sleep. There is no consciousness nhöõng vong linh. Caùc daân toäc Ñoâng AÙ nhö more subtle than the mind of clear light. At the Taøu, Nhöït, Ñaïi Haøn vaø Vieät Nam, thöôøng cöû last instant before death our mind perceives the haønh leã naày baèng caùch ñi ñeán caùc nghóa trang clear light. If a person has the special good karma ñeå vaõy coû vaø laøm saïch moä toå tieân, cuõng nhö to be reborn as a human being, the continuum of daâng cuùng thöïc phaåm vaø hoa quaû—The that very subtle mind later enters into the union of Chinese festival or a festival after Spring, the father's and mother's sperm and egg. From usually on 15th of the third lunar month, when that time on the mind becomes grosser and honour is paid to departed spirits. East Asian grosser. peoples such as Chinese, Japanese, Korean, Thanh Muïc: Pingalanetra (skt)—Teân cuûa moät vò Vietnamese, often celebrate this festival by sö ngöôøi AÁn soáng vaøo theá kyû thöù tö—Name of an

Indian monk who lived in the fourth century. However, who can tell where and how has Ch'ing- Thanh Nghieâm (1924-1970): Teân cuûa moät vò danh jui drink wine? Taêng Trung Hoa vaøo theá kyû thöù XX—Name of a Thanh Nhueä Thieàn Sö: Seizei (jap)—Teân cuûa Chinese famous monk in the twentieth century. moät trong nhöõng ñaïi ñeä töû cuûa thieàn sö Taøo Sôn Thanh Nguyeân Duy Tín: Seigen-Ishin (jap)—Boån Tòch. Teân cuûa oâng xuaát hieän trong thí duï thöù Ching-Yuan-Wei-Hsin—Name of a monk. 10 cuûa Voâ Moân Quan trong cuoäc phaùp luaän vôùi Thanh Nguyeân Haï: Phaùp heä cuûa ngaøi Thanh thaày mình—Name of one of the great disciples of Nguyeân Haønh Tö, ñeä töû noái phaùp cuûa Luïc Toå Hueä Ts'ao-shan Pen-chi. His name appears in example Naêng—Lineage of dharma transmission from Zen 10 of the Wu-Men-Kuan in a hossen with his master Ch'ing-yuan Hsing-ssu (660-740), a master—See Taøo Sôn Boån Tòch. disciple and dharma-heir of the Sixth Patriarch, Thanh Nhöôïng Höng Döông Thieàn Sö: Koyo Hui Neng—See Haønh Tö Thanh Nguyeân Thieàn Seijo (jap)—Hsing-yang Ch'ing-jang (Wade-Giles Sö. Chinese)—Xingyang Qingrang (Pinyin Thanh Nguyeân Haønh Tö Thieàn Sö: Ch'ing-yuan Chinese)—See Höng Döông Thanh Nhöôïng Thieàn Hsing-ssu—See Haønh Tö Thanh Nguyeân Thieàn Sö. Sö. Thanh Nieäm Tuïng: Tuïng nieäm ra tieáng—Vocal Thanh Nguyeân Phaùp Heä: See Thanh Nguyeân Haï. intonation. Thanh Nhaõn Nan Phuøng: Tình baïn chaân thaät raát Thanh Nöõ Ly Hoàn: Wu-tsu: "Which Is the True hieám hoi—Real friendship is rare. Ch'ing?" Example 35 of the Wu-Men-Kuan—Thí Thanh Nhueä Coâ Baàn: Ch'ing-jui's lonely and duï thöù 35 cuûa Voâ Moân Quan. Ngaøi Nguõ Toå hoûi miserable—Ñaây laø thí duï thöù 10 cuûa Voâ Moân moät oâng Taêng: "Coâ Thanh lìa hoàn, coâ naøo laø thaät?" Quan. Thí duï naày keå laïi noäi dung cuûa moät cuoäc Theo Voâ Moân Hueä Khai trong Voâ Moân Quan, neáu phaùp luaän giöõa Taøo Sôn vaø moân ñoà cuûa mình laø choã naày maø

hieåu cho xaùc thieát thì thaáy raèng thoaùt Thanh Nhueä: "Moät vò Taêng ñeán trình thaày Taøo xaùc, nhaäp xaùc nhö ra vaøo quaùn troï. Coøn nhö chöa, Sôn: 'Thöa thaày, Thanh Nhueä naày thaät ngheøo khoå chôù neân chaïy baäy. Moät mai ñaát, nöôùc, löûa, gioù vaø coâ ñôn, xin thaày haõy giuùp anh ta ñöôïc giaøu coù.' phaân taùn, nhö cua ñinh bò thaû vaøo nöôùi soâi, chaân Taøo Sôn noùi: 'A Xaø Leâ, laïi ñaây!' Thanh Nhueä ñaùp: tay luoáng cuoáng. Luùc aáy chôù baûo raèng ta khoâng noùi 'Theá naøo aï?' Taøo Sôn noùi: 'Con ñaõ uoáng ba cheùn tröôùc—Wu-tsu asked a monk, "The woman Ch'ing röôïu quyù taïi nhaø Baïch ôû Truyeàn Chaâu, theá maø con and her spirit separated. Which is the true Ch'ing?" laïi noùi raèng con khoâng heà nhuùng moâi vaøo röôïu!'" According to Wu Men Hui-Kai in the Wu-Men- Theo Voâ Moân Hueä Khai trong Voâ Moân Quan, Kuan, if you realize the true one, then you'll know Thanh Nhueä trình cô nhö vaäy laø yù laøm sao? Taøo that emerging from one husk and entering another Sôn nhanh maét, hieåu roõ ngay yù töù. Tuy nhieân, xem is like a traveler putting up at an inn. if this is still vaøo ñaâu maø baûo Thanh Nhueä ñaõ uoáng ba cheùn not clear, don't rush about recklessly. When you röôïu?—This is the tenth example of the Wu-Men- suddenly separate into earth, water, fire, and air, Kuan. In this example we see Ts'ao-shan in a you'll be like a crab dropped into boiling water, hossen with his student Ch'ing-jui: "A monk once struggling with your seven hands and eight legs. came to Master Ts'ao-shan and said, 'Ch'ing-jui Don't say I never told you. himself is very lonely and miserable. Please be so Thanh Phaïn: Phaïn ngöõ laø ngoân ngöõ cuûa thanh kind as to help me to get ahead.' Ts'ao-shan said, tònh: Pure Sanskrit—Tieáng Phaät thanh tònh: 'Acharya Jui!' Ch'ing-jui said, 'Yes?' Ts'ao-shan Buddha’s resonant voice, or pure enunciation. said, 'You have already drunk three cups of superb Thanh Phaåu Höng Döông Thieàn Sö: Koyo Seibo wine from the house of Pai of Ch'uan chou, and (jap)—Hsing-yang Ch'ing-p'ou—Xingyang still you are saying that you haven't wet your Qingpou—See Höng Döông Thanh Phaåu Thieàn lips!'" According to Wu Men Hui-Kai in the Wu- Sö. Men-Kuan, Ch'ing-jui is submissive in manner, but Thanh Phong Thieàn Sö: Ch'ing-feng Zen what is his real intention? Ts'ao Shan has the eye master—Moät vò Thieàn sö Trung Hoa vaøo khoaûng and thoroughly discerns what Ch'ing-jui means.

theá kyû thöù X—A Chinese Zen master in around it is with human beings. At first, we must have the tenth century—See Huyeàn Taéc Thieàn Sö. a good teacher to guide us and 'light us,' but Thanh Quan: Honest officials—An incorruptible after that, by 'burning ourselves' with our own official. efforts, we emit light and warmth around us. Thanh Quang: Khoaùng ñaõng: Spacious— Thanh However earnestly someone else urges us to tònh vaø saùng suûa: Pure and bright. burn, unless we burn ourselves, nothing will Thanh Quy: Luaät thanh tònh: Pure rules— Quy be accomplished." luaät roõ raøng trong töï vieän: Clear rules. Moät hoâm, Thieàn Sö Thanh Sôn Tuaán Ñoàng töï Thanh Quyù: Chæ nôi thanh tònh vaø ít thaáy ñöôïc nhö hoûi: "Taïi moät cöûa haøng, hoa nôû traùi muøa vaø nhöõng vuøng sôn laâm vôùi suoái ñaù huøng vó—Pure caùi loaïi rau quaû baøy la lieät quanh naêm. Trong and rare. theá giôùi hieän ñaïi, chuùng ta khoâng coøn caûm xuùc Thanh Quyû: Loaïi quyû xanh, luoân

mieäng traùch söõng sôø ñöôïc ngaém nhöõng nuï hoa ñaàu muøa maéng toäi nhaân trong ñòa nguïc—Blue or green sau moät muøa ñoâng daøi, hoaëc vaøo luùc taøn thu, demons who abuse the sufferers in Hades. moät chuùt buoàn se saét tröôùc nhöõng cuïm hoa Thanh Saéc Bieán Xöù: Blue Kasina. cuoái muøa. Ngay töø khôûi thuûy, chuùng ta ñaõ xa Thanh Saéc Giaû Baïi Ñöùc Chi Cuï: AÂm thanh du lìa moâi tröôøng thieân nhieân, nôi nuoâi döôõng döông vaø vui thuù saéc duïc laø nhöõng thöù phaù hoaïi nhöõng caûm xuùc ñoù trong tim chuùng ta, vaø giôø ñöùc ñoä—Melodious sounds and sensual pleasures ñaây, taát caû baét ñaàu vôùi yù töôûng raèng chuùng ta are destructive to virtue. coù theå ñöôïc baát cöù thöù gì baèng tieàn. Nhöõng Thanh Saéc Thanh Quang: Green colored of ham muoán cuûa chuùng ta, muoán ngaém nhìn green light. khoùm hoa maø mình yeâu thích hay thöôûng thöùc Thanh Sôn Tuaán ÑoàngThieàn Sö: Zen Master caùc loaïi rau quaû maø mình öa chuoäng, ñeàu gaén Shundo Aoyama—Teân cuûa moät vò Thieàn sö Nhaät lieàn vôùi ham muoán khaùc maø moïi ngöôøi ñeàu Baûn trong thôøi caän ñaïi. Haàu nhö taát caû nhöõng lôøi coù, ñoù laø laøm ra lôïi nhuaän. Ñeå thoûa maõn daïy cuûa Thieàn Sö Thanh Sôn Tuaán Ñoàng ñöôïc vieát nhöõng ham muoán ñoù, ngöôøi ta söû duïng coâng trong quyeån 'Chuûng Töû Thieàn'—Name of a ngheä khoa hoïc hieän ñaïi moät caùch böøa baõi. Roát Japanese Zen master in modern days. Almost all cuoäc, moïi thöù ñeàu coù theå mua ñöôïc treân thò his teachings were written in the 'Zen Seeds'. tröôøng, ñöa ñeán heä quaû laø moät theá giôùi maát Thieàn Sö Thanh Sôn Tuaán Ñoàng daïy: "Nhöõng heát söùc soáng. Chuùng ta khoâng ñöôïc queân raèng buoåi saùng muøa ñoâng, ñoâi khi toâi phaûi khoù khaên nhöõng ngöôøi soáng trong moâi tröôøng nhö vaäy laém môùi ñoát ñöôïc ngoïn neán. Toâi phaûi töø töø caøng luùc caøng trôû neân duy vaät vaø voâ caûm. Traùi nung saùp cho chaûy ra quanh ngoïn baác. Ngoïn tim cuûa hoï bieán thaønh nhöïa deûo, vaø khoâng coøn neán beùn löûa, saùng leân vaø baét ñaàu chaùy vaø tan choã naøo cho chaân lyù nhaø Phaät trong ñoù sinh töû cuøng caùi noùng cuûa chính aùnh saùng cuûa mình. nhö chuùng thöïc laø ñeàu laø nieát baøn."—One Con ngöôøi cuõng vaäy. Thoaït tieân, chuùng ta caàn day, Zen Master Shundo Aoyama wondered moät vò thaày ñeå höôùng daãn vaø "thaép saùng" cho himself: "At the store, flowers bloom out of chuùng ta, nhöng sau ñoù, baèng caùch "töï ñoát season and all kinds of fruits and vegetables chaùy" ñöôïc nhôø nhöõng noå löïc baûn thaân, chuùng are on display throughout the year. In the ta phaùt ra aùnh saùng vaø hôi noùng quanh mình. modern world, the thrill of seeing flowers Daãu coù ngöôøi nhieät tình thuùc duïc chuùng ta bloom after a long winter, or the feeling of chaùy, töø phi naøo baûn thaân chuùng ta muoán tenderness toward the last remaining flowers chaùy, khoâng moät ñieàu gì coù theå hoaøn thaønh of autumn, cannot be experienced... From the ñöôïc."—Zen Master Shundo Aoyama taught: beginning we are cut off from the natural "On cold winter mornings, I sometimes find it environment, which cultivates these emotions hard to light a candle. I must slowly melt the in our hearts, and it all starts with the idea that wax surrounding the wick. The lit candle will we can get anything we want with money... then burn brightly and continue to burn, Our desires, always wanting to see the melting with the heat of its

own light. And so flowers we love and to eat our favorite fruits

and vegetables, became entangled with a little wine left in the bottom of a gourd, it another common human desire, that is, to sloshes. People are like gourd. Human beings make profits. To fulfill those desires, who are truly self-aware remain calm and scientific technology has been utilized without unruffled no matter what happens. When control. In the end, everything is made people rush around busily, complaining and available for commercial sale, resulting in an making excuses, they prove their lack of inherently lifeless world. We must not forget wisdom. Zen Master Shundo Aoyama that people living in such a situation gradually wondered: "The same thought occured to me grow more materialistic and unfeeling. Their once when I was traveling down a valley hearts become, as it were, plasticized, and stream in a small boat. Upstream, where the have no room for the Buddhist truth that life water is shallow, its surface is choppy and it and death, as they are, is nirvana. flows noisily. Downstream, where the stream Hoâm khaùc, Sö ñöôïc môøi ñeán döï moät buoåi traø is swollen and the water deep, its surface is ñaïo, sau khi böôùc vaøo moät caên phoøng caïnh smooth and calm and it flows silently. The beân moät ngoâi chuøa vaø nhìn thaáy moät böùc tranh words on that scroll come to mind whenever I cuoän treo treân vaùch phoøng nguû. Böùc tranh veõ feel inclined to fuss about something." moät baàu röôïu vôùi doøng thö phaùp cuûa Thieàn sö Thieàn Sö Thanh Sôn Tuaán Ñoàng daïy: "Khi Rosen Takashina: "Keâu loùc boùc, aáy laø baàu chuùng ta laéng nghe moät caùch lô ñaõng tieáng chöa ñaày." Coù yù nghóa naøo thaâm thuùy trong nöôùc tuoân chaûy, phaûi chaêng tieáng roùc raùch taïo caâu noùi naøy chaêng? Laéc moät caùi baàu ñaày aép neân moät nhòp ñieäu ñeàu ñaën? Vaäy maø khoâng coù röôïu ngöôøi ta khoâng nghe tieáng ñoäng naøo. moät gioït nöôùc naøo chaûy qua hai laàn treân moät Neáu chæ coøn moät chuùt röôïu beân trong, baàu seõ taûng ñaù, vaø tieáng thì thaàm cuûa nöôùc chaûy qua keâu loùc boùc. Con ngöôøi cuõng gioáng nhö baàu taûng ñaù thay ñoåi lieân tuïc. Tính chaát töông röôïu. Nhöõng ngöôøi thaät söï töï thöùc, töï giaùc ñoàng chæ laø aûo giaùc cuûa tai, maét vaø caùi taâm luoân giöõ traàm tónh vaø ñieàm nhieân tröôùc baát kyø cuûa con ngöôøi. Nöôùc chaûy qua loøng soâng söï vieäc naøo. Khi ngöôøi ta chaïy laêng xaêng moät khoâng bao giôø coù theå tìm laïi daáu cuõ cuûa noù. caùch baän bòu, than phieàn vaø baøo chöõa, hoï Cuoäc soáng cuûa con ngöôøi cuõng khoâng khaùc. chöùng toû cho ngöôøi ta thaáy caùi thieáu trí hueä Chæ laø maét vaø taâm cuûa keû phaøm traàn môùi thaáy cuûa mình. Thieàn sö töï nhuû: "Toâi cuõng coù yù ngaøy hoâm qua gioáng nhö ngaøy hoâm nay. Ñoâi töôûng töông töï nhö vaäy trong luùc ñi xuoâi theo maét vaø caùi taâm cuûa ngöôøi giaùc ngoä phaûi nhaän moät doøng suoái treân moät chieác thuyeàn con. ÔÛ ra moãi khoaûnh khaéc ñeàu coù hình thaùi khaùc bieät ñaàu nguoàn, nôi nöôùc coøn caïn, maët nöôùc xao vôùi khoaûnh khaéc khaùc—Zen Master Shundo ñoäng baäp beành, nöôùc tuoân chaûy roùc raùch. ÔÛ haï Aoyama taught: "When we listen nguoàn, nôi doøng suoái ñaõ roäng vaø saâu hôn, maët subconsciously to the sound of flowing water, nöôùc phaúng laëng, yeân tónh vaø doøng chaûy eâm does it not seem to create a rhythm? Yet not a ñeàm. Doøng thö phaùp treân böùc tranh cuoän laïi single drop of water

passes over the same hieän veà trong trí toâi moãi laàn toâi chôùm maát bình rock twice, and the murmur of water rushing tónh veà moät vieäc gì ñoù."—Another day, Zen over a rock is constantly changing. Sameness Master Shundo Aoyama was invited to a tea is but an illusion of the human ears, eyes, ceremony, after he entered a room in a mind. Water that has once flowed along a nearby temple, where he notice a hanging riverbed can never retrace its course. Human scroll in the tokonoma alcove. The scroll, a life is no different. It is only our mundane painting of a drinking gourd, carrying the eyes and minds that see yesterday as being following inscription by the modern Zen the same as today. Enlightened eyes and Master Rosen Takashina: 'If it sloshes, there minds recognize that each moment has a form isn't enough.' What wit lies behind that different from that of any other moment. remark. A gourd filled to the brim with wine Thieàn Sö Thanh Sôn Tuaán Ñoàng vieát: "Hideo makes no sound when shaken. if there is only Kobayashi, moät nhaø pheâ bình vaên hoùa, noùi

raèng moät chieác laù cuõng coù theå che khuaát maët moät laùt. Thieáu söùc löïc vay möôïn naøy khoâng traêng. Neáu chuùng ta ñaët moät chieác laù leân maét, theå thoát neân lôøi, khoâng theå thaáy, khoâng theå noù quaù gaàn laøm cho chuùng ta khoâng thaáy roõ nghe, khoâng theå caát nhaéc tay chaân, tim ngöøng ñöôïc noù. Moät chieác laù treân maét chuùng ta coù ñaäp, vaø bao töû khoâng laøm vieäc. YÙ thöùc nhaän theå bít kín maët traêng vaø theá giôùi chung quanh ñöôïc chaân lyù ñoù, khieán ngöôøi ta khoâng chaáp chuùng ta. Tuy nhieân, neáu chuùng ta boû chieác laù nhaän töï vaän."—Zen Master Shundo Aoyama ra, chuùng ta seõ thaáy roõ chieác laù. Vaø caùc vaät wrote in Zen Seeds, "Eiichi Enomoto wrote khaùc laïi cuõng nhö vaäy. Nuùi non, soâng ngoøi, this poem, called 'Hermit Crab': maët traêng, maây, taát caû laïi hieän ra khi chuùng ta This shell is not of my own making. boû chieác laù khoûi maét. Trong cuoäc soáng cuûa Borrowing it from heaven and earth, chuùng ta, khi nhöõng söï vieäc ñöôïc nhìn quaù I live out each and every day.' gaàn, chuùng ta khoâng theå naøo coù böôïc moät boái One's life is a combination of what one caûnh toát. Chuùng ta seã daøng bò cuoán huùt theo borrows and what one is gifted with. Without caùc hoaøn caûnh, cuoái cuøng maát ñi caùi nhìn ñuùng borrowing all the strength of heaven and ñaén. Chuùng ta coù theå trôû neân ngaïo maïn veà earth, one cannot truly live, even for a moät ñieàu phuù phieám, hay trôû thaønh con moài moment. Lack of this borrowed strength cho noãi muoän phieàn. Nhöng neáu chuùng ta nhìn makes impossible the utterance of words, the thaáy söï vaät ñuùng trong boái caûnh, chuùng ta coù perception through eyes and ears, the theå caûm kích caûnh quang tuyeät vôøi quanh involuntary movement of arms and legs, and mình—Zen Master Shundo Aoyama wrote: the involuntary working of the heart and "Hideo Kobayashi, a cultural critic, says that a stomach. One's awareness of this truth impels leaf from a tree can hide the moon. If we one to reject suicide." place a leaf over our eyes, it is so close that Thanh Taïng: Kinh Taïng ñöôïc khaéc in vaøo thôøi we cannot see it as it is. A leaf over our eyes nhaø Thanh theo leänh cuûa vua Thanh Theá Toâng, baét can shut out the moon and the world around ñaàu naêm 1735 vaø hoaøn thaønh naêm 1738. Toång us, too. If we hold the leaf away from us, coäng coù 1.662 boä vôùi 7.168 quyeån.

Trong ñoù coù however, we see the leaf as it is. So it is with 528 boä Ñaïi Thöøa kinh, 242 boä Tieåu Thöøa kinh; 25 other things. Mountains, rivers, the moon, boä Luaät Ñaïi Thöøa, 54 boä Luaät Tieåu Thöøa; 97 boä clouds, all are visible if we remove the leaf Luaän Ñaïi Thöøa, 36 boä Luaän Tieåu Thöøa; 108 quyeån from our eyes. When it comes to things in our Hieàn Thaùnh Kyù Luïc, vaø 332 quyeån Tuïc Nhaäp own lives, they can be too close to be seen in Taïng—The Ch'ing Tripitaka, compiled by order of a proper perspective. We easily get caught up King Shi-Tsung; began in 1735, the work was in situations, carried away, eventually losing finished in 1738. It included 1,662 master work our perspective. We can be easily puffed up with 7,168 books. It contained 528 Mahayana and with pride over a trifle, or become prey to 242 Hinayana sutras; 25 Mahayana and 54 melancholy. But if we see things in Hinayana vinaya; 97 Mahayana and 36 Hinayana perspective, we can appreciate the wonderful sastras; 108 biographies; and 332 supplementary scenery around us." or general works. Thieàn Sö Thanh Sôn Tuaán Ñoàng vieát trong Thanh Taâm: Taâm khoâng ueá nhieãm—An quyeån Chuûng Töû Thieàn: "Eiichi Enomoto vieát unperturbed mind—Pure heart. baøi thô: Thanh Taâm Quaû Duïc: Taâm khoâng ueá nhieãm thì ít 'Caùi voû naøy khoâng phaûi do chính toâi taïo ra. coù duïc voïng, yù noùi taâm cuûa moät vò aån só—Pure Toâi ñang möôïn töø trôøi vaø ñaát, heart with few desires, i.e., to feel pure and light- ñeå soáng qua töøng ngaøy vaø moïi ngaøy.' hearted like a hermit. Cuoäc soáng cuûa moät ngöôøi laø moät söï phoái hôïp Thanh Taát: Doïn ñöôøng—To clear the way. giöõa nhöõng cuûa caûi ta vay möôïn vaø caùi ñöôïc Thanh Thaùi Quoác: Cöïc Laïc Quoác Ñoä—The Land taëng cho. Khoâng vay möôïn söùc löïc cuûa trôøi vaø of Ultimate Bliss. ñaát, ngöôøi ta khoâng theå soáng ñöôïc, daàu chæ laø

Thanh Thanh Thuùy Truùc, Taän Thò Chaân Nhö, Thanh Tích (1881-1964): Teân cuûa moät vò danh Uaát Uaát Hoaøng Hoa Voâ Phi Baùt Nhaõ: Truùc bieác Taêng Vieät Nam vaøo theá kyû thöù XX—Name of a xanh xanh, thaûy ñeàu laø thaät töôùng chaân nhö, hoa Vietnamese famous monk in the twentieth vaøng röïc rôõ khoâng gì chaúng phaûi laø trí hueä baùt nhaõ. century. YÙ noùi chaân nhö Phaät taùnh toàn taïi ôû khaép moïi nôi, Thanh Tích Vaân Cö Thieàn Sö: Zen master khi haønh giaû tröø saïch moïi voïng taâm phaân bieät— Ch'ing-hsi Yun-chu—Thieàn sö Thanh Tích Vaân Cö Greenish bamboo groves display the real nature of laø moät trong nhöõng ñoà ñeä cuûa thieàn sö Phaùp Nhaõn everything; among the gorgeous yellow flowers, vaøo theá kyû thöù X. Moät hoâm, coù moät vò Taêng hoûi: again nothing is not the real nature of everything. "Phong caûnh cuûa töï vieän Vaân Cö theá naøo?" Sö coù The term indicates that when practitioners get rid veû khoâng muoán traû lôøi thöïc thuï veà phong caûnh cuûa of their deluded and discriminated mind, Buddha- Taêng vieän mình, neân Sö hoûi ngöôïc laïi: "OÂng noùi nature exists everywhere. caûnh coù nghóa laø gì?" Vò Taêng hoûi laïi: "Ai laø ngöôøi Thanh Theá: Prestige—Fame and influence. ôû ñaây?" Sö chaúng noùi gì roõ reät, maø chæ noùi voûn Thanh Thieân Baïch Nhaät: Giöõa ban ngaøy ban veïn: "Toâi vöøa noùi vôùi oâng caùi gì?" Trong tröôøng maët—Blue sky and bright sun, i.e., on day time or hôïp naøy, vò Taêng muoán bieát ñaâu laø nhöõng ñaëc saéc completely in the open. cuûa Taêng vieän. Trong Phaät

giaùo noù coù yù nghóa laø Thanh Thieân Baïch Nhaät Nhaát Thanh Loâi: Trôøi moät thaùi ñoä taâm linh hay taâm thaàn ñaëc saéc maø quang maây taïnh saám daäy vang löøng—Thieàn sö Voâ ngöôøi ta duøng ñeå ñoái trò taát caû nhöõng kích thích. Moân Hueä Khai vieát: Nhöng noùi moät caùch nghieâm khaéc, haønh giaû tu "Thanh thieân baïch nhaät nhaát thanh loâi Thieàn khoâng coi noù chæ nhö laø moät thaùi ñoä hay moät Ñaïi ñòa quaàn sanh nhaõn hoaùt khai xu höôùng cuûa taâm, maø laø thaønh phaàn coát yeáu hôn Vaïn töôïng sum la teà kheå thuû ñeå thieát laäp caên cô ñích thöïc cho theå taùnh cuûa Tu Di boät khieáu vuõ tam ñaøi" mình, nghóa laø moät moâi tröôøng maø trong ñoù ngöôøi (Trôøi quang maây taïnh saám daäy vang löøng ta soáng vaø vaän ñoäng vaø coù lyù do hieän höõ u cuûa Moïi vaät treân ñaát, maét boãng môû böøng mình. Theo thieàn sö D.T. Suzuki trong Thieàn Muoân hoàng nghìn tía cuùi ñaàu laøm leã Luaän, Taäp III, moâi tröôøng ñoù, chính yeáu ñöôïc xaùc Nuùi Tu Di cuõng nhaûy muùa vui möøng) ñònh bôûi chieàu saâu vaø ñoä saùng cuûa nhöõng tröïc giaùc (Theo baûn dòch cuûa Truùc Thieân & Tueä Só) taâm linh cuûa ngöôøi ñoù. "Caûnh Taêng vieän cuûa baïn In The Gateless Barrier, Zen Master Wu Men ra sao?", do ñoù coù nghóa laø "Sôû ngoä cuûa baïn veà (Mumon, 1183-1260) said: chaân lyù cöùu caùnh Phaät phaùp laø gì?" Trong khi "A thunderclap under the clear blue sky; nhöõng caâu hoûi "Töø ñaâu?", "ÔÛ ñaâu?" hay "Veà ñaâu" All beings on earth open their eyes; ñöôïc ñaët ra cho moät vò Taêng taàm sö hoïc ñaïo, thì Everything under heaven bows together; nhöõng caâu hoûi nhaéc ñeán choã truù nguï, choã ôû, khía Mount Sumeru leaps up and dances." caïnh hay phong caûnh, ñöôïc ñaët ra cho moät baäc Thanh Thieân Baïch Nhaät Nieäu Saøng: Ban ngaøy thaày khoâng thaáy caàn vaân du tìm nôi an nghæ cuoái ban maët laïi ñaùi daàm. Trong Thieàn, duï cho haønh vi cuøng nöõa. Do ñoù, caû hai loaïi caâu hoûi naøy, treân thöïc voâ lyù buoàn cöôøi—To wet the bed on day time. In teá ñeàu gioáng nhau—Zen master Ch'ing-hsi Yun- Zen, the term indicates a funny nonsense chu was one of Zen master Fa-yan's disciples in behavior. the tenth century. One day, a monk came and Thanh Thoaùt: Pure and light—Spontaneously. asked, "What are the sights of your monastery?" Thanh Thoaùt Coâ Baàn: See Thanh Nhueä Coâ Baàn. Ch'ing-hsi was not apparently inclined to give any Thanh Thuûy: Nöôùc trong—Clear water. positive answer about the sights of his monastery, Thanh Thöôøng Truù: Mimansaka (skt)—Moät toâng so he counter-questioned the monk, "What do you phaùi ngoaïi ñaïo vaøo theá kyû thöù VII taïi AÁn Ñoä —A mean by 'sights'?" When the monk further asked, non-Buddhist (heretics) sect in India in the seventh "Who is the man living here?" Ch'ing-hsi was not century—See Luïc Sö Ngoaïi Ñaïo. at all communicative, and simply made this Thanh Thöôïng: Cao thöôïng—Noble. remark, "What did I say to you just now?" In this case, the monk wants to know what are the

characteristic sights of the monastery where 7, a thousand sages have not transmitted the single Ch'ing-hsi resides. In Buddhism it is a general word before sound. If you have never seen it characteristic psychic or spiritual attitude which a personally, it's as if it were worlds away. Even if Buddhist assumes towards all stimuli. But, strickly you discern it before sound and cut off the tongues speaking, Zen Buddhists do not regard

it as a mere of everyone in the world, you're still not a sharp attitude or tendency of mind but as something fellow. Therefore it is said, "The sky can't cover it; more fundamental constituting the very ground of the earth can't support it; empty space can't one's being, that is to say, a field where a person contain it; sun and moon can't illumine it." Where lives and moves and has his reason of existence. there is no Buddha and you alone are called The According to Zen master D.T. Suzuki in Essays in Honored One, for the first time you have Zen Buddhism, Third Series (p.110), this field is amounted to something. Otherwise, if you are not essentially determined by the depth and clarity of yet this way, penetrate through on the tip of a hair one's spiritual intuitions. 'What are the sights of and release the great shining illumination; then in your monastery?' means, therefore, 'What is your all directions you will be independent and free in understanding of the ultimate truth of Buddhism?' the midst of phenomena, whatever you pick up, or 'What is the ruling principle of your life, there is nothing that's not it. What is attained that whereby you are what you are?' While thus the is so extraordinary? Zen practitioners, do you questions, 'Whence?' 'Where?' or 'Whither?' are understand? No one knows about the sweating asked of a monk who comes to a master to be pioneers of the past; they only want to strengthen enlightened, the questions as to the residence, the future generations' achievement. abode, site, or sights are asked of a master who Thanh Tín Nam: Upasaka (skt)—Male lay feels no more need now of going on pilgrimage devotees—See Öu Baø Taéc. for his final place of rest. These two sets of Thanh Tín Nöõ: Upasika (p & skt)—OÂ Ba Ti Ca questions are, therefore, practically the same. (Nöõ cö só)—Tín Nöõ—Female lay devotees— Thanh Tieàn Nhaát Cuù, Thieân Thaùnh Baát Truyeàn: Female servant—Laywoman follower—See Öu Moät caâu noùi tröôùc khi môû mieäng, duø laø ngaøn Baø Di. Thaùnh ra ñôøi cuõng khoâng theå naøo truyeàn ñaït ñöôïc. Thanh Tònh: Subha (p)—Visuddhi (p)—Parisudhi YÙ noùi chöùng ngoä Thieàn khoâng do ngöôøi khaùc trao or Visudhi (skt)—Purity—Purification—Pureness truyeàn maø phaûi do chính töï thaân mình töï ngoä. Theo or purity. Bích Nham Luïc, taéc 7, moät caâu tröôùc tieáng ngaøn 1) Döùt boû moïi sai phaïm taø aùc vaø nhieãm tröôïc: Thaùnh chaúng truyeàn, chöa töøng thaân caän nhö caùch Free from evil and defilement. Ñaïi Thieân. Neáu nhö nhaèm tröôùc tieáng bieän ñöôïc, 2) Hoaøn toaøn thanh tònh: Pure—Chaste— caét ñaàu löôõi ngöôøi trong thieân haï, cuõng chöa phaûi Calm—Quiet—Purity—To purify (v)—To laø ngöôøi beùn nhaïy. Do ñoù noùi: "Trôøi khoâng theå become purity—Serenity—Pure and clean— che, ñaát khoâng theå chôû, hö khoâng khoâng theå dung Perfectly clean. chöùa, maët trôøi maët traêng khoâng theå chieáu." Choã Thanh Tònh AÂm: AÂm thanh thanh tònh vì roõ thaáu khoâng Phaät rieâng xöng toân, môùi saùnh ñöôïc ñoâi taát caû ngöõ ngoân—Purity of voice, comprehending phaàn. Neáu nhö theá thaáu ñöôïc, thì treân ñaàu sôïi loâng all speech. phoùng ñaïi quang minh, baûy doïc taùm ngang ñoái Thanh Tònh Baùo: Quaû baùo thanh tònh vì dieät tröø phaùp töï taïi, naém laïi ñöa ra caùi naøo cuõng phaûi. Caùi taát caû nhöõng nghieäp chöôùng—Purity of rewards, gì maø phi thöôøng nhö vaäy? Haønh giaû tu Thieàn coù having removed all obstructions caused by past hoäi ñöôïc chaêng? Naøo ai

coù bieát nhöõng gòot moà hoâi actions. cuûa tieàn nhaân ñaõ ñoå ra trong quaù khöù chæ laø muoán Thanh Tònh Bi: Pure compassion—Thanh tònh bi cuûng coá söï thaønh töïu cuûa haäu theá maø thoâi—A coù theå tröø ñieân ñaûo, vì noùi phaùp nhö thieät. Thanh phrase before opening the mouth, thousand sages tònh bi chaúng nhieãm tröôùc söï vui cuûa mình, vì cho cannot transmit it. In Zen, realization cannot be khaép chuùng sanh söï sung söôùng. Thanh tònh bi vì transmitted from others, practitioners must realize nhöõng chuùng sanh taø ñònh, maø nhieàu kieáp chaúng boû themselves. According to the Pi-Yen-Lu, example hoaèng theä. Thanh tònh bi chaúng caàu baùo aân, vì tu

taâm trong saïch. Thanh tònh bi thoï sanh ôû xöù naïn, Thanh Tònh Dieäu Quang Thieân Vöông: Pure vôùi muïc ñích cöùu ñoä chuùng sanh bò naïn. Thanh tònh Subtle Light—Moät trong möôøi Quang AÂm Thieân bi thoï sanh ôû ñöôøng laønh vì thò hieän voâ thöôøng. Vöông—See Quang AÂm Thieân Vöông. Thanh tònh bi khoâng baïn beø, vì rieâng mình phaùt Thanh Tònh Ñaïi Nguyeän: Ñaïi nguyeän thanh tònh, taâm ñoù—Pure compassion is able to remove vì cuøng chö Boà Taùt taùnh khoâng hai—Purity of delusion by explaining the truth. Pure compassion great vows, being one in essence with all not clinging to personal pleasure, giving happiness Enlightening Beings. to all sentient beings. Pure compassion for the Thanh Tònh Ñaïo: Visuddhi-magga (p)— sake of wrongly fixated sentient beings, never Visuddhi-marga (skt)—Way of purification—Way give up their vow of universal liberation. Pure of purity—Thanh Tònh Ñaïo hay con ñöôøng tinh compassion not seeking reward, purifying their khieát. Taùc phaåm noåi tieáng chính sau khi coù kinh mind. Pure compassion taking on birth in difficult ñieån cuûa tröôøng phaùi Theravada, ñöôïc Phaät AÂm situations, for the purpose of liberating sentient (Buddhaghosha) soaïn vaøo theá kyû thöù V sau taây beings. Pure compassion taking on birth on lòch—The Path of Purification or Path of purity, pleasant conditions, to show impermanence. Pure the most famous and important postcanonical work compassion without companion, as they make of the Theravada. It was composed by their determination indepedently. Buddhaghosha in the 5th century. Thanh Tònh Bieän Taøi: Purity of intellectual Thanh Tònh Ñaïo Luaän: Visuddhi-marga-sastra powers—Bieän taøi thanh tònh vì kheùo noùi voâ bieân (skt)—Treatise on the Way of purification or the Phaät phaùp—Purity of intellectual powers, Way of purity—See Thanh Tònh Ñaïo. skillfully explaining boundless Buddha teachings. Thanh Tònh Giaùc Haûi: Baûn giaùc thanh tònh roäng Thanh Tònh Boån Nhieân: Purely and naturally saâu nhö bieån caû, khoâng chöùa ñöïng nhöõng phieàn so—Spontaneous. tröôïc cuûa cuoäc ñôøi (nhö bieån caû khoâng chöùa raùc Thanh Tònh Boån Nhieân Taâm: Citta-pakrti- röôûi, maø raùc röôûi phaûi bò soùng taáp vaøo bôø) —The parabhasvara (p)—Original purification of mind— pure ocean of enlightenment, which underlies the Söï thanh tònh töï nhieân buoåi ban ñaàu cuûa taâm — disturbed life of all. Original purity of mind—Original serenity of Thanh Tònh Giaûi Thoaùt Tam Muoäi: Tam muoäi sôû mind. khoâng coù oâ nhieãm, thoaùt ly moïi heä luïy raøng buoäc, Thanh Tònh Chaân Nhö: The pure bhutatathata— vaø hoaøn toaøn thanh thaûn töï taïi—A samadhi free

Pure thusness. from all impurity and in which complete freedom Thanh Tònh Coâng Ñöùc Nhaõn Thieân Vöông: Eye is obtained. of Pure Virtues—Vò Thieân Vöông ñöôïc giaûi thoaùt Thanh Tònh Giôùi: Sila-visuddhi (skt)—Keeping moân bieát taát caû phaùp voâ töôùng, khoâng sanh dieät, voâ the precepts perfectly—Pure precepts. coâng duïng haïnh, khoâng lai khöù—Who found the Thanh Tònh Giôùi Ñöùc: To Purify Morality—Giôùi door of liberation of effortless action knowing that ñöùc laø moät trong nhöõng yeáu toá quan troïng nhaát all things are not born, do not perish, and do not trong thieàn ñònh, neân haønh giaû tu thieàn chôn thuaàn come or go—See Ñaïi Töï Taïi Thieân Vöông. nhaát ñònh phaûi coù giôùi haïnh trang nghieâm. Thöôùc Thanh Tònh Coâng Haïnh: Coâng haïnh thanh tònh, ño cuûa söï tieán boä trong thieàn ñònh laø caùch cö xöû vì duøng haïnh Phoå Hieàn maø xuaát ly—Purity of cuûa haønh giaû vôùi nhöõng ngöôøi chung quanh. Nhôø practices, riding the vehicle of Universal Good to thanh tònh giôùi ñöùc vaø ñaïo haïnh maø haønh giaû tu emancipation. thieàn luùc naøo cuõng soáng hoøa aùi vaø khoan dung vôùi Thanh Tònh Cuùng Döôøng: Dakkhina-visuddhiyo moïi ngöôøi, chöù khoâng caàn thieát phaûi lui vaøo röøng (p)—Cuùng döôøng thanh tònh—Purification of saâu nuùi thaúm, xa laùnh moïi ngöôøi. Thaät vaäy, luùc offering. chung soáng trong coäng ñoàng, chuùng ta môùi coù cô Thanh Tònh Danh Xöng Thieân Vöông: Pure hoäi vaø ñieàu kieän tu söûa giôùi haïnh cuûa chính mình. reputation—Moät trong möôøi Bieán Tònh Thieân Nhö vaäy, ngöôøi sô cô tu taäp thieàn ñònh tröôùc heát Vöông—See Bieán Tònh Thieân Vöông. phaûi coù khaû naêng soáng toát ñeïp vôùi moïi ngöôøi tröôùc khi ruùt vaøo nôi vaéng veû ñeå tu taäp thieàn ñònh thaâm

saâu hôn. Nghóa laø beân caïnh tu taäp toïa thieàn, chuùng Thanh Tònh Hoùa: Taåy ueá—Thanh tònh hoùa—To ta phaûi luoân coá gaéng soáng toát ñeïp vaø hoøa aùi vôùi become purity—To purify. moïi ngöôøi trong cuoäc soáng haèng ngaøy. Coù ngöôøi Thanh Tònh Hueä: Visuddhamati (p)—Pure noùi ‘tu thieàn chaúng caàn haønh thieän traùnh aùc’. wisdom—Wisdom and purity—Trí Tònh—Primary Nhöõng ai daùm noùi nhö vaäy, quaû thaät hoï chaúng phaûi condition arises out of the Alaya Vijnana—Trí hueä laø Phaät töû chaân thuaàn. Ngöôïc laïi, coù raát nhieàu teá thanh tònh vì ñoaïn tröø taát caû toái aùm ngu si—Purity haïnh maø chuùng ta phaûi chuaån bò tröôùc cuõng nhö of wisdom, getting rid of the darkness of all trong khi tu taäp thieàn ñònh. Caùi maø chuùng ta goïi laø delusion. teá haïnh, nhöng kyø thaät nhöõng thöù naày aûnh höôûng Thanh Tònh Hueä Boà Taùt: Visuddhamati- raát lôùn treân ñöôøng tu taäp cuûa chuùng ta. Khi chöùng bodhisattva (p)—Pure wisdom Bodhisattva. kieán söï thaønh coâng cuûa ngöôøi khaùc, chuùng ta khôûi Thanh Tònh Hyû: Pure joy. taâm tuøy hyû; khi thaáy ngöôøi khaùc khoå ñau, chuùng ta Thanh Tònh Hyû Baûo Thaàn: Jewel of Pure Joy khôûi taâm thöông xoùt vaø caûm thoâng. Khi thaønh Deity (Spirit). coâng, mình phaûi luoân giöõ taâm khieâm cung— Thanh Tònh Ly Caáu Quang Minh Ñaïi Trí Voâ Morality is one of the most important factors in Thöôïng: Pure and undefiled light of unexcelled meditation, so, a devout zen practitioner must be a great knowledge. good virtue one. One’s meditation progress is Thanh Tònh Minh Thaàn: Pure Light Deity valued from his or her behavior toward

people (Spirit). around. Through the purification of morality and Thanh Tònh Nghieäp Xöù: Traïng thaùi thanh tònh maø behavior, zen practitioners always live peacefully nhöõng ngöôøi coù thieän nghieäp ñaït ñeán (ñaát Phaät and tolerantly with people, not necessarily retreat thanh tònh kyø dieäu, nôi sanh cuûa nhöõng ngöôøi coù in deep jungle to be away from people. In fact, nghieäp thuaàn laønh)—The state which one who has while living in the community, we have chances a pure karma reaches. and conditions to improve our morality. Therefore, Thanh Tònh Nguyeän: Nguyeän thanh tònh—Pure a zen beginner must be able to live together with vows. everyone before turning into solitude life for deep Thanh Tònh Ngöõ: Vaci-socceyam (p)—Ngöõ thanh meditation. That is to say, beside practicing tònh—Purity of speech. meditation, we use the rest of our time to live Thanh Tònh Nhaân: Baäc thanh tònh, ñaëc bieät aùm nicely and kindly to people. Some people say that chæ Ñöùc Phaät—The pure and clean man, they do not need to do good deeds, nor do they especially the Buddha. need to prevent unwholesome deeds. Those who Thanh Tònh Nhaãn: Pure tolerance. dare to say so, they are really not devout Thanh Tònh Nieäm: Suy nghó thanh khieát—Pure Buddhists. In the contrary, there are a lot of small thought—Pure mindfulness. virtues need be prepared before and during we Thanh Tònh Nieát Baøn: Purity in Nirvana. practice meditation. The so-called 'small virtues' Thanh Tònh Oai AÂm Vöông: King of Mahoraga are, in fact, play a big role on our way of of Pure Dignified Sound—Moät trong möôøi Ma cultivation. We would be happy with other's Haàu La Giaø Vöông. success and sympathy with other's miseries. We Thanh Tònh Phaùp: Dharmaviraja (skt)—Chaân lyù will keep ourselves modest when achieving thanh tònh—Pure truth. success. Thanh Tònh Phaùp Giôùi: Tònh phaùp giôùi. Thanh Tònh Haønh: Haønh Thanh Tònh—Söï thanh 1) Caûnh giôùi phaùp tònh khieát: Pure dharma realm. tònh trong haønh ñoäng—Purity in actions. 2) Phaùp giôùi thanh tònh hay chaân theå maø Ñöùc Thanh Tònh Haïnh: Haïnh thanh tònh—Purity in Phaät ñaõ chöùng ñöôïc: The pure Buddha-truth or conduct. realm. Thanh Tònh Haéc Nghieäp: Purification of negative 3) Coõi thanh tònh: Dag zhing (tib)—Pure realm— karma. Nhöõng coõi ñöôïc chö Phaät taïo ra hoaøn toaøn Thanh Tònh Hoa Keá Thaàn: Topknot of Pure khoâng coù khoå ñau—Realms which are created Flower Deity (Spirit).

by Buddhas, totally free from suffering. is like the moon. Intelligence and wisdom are Thanh Tònh Phaùp Nhaõn: Phaùp nhaõn thanh tònh constantly bright, but if you are attached to (phaùp nhaõn laø moät trong naêm nhaõn). ÔÛ baäc Thanh external states, the floating clouds of false thought Vaên Duyeân Giaùc thaáy ñöôïc Töù Thaùnh Ñeá; coøn cover the self-nature so that it cannot shine. If you caùc baäc Boà Taùt Ñaïi Thöøa, coù trí löïc thaáy ñöôïc ngaõ meet a Good Knowing Advisor, if you listen to the khoâng vaø lyù khoâng cuûa vaïn höõu—The pure true and right Dharma and destroy your own dharma-eye (one of the five eyes) with which one confusion and falseness, then inside and out there discerns the four noble truths and the unreality of will be penetrating brightness, and within the self- self or things (Hinayans disciple first discerns the nature all the ten thousand dharmas will appear. four noble truths, and the Mahayana disciple That is how it is with those who see their own discerns the

unreality of self and things). nature. It is called the clear, pure Dharma-body of Thanh Tònh Phaùp Thaân Phaät: Trong Kinh Phaùp the Buddha." Baûo Ñaøn, Luïc Toå Hueä Naêng ñaõ daïy veà Thanh Thanh Tònh Phaät: Parisuddhi-buddha or Tònh Phaùp Thaân Phaät nhö sau: "Naày thieän tri thöùc! Visuddhi-buddha (skt)—Pure-Clean Buddha. Sao goïi laø Thanh Tònh Phaùp Thaân Phaät? Ngöôøi ñôøi Thanh Tònh Quaû: Quaû thanh khieát—Pure effect. baûn taùnh laø thanh tònh, muoân phaùp töø nôi taùnh maø Thanh Tònh Quaùn: Quaùn thanh tònh ñeå ñoaïn tröø sanh, suy nghó taát caû vieäc aùc töùc sanh haïnh aùc, suy nhöõng baát tònh coøn xoùt laïi—Meditations on purity, nghó taát caû vieäc laønh töùc sanh haïnh laønh. Nhö theá to be rid of any remains of impurity connected caùc phaùp ôû trong töï taùnh nhö trôøi thöôøng trong, maët with the temporal things. trôøi maët traêng thöôøng saùng, vì maây che phuû neân ôû Thanh Tònh Quang Minh Thaân: Thaân thanh tònh treân saùng, ôû döôùi toái, chôït gaëp gioù thoåi maây tan, chieáu saùng cuûa Ñöùc Phaät—The pure, shining body treân döôùi ñeàu saùng, vaïn töôïng ñeàu hieän. Taùnh cuûa or appearance of the Buddha. ngöôøi ñôøi thöôøng phuø du nhö laø maây treân trôøi kia. Thanh Tònh Quang Minh Thaàn: Pure Light Deity Naày thieän tri thöùc! Trí nhö maët trôøi, hueä nhö maët (Spirit). traêng, trí hueä thöôøng saùng, do beân ngoaøi chaáp caûnh Thanh Tònh Quang Nhö Lai: Purifiction neân bi maây noåi voïng nieäm che phuû töï taùnh khoâng Brightness of Tathagata (Buddha of Pure Light). ñöôïc saùng suoát. Neáu gaëp thieän tri thöùc, nghe ñöôïc Thanh Tònh Quyeán Thuoäc: Purity of company— phaùp chôn chaùnh, töï tröø meâ voïng, trong ngoaøi ñeàu Boà Taùt laøm cho quyeán thuoäc thanh tònh vì thaønh saùng suoát, nôi töï taùnh muoân phaùp ñeàu hieän. Ngöôøi töïu nhöõng thieän caên cho caùc chuùng sanh ñoàng thaáy taùnh cuõng laïi nhö theá, aáy goïi laø Thanh Tònh haïnh thuôû quaù khöù—Bodhisattvas cause purity of Phaùp Thaân Phaät."—According to The Dharma company, having fully developed the roots of Jewel Platform Sutra, the Sixth Patriarch taught: goodness of sentient beings they worked with the "Good Knowing Advisor! What is the clear, pure past. Dharma-body Buddha? The worldly person's Thanh Tònh Saéc Long Vöông: King of Naga of nature is basically clear and pure, and the ten Pure Form—Moät trong möôøi Long Vöông—See thousand dharmas are produced from it. The Ñaïi Long Vöông. thought of evil produces evil actions and the Thanh Tònh Saéc Thaân: Saéc thaân thanh tònh, vì tuøy thought of good produces good actions. Thus all sôû nghi ñeå thò hieän—Purity of physical dharmas exist within self-nature. This is like the embodiment, appearing according to need. sky which is always clear, and the sun and moon Thanh Tònh Tam Muoäi: Prasadavati (skt)— which are always bright, so that if they are Prasadavati-samadhi (skt)—Concentration on obscured by floating clouds it is bright above the purity—Samadhi on purity. clouds and dark below them. But if the wind Thanh Tònh Tam Nghieäp: Thanh tònh ba nghieäp suddenly blows and scatters the clouds, there is thaân, khaåu vaø yù—Purification of the three karmas brightness above and below, and the myriad forms of body, speech and mind. appear. The worldly peson's nature constantly Thanh Tònh Taâm: Purification of mind—A drifts like those clouds in the sky. Good Knowing purified mind. Advisors, intelligence is like

the sun and wisdom 1) Taâm ñòa trong saïch khoâng nhuoám naõo phieàn:

A pure mind free from doubt or defilement. tu taäp Phaät giaùo. Nhôø thieàn quaùn maø chuùng ta 2) Laøm cho taâm ñòa trong saïch: To purify the chaúng nhöõng coù theå thanh tònh thaân taâm, maø coøn mind. ñaït ñöôïc trí hueä giaûi thoaùt nöõa. Hôn nöõa, nhôø thieàn 3) Laøm cho taâm ñòa quang minh: quaùn maø chuùng ta coù khaû naêng thaáy ñöôïc vaïn söï Cittadrisyadharavisuddhi (skt)—Visuddha- vaïn vaät nhö thaät, töø ñoù khôûi loøng töø bi, khieâm citta (skt)—Pure Mind—See Tònh Taâm. cung, nhaãn nhuïc, kieân trì, vaø bieát ôn, vaân vaân— Thanh Tònh Taâm YÙ: Purify one's mind. Perhaps when some people see us sitting in Thanh Tònh Thaønh: Sobbavati (skt)—Pure meditation, they ask us why we are wasting our Citadel. time. To them meditation is meaningless; but to us Thanh Tònh Thaâm Taâm Haønh Ñaïi Tam Muoäi: who practice meditation, it is an essential and very The Great Concentration of the Action of the Pure meaningful part of our lives. All day long, every Profound Mind. day of the week, every week of the month, and Thanh Tònh Thaân: Kaya-socceyam (p)—Thaân every month of the year, we are so busy with our thanh tònh—Purity of body. business or occupation. According to Buddhism, Thanh Tònh Thaân Taâm: Ease of body and our mind behaves like a monkey, restless and mind—To Purify Body and Mind—Tranquility of always jumping; it is therefore called a 'monkey- body and mind—Coù leõ khi vaøi ngöôøi thaáy chuùng ta mind'. These are reasons why we have to ngoài thieàn, hoï seõ hoûi taïi sao chuùng ta laïi phí thôøi meditate. To give balance to our lives it is giôø nhö vaäy. Ñoái vôùi hoï thieàn quaùn khoâng coù nghóa necessary to sit quietly, to learn to accept and lyù gì caû; nhöng vôùi chuùng ta laø nhöõng ngöôøi tu taäp experience rather than to look outward for forms, thieàn quaùn, thì thieàn quaùn laø coát yeáu vaø raát coù yù we look within in order to understand ourselves nghóa trong ñôøi soáng cuûa mình. Suoát caû ngaøy, roài better. Through meditation we try to keep that moãi ngaøy trong tuaàn, moãi tuaàn trong thaùng, moãi monkey-mind still, to keep it calm, quiet and pure. thaùng trong naêm... chuùng ta baän roän lu buø vôùi coâng When our mind is still, we will realize that the vieäc. Theo Phaät giaùo, taâm cuûa chuùng ta haønh xöû Buddha is inside us, that the whole universe is nhö con vöôïn chuyeàn caây, khoâng chòu ôû yeân vaø inside us and that our true nature is one with the luoân nhaûy nhoùt; vì theá maø ngöôøi ta goïi noù laø 'taâm Buddha nature. So the most important task is to vieân'. Ñaây laø nhöõng lyù do khieán taïi sao chuùng ta keep our minds quiet, a task which may be simple phaûi tham thieàn. Ñeå quaân bình ñôøi soáng, chuùng ta to understand but is not simple to practice at all. caàn phaûi coù luùc ngoài yeân laëng ñeå taäp chaáp nhaän vaø Yet practice is all important; knowing by itself has thöû nghieäm thay vì höôùng ngoaïi caàu hình, chuùng ta no value at all if we do not put our knowledge into nhìn vaøo beân trong ñeå töï hieåu mình hôn. Qua thieàn practice. The method of Zen is the scientific quaùn, chuùng ta coá gaéng giöõ cho caùi taâm vieân naày method, that is to say we learn by doing, by our ñöùng yeân, giöõ cho noù tónh laëng vaø thanh tònh. Khi own experience. Another reason to cause us to taâm ta ñöùng yeân, chuùng ta seõ nhaän thöùc raèng Phaät practice meditation and contemplation is that ôû ngay trong

taâm mình, raèng caû vuõ truï ôû trong ta, meditation is a ‘peak’ of practice in Buddhism. raèng töi taùnh vaø Phaät taùnh khoâng sai khaùc. Nhö vaäy Through meditation, we can not only purify our ñieàu quan troïng nhaát trong thieàn taäp laø giöõ cho taâm body and mind, but also attain wisdom of mình ñöôïc yeân tònh, moät vieäc coù leõ deã hieåu nhöng emancipation. Furthermore, through meditation khoâng deã laøm chuùt naøo caû. Theá nhöng thöïc haønh laø we can see things as they really are, and we can quan troïng hôn caû; caùi hieåu bieát töi noù khoâng coù generate inside ourselves compassion, modest, giaù trò gì caû neáu chuùng ta khoâng chòu ñem caùi hieåu patient, tolerance, courage, and gratitude, and so bieát ra maø thöïc haønh. Phöông phaùp thieàn taäp laø on. moät phöông phaùp coù khoa hoïc, chuùng ta hoïc baèng Thanh Tònh Theá Giôùi: Purity of world—Pure caùch thöïc haønh vaø baèng kinh nghieäm cuûa chính world—Purifying the world—Thanh tònh theá giôùi chuùng ta. Taïi sao chuùng ta phaûi tu taäp thieàn quaùn? laø vieân laâm cuûa Boà Taùt vì laø choã döøng ôû cuûa Boà Moät lyù do khaùc khieán taïi sao chuùng ta neân tu taäp Taùt. Ñaây laø moät trong möôøi loaïi vieân laâm cuûa chö thieàn quaùn laø vì thieàn quaùn laø ñænh cao nhaát trong ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi

ñöôïc ñaïi haïnh an laïc lìa öu naõo voâ thöôïng cuûa Purification of knowledge—Purification by Nhö Lai—Purifying the world is a grove for Knowledge and Vision. Enlightening Beings because it is where they Thanh Tònh Trí: Suddha-jnana (skt)—Voâ laäu trí themselves sojourn. This is one of the ten kinds of hay trí khoâng nhuoám phieàn naõo—Undefiled grove of Great Enlightening Beings. Enlightening knowledge. Beings who abide by these can achieve the Thanh Tònh Tuyeät Ñoái: Absolutely pure. Buddhas’ unexcelled peaceful, happy action, free Thanh Tònh Töø: Pure benevolence—See Möôøi from sorrow and affliction. Thanh Tònh Töø Cuûa Chö Ñaïi Boà Taùt. Thanh Tònh Thí: Pure giving—Pure charity. Thanh Tònh Töôùng: Töôùng thanh khieát—Pure Thanh Tònh Thí Phaät: Pure-Clean-Donate mark. Buddha. Thanh Tònh Vaân AÂm Thaàn: Pure Sound of Thanh Tònh Thieàn: Thanh tònh thieàn ñònh—Pure Clouds Deity (Spirit). meditation. Thanh Tònh Vieân: Vöôøn Thanh Tònh, moät trong Thanh Tònh Thieän Caên: Thieän Caên Thanh möôøi teân duøng ñeå goïi töi vieän—Pure garden, or Tònh—Söï thanh loïc cuûa caùc thieän caên— garden of purity, i.e. monastery or convent, one of Purification of wholesome roots. the ten names for a monastery. Thanh Tònh Thoï Sanh: Thoï sanh thanh tònh vì Thanh Tònh Xaûo Phöông Tieän: Töø treân coõi trôøi ñaày ñuû söùc töi taïi cuûa Boà Taùt—Purity of taking on giaùng sinh, roài xuaát gia hoïc ñaïo, thaønh voâ thöôïng birth, being imbued with the power of freedom of Boà Ñeà, khieán chuùng sanh ñeàu tín laïc vaø thanh Enlightening Beings. tònh—Descending from heaven, leaving home, Thanh Tònh Thöùc: Amalavijnana (skt)—Purified attaining, and leading to joy and purity. consciousness—Buddha consciousness—A Ma La Thanh Trai: Giöõ trai giôùi thanh tònh—Pure Thöùc—Phaät Thöùc—Voâ Caáu Thöùc—Thanh Tònh observance of monastic rules for food; to eat Thöùc—Chaân Nhö hay chaân taâm—Thöùc thanh tònh, purely, i.e. vegetarian food; fasting. tröôùc ñaây goïi laø thöùc thöù chín, veà sau naày

goïi laø Thanh Traàn: Saddarammana (skt)—The audible thöùc thöù taùm hay A-Laïi-Da thöùc—Pure and object. uncontaminated knowledge, earlier regarded as Thanh Trieät: Söï trong suoát—Transparency. the ninth, later as the eighth or alaya-vijnana. Thanh Trieàu: Trieàu ñaïi Maõn Thanh beân Trung Thanh Tònh Tín Trí Löïc: Hoa (1644-1912)—The Ch'ing Dynasty (1644- Sraddhayajnanavisuddhi (skt)—Naêng löïc cuûa tín 1912). vaø trí thanh tònh—The power of pure faith and Thanh Tröôùc Töï: Teân moät ngoâi chuøa coå noåi tieáng knowledge. toïa laïc taïi aáp Goø Tre, xaõ Long Thuaän, thò xaõ Goø Thanh Tònh Tònh Thieàn: Meditation on perfect Coâng, Nam Vieät Nam—Name of a famous ancient purity—Thieàn veà thanh tònh nhaèm chaám döùt aûo pagoda located in Goø Tre hamlet, Long Thuaän giaùc vaø phieàn naõo ñeå ñaït ñöôïc ñaïi giaùc— village, Goø Coâng town, South Vietnam. Meditation on perfect purity in the termination of Thanh Tröôïc: Thanh tònh vaø oâ tröôïc—Pure and all delusion and distress and the obataining of muddy. perfect enlightenment. Thanh Tröôïng: Caây gaäy ñaõ ñöôïc Ñöùc Phaät cho Thanh Tònh Toác Taät Vöông: King of Pure Speed, thoï giôùi, duøng ñeå ñuoåi nhöõng loaïi coân truøng ñoäc — one of the ten kings of Garuda. The sounding or rattling staff, said to have been Thanh Tònh Toái Thaéng: Perfect purity and peace. ordained by the Buddha to drive away crawling Thanh Tònh Trang Nghieâm: Purely adorned. poisonous insects. Thanh Tònh Trang Nghieâm Haûi Thieân Thanh Tröôïng Vöông: Nilalanda (skt)—King of Vöông: Ocean of Pure Adornments—Moät trong the sounding or rattling staff—See Thanh Tröôïng. möôøi Quaûng Quaû Thieân Vöông—See Quaûng Quaû Thanh Tuûng: Teân cuûa moät vò danh Taêng Trung Thieân Vöông. Hoa vaøo thôøi Nguõ Ñaïi (907-960)—Name of a Thanh Tònh Tri Kieán: Söï thaáy bieát thanh tònh—

Chinese famous monk in the Wu-tai Dynasty in monk, a nun, a layman or a laywoman, bent on his China. or her liberation. A Sravaka hears and learns the Thanh Tuyeàn: Clear water stream—Limpid truth from the Buddha, then follows and practices spring. the teachings of the Buddha and finally attains Thanh Tö: Volition based on sounds. Nirvana. He or she also serves others, but his or Thanh Töôøng (1858-?): Teân cuûa moät vò danh her capacity to do so is limited. Sravakas are yet Taêng Vieät Nam vaøo theá kyû thöù XIX—Name of a under the covering of too great a karma- Vietnamese famous monk who lived in the hindrance; they are unable to cherish such great nineteenth century. vows are made by the Bodhisattvas for the Thanh Töôûng: Perception of sounds. spiritual welfare of all beings; their insight is not Thanh U: Calm—Silent—Quiet. clear and penetrating deep enough to see all the Thanh ÖÙ Töôûng: Quaùn xaùc sình leân secrets of life; they have not yet opened the (vyadhmatakasamjna (skt) hay töôûng thaây vöøa môùi wisdom-eye. cheát vaø baét ñaàu sình leân, moät trong cöûu töôûng quaùn Thanh Vaên Boà Ñeà: Sravaka-bodhi (skt)—Boà Ñeà nhaèm giuùp haønh giaû thoaùt ly chaáp tröôùc veà thaân— maø haøng Thanh Vaên ñaït ñöôïc. Thanh Vaên Boà Ñeà To contemplate on a bloated corpse, one of the laø moät trong ba loaïi boà ñeà. Hai loaïi kia laø ñoäc giaùc nine types of meditation on corpse which helps boà ñeà vaø Phaät Boà Ñeà—The enlightenment of free us from attachment to the human body—See sravakas is one of

the three kinds of bodhi. The Cöûu Töôûng Quaùn. other two are the enlightenment of Pratyeka- Thanh Vaên: Savaka (p)—Sravaka (skt)—Xaù La buddhas and that of Buddhas—See Tam Giaùc Baø Ca—Sound hearer—Voice hearer—Moät vò ñeä Ngoä. töû Phaät, ñaëc bieät laø moät vò Thaùnh ñeä töû chính baûn Thanh Vaên-Ñoäc Giaùc Ñòa: Stage of Sravakas and thaân mình nghe lôøi Phaät daïy töø kim khaåu cuûa ñöùc Pratyeka-buddhas—Nhöõng giai ñoaïn tu taäp tieåu Phaät vaø quaùn saùt tu taäp con ñöôøng ñi ñeán quaû vò A thöøa trong ñoù haønh giaû chæ tìm giaûi thoaùt cho rieâng La Haùn quaû. Ñaây laø quaû vò ñaàu tieân cuûa Phaät giaùo mình—The stages of smaller vehicle practice at Tieåu Thöøa, hai quaû vò kia laø Ñoäc giaùc vaø A La which one seeks to attain one's own salvation. Haùn. Thanh Vaên quaùn Töù Ñeá maø tu haønh vaø möùc Thanh Vaên Giaùc: Sravaka-bodhi (skt)— ñoä phaùt trieån bò haïn heïp. Chöõ Sravaka coù nghóa laø Enlightenment of a sound hearer. keû nghe giaûng, duøng ñeå goïi nhöõng ñeä töû Phaät, coù Thanh Vaên Giôùi: See Thanh Vaên Phaùp Giôùi. theå laø Tyø Kheo, Tyø Kheo Ni hay caän söï nam nöõ, Thanh Vaên Nöõ: Sravika (skt)—A female sound vaên kinh thính phaùp vaø tu taäp theo lôøi Phaät daïy maø hearer—See Thanh Vaên. ñaït ñöôïc ñaïo quaû Nieát Baøn. Ngöôøi aáy cuõng coù luùc Thanh Vaên Phaùp Giôùi: Phaùp giôùi cuûa chö Thanh ñoä tha, nhöng khaû naêng raát haïn heïp. Haøng Thanh Vaên—The Dharma Realm of Sound Vaên coøn chòu khuaát phuïc döôùi nghieäp chöôùng naëng Hearers. neà; hoï khoâng theå hoaøi baûo nhöõng taâm nguyeän lôùn Thanh Vaên Tam Tu: Tividhasikkha (p)—Three lao nhö caùc vò Boà Taùt ñeå laøm lôïi ích cho heát thaûy ways of discipline of a hearer (Sravaka)—Ba maët chuùng sanh; sôû kieán cuûa hoï khoâng ñuû saùng vaø thöïc haønh cuûa Phaät giaùo khoâng theå thieáu treân khoâng ñuû saâu neân hoï khoâng nhìn thaáy taát caû nhöõng ñöôøng tu taäp—Triple (three) Training, the three bí aån cuûa söï soáng, hoï chöa heà khai môû con maét trí inseparable aspects for any cultivators. The three tueä—A disciple of the Buddha, especially a noble Universal Characteristics (Existence is universally disciple who hears the Teaching presonally from a characterized by impermanence, suffering and Buddha and observes the practices on the path to not-self)—See Tam Tu (A). Arahantship. This is the first stage in Hinayana Thanh Vaên Taïng: The Sravaka—Hinayana Buddhism, the other two are Pratyeka-buddha and Canon. Arahant. Hearer of the four noble truths and Thanh Vaên Taùnh: Sravakas for Arhats—See limited to that degree of development. The word Thanh Vaên Tính. ‘Sravaka’ literally means ‘hearer.’ This name was Thanh Vaên Thaân: Body of Sravakas. given to the disciple of the Buddha, may be a

Thanh Vaên Thuyeát Phaùp: Thanh Vaên thuyeát Thanh Vieãn Phaät Nhaõn Thieàn Sö : Zen master phaùp, moät naêm loaïi ngöôøi thuyeát giaûng Phaät phaùp Ch’ing-Yuan Fo-Yen Lung-Men (1067-1120)— theo Kinh Hoa Nghieâm—Sravakas (hearers) who See Long Moân Thanh Vieãn Thieàn Sö. testify to Buddhism, one of the five kinds of Thanh Vuõ Kinh: Ñaïi Vaân Luaân Thanh Vuõ Kinh— people who testify to Buddhism according to the Kinh noùi veà aâm thanh cuûa nhöõng ñaùm maây vaø möa Flower Adornment Sutra—See Nguõ Chuûng lôùn—Sutra on the sounds of vast clouds and rains. Thuyeát Nhaân. Thanh Xöù: Sound-sense-sphere. Thanh Vaên Thöøa:

Savakayana (p)—Sravakayana Thaùnh: Arya (skt)—Thaùnh giaû: Saint (Sage)—(skt)—Vehicle of Hearer—Thanh vaên thöøa, coã xe Thieâng lieâng: Holy—Thaùnh thaàn: Gods—Chöùng cuûa nhöõng ngöôøi nghe phaùp tu haønh maø thaønh töïu. ñaéc Chính Ñaïo: One who is wise and good, and is Ñaây laø coã xe ñaàu tieân trong ba coã xe daãn tôùi Nieát correct in all his characters—Thaùnh Nhaân ñoái laïi baøn. Thanh Vaên Thöøa thöôøng chæ nhöõng Phaät töû vôùi Phaøm Nhaân: The saint is the opposite of the khoâng thuoäc Ñaïi Thöøa—Vehicle or class of the common or unenlightened man. hearers, the first of the three vehicles that can Thaùnh Baûo: Shobo (jap)—Sö Thaùnh Baûo (832- lead to the attainment of nirnava. Sravakayana 909), sô toå phaùi Ñeà Hoà cuûa Phaät giaùo Maät Toâng generally refers to the Buddhists who don't belong Nhaät Baûn. Sö laø moät trong nhöõng ñeä töû xuaát saéc to the Mahayana. nhaát cuûa Sö Chaân Nhaõ—Name of a the first Thanh Vaên Tính: Sravakas for Arhats—Nhöõng patriarch of the Daigo sect of Japanese Tantric ngöôøi coù chuûng töû voâ laäu coù theå sanh quaû voâ sanh Buddhism. He was one of the outstanding A La Haùn, döùt ñoaïn luaân hoài sanh töû, nhöng khoâng disciples of master Shinga. theå ñaït ñöôïc Phaät quaû—Who are able to attain Thaùnh Baûo Taïng Thaàn: Moät trong caùc vò chö non-return to mortality, but are unable to reach Thieân, vò coù nhieàu cuûa caûi quyù baùu, ñöôïc goïi laø Buddhahood. Taøi Thaàn, ñem cuûa caûi ñeán laøm giaøu cho chuùng Thanh Vaên Trí: Pratyeka-buddha knowledge— sanh—The deva, or devas of the sacred treasury Theo Ñaïi Trí Ñoä Luaän cuûa ngaøi Long Thoï, haøng of precious things, who bestows them on the Thanh Vaên nöông theo Töù Dieäu Ñeá maø chöùng living. nghieäm Phaät Ñaïo. Trí cuûa haøng Thanh Vaên vaø Thaùnh Ca: Samhita (p)—Doha (skt)—Gur (tib)— Duyeân Giaùc, cho raèng chö phaùp laø khoân g thaät. Trí Nhöõng baøi haùt cuûa caùc baäc ñaïi giaùc trong Kim tueä cuûa haøng Thanh Vaên caïn côït, vì vaäy tröôùc heát Cang Thöøa Taây Taïng—Spiritual songs of the great hoï phaûi hoïc theo con ñöôøng tieäm tieán töø Tu Ñaø enlightened ones in Tibetan Vajranaya Buddhism. Hoaøn ñeán A La Haùn ñeå sau ñoù môùi coù ñöôïc ñaïo Thaùnh Caûnh: Auspicious scenes. löïc—According to Nagarjuna's commentary on Thaùnh Caûnh Giôùi: Coõi cuûa caùc baäc giaùc ngoä—the Mahaprajnaparamita (Ta Chih Tu Lun), the Realm of the enlightened ones. Sravakas follow the four noble truths to realize the Thaùnh Caàu: Ariya-pariyesa (p)—Holy seeking— Buddhist Path. Sravaka (thanh vaên) and Pratyeka- Noble seeking of renunciation for buddha (Duyeân giaùc) knowledge that all the enlightenment—Xuaát gia caàu ñaïo giaùc ngoä. dharma or laws are void and unreal. The wisdom Thaùnh Chuû Sö Töû: The Buddha—Holy lion lord. of Sravakas is dull, therefore they must first learn Thaùnh Chuû Thieân Trung Thieân: The holy lord— this path of advancing gradually from the stage of Deva of devas. streamwinner to Arhat and latter attain power. Thaùnh Chuùng: Thanh Vaên ÖÙng Thaân: The body of a Sound- 1) Taát caû caùc baäc Thaùnh—The holy multitude— Hearer—See Tam Thaäp Nhò ÖÙng Thaân. All the saints, or sacred assembly. Thanh Vaän Tinh Nghóa Kinh: Saddasaratthajalini 2) Nhöõng vò Boà Taùt Thaùnh ñaõ vöôït thoaùt phieàn (skt)—Sutra on pure meaning of various sounds. naõo töø sô ñòa trôû leân—The

Bodhisattva saints Thanh Vieãn Long Moân Thieàn Sö: Butsugen who have overcome illusion, from the first Seion (jap)—Fo-yen Ch'ing-yuan—Foyan stage upwards. Qingyuan—See Long Moân Thanh Vieãn Thieàn Sö. 3) Ñoái vôùi Thaùnh chuùng hay baäc trí, nhöõng gì thöôøng phaûi ñöôïc xem laø moät söï laàm laãn, töùc

laø caùi theá giôùi cuûa caùc ñaëc thuø naày, vaãn khoâng Thaùnh Dieäu Maãu Ñaø La Ni: Arya-grahamatrka- bieåu hieän laø ñieân ñaûo hay phi ñieân ñaûo: To all dharani (skt)—Teân cuûa moät loaïi ñaø la ni trong the saints, or the wise, what is to be ordinarily tröôøng phaùi Maät toâng—God of wonderful mother regarded as an error, that is, this world of of dharani of Tantrism. particulars, appears neither perverted nor Thaùnh Dieäu Maãu Ñaø La Ni Kinh: Grahamatrika- unperverted. sutra (skt)—Teân cuûa moät boä kinh trong tröôøng 4) Ñoaøn theå do Ñöùc Phaät laäp neân goïi laø "Thaùnh phaùi Maät toâng—Sutra on God of wonderful mother Chuùng" (Aryan sangha), ñoù laø moâi tröôøng tu of dharani, name of a sutra of Tantrism. taäp cuûa nhöõng ngöôøi cao quyù: The special Thaùnh Duõng: Aryasura (skt)—Teân cuûa moät vò community established by the Buddha was Taêng AÁn Ñoä ñaõ vieát boä 'Tuùc Sanh Truyeän' hay 'Coá called "The Assembly of the Noble" (Arya- Söï Taäp' (Baûn sanh man luaän) vaøo theá kyû thöù IV— sangha), intended to be the cradle of noble Name of an Indian monk who wrote 'Jatakamala' persons. in the fourth century. Thaùnh Chuùng Lai Nghinh: Nhöõng ai tinh chuyeân Thaùnh Duyeân: Nhöõng ñieàu kieän hay trôï löïc giuùp tu haønh nieäm Phaät, luùc laâm chung seõ ñöôïc Ñöùc ñöa ñeán cuoäc soáng Thaùnh Thieän—Holy conditions Phaät A Di Ñaø cuøng chö Thaùnh chuùng ôû coõi Tònh of or aids to the holy life. Ñoä ñeán ñoùn veà coõi Tònh Ñoä —Amitabha's saintly Thaùnh Ña La Boà Taùt: Ña La Baïch Boà Taùt— host come to welcome at death those who call White Tara—Tara bodhisattva—See Thaùnh Cöùu upon him. Ñoä Phaät Maãu. Thaùnh Chuûng: Holy seed. Thaùnh Ña La Trì Quan Taùn: Arya-tara- 1) Chuûng töû cuûa baäc Thaùnh Hieàn: Taêng chuùng sragdhara-strota (skt)—Aryavalokitesvara- (sau khi Ñöùc Phaät nhaäp dieät, caùc ñeä töû laàn löôït sragdhara-strota (skt)—Teân cuûa moät boä luaän veà noái phaùp, nhö haït gioáng caây truyeàn ñi maõi haønh traïng cuûa Ñöùc Ta La (Quaùn AÂm)—Name of maõi)—The holy seed, i.e. the community of a work of commentary on the performances of monks. Tara (Kuan-Yin). 2) Moät trong luïc chuûng tính: One of the six Thaùnh Ñaûn: Birthday of a saint. germ-natures or roots of Bodhisattva Thaùnh Ñaïo: Arya-marga (skt)—Ariya-magga development—See Boà Taùt Luïc Chuûng Tính. (p)—The Noble Path or the Path of holiness— Thaùnh Chuûng Taùnh: Haït gioáng chöùng quaû Nieát Sacred supermundane path—Path of sages—Con Baøn cuûa baäc Thaùnh tam thöøa. Ngoâi vò thaäp ñòa, boà ñöôøng Thaùnh Thieän: The holy way, path of taùt phaù boû voâ minh ñeå ñi töø Hieàn giaû ñeán Thaùnh. holiness—Con ñöôøng cuûa baäc Hieàn Thaùnh: The Haønh giaû döïa vaøo dieäu quaùn trung ñaïo ñeå phaù boû way of the saints or sages—Ñaïo Phaät: voâ minh vaø chöùng nhaäp Thaùnh vò—The seed- Buddhism—Baùt Thaùnh Ñaïo: The Eightfold Noble nature of the saints, by which they attain nirvana. Path. The saint germ-nature which produces holiness by Thaùnh Ñaïo Moân: Con ñöôøng cuûa baäc Hieàn Thaùnh destroying

ignorance (Thaäp ñòa in which the ñaït ñaïo qua quaù trình tu taäp, ñoái laïi vôùi tònh ñoä bodhisattva leaves the ranks of the sages and moân hay söï cöùu ñoä qua nieàm tin nôi Ñöùc Phaät A becomes the saints). Practitioners (Bodhisattvas) Di Ñaø—The ordinary schools of the way of leave the ranks of freedom from desire in the ten holiness by the process of devotion, in contrast stages to become a saint. with immediate salvation by faith in Amitabha. Thaùnh Chuûng Tính: See Thaùnh Chuûng Taùnh. Thaùnh Ñaïo Theá Löïc: Löïc cuûa nhöõng con ñöôøng Thaùnh Cuùng: The holy offerings, or those made cao quí—Power of the noble paths. to the saints, especially to the Triratna. Thaùnh Ñeá: Holy truth—Ñeá lyù maø caùc baäc Thaùnh Thaùnh Cöùu Ñoä Phaät Maãu: Dlkar (tib)—White thaáy ñöôïc; ñaëc bieät laø Töù Thaùnh Ñeá —The sacred Tara—Ña La Baïch Boà Taùt—Vò Boà Taùt ñöôïc sanh principles or dogmas, or those of the saints, or ra töø maét cuûa Boà taùt Quaùn Theá AÂm —Tara sages; especially the Four Noble Truths—See Töù bodhisattva, said to have been produced from the Dieäu Ñeá. eye of Kuan Shi Yin.

Thaùnh Ñeá Ñeä Nhaát Nghóa: Dondam (tib)—The Thích Toân baèng caùch ñaët chuùng vaøo nhöõng sacred principles—Ultimate truth—See Ñeä Nhöùt vaên töï maïo phaïm coù nguoàn goác ngoaïi lai. Phaät Nghóa Ñeá. ñaõ coù laàn caám dòch nhöõng lôøi cuûa Ngaøi thaønh Thaùnh Ñeà Baø: Aryadeva or Devabodhisattva tieáng Sanskrit cuûa Veä Ñaø. Theá thì Ngaøi seõ ít (skt)—Boà Taùt Ñeà Baø, ngöôøi goác Tích Lan, ñeä töû haøi loøng hôn neáu vieát nhöõng lôøi cuûa Ngaøi cuûa Ngaøi Long Thoï. Thaùnh Ñeà Baø laø taùc giaû boä trong maãu töï cuûa hoïc thuaät theá gian, voán chæ Baùch Luaän noåi tieáng—A native of Ceylon and ñöôïc duøng cho muïc ñích thöông maïi vaø bình disciple of Nagarjuna, famous for his hundred daân?: First, they dare not desecrate the sweet writings and discussions. voice and kindly words of the Blessed One by Thaùnh Ñeä Töû: Ariya-savaka (p)—Noble putting them down in the profane letters of a disciple—Noble hearer—Thaùnh thanh vaên. foreign origin. The Buddha had once Thaùnh Ñieån: Ñieån tòch cuûa Thaùnh nhaân: The forbidden the translation of his words into the sacred canon, or holy classics—Thaùnh ñieån Phaät Vedic sanskrit. How much less would it Giaùo hay Tam taïng Kinh Ñieån: The Tripitaka. please him to write his words in the foreign Thaùnh Ñieån A Haøm: Agama (skt)—Nikaya (p)— Accadian alphabet, which was used only for A Haøm—A Giaø Ma—A traditional doctrine or commercial and popular purposes? precept—Collection of Buddha’s doctrine— b) Thöù hai, ngoân ngöõ maø caùc ngaøi chaáp thuaän Sacred work—Anything handed down and fixed trong ñaïi hoäi raát coù theå laø moät thöù tieáng hoãn by tradition—See A Haøm Kinh. chuûng, gaàn gioáng tieáng Ba Li, ñoù laø tieáng Hoa Thaùnh Ñieån Hoïc: Hermeneutics—Khoa hoïc giaûi Thò (Pataliputra). Thaät khoâng thích hôïp neáu thích Thaùnh ñieån—The science of interpretation ngoân ngöõ vaø vaên hoïc linh thieâng cuûa caùc Ngaøi of sacred scriptures. phaûi môû ra cho quaàn chuùng, nhaát laø khi coù moät Thaùnh Ñieån Khoâng Vaên Töï: The Unwritten soá tröôûng laõo coù dò kieán theo khuynh höôùng töï Sacred Literature. do tö töôûng: Secondly, the language they 1) Theo Giaùo Sö Junjiro Takakusu trong Cöông adopted in the council was, in all probability, Yeáu Trieát Hoïc

Phaät Giaùo, toaøn boä keát taäp cuûa a commingled one, something like the Pali Thaùnh ñieån do ñaïi hoäi san ñònh chöa ñöôïc vieát language, that is, the language of Pataliputra. treân giaáy hay laù thoát noát suoát thôøi gian gaàn It was not advisable that their sacred language 400 naêm. Dó nhieân, ngay cho ñeán hoâm nay Baø and literature should be open to the public, La Moân giaùo cuõng chöa vieát ra vaên hoïc Veä especially when there were some dissenting Ñaø, nhaát laø nhöõng saùch meänh danh laø “khaûi thò elders of a free-thinking tendency. luïc.” Chuùng ta coù theå töôûng töôïng, ñaïo Phaät c) Thöù ba, ñaët nhöõng Thaùnh ngoân cuûa Phaät vaøo ñaõ giaûn dò noi göông neàn toân giaùo xöa hôn, vaên töï coù theå coi laø maïo phaïm cuõng nhö mieâu nhöng cuõng coøn coù nhöõng lyù do khaùc nöõa— taû thaùnh töôïng baèng hoäi hoïa hay ñieâu khaéc. According to Prof. Junjiro Takakusu in the Duø sao, toaøn boä vaên hoïc ñöôïc duy trì trong kyù Essentials of Buddhist Philosophy, the whole öùc vaø khoâng ñöôïc pheùp vieát traûi qua khoaûng collection of the sacred literature authorized boán theá kyû: Thirdly, to put the Buddha’s holy by the Council was not written on paper or words to letters might have seemed to them a palm leaf during a period of about four sacrilege just as depicting his sacred image in hundred years. It is well known that painting or sculpture. At any rate, the whole Brahmanism has never written down its Vedic literature was kept in memory and was not literature even to this day, especially those committed to writing until about four revealed texts called “Hearing” (Sruti). We centuries later. may imagine that Buddhism simply followed 2) Coäng ñoàng Phaät töû, traùi haún vôùi coäng ñoàng Baø the example of the older religion, but there La Moân, laø moät taäp hôïp cuûa caû boán giai caáp were other reasons as well. ñeán töø moïi phöông höôùng, vaø ñaõ khoâng thích a) Tröôùc heát caùc ngaøi ñaõ khoâng daùm tuïc hoùa aâm hôïp cho vieäc tuïng ñoïc caån thaän caùc Thaùnh thanh dòu ngoït vaø nhöõng lôøi eâm aùi cuûa Ñöù c ngoân. Keát quaû laø cuoäc löu truyeàn thieáu soùt. Vì

sôï thaát laïc vaø xuyeân taïc töø nhöõng giaùo thuyeát Thaùnh Hieàn: Saints and sages. nguyeân thuûy, neân vua Vattagamani cuûa Tích Thaùnh Hieäu: Buddha’s name—Caâu nieäm “Nam Lan ñaõ ban leänh ghi cheùp toaøn boä vaên hoïc vieát Moâ A Di Ñaø Phaät”—The recitation of “Namo baèng chöõ Tích Lan, khoaûng naêm 80 tröôùc Taây Amitabha Buddha.” Lòch: The Buddhist community, quite Thaùnh Kieân: Teân cuûa moät vò danh Taêng Taây Vöïc, different from that of the Brahmans, was an ñeán Trung Hoa vaøo thôøi Ñoâng Taán (317-420)— assortment of all four castes coming from all Name of an Indian monk who came to China quarters, and was not suitable for a serious during the Eastern Chin Dynasty in China. recital of the holy words. The result was an Thaùnh Kinh: Bible—Sacred bible. imperfect transmission. Fearing the loss and Thaùnh Kinh Hoïc: Hermeneutics—Science of distortion of the original teachings, King interpretation of the bible. Vattagamani of Ceylon gave orders to commit Thaùnh Linh: Linh hoàn hay taâm thöùc cuûa ngöôøi the whole literature to writing in Sinhalese quaù coá—The saintly spirit of the dead. characters, about the year 80 B.C. Thaùnh Maãu: Sh'eng-Mu (chi)—Holy mother— Thaùnh Ñieån Nguõ Boä: Thaùnh Ñieån Nguõ Boä Ñaïi Khoâng coù danh hieäu naày trong Phaät giaùo—There

thöøa Kinh—See Nguõ Boä Ñaïi Thöøa Kinh. is no such title in Buddhism. Thaùnh Ñieån Nguõ Boä Ñaïi thöøa Kinh: Naêm boä Thaùnh Minh: Söï giaùc ngoä cuûa baäc Thaùnh—The kinh lôùn trong tröôøng phaùi Thieân Thai—The five holy enlightenment; the enlightenment of saints. chief Mahayana sacred Sutras in the T'ien-T'ai Thaùnh Nghi: Oai nghi cuûa baäc Thaùnh: The saintly Sect—See Nguõ Boä Ñaïi Thöøa Kinh. appearance—Töôïng Phaät: An image of Buddha. Thaùnh Ñöùc: Virtue of a saint. Thaùnh Nghieâm Thieàn Sö (1930-?): Zen Master Thaùnh Ñöùc Thaùi Töû (572-621): Shotokutaishi Sheng-Yen—Teân cuûa moät Thieàn sö noåi tieáng cuûa (jap)—Moät vò hoaøng töû Nhaät Baûn coù coâng xaây Trung Hoa vaøo theá kyû XX. Sö queâ tænh Giang Toâ, döïng ngoâi chuøa Thaùnh Ñöùc vó ñaïi vaøo naêm 587—xuaát gia naêm 13 tuoåi. Naêm 1949, vì tình traïng ñaát A Japanese Prince who built the Great Shotoku nöôùc chieán tranh, Sö nhaäp nguõ ôû Ñaøi Loan, möôøi Temple in 587. naêm sau Sö laïi xuaát gia vôùi Thaày Ñoâng Sô. Thieàn Thaùnh Ñöùc Töï: Shotoku-ji (jap)—Chuøa Thaùnh sö Thaùnh Nghieâm vieát trong quyeån 'Thieàn: Truyeàn Ñöùc—See Thaùnh Ñöùc Thaùi Töû. Thoáng & Söï Chuyeån Tieáp': Thieàn sö Nam Nhaïc Thaùnh Gia: Holy family. Hoaøi Nhöôïng ñeå yù thaáy moät vò Taêng teân laø Maõ Toå Thaùnh Giaû: Ariya-puggala (p)—Arya (skt)—The chaêm chæ toïa thieàn suoát ngaøy. Bieát raèng ñaây laø moät saint—Baäc Thaùnh ñaõ böôùc vaøo con ñöôøng ñi ñeán vò Taêng khaùc thöôøng, Hoaøi Nhöôïng beøn hoûi Maõ Nieát Baøn—The holy or saintly one, or enlightened Toå: "Taïi sao oâng cöù toïa thieàn suoát ngaøy nhö vaäy?" one who has started on the path to nirvana. Maõ Toå ñaùp: "Thöa, ñeå thaønh Phaät." Hoaøi Nhöôïng Thaùnh Giaùo: Sasanakaro (p)—Nhöõng lôøi daïy cuûa beøn nhaët moät vieân gaïch, vaø baét ñaàu maøi thaät Thaùnh Nhaân—The teaching of the sages, or holy maïnh. Ñöôïc moät laùt, Maõ Toå hoûi: "Thöa, Thaày laøm one; holy teaching. gì vaäy?" Hoaøi Nhöôïng ñaùp: "Ta maøi vieân gaïch ñeå Thaùnh Giaùo Hoäi: Arya-samaj (skt)—Arya- laøm göông." Maõ Toå noùi: "Voâ lyù quaù! Thaày khoâng samgha (skt) (sk)—Thaùnh Taêng Giaø. theå naøo maøi moät vieân gaïch cho thaønh taám göông Thaùnh Giaùo Löôïng: Chính Giaùo Löôïng—Nhöõng ñöôïc." Hoaøi Nhöôïng noùi: "Ñuùng vaäy, laøm theá naøo lyù luaän vaø chöùng cöù cuï theå trong Thaùnh ñieån —The coù theå thaønh Phaät chæ baèng caùch ngoài toïa thieàn?" argument or evidence of authority in logic, i.e. Maõ Toå nhaân ñoù hoûi: "Vaäy thì con phaûi laøm gì?" that of the sacred books. Hoaøi Nhöôïng noùi: "Neáu oâng ñaùnh xe maø caùi xe Thaùnh Giôùi: Aryasila (skt)—Noble morality— khoâng chaïy, oâng seõ quaát caùi xe hay quaát con boø?" Noble precepts. Maõ Toå khoâng bieát phaûi traû lôøi nhö theá naøo. Luùc Thaùnh Haønh: Cuoäc soáng chaân chính cuûa moät vò baáy giôø, Hoaøi Nhöôïng beøn noùi: "OÂng ngoài toïa Boà Taùt laø tu haønh giôùi ñònh tueä—The holy thieàn ñeå ñaït ñeán Thieàn hay ñeå thaønh Phaät? Neáu ñeå bodhisttva life of the monastic commandments, ñaït ñeán Thieàn, Thieàn voán khoâng chuû yeáu ôû choã meditation, and wisdom. ngoài hay naèm. Neáu ñeå thaønh Phaät, Phaät voán voâ

töôùng. Phaùp voán voâ truï, khoâng neân chaáp thuû, cuõng Teachings of the Sages" is one of the three khoâng neân xaû. Caùi chaáp taâm ngoài toïa thieàn cuûa guidelines

to consolidate one’s faith. These are oâng ngaên oâng ngoä Phaät taùnh; hôn theá, oâng gieát the words of the Buddhas and Bodhisattvas in Phaät ñaáy."—Name of a famous Chinese Zen sutras and commentaries—See Tam Löôïng. master in the twentieth century. He came from Thaùnh Ngöõ: Aryabhasa (skt)—Phaïn ngöõ: Jiang-shu, left home at the age of thirteen. In Sanskrit—Ngoân ngöõ cuûa AÁn Ñoä: Indian 1949, because of the war in China, he joined the language—Thaùnh ngoân hay nhöõng lôøi noùi cuûa caùc army in Taiwan, ten years later he rejoined the baäc Thaùnh: Sacred speech, language, words, or Order under Master T'ung-shu. Zen Master Sheng- sayings. Yen wrote in 'Zen: Tradition & Transition': Huai- Thaùnh Nhaân: Arya-pudgala (skt)—Ayiraka jang (677-744) observed a monk named Ma-tsu (skt)—Saint—Genuine sages—Noble people. (709-788), who had a habit of doing zazen all day Thaùnh Nhaát Ngöõ Luïc: Shoichi goroku (jap)— long. Realizing this was no ordinary monk, Huai-Sheng-I-Yulu (chi)—Shoichi's Records of jang asked Ma-tsu, "Why are you constantly doing Lectures—Shoichi's Records of teachings. zazen?" Ma-tsu answered, "To attain Thaùnh Nhaát Phaùi: Shoichiha (jap)—Teân cuûa moät Buddhahood." Huai-jang picked up a brick and toâng phaùi thieàn Nhaät Baûn—Name of a Japanese started rubbing it vigorously. After a while, Ma-tsu Zen sect. asked, "What are you doing?" Huai-jang said, "I'm Thaùnh Nhaát Quoác Sö (1202-1280): Shoichi- making a mirror from a brick." Ma-tsu said, kokushi (jap)—Teân cuûa moät trong nhöõng thieàn sö "That's absurd. You can't make a mirror from a noåi tieáng cuûa Nhaät Baûn vaøo theá kyû thöù 13. Thieàn brick." Huai-jang said, "Indeed. And how is it sö Thaùnh Nhaát (Vieân Nhó Bieän Vieân) laø vò khai possible to become a Buddha by doing zazen?" saùng ra Thieàn phaùi Ñoâng Phöôùc Töï, moät trong Thereupon Ma-tsu asked, "What should I do?" nhöõng nhaùnh thieàn quan troïng nhaát trong tröôøng Huai-jang said, "When the ox won't pull the cart, phaùi Laâm Teá ôû Nhaät Baûn. Hieän nay phaùi naøy coù do you beat the cart or the ox?" Ma-tsu did not khoaûng 365 ngoâi töï vieän treân khaép Nhaät Baûn— know how to reply. So Huai-jang said, "Are you Name of one of the most famous Japanese Zen doing zazen to attain Ch'an or to become a masters in the thirteenth century. Zen master Buddha? If it's Ch'an, Ch'an is neither sitting nor Shoichi (Enni Benen) was the founder of the lying downl if it's Buddhahood, Buddha has no Tofukuji branch, one of the most important form. Since the Dharma has no abiding form, there branches from Lin-Chi school in Japan. Up to now, should be no grasping, no rejection. Your this branch has about 365 temples throughout attachment to sitting prevents you from realizing Japan. Buddhahood, and it kills Buddha besides."—See Sö coøn ñöôïc bieát döôùi teân Vieân Nhó Bieän Töù Hoaèng Theä Nguyeän (C). Vieân, vò thieàn sö sôùm nhaát cuûa doøng thieàn Thaùnh Ngoân: Holy words—Words of a saint— Laâm Teá ôû Nhaät. Thaùnh Nhaát baét ñaàu nghieân Correct words of Buddhism—Thaùnh Ngoân hay lôøi cöùu nhöõng thuyeát giaûng cuûa phaùi Thieân Thai, noùi chính thöïc ñuùng ñaén cuûa baäc Hieàn Thaùnh. roài cuûa Chaân Ngoân ngay töø hoài môùi taùm tuoåi. Trong Phaät giaùo, Thaùnh ngoân coøn coù nghóa laø Naêm 1235, oâng sang Trung Hoa vaø trong thôøi nhöõng lôøi daïy cuûa Phaät vaø caùc Thaùnh ñeä töû cuûa gian saùu naêm löu laïi Trung Hoa, oâng

ñaõ nhaän Ngaøi—Holy words, or the words of a saint or sage. ñöôïc aán xaùc nhaän töø thieàn sö Voâ Chuaån Sö In Buddhism, holy words also mean the correct Phaïm. Sau khi nhaän ñöôïc thaày Voâ Chuaån xaùc words of the Buddha and his holy disciples. nhaän, oâng tieáp tuïc ñi tìm nhöõng vò thaày Trung Thaùnh Ngoân Löôïng: Guideline to the teachings Hoa khaùc thôøi Toáng ñeå ñi saâu vaøo söï theå of the sages—Tìm hieåu qua lôøi noùi cuûa Phaät vaø Boà nghieäm cuûa mình baèng caùch tieáp xuùc vôùi hoï. Taùt—Thaùnh ngoân löôïng laø moät trong tam löôïng Sau khi trôû laïi Nhaät Baûn vaøo naêm 1241, oâng ñöôïc duøng ñeå cuûng coá loøng tin cuûa haønh giaû. ñaõ goùp phaàn maïnh meõ vaøo vieäc du nhaäp Thaùnh ngoân löôïng laø giaù trò lôøi noùi cuûa chö Phaät vaø Thieàn vaøo nöôùc Nhaät. Vaøo thôøi ñoù, oâng laø moät chö Boà Taùt trong caùc kinh ñieån—“Guideline of the thieàn sö tích cöïc hoaït ñoäng taïi nhieàu thieàn

vieän khaùc nhau. OÂng ñaõ ñem aûnh höôûng tu taäp queâ ôû mieàn Nam nöôùc Nhaät. Naêm 1243, theo thieàn cuûa mình vaøo söï tu taäp thaàn bí cuûa hai lôøi môøi cuûa quan ñaïi thaàn Fujiwara Michiie, tröôøng phaùi Thieân Thai vaø Chaân Ngoân. Naêm sö ñi ñeán Kyoto, kinh ñoâ cuûa nöôùc Nhaät thôøi 1225, oâng trôû thaønh vieän tröôûng ñaàu tieân cuûa baáy giôø. Sö thò tòch vaøo naêm 1280, thoï 78 tuoåi. chuøa Ñoâng Phöôùc ôû coá ñoâ Kyoto. OÂng cuõng Khi Thaùnh Nhaát dieän kieán Nhaät Hoaøng laàn laõnh ñaïo nhöõng tu vieän khaùc nhö chuøa Thoï ñaàu tieân vaøo naêm 1245, sö trình leân vua moät Phöôùc ôû Thöông Lieâm hay chuøa Kieán Nhaân ôû baûn sao cheùp cuûa boä "Toâng Caûnh Luïc," moät coá ñoâ Kyoto. Ba ngoâi töï vieän naày laø nhöõng boä saùch lôùn veà Thieàn phaùp ñöôïc soaïn bôûi moät trung taâm quan troïng nhaát cuûa Thieàn ôû Nhaät thieàn sö noåi tieáng Trung Hoa vaøo theá kyû thöù Baûn. Thaùnh Nhaát coù treân 30 ngöôøi keá tuïc möôøi (Dieân Thoï Vónh Minh). Nhaä t Hoaøng phaùp. Ngoaøi danh hieäu Thaùnh Nhaát, oâng coøn thöôøng ñoïc boä saùch naøy moãi khi raûnh roãi. Khi ñöôïc phong danh hieäu Quoác Sö—Name of ñoïc xong, ngaøi vieát ôû maët sau doøng chöõ: one of the most famous Japanese Zen masters "Nhaän ñöôïc boä saùch naøy töø tay thieàn sö Thaùnh in the thirteenth century. He was also known Nhaát, ta nay ñaõ thaáy ñöôïc baûn taâm voán laø as Enju Ben'en or Enni Ben'en. He was an Phaät." Khi quan ñaïi thaàn Fujiwara Michiie hoûi early Japanese master of the Yogi Lineage of sö veà Thieàn phaùp, sö ñaùp: "Ñoù chính laø vaán ñeà Rinzai or Yogi School. At the age of eight cuûa yù chí quyeát lieät, nhôø ñoù haønh giaû coù theå Ben'en began to study the teachings of the laøm chuû laáy mình giöõa muoân ngaøn sai khaùc vaø T'ien-T'ai school and later of the Shingon phaân bieät."—Shoichi traveled to China in school of Japanese Buddhism. In 1235 he 1235, where he learned the secrets of Zen went to China and during a six-year stay in from one of the greatest masters of the time. China he received the seal of confirmation After returning to Japan in 1241, Shoichi from the Chinese Zen master Wu-chun Shih- began to teach Zen in the rural south. In 1243 fan. After the latter had confirmed him, he he was invited to Kyoto, the imperial capital, continued to seek out other Zen masters of the by the distinguished courtier Fujiwara Sung period in order to deepen his Michiie. He died in 1280 at the age of experience. After his return to

Japan in 1241, seventy-eight. When Shoichi met Emperor he made a major contribution toward the Gosaga in 1245, he presented him with a copy establishment of Zen there. During his time, of the "Source Mirror Record," an immense he was an active Zen master in various Zen compendium of Buddhist teachings compiled monasteries. He influenced the practices of by a famous Chinese Zen master of the tenth the mystical schools of T'ien-T'ai and Shingon century. The emperor used to read this book through his style of Zen training. In 1225 he whenever he had free time. When he became the first abbot of the Tofuku-ji in finished, he wrote in the back of the text, Kyoto; he also assumed leadership of "Having received this book from Master monasteries like the Jufuku-ji in Kamakura Shoichi, we have now seen essential nature." and the Kennin-ji in Kyoto. All these three When the courtier Fujiwara Michiie asked monasteries belong to the most important Zen him for Zen instruction, Shoichi said, "It is a monasteries in Japan. Ben'en had more than matter of having decisive willpower, so that thirty dharma successors. Posthumously he you can be the master in the middle of all received the honorific titles of Shoichi kinds of differences and distinctions." Kokushi and Kosho Kokushi (Imperial Moät hoâm, Sö thöôïng ñöôøng daïy chuùng: "Maáy Teacher). oâng neân nghó raèng mình ñang rôi xuoáng moät Thaùnh Nhaát du haønh ñeán Trung Hoa vaøo naêm caùi gieáng coå raát saâu; yù nghó duy nhaát baây giôø 1235, tham cöùu bí yeáu Thieàn phaùp vôùi moät laø phaûi leân khoûi nôi ñaây, vaø thaáy mình chaúng trong nhöõng ñaïi thieàn sö Trung Hoa thôøi ñoù. mong gì tìm ñöôïc loái thoaùt; töø saùng ñeán toái vôùi Sau khi trôû veà Nhaät Baûn vaøo naêm 1241, thieàn chæ moät yù nghó aáy canh caùnh trong loøng. Bao sö Thaùnh Nhaát baét ñaàu daïy ñaïo taïi moät vuøng laâu taâm trí mình hoaøn toaøn chuyeån vaøo moät yù

nghó ñoäc nhaát nhö vaäy, baáy giôø söï böøng tænh taxed to its limit of energy; but when the limit phaùt hieän moät caùch laï luøng kyø dieäu ôû trong is transcended a new source of energy in one mình. Moïi 'truy caàu vaø caàn khoå' ñeàu döøng laïi, form or another is tapped. In fact, physically cuøng luùc, mình coù caùi caûm giaùc raèng caùi mình speaking, a man himself will be extremely mong öôùc laø ñaây vaø taát caû ñeàu thích ñaùng vôùi surpised when such an extraordinary of theá giôùi vaø vôùi chính mình, vaø vaán ñeà seõ ñöôïc strength or endurance is exhibited." hoaù giaûi troïn veïn nhö loøng mình mong moûi. Thaùnh Nhaát Quoác Sö Ngöõ Luïc: Shoichi goroku Coâng vieäc chính yeáu moät ngöôøi phaûi laøm khi (jap)—Sheng-I-Yulu (chi)—Shoichi's Records of thaáy mình gaëp phaûi tình traïng caáp baùch naøy laø Lectures—Shoichi's Records of teachings. taän löïc 'truy caàu vaø caàn khoå', nghóa laø taäp Thaùnh Nhaát Thieàn Sö: Shoichi (jap)—See Thaùnh trung taát caû naêng löïc cuûa mình treân moät ñieåm Nhaát Quoác Sö. duy nhaát vaø nhaèm vaøo muïc tieâu xa nhaát maø Thaùnh Phaøm Khoa Cöõu: Khuoân maãu Thaùnh mình coù theå nhaûy tôùi trong caùi loái taán coâng phaøm. Chæ cho caùi thaáy cuûa ngöôøi theá tuïc thöôøng chính dieän naøy. Thoâng thöôøng, khi moät ngöôøi hay phaân bieät Thaùnh vôùi phaøm. Nhaø Thieàn cho tìm kieám moät thoâng loä giaûi thoaùt khoûi moät raèng ñaây laø bieåu hieän cuûa voïng taâm phaân bieät — caûnh ngoä gaàn nhö

voâ voïng, taâm trí cuûa y, noùi Patterns for the sages and ordinary people. theo khía caïnh taâm lyù, bò doàn vaøo giôùi haïn cuûa Worldly people discriminate the differences naêng löïc; nhöng moät khi giôùi haïn naøy bò vöôït between the sages and ordinary ones. In Zen, the qua, thì moät doøng suoái naêng löïc môùi traøo ra, term indicates a deluded and discriminated mind. döôùi moät hình thöùc naøo ñoù. Thaät ra, veà maët Thaùnh Phaøm Taän Saùt: Gieát saïch Thaùnh phaøm, yù theå chaát maø noùi, chính ngöôøi aáy cuõng phaûi noùi haønh giaû neân töø saïch voïng taâm phaân bieät — ngaïc nhieân khi theå löïc hay nhaãn löïc phi Kill all the sages and ordinary people. The term thöôøng nhö vaäy aáy troãi daäy."—One day, means that practitioners should get rid of a Shoichi Kokushi entered the hall and deluded and discriminated mind—See Gaëp Phaät addressed the monks, "O monks, think of Gieát Phaät, Gaëp Ma Gieát Ma. yourselves to be down in an old deep well; Thaùnh Phaùp: Nhöõng lôøi daïy cuûa chö Hieàn the only thought you then have will be to get Thaùnh—Nhöõng lôøi Phaät daïy—The holy law of out of it, and you will be desparately engaged Buddha—The law or teaching of the saints or in finding a way of escape; from morning to sages. evening this one thought will occupy the Thaùnh Phaùp AÁn: Acala-dharma-mudra (skt)— entire field of your consciousness. When one's Sacred Dharma seal—Seal of the holy law— mind is so occupied with one single thought, Unmoved Dharma seal. strangely or miraculously, there takes place a Thaùnh Phaùp AÁn Kinh: Acala-dharma-mudra- sudden awakening within oneself. All the sutra (skt)—Sutra on sacred Dharma seal—Sutra 'searching and contriving' ceases, and with it on seal of the holy law—Sutra on Unmoved comes the feeling that what was wanted is Dharma seal. here, that all is well with the world and with Thaùnh Phuùc: Moät trong hai phöôùc, thaùnh phöôùc oneself, and that the problem is now hay phöôùc cuûa Phaät giaùo ñeå ñoái laïi vôùi Phaïm successfully and satisfactorily solved. The phöôùc hay phöôùc cuûa Phaïm Thieân—One of the main thing to do when a man finds himself in two kinds of happiness, holy happiness, that of this mental extremity is to exhaust all his Buddhism, in contrast with that of Brahma and powers of 'searching and contriving', which Brahmanism. means to concentrate all his energy on one Thaùnh Phöôùc: The bliss of the Saints—See Thaùnh single point and see the farthest reach he can Phuùc. make in this frontal attack. Usually, when a Thaùnh Phöông: Aryadesa (skt)—A Ly Ñaø Teà person tries to seek a passage of liberation Xaù—Tieáng goïi toân xöng cuûa xöù AÁn Ñoä nôi Ñöùc from an apparently hopeless situation, his Phaät ñaûn sanh—The holy land (the land of the empirical mind, psychologically speaking, is sage), India where the Buddha was born (India).

Thaùnh Quaû: Ariyaphalam (p)—Ñaïo quaû cuûa baäc considered as a holy monk, his image is placed in Thaùnh, ñaït ñöôïc Boà Ñeà hay Nieát Baøn—The holy the center of the monks' assembly room. In truth—Fruit of the saintly life (bodhi or nirvana)—Hinayana Budhism, Kasyapa and Subhuti are Holy fruition—Fruit of Arhatship—The fruition of considered holy monks, their images are usually holiness. placed in he centre of the monks' assembly room. Thaùnh Quan AÂm: Arya-avalokitesvara (skt)—Thaùnh Taêng Ñoaøn: Ariya-samgha (p)— Holy Kuan-Yin. Community of noble ones.

Thaùnh Quaân: Good king. Thaùnh Taêng Giaø: Arya-samgha (skt)—Arya- Thaùnh Sö: Guru-deva (skt)—Highest teacher— samaj (skt)—Thaùnh Giaùo Hoäi—Thaùnh Taêng Giaø Sacred master. hay coäng ñoàng cuûa caùc baäc toân quyù. Coäng ñoàng Thaùnh Sö Töû: Toân hieäu cuûa Ñöùc Phaät. Ñöùc Phaät cuûa nhöõng baäc Thaùnh hay nhöõng baäc cao quyù, laø vò vua trong coõi Thaùnh nhö sö töû laø vua trong nhöõng vò ñaõ ñaït ñöôïc con ñöôøng sieâu vieät. Ñaây laø muoân thuù—The holy lion, Buddha. coäng ñoàng Taêng giaø ñöôïc noùi ñeán trong Tam Baûo, Thaùnh Söû: Sacred history. khaùc bieät vôùi coäng ñoàng phaät giaùo roäng raõi hôn Thaùnh Söï Töï Taùnh: Arya-vastu-svabhava (skt)— bao goàm caû ngöôøi nam vaø ngöôøi nöõ taïi gia—Arya- Self-nature of holy matter. samgha (sangha) is a noble community. The Thaùnh Taùnh Ly Sanh: Theo Duy Thöùc Luaän, community of the aryas or those “noble persons” Thaùnh Tính Ly Sinh laø cuoäc soáng cuûa söï Thaùnh (arya-pudgala) who have attained the thieän cuûa caùc vò Thanh Vaên, Duyeân Giaùc, A La supermundane path (arya-marga). This is the Haùn hay Boà Taùt, nhöõng vò ñaõ ñaït ñöôïc voâ laäu trí Samgha referred to in the formula of the three vaø döùt boû phieàn naõo do phaân bieät khôûi leân (ñaõ döùt refuges (trisarana), and its distinct from the boû phieàn naõo vaø sôû tri chöôùng), ñoái laïi vôùi cuoäc broader Buddhist community including laymen soáng cuûa phaøm phu hay ngöôøi chöa giaùc ngoä — and laywomen. According to the Vijnanamatrasiddhi, the life of Thaùnh Taâm: Taâm cuûa baäc Thaùnh nhö taâm Phaät— holiness apart or distinguished from the life of The holy mind, that of Buddha. common unenlightened people. Thaùnh Thai: Sh'eng-t'ai (chi)—Holy embryo— Thaùnh Taùnh Töï Taùnh: Nispatti-svabhava (skt)—Thai taïng cuûa nhöõng baäc Thaùnh, boïc quaán vaø Thaùnh Töï Taùnh—Holy nature of self-nature. tröôûng döôõng chö Boà Taùt, chæ ba hieàn vò Thaäp truï, Thaùnh Taøo: Aryavarman (skt)—A Leâ Da Phaït Thaäp Haïnh, vaø Thaäp Hoài Höôùng—The womb of Ma—Moät vò sö noåi tieáng cuûa phaùi Ñaïi Chuùng Boä, holiness which enfolds and develops the taùc giaû cuûa boä A Tyø Ñaït Ma Luaän Giaûi hay Vi bodhisattvas, i.e. the three excellent positions Dieäu Phaùp Luaän Giaûi—A famous monk of the attained in the ten grounds, ten kinds of Sarvastivadin school, author of a work on the dedication, and ten necessary activities of a Vaibhasika philosophy. bodhisattva—See Thaäp Truï, Thaäp Haïnh, and Thaäp Thaùnh Taêng: Holy monks—Haøng Taêng chuùng ñöùc Hoài Höôùng. cao ñaïo troïng ñaõ döùt boû meâ hoaëc, ñaõ chöùng ñaéc Thaùnh Thanh Vaên: Ariya-savaka (p)—Noble chaân lyù, ñoái laïi vôùi phaøm Taêng. Coøn coù nghóa laø disciple—Noble hearer—Thaùnh ñeä töû. töôïng cuûa vò Thaùnh Taêng ôû giöõa Taêng Ñöôøng. Thaùnh Thaàn: Saint and gods. Trong Phaät Giaùo Ñaïi Thöøa thì coi Ngaøi Vaên Thuø Thaùnh Theá: Thôøi Ñöùc Phaät coøn taïi theá ñöôïc goïi laø Sö Lôïi Boà Taùt nhö laø moät Thaùnh Taêng, vaø töôïng Thaùnh Theá—Period of the Buddha’s earthly life is cuûa ngaøi ñöôïc ñaët ôû giöõa Taêng Ñöôøng. Trong Phaät known as the sacred period or the period of the Giaùo Tieåu Thöøa thì Ngaøi Ca Dieáp hay Tu Boà Ñeà sage. ñöôïc coi nhö laø nhöõng Thaùnh Taêng, vaø töôïng cuûa Thaùnh Thieân: Deva-arya (skt)—Devabodhisattva caùc ngaøi cuõng thöôøng ñöôïc ñaët giöõa Taêng (skt)—Kanadeva (skt)—Ca Na Ñeà

Baø—Thaùnh Ñeà Ñöôøng—The holy monk who has achieved higher Baø—Thieân Thaàn—Töø Baéc Phaïn “Aryadeva” coù merit, in contrasted with the ordinary monk. The nghóa laø “vò trôøi khoân ngoan.” Teân cuûa Boà Taùt Ñeà term also means the image in the monk assembly Baø, ngöôøi goác Tích Lan, theo bieân nieân tieåu söû thì room. In Mahayana Buddhism, Manjusri is oâng muø moät maét. OÂng laø moät trong nhöõng trieát gia

chính cuûa tröôøng phaùi Trung Quaùn, laø taùc giaû boä wisdom of the Buddha, or the saints or the sages; Töù Baùch Luaän noåi tieáng—“Aryadeva” is a the wisdom which is above all particularization, Sanskrit term for “Wise god.” Name of i.e. the wisdom of transcendental truth. Devabodhisattva, a native of Ceylon and he is said Thaùnh Trí Baùch Tính Söï: in some biographical sources to have been blind in Aryajnanasvabhavavastu (skt)—Trí tueä toái thöôïng one eye. He is one of the major philosophers of nhö laø taïo thaønh söï kieän toái haäu cuûa hieän höõu— the Madhyamaka school and the author of the Supreme wisdom as constituting the ultimate fact influential work “The Four Hundred” of existence. (Catuhsataka). Thaùnh Trí Nhaõn: Aryajnanacakshus (skt)—Con Thaùnh Thoâng (1366-1440): Teân cuûa moät vò danh maét cuûa trí tueä toái thöôïng, cuõng ñöôïc goïi laø tueä Taêng Nhaät Baûn thuoäc toâng Tònh Ñoä vaøo theá kyû thöù nhaõn—The eye of supreme wisdom, also called XV—Name of a Japanese famous monk of the the wisdom eye or Prajnanacakshus. Pure Land Sect, who lived in the fifteenth century. Thaùnh Trí Phi Ngoân Ngöõ: Chaân lyù toái haäu chæ Thaùnh Thuûy: Amrta (skt)—Duttsi (tib)—Toâ Ñaø— vaøo söï theå chöùng caùi trí tueä toái thöôïng trong taâm Holy water—Wine of gods—See Cam Loä. thöùc saâu thaúm nhaát, vaø khoâng thuoäc phaïm vi cuûa Thaùnh Tính: Saintivity—Taùnh cuûa baäc Thaùnh— ngoân töø vaø caùi trí phaân bieät; söï phaân bieät nhö theá Caâu Xaù Luaän goïi Thaùnh Tính laø Chính Tính hay khoâng theå phaùt hieän ñöôïc chaân lyù toái haäu. Tuy moät ñôøi soáng Thaùnh thieän khoâng coøn bò duïc voïng nhieân ngoïn ñeøn ngoân töø laø coù lôïi ích cho vieäc soi loâi cuoán. Duy Thöùc Luaän goïi Thaùnh Tính laø caù i saùng con ñöôøng ñöa ñeán chöùng ngoä toái haäu —The tính sanh ra trí voâ laäu maø ñoaïn tröø phieàn naõo —The ultimate truth points to the realization of supreme holy nature, according to the Abhidharma-kosa of wisdom in the inmost consciousness, and does not the passionless life. According to the belong to the realm of words and discriminative Vijnanamatrasiddhi of enlightenment and wisdom, intellect; thus discrimination fails to reveal the the holy nature is the nature that produces the ultimate truth. However, the lamp of words is passionless or pure wisdom. useful to illuminate the passage to final Thaùnh Tính Ly Sinh: See Thaùnh Taùnh Ly Sanh. enlightenment. Thaùnh Tònh: Nhöõng tröôøng phaùi Phaät Giaùo vaø Thaùnh Trí Töï Giaùc: Vajramati or Tònh Ñoä—The schools of Buddhism and the Pure Pratyatmaryajnana (skt)—Personal apprehension Land School. of Buddha-truth—See Töï Giaùc Thaùnh Trí. Thaùnh Toân: Vò Thaùnh ñöôïc toân kính nhö Phaät— Thaùnh Trí Töï Taùnh: Arya-jnana-svabhava The holy honored one—Buddha. (skt)—Holy wisdom of self-nature—Holy wisdom Thaùnh Trí: Arya-jnana (skt)—Highest of Buddha nature. knowledge—Sage-like or

saint-like knowledge— Thaùnh Trí Töï Taùnh Söï: Aryajnanasvabhavavastu Supreme knowledge—Holy wisdom—Noble (skt)—Thaùnh Trí Baùch Tính Söï—Trí tueä toái knowledge—Supreme knowledge—Wisdom of thöôïng nhö laø taïo thaønh söï kieän toái haäu cuûa hieän Buddha—Supreme knowledge—Sage-like or höõu—Supreme wisdom as constituting the saint-like knowledge—Caùi trí tueä toái thöôïng hay ultimate fact of existence. trí hueä cuûa baäc Thaùnh, nhôø ñoù ngöôøi ta coù theå nhìn Thaùnh Truù: Ariyo-viharo (p)—Ariyan-abiding. vaøo nhöõng choã thaâm saâu nhaát cuûa taâm thöùc ñeå Thaùnh Trung Toân: See Thaùnh Trung Vöông. naém laáy caùi chaân lyù thaâm maät bò che khuaát maø caùi Thaùnh Trung Vöông: King of Sages—Moät danh trí taàm thöôøng khoâng theå thaáy ñöôïc. Trong ñaïo hieäu cuûa ñöùc Phaät—An epithet of the Buddha. Phaät, ñaây laø Phaät trí hay trí cuûa caùc baäc Thaùnh, trí Thaùnh Tueä Nhaõn: Aryaprajnacaksu (skt)—Noble sieâu vieät vaø vöôït ra ngoaøi moïi söï phaân bieät — eye of wisdom. Supreme wisdom, or the wisdom of a saint, Thaùnh Töï Taùnh: Nispatti-svabhava (skt)—Thaùnh whereby one is enabled to look into the deepest Taùnh Töï Taùnh—Holy nature of self-nature. recesses of consciousness in order to grasp the Thaùnh Töôïng: Chæ töôïng cuûa Ñöùc Phaät—The inmost truth hidden away from the sight of statue of the Buddha. ordinary understanding. In Buddhism, this is the

Thaùnh ÖÙng: Söï caûm öùng linh nghieäm cuûa chö vaø thöïc tònh cuûa thöùc."—The Dharmalaksana Phaät vaø chö Thaùnh—The influence of Buddha— school, though idealistic, is different from the The response of the Buddha or saints. Samparigraha school, which was representative Thaùnh Vò: The holy position—The holy life of idealism and was later replaced by the Buddhism. Dharmalaksana (Fa-Hsiang) School in China. The Thaùnh Voõng: Löôùi Phaät Phaùp co cuïm taát caû chaân Dharmalaksana idealists profess to have lyù—The holy jala, or net, of Buddha's teaching transmitted the orthodox system of Vasubandhu, which gathers all into the truth. but in reality this is rather uncertain. Thaùnh Voâ Löôïng Thoï Quyeát Ñònh Quang Minh Vasubandhu's Trimsika was annotated by ten Ñaø La Ni: The Resolute Light King Dharani of authorities of whom Hsuan-Tsang and his pupil Ki Holy Limitless Life. followed chiefly the opinions of Dharmapala of Thaùnh Vöông: Arya-raja (skt)—Holy king. Nalanda. The Vijnaptimatrata-siddhi-sastra, which Thaùnh Y: Holy garments—See Tam Y. is the fundamental treatise of the Dharmalaksana Thaønh Baát Nhò Luaän: Advaya-siddhi (skt)— School, was composed by Vasubandhu in 30 books Treatise on non-duality—Name of a work of and Hsuan-Tsang during the T'ang dynasty commentary—Teân cuûa moät boä luaän. reduced to 10 books. The Mind-only philosophy of Thaønh Bieän: Thaønh coâng—To succeed. Yogacara is summarized by Hsuan-Tsang in his Thaønh Ca Tyø La Veä: See Ca Tyø La Veä. translation of the Vijnaptimatrata-siddhi-sastra as follows: "No dharmas found in either Samsara or Thaønh Chaùnh Giaùc: See Thaønh Chaùnh Quaû. Nirvana are apart from consciousness. Some of Thaønh Chaùnh Giaùc Phaät: The Buddha of them can be ascribed to the self-forms of attainment of true enlightenment. consciousness; others to the counterparts of the Thaønh Chaùnh Quaû: Thaønh chaùnh giaùc—To attain

objects transformed by consciousness; and others to perfect enlightenment—To become Buddha. to the divisions, realms, and essence of Thaønh Chieâm Ba: Campa or Campaka (skt)— consciousness." Chieâm Baëc Ca—Chieâm Ba Ca—Chieâm Baø—Thaønh Ñaïo: Chieâm Baùc—Chieâm Baùc Ca—Chieâm Baëc—Kim 1) Jodo (jap)—Chöùng ñaïo hay trôû thaønh toaøn Saéc Hoa hay Moäc Lan, teân cuûa moät loaïi boâng giaùc nhö Phaät Thích Ca—To attain the way, thôm maøu vaøng, höông thôm cuûa noù lan toûa raát or to become enlightened, i.e. the Buddha xa—A yellow fragrant flower. Its fragrance under the bodhi tree. spreading very far. 2) (1906-1977): Teân cuûa moät vò danh Taêng Vieät Thaønh Duy Thöùc Luaän: Vijnaptimatrata-siddhi- Nam vaøo theá kyû thöù XX. Haàu nhö caû ñôøi Sö sastra (skt)—Phaùp Töôùng Toâng maëc duø laø Duy hoaèng hoùa ôû mieàn Nam Vieät Nam—Name of Thöùc, nhöng laïi khaùc vôùi Nhieáp Luaän Toâng voán a Vietnamese famous monk who lived in the chæ laø Duy Thöùc töôïng tröng, vaø sau ñoù ñöôïc Phaùp twentieth century. He spread the Zen Töôùng thay theá taïi Trung Hoa. Caùc nhaø Duy Thöùc teachings in South Vietnam most of his life. cuûa Phaùp Töôùng toâng nhìn nhaän laø truyeàn thöøa veà Thaønh Ñaïo Hoäi: Ngaøy kyû nieäm Phaät thaønh ñaïo laø heä thoáng chaùnh thoáng cuûa ngaøi Theá Thaân, nhöng ngaøy 8 thaùng chaïp haøng naêm (coøn goïi laø ngaøy Laïp treân thöïc teá quaû laø khoù caû quyeát. Tam Thaäp Tuïng Baùt)—The annual commemoration of the Duy Thöùc, baûn luaän caên baûn cuûa toâng Phaùp Töôùng, Buddha’s enlightenment on the 8th day of the 12th goàm 30 baøi luaän ñöôïc ngaøi Theá Thaân Boà Taùt bieân month. soaïn vaø ngaøi Huyeàn Trang ñôøi Ñöôøng bieân taäp goäp Thaønh Ñaúng Chaùnh Giaùc: Baäc Boà Taùt tu haønh laïi coøn 10 quyeån. Trieát lyù Duy Taâm cuûa Duy Thöùc ngoâi nhaân vò troøn ñaày baäc toaøn giaùc hay thaønh Toâng ñöôïc ngaøi Huyeàn Trang toùm löôïc trong taùc Phaät—To attain to perfect enlightenment—To phaåm maø ngaøi dòch ra töø Thaønh Duy Thöùc Luaän become Buddha. nhö sau: "Khoâng coù phaùp naøo trong Luaân hoài hay Thaønh Ñeá: Jotai (jap)—Chaân giaùo Phaät phaùp— Nieát baøn maø laïi lìa ngoaøi thöùc. Moät soá coù theå qui Real Truth—The true teaching of Buddhism. vaøo caùc töï töôûng, moät soá vaøo caùc töông öng vaø caùc sôû bieán cuûa thöùc, vaø moät soá khaùc vaøo caùc phaàn vò

Thaønh Hieän: Ñaày ñuû: Adequate (complete, AÙnh Traêng Trong Gioït Söông: "Coù moät caùch ñôn sufficient)—Saün saøng: Ready. giaûn ñeå trôû thaønh Phaät. Neáu baïn traùnh laøm baát cöù Thaønh Hoaøng Thaàn: Vò Thaàn baûo veä thaønh—The vieäc gì baát thieän, neáu baïn khoâng quaù chaáp vaøo city god, protector of the wall and moat and all sanh töû, neáu baïn töø bi vôùi chuùng sanh moïi loaøi, they contain. cung kính ngöôøi giaø, töû teá vôùi ngöôøi treû, khoâng gaït Thaønh Kieán: Prejudice—Biases. boû cuõng nhö khoâng ham muoán baát cöù ñieàu gì, Thaønh Kieáp: Krta-yuga (p)—Satya-yuga (skt)— khoâng saép ñaët suy nghó hay lo aâu, ngöôøi ta seõ goïi Vivarta kalpa (skt)—Kalpa of formation—Moät baïn laø Phaät. Ñöøng tìm baát cöù thöù gì khaùc."—To trong töù kieáp, goàm hai möôi tieåu kieáp, thôøi gian become Buddha and obtain deliverance from the thaønh laäp theá giôùi—One of the four kalpas, round of mortality. To become Buddha, as a consisting of twenty small

kalpas during which Bodhisattva does on reaching supreme perfect worlds and the beings on them are formed (other bodhi. In Zen, "becoming a Buddha" means a kalpas are Truï: Vivarta-siddha kalpa, kalpa of practitioner realizes his own Buddha-nature. abiding or existence; Hoaïi: Samvarta kalpa, kalpa According to the understanding of Zen, a man of destruction, consisting of sixty four small kalpas cannot become a Buddha because he always when fire, water and wind destroyed everything already a Buddha, that is, his true nature is except the fourth dhyana; Khoâng: Samvarta- identical with Buddha-nature. However, a man siddha kalpa, kalpa of annihilation). caught in "everyman's consciousness" is not aware Thaønh Kim Cang Taâm: Attainment of the of this fact and thus it seems to him as though he diamond mind. becomes a Buddha when he realizes his Buddha- Thaønh Kim Cang Traøng Thaàn: Diamond Banner nature for the first time. According to Zen Master Deity (Spirit). Dogen in Moon In A Dewdrop: "There is a simple Thaønh Nhaïc AÅn Sôn Thieàn Sö (?-1776): Teân cuûa way to become a Buddha: When you refrain from moät vò Thieàn sö Vieät Nam, phaùp heä thöù 34, thuoäc unwholesome action, are not attached to birth and toâng Laâm Teá vaøo theá kyû thöù XVIII. Haàu nhö caû death, and are compassionate toward all sentient ñôøi Sö hoaèng hoùa ôû mieàn Nam Vieät Nam—Name beings, respectful to seniors and kind to juniors, of a Vietnamese Zen master, of the 34rd lineage, not excluding or desiring anything, with no Lin-chi Sect, in the eighteenth century. He spread designing thoughts or worries, you will be called a the Zen teachings in South Vietnam most of his Buddha. Do not seek anything else." life. Thaønh Phaät Giaûi Thoaùt: To become Buddha and Thaønh Nhaát Ñaïo:Way of right unity. obtain deliverance from the round of mortality. Thaønh Phaàn Höõu Hình: Saéc—Form— Thaønh Sôû Taùc Trí: Krtyanusthana-jnana (skt)—Corporality—Material composition. Trí giuùp hoaøn thaønh moïi vieäc maø khoâng taïo Thaønh Phaät: Jobutsu (jap)—Buddho-bavati(skt)— nghieäp—Trí toaøn thieän hai coâng vieäc töï ñoä vaø ñoä Become Buddha—Thaønh Phaät—Boà Taùt ôû ngoâi tha. Moät trong naêm trí ñöôïc noùi ñeán trong kinh nhaân vò, tu haønh vaïn haïnh, cuoái cuøng chöùng ñaéc A ñieån cuûa toâng Chaân Ngoân. Trí chuyeån töø nguõ caên Naäu Ña La Ta Mieäu Tam Boà Ñeà (Voâ Thöôïng (nhaõn, nhó, tyû, thieät vaø thaân), trí thaønh töïu dieäu Chaùnh Ñaúng Chaùnh Giaùc) hay Phaät giaûi thoaùt khoûi nghieäp töï lôïi lôïi tha, töông öùng vôùi Baát Khoâng voøng luaân hoài sanh töû. Trong thieàn, thaønh Phaät coù Thaønh Töïu Nhö Lai vaø Phaät Di Laëc ôû Baéc Ñoä— nghóa laø haønh giaû hieåu ñöôïc baûn tính Phaät cuûa Wisdom of perfecting the double work of self- mình. Theo quan ñieån thieàn, moät ngöôøi coù theå welfare and the welfare of others, one of the five thaønh Phaät vì bao giôø ngöôøi ñoù cuõng laø theá, do baûn wisdoms mentioned in the Shingon texts. The tính thaät cuûa ngöôøi ñoù ñoàng nhaát vôùi baûn tính Phaät. wisdom derived from the five senses (nguõ caên), Tuy nhieân, con ngöôøi bò yù thöùc thoâng thöôøng caàm the wisdom of perfecting the double work of self- tuø neân khoâng bieát tôùi traïng thaùi naày, do ñoù ngöôøi welfare and the welfare of others; corresponds to aáy thaáy döôøng nhö laø mình thaønh Phaät khi chöùng the air and is associated with Amoghasiddhi and ngoä ñöôïc Phaät tính laàn

ñaàu tieân. Theo Thieàn sö Maitreya in the north. Ñaïo Nguyeân Hy Huyeàn (1200-1253) trong quyeån Thaønh Söï: To accomplish—To succeed.

Thaønh Taâm: Frankness—Sincerity. Thaønh Thöïc Luaän Sôù: Thích Nghóa Thaønh Thaät Thaønh Taâm Thaønh YÙ: Most sincerely. Luaän—Commentary on the Satyasiddhi-sastra. Thaønh Taàm (1011-1081): Teân cuûa moät vò danh Thaønh Thöïc Toâng: Tch'eng-Cheu-Tsung (chi)— Taêng Nhaät Baûn thuoäc toâng Thieân Thai vaøo theá kyû Jojitsu-shu (jap)—The Satyasiddhi School—Phaùi thöù XI—Name of a Japanese famous monk of the Hoaøn Thieän Chaân Lyù, döïa vaøo hoïc thuyeát cuûa T'ien T'ai Sect who lived in the eleventh century. Sautrantika, vaên baûn chính cuûa tröôøng phaùi naày laø Thaønh Thaùnh: To sanctify. satyasiddhi cuûa Ha Leâ Baït Ma (Harivarman) vaøo Thaønh Thaân: See Thaønh Gia Thaát. theá kyû thöù tö, ñöôïc dòch sang Hoa ngöõ vaøo theá kyû Thaønh Thaân Hoäi: Caên Baûn Hoäi—Yeát Ma Hoäi—thöù naêm. Tröôøng phaùi naày tin raèng taâm thöùc chæ laø Maïn Ñaø La thuoäc hoäi thöù nhaát trong chín hoäi Maïn ngöôøi vaùc gaùnh luaân hoài sinh töû. Phaùi naày cuõng Ñaø La Kim Cöông Giôùi—The first group in the cho raèng Nieát baøn chæ laø moät söï kieän taâm linh tieâu nine Vajradhatu groups. cöïc vaø giaûi thoaùt chæ laø huûy dieät—Satyasiddhi sect, Thaønh Thaàn: To become a spirit (genii). based upon the Sautranika's satyasiddhi sastra of Thaønh Thaät: Satya-siddhi (skt)—Candid— Harivarman. This school believes that the Frank—Sincere—Honest—Fair—Completely consciousness as no more than the bearer of the true—Perfect truth. cycle of existence. This school also believes that Thaønh Thaät Luaän: Satya-siddhi-sastra (skt)— Nirvana is a purely negative spiritual event; it is Explanation on the perfection of the truth— nonbeing. He who has attained liberation is Treatise on complete truth—Treatise on Perfect annihilated. truth—See Thaønh Thöïc Luaän. Thaønh Tích: Performance—Result. Thaønh Thaät Ngöõ: Lôøi noùi thaønh thöïc— Thaønh Tín: Saddha (p)—Sraddha (skt)—True and Truthfulness of speech. trustworthy—True and reliable—Chaân thaät vaø Thaønh Thaät Toâng: Satya-siddhi School of ñaùng tin caäy. Harivarman—See Thaønh Thöïc Toâng. Thaønh Tín Ngoân: Lôøi noùi chaân thaät—Sincere Thaønh Thôøi (?-1678): Teân cuûa moät vò danh Taêng words. Trung Hoa vaøo cuoái thôøi nhaø Minh (1368-1644)— Thaønh Trì: Giuùp ñôõ: Help, support—Thaønh coâng: Name of a Chinese famous monk who lived in the To succeed. end of the Ming Dynasty in China. Thaønh, Truï, Hoaïi, Khoâng: Jo-Ju-E-Ku (jap)— Thaønh Thuïc Bình Quaû: Ripened apples—Söï rôi Formation, stability or development, dissolution or ruïng cuûa moät quaû taùo chín—See Thuïc Bình Quaû. disintegration, and void. Thaønh Thuïc Giaû: Baäc ñaõ thaønh thuïc; baäc ñaõ Thaønh Töï Nhieân Giaùc: Ñaït ñöôïc töï nhieân giaùc chöùng ñaéc; baäc maø baûn taùnh thieän noåi baäc treân ngoä baèng caùch giöõ laáy chaân lyù ngay nôi taâm chuùng sanh moïi loaøi—The ripe; those who atain; mình—To attain to natural enlightenment as all those in whom the good nature, immanent in all may do by beholding eternal truth within their own the living, complete their salvation. heart. Thaønh Thöïc: Honesty—Completely true— Thaønh Töï Taùnh: Nishpattisvabhava (skt)— Perfect truth—Satyasiddhi (Thaønh Thaät Toâng). Perfection—Söï hoaøn

thaønh hay söï toaøn haûo. Thaønh Thöïc Luaän: Satya-siddhi-sastra (skt)— Thaønh Töôùng: Entirety or Integration—Nhöõng Explanation on the perfection of the truth—Thaønh bieät töôùng, duø chuùng ñaëc bieät, vaãn taïo thaønh toång Thöïc Luaän goàm 16 quyeån do Ha Leâ Baït Ma bieân töôùng baèng caùch keát hôïp nhau thaønh moät. Taát caû soaïn. Thaønh Thöïc coù nghóa laø thaønh laäp ra caùi caùc caên cuøng taùc ñoäng chung ñeå hoaøn thaønh moät nghóa chaân thaät trong caùc kinh. Boä luaän ñöôïc ngaøi ñôn theå toaøn dieän—Integration means that Cöu Ma La Thaäp dòch sang Hoa ngöõ—The specialities, though they are special, make up Satyasiddhi sastra of Harivarman in 16 books. The Universality by uniting themselves. All organs Satyasiddhi is defined as perfectly establishing the work together to complete the whole unitary real meaning of the sutra. The sastra was being. translated into Chinese by Kumarajiva. Thaønh Töïu: Samanvagama (skt)—Siddhi (skt)— Taát Ñaøn—Aspire—To accomplish—To fulfill—To

undertake—Accomplishment—Fulfilment— with the mind and penetrated well by view. Completion—To bring to perfection. 5) Vò aáy soáng tinh caàn tinh taán, tröø boû caùc phaùp Thaønh Töïu Baûy Dieäu Phaùp: Theo Kinh Höõu Hoïc baát thieän, thaønh töïu caùc thieän phaùp, noã löïc, trong Trung Boä Kinh, Ñöùc Phaät ñaõ chæ daïy veà söï kieân trì, khoâng töø boû gaùnh naëng ñoái vôùi caùc thaønh töïu baûy dieäu phaùp—According to the Sekha thieän phaùp: He is energetic in abandoning Sutta in the Middle Length Discourses of the unwholesome states and in undertaking Buddha, the Buddha mentioned about seven good wholesome states; he is steadfast, firm in qualities: striving, not remiss in developing wholesome 1) Vò Thaùnh ñeä töû coù loøng tin vaø ñaët loøng tin nôi states. söï giaùc ngoä cuûa Nhö Lai: “Ngaøi laø Theá Toân, 6) Vò aáy coù nieäm, thaønh töïu nieäm tueä toái thaéng, baäc A La Haùn, Chaùnh Ñaúng Giaùc, Minh Haïnh nhôù laïi, nhôù laïi nhieàu laàn nhöõng gì ñaõ laøm töø Tuùc, Thieän Theä, Theá Gian Giaûi, Voâ Thöôïng laâu, ñaõ noùi töø laâu: He has mindfulness; he Só, Ñieàu Ngöï Tröôïng Phu, Thieân Nhaân Sö, possesses the highest mindfulness and skill; Phaät, Theá Toân.”—Here a noble disciple has he recalls and recollects what was done long faith and he places his faith in the Tathagata’s ago and spoken long ago. enlightenment thus: “The Blessed One is 7) Vò aáy coù trí tueä, thaønh töïu trí tueä veà sanh dieät, accomplished, fully enlightened, perfect in thaønh töïu Thaùnh theå nhaäp ñöa ñeán chaân chaùnh true knowledge and conduct, sublime, knower ñoaïn taän khoå ñau: He is wise; he possesses of words, incomparable leader of persons to wisdom regarding rise and disappearance that be tamed, teacher of gods and humans, is noble and penetrative and leads to the enlightened blessed.” complete destruction of suffering. 2) Vò naày coù loøng taøm, töï xaáu hoå vì thaân aùc haïnh, Thaønh Töïu Baát Khaû Taän Tín: Perfecting khaåu aùc haïnh, yù aùc haïnh; töï xaáu hoå vì thaønh inexhaustible faith. töïu aùc, baát thieän phaùp: He has shame; he is Thaønh Töïu Baát Thoái Chuyeån Tín: Perfecting ashamed of misconduct in body, speech, and unregressing faith. mind, ashamed of engaging in evil Thaønh Töïu Boà Taùt Ñaïo: Accomplish the Paths of unwholesome deeds. Enlightening Beings. 3) Vò naày coù loøng quyù, töï sôï haõi vì thaân aùc haïnh,

Thaønh Töïu Chuùng Sanh: Chuyeån hoùa chuùng sanh khaåu aùc haïnh, yù aùc haïnh; töï sôï haõi vì thaønh baèng caùch phaùt trieån Phaät taùnh nôi hoï vaø khieán hoï töïu aùc, baát thieän phaùp: He has fear of wrong ñaït ñöôïc giaùc ngoä—To transform all beings by doing; he is afraid of misconduct in body, developing their Buddha-nature and causing them speech, and mind, afraid of engaging in evil to obtain enlightenment. unwholesome deeds. Thaønh Töïu Chuùng Sanh Phoå: Perfecting of all 4) Vò naày laø vò ña vaên, nhôù nghó nhöõng ñieàu ñaõ beings universally. nghe, tích tuï nhöõng ñieàu ñaõ nghe. Nghe nhöõng Thaønh Töïu Coâng Ñöùc: Achievement of merit. phaùp naøo, sô thieän, trung thieän, coù nghóa, coù Thaønh Töïu Cung Kính Cuùng Döôøng Chö Phaät vaên, noùi leân phaïm haïnh hoaøn toaøn ñaày ñuû Tín: Perfecting faith respecting and honoring all thanh tònh, nhöõng phaùp nhö vaäy, vò aáy nghe Buddhas. nhieàu, thoï trì, ñoïc tuïng baèng lôøi, ñöôïc yù suy Thaønh Töïu Cöïc Thanh Tònh Tín: Perfecting tö, ñöôïc chaùnh kieán theå nhaäp: He has learned extremely pure faith. much, remembers what he learned, and Thaønh Töïu Dieäu Höông Thaàn: Developing consolidates what he has learned. Such Wonderful Fragrance Deity (Spirit). teachings as are good in the beginning, good Thaønh Töïu Ñaïi Hoan Hyû Tín: Perfecting ecstatic in the middle, and good in the end, with the faith. right meaning and phrasing, and affirm a holy Thaønh Töïu Giaû: Siddha (skt)—Drup-top (tib)— life that is utterly perfect and pure–such Ngodrup (tib)—Accomplished One—Baäc thaønh teachings as these he has learned much of, töïu tu haønh, baäc ñaõ chöùng ñaéc phaàn taâm linh vaø remembered, recited verbally, investigated thaàn löïc—One who accomplishes or brings to

perfection his or her cultivation—A practitioner thaønh moät thieân ñöôøng. Chính vì theá maø ngöôøi ta who has attained spiritual realization and khoâng ngöøng laøm vieäc mong bieán cho theá gian naøy supernatural powers. trôû thaønh moät nôi toát ñeïp hôn. Caùc nhaø khoa hoïc Thaønh Töïu Giaùc Hueä Boà Taùt: Dhimat (skt)— theo ñuoåi nhöõng phöông thöùc cuõng nhö thí nghieäm Accomplishment of Wisdom and Enlightenment vôùi noã löïc vaø quyeát taâm khoâng ngöøng nghæ. Söï coá Bodhisattva—A Bodhisattva who accomplishes gaéng cuûa con ngöôøi nhaèm veùn leân böùc maøn bí maät both enlightenment and wisdom. bao truøm thieân nhieân vaãn coøn tieáp tuïc khoâng Thaønh Töïu Giôùi Haïnh: Theo Kinh Höõu Hoïc khoan nhöôïng vôùi thieân nhieân. Nhöõng khaùm phaù trong Trung Boä Kinh, Ñöùc Phaät daïy veà Thaùnh ñeä vaø nhöõng phöông tieän truyeàn thoâng hieän ñaïi ñaõ taïo töû thaønh töïu giôùi haïnh nhö sau—According th the neân nhöõng thaønh quaû ly kyø. Taát caû nhöõng caûi thieän Sekha Sutta in the Middle Length Discourses of treân duø coù mang laïi thaønh quaû lôïi ích, ñeàu hoaøn the Buddha, the Buddha confirmed that in order to toaøn mang tính vaät chaát vaø thuoäc veà ngoaïi caûnh. possess of virtue, a noble disciple should: Cho duø coù nhöõng thaønh quaû khoa hoïc nhö vaäy, con 1) Hoä trì caùc caên: To guard the doors of his ngöôøi vaãn chöa kieåm soaùt ñöôïc taâm mình. Beân sense-faculties—See Hoä Trì Caùc Caên. trong doøng chaûy cuûa thaân vaø taâm, coù nhöõng kyø 2) Tieát ñoä trong aên uoáng: To be moderate in dieäu maø coù leõ caùc nhaø khoa hoïc coøn phaûi caàn ñeán eating—See Tieát Ñoä

Trong AÊn Uoáng. nhieàu naêm nöõa ñeå khaûo saùt —Modern man seems 3) Chuù taâm caûnh giaùc: To be devoted to to seek happiness outside instead of seeking it wakefulness—See Chuù Taâm Caûnh Giaùc. within. However, happiness does not depend on 4) Possess seven good qualities—See Thaønh the external world. Science and technology seem Töïu Baûy Dieäu Phaùp. to promise that they can turn this world into a 5) Laïc truù boán thieàn: Pleasant abiding in the four paradise. Therefore, there is ceaseless work going jhanas—See Töù Thieàn. on in all directions to improve the world. Scientists 6) Soáng cheá ngöï vôùi söï cheá ngöï cuûa giôùi boån are pursuing their methods and experiments with Patimokkha: To dwell restrained with the undiminished vigour and determination. Man’s restraint of the Patimokkha. quest to unravel the hidden secrets of nature 7) Ñaày ñuû oai nghi chaùnh haïnh: To be perfect in continued unbated. Modern discoveries and conduct and resort. methods of communication have produced 8) Thaáy nguy hieåm trong nhöõng loãi nhoû nhaët: To startling results. All these improvements, thought see fear in the slightest faults. they have their advantages and rewards, are 9) Thoï laõnh vaø tu hoïc caùc hoïc phaùp: To train by entirely material and external. In spite of all this, undertaking the training precepts. man cannot yet control his own mind, he is not Thaønh Töïu Haïnh Nguyeän Phoå Hieàn: To better for all his scientific progress. Within this accomplish or undertake the acts and vows of conflux of mind and body of man, however, there Universally Good Enlightened Beings—See Phoå are unexplored marvels to keep men of science Hieàn Thaäp Nguyeän. occupied for many years. Thaønh Töïu Höõu Caên Tín: Perfecting well-rooted Thaønh Töïu Ly Caáu Tín: Perfecting undefiled faith. faith. Thaønh Töïu Hyû Hueä Thieân Vöông: Perfect Joy Thaønh Töïu Minh Trieät Tín: Perfecting clear and Intellect—Moät trong möôøi Hoùa Laïc Thieân faith, one of the ten kinds of unshakable mind— Vöông—See Hoùa Laïc Thieân Vöông. See Möôøi Taâm Baát Ñoäng Cuûa Chö Ñaïi Boà Taùt. Thaønh Töïu Khoa Hoïc Vaø Haïnh Phuùc Con Thaønh Töïu Mong Caàu: Fulfill one's longings. Ngöôøi: Scientific achievements and human Thaønh Töïu Nhaát Thieát Coâng Ñöùc: Chö Phaät thaûy happiness—Con ngöôøi trong thôøi caän ñaïi hình nhö ñeàu thaønh töïu taát caû coâng ñöùc—Perfect (v) all ñang tìm kieám haïnh phuùc töø beân ngoaøi thay vì töø virtuous qualities. beân trong mình. Tuy nhieân, haïnh phuùc khoâng tuøy Thaønh Töïu Nhieân Giaùc: To attain to natural thuoäc nôi theá giôùi beân ngoaøi. Khoa hoïc vaø kyõ thuaät enlightenment as all may do by beholding eternal hieän ñaïi hình nhö höùa heïn seõ bieán theá giôùi naøy truth within their hearts.

Thaønh Töïu Nieäm Thieân Vöông: Perfect faith. Mindfulness Deva King—Moät trong möôøi Ñao Lôïi Thaønh Töïu Voâ UÙy Luaän: See Thaønh Voâ UÙy Thieân Vöông—See Ñao Lôïi Thieân Vöông. Luaän. Thaønh Töïu Phaùp: To accomplish dharma—To Thaønh Voâ Thöôïng Giaùc: Ñaït ñöôïc giaùc ngoä toái bring to perfection of dharma—To fulfill thöôïng—Achieve (v) perfect enlightenment. dharma—Accomplishment of dharma—Fulfilment Thaønh Voâ UÙy Luaän: Abhayasiddhi-sastra (skt)— of dharma—Completion of dharma. Luaän veà söï khoâng sôï haõi—Luaän voâ sôû uùy— Thaønh Töïu Phaùp Man: Sadhana-samuccaya Treatise

on the accomplishment of fearlessness. (p)—Sadhana-mala (skt)—Collection of Thaønh YÙ: Frank idea. accomplishment of dharmas—See Thaønh Töïu Thaïnh Phöôùc Quang Minh Thaàn: Light of Virue Phaùp Taäp. Deity (Spirit). Thaønh Töïu Phaùp Taäp: Sadhana-samuccaya (p)— Thaïnh Thieân Thuaàn Toâng Thieàn Sö: Zen master Sadhana-mala (skt)—Boä söu taäp nhöõng phaùp Ch'eng-t'ian Ch'uan-tsung—Chengtian Chuan- thaønh töïu, ñöôïc vieát vaøo theá kyû thöù XI—zong—Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu Collection of accomplishment of dharmas, written chi tieát veà Thieàn sö Thaïnh Thieân Thuaàn Toâng; tuy in the eleventh century. nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy Thaønh Töïu Phaät Quaû Caàu Phaùp: Quest for truth trong Nguõ Ñaêng Hoäi Nguyeân: Sö laø ñeä töû cuûa to fulfill Buddhahood—Vôùi ñaày ñuû Phaät quaû maø Thieàn sö Tuyeát Ñaäu Truøng Hieån. Sö soáng vaø daïy caàu phaùp, haønh giaû chaúng thích nhöõng thöøa khaùc — Thieàn taïi chuøa Thaïnh Thieân ôû Tuyeàn Chaâu. Ngoâi With quest for truth to fulfill Buddhahood, chuøa naøy ñöôïc xem laø moät trong ba ngoâi chuøa lôùn practitioners are not being inclined to lesser aims. ôû Phuùc Chaâu thôøi xöa—We do not have detailed Thaønh Töïu Phöông Tieän Xuaát Sanh Ñaïo Nhaát documents on this Zen Master; however, there is Thieát Trí: Nhöùt thieát trí thaønh töïu ñaïo phöông tieän some interesting information on him in The xuaát sanh—Perfecting means of renunciation and Wudeng Huiyuan: Ch'eng-t'ian Ch'uan-tsung was a supreme wisdom. disciple of Zen master Hsueh-t'ou. He lived and Thaønh Töïu Thanh Tònh Cuï Tuùc Voâ Thöôïng Boà taughed Zen at Chengtian Temple in Quanzhou. Ñeà: Ñaày ñuû thaønh töïu voâ thöôïng Boà Ñeà, ba möôi The temple was regarded as one of the three great hai töôùng vaø traêm phöôùc, phaùp baïch tònh taát caû temples of ancient Fuzhou. thieän caên thanh tònh—Purity of full development Moät vò Taêng hoûi Thieàn sö Thaïnh Thieân: "Khi of the felicitous characteristics, pure qualities, and ñaïi duïng bieåu thò khoâng chöôùng ngaïi hay giôùi all fundamental virtues of unexcelled haïn thì sao?" Thaïnh Thieân noùi: "Ngaøy hoâm enlightenment. nay côø ôû choã Thaïnh Thieân ñöôïc keùo leân vaø Thaønh Töïu Thanh Tònh Tín: Perfecting pure keùo xuoáng." Vò Taêng beøn heùt. Thaïnh Thieân faith. noùi: "Con chaùu cuûa Laâm Teá." Vò Taêng heùt laàn Thaønh Töïu Theá Gian: Worldly achievement. nöõa. Thaïnh Thieân beøn ñaùnh vò Taêng—A monk Thaønh Töïu Thieän Caên: Perfect (v) all roots of asked Zen master Ch'eng-t'ian, "When the goodness. great function is manifested without hindrance Thaønh Töïu Tín: Perfect faith—See Baát Cuï Tín. or restriction, what then?" Ch'eng-t'ian said, Thaønh Töïu Voâ Naêng Hoaïi Tín: Perfecting "Today at Ch'eng-t'ian the flag was raised and indestructible faith. lowered." The monk then shouted. Ch'eng- Thaønh Töïu Voâ Thöôïng Boà Ñeà Thanh Tònh: Ñaày t'ian said, "A descendant of Linji." The monk ñuû thaønh töïu voâ thöôïng Boà Ñeà, ba möôi hai töôùng shouted again. Ch'eng-t'ian hit him. vaø traêm phöôùc, phaùp baïch tònh taát caû thieän caên Moät vò Taêng khaùc hoûi Thaïnh Thieân: "Theá naøo thanh tònh—Purity of full development of the laø coát loõi cuûa baùt nhaõ?" Thaïnh Thieân noùi: felicitous characteristics, pure qualities, and all "Maây ñan ñaûnh xanh thaønh roå." Vò Taêng noùi: fundamental virtues of

unexcelled enlightenment. "Theá naøo laø duïng cuûa baùt nhaõ?" Thaïnh Thieân Thaønh Töïu Voâ Tröôïc Tín: Perfecting unpolluted noùi: "Traêng trong ao trong."—Another monk asked Ch'eng-t'ian, "What is the essence of

prajna?" Ch'eng-t'ian said, "Clouds basket the bieát ñöôïc ngaøi laø moät trong nhöõng cao Taêng ñöông blue peaks." The monk said, "What is the thôøi. Vua Lyù Thaùnh Toâng thænh ngaøi veà kinh laøm function of prajna?" Ch'eng-t'ian said, "The Quoác Sö vaø ñeå ngaøi truï taïi chuøa Khai Quoác ôû kinh moon in a clear pool." ñoâ Thaêng Long. Ngaøi khai saùng doøng Thieàn Thaûo Thaïnh Vónh Toân Höng Thieàn Sö: Morinaga Ñöôøng vôùi raát ñoâng ñeä töû. Ngaøi thò tòch luùc 50 Soko (jap)—See Thònh Vónh Toân Höng Thieàn Sö. tuoåi—A Chinese Zen master, a disciple of Zen Thao Quang Döôõng Hoái: AÅn mình, daáu teân—To Master Truøng Hieån Tuyeát Ñaäu. He was the hide oneself—To hide one's name. Dharma heir of the third generation of the Yun- Thao Thao Baát Tuyeät: Volubly and interminably Men Zen Sect. He probably went to Champa to (speaking). expand the Buddha Dharma. In 1069, king Lyù Thaùo Lyù: Haønh vi, phaåm haïnh—Behavior— Thaùnh Toâng invaded Champa. Thaûo Ñöôøng was Conduct. among hundreds of thousands of prisoners of wars Thaûo Am: Ngoâi nhaø tranh duøng laøm töï vieän hay seized by king Lyù Thaùnh Toâng. Later, they found choã an cö kieát haï—A thatched hut as a monastery out that he was one of the famous monks at that or retreat—A thatched hut for meditation. time. The king invited him to the royal palace and Thaûo Dieäu Phaùp Haønh: Saddhammacara (p)—honored him as the National Teacher and let him Teân cuûa moät vò sö ngöôøi Tích Lan—Name of a stay at Khai Quoác Temple in Thaêng Long Citadel. Srilankan monk. He founded Thaûo Ñöôøng Zen Sect with a lot of Thaûo Ñôn: Soå ghi cheùp giôùi laïp trong thieàn vieän— followers. He passed away at the age of fifty. A record book of all monks' seniority in a Zen Thaûo Ñöôøng Töï: See Thaûo Ñöôøng (2). monastery. Thaûo Haï: Lôøi chuùc möøng khi vò truï trì thöôïng Thaûo Ñöôøng: ñöôøng—A statement of congratulation to an abbot 1) Caên nhaø lôïp baèng tranh—The thatched hall when he enters the main hall. (building). Thaûo Haøi: Giaøy coû—Grass shoes. 2) Chaùnh ñieän trong ngoâi Thaûo Ñöôøng Töï, taïi Thaûo Hoaøn: Coøn goïi laø Mao Hoaøn, chieác nhaãn Tröôøng An nôi ngaøi Cöu Ma La Thaäp dòch laøm baèng coû. Maät giaùo duøng trong caùc nghi leã —A kinh saùch: The building in the Thatched Hall grass finger-ring used by the esoteric sect. monastery at Ch’ang-An where Kumarajiva Thaûo Lö: Nhaø coû (cuûa ngöôøi aån daät)—Hut— translated sutras. Thatched cottage. 3) (1057-1142): Teân cuûa moät vò Thieàn sö Trung Thaûo Lyù Haùn: Ngöôøi laïc loái vì coû raäm—One who Hoa, thuoäc phaùi Hoaøng Long, toâng Laâm Teá gets lost in thick grasses. vaøo thôøi nhaø Toáng (960-1279)—Name of a Thaûo Moäc: Caây coû ñeàu nhaän nöôùc möa nhö nhau, Chinese Zen master of the Huang Lung yù noùi taát caû chuùng sanh ñeàu bình ñaúng thoï nhaän branch, Lin-chi Sect, in the Sung dynasty. Phaät phaùp (nhaän nhieàu hay ít coøn tuøy ôû caên cô cuûa Thaûo Ñöôøng Thieàn Phaùi: Shao-T'ang Zen Sect— moãi ngöôøi)—Herbs and trees, equally recipients Teân cuûa doøng Thieàn Thaûo Ñöôøng vôùi raát ñoâng ñeä of rain, as all humanity is of the Buddha’s truth. töû, ñöôïc Thieàn sö Thaûo Ñöôøng khai saùng vaøo theá Thaûo Moäc

Quoác Ñoä Taát Giai Thaønh Phaät: See kyû thöù XI—Name of Shao-T'ang Zen Sect with a Thaûo Moäc Thaønh Phaät. lot of followers, founded by Zen master Shao- Thaûo Moäc Taâm: Somoku-Shin (jap)—The mind T'ang in the eleventh century—See Thaûo Ñöôøng of grass and trees—Ngöôøi ta tin raèng taâm laø phaàn Thieàn Sö. beân trong cuûa thaân theå, laø phaàn trung taâm, coát loûi, Thaûo Ñöôøng Thieàn Sö: Moät nhaø sö Trung Hoa, tinh tuùy, phaàn toát quyù vaø thieâng lieâng nhaát cuûa ñeä töû cuûa Thieàn sö Truøng Hieån Tuyeát Ñaäu. Ngaøi laø chuùng sanh. Trong moät vaøi toâng phaùi Phaät giaùo, Phaùp töû ñôøi thöù ba cuûa doøng Thieàn Vaân Moân. Coù ngöôøi ta tin raèng ngay caû thaûo moäc cuõng coù caùi leõ ngaøi sang Chieâm Thaønh ñeå hoaèng phaùp vaøo taâm—It is believed that the heart, soul, or mind is naêm 1069, neân trong cuoäc ñaùnh chieám Chieâm the interior part of the body, the center or core or Thaønh, ngaøi laø moät trong haøng traêm ngaøn tuø binh essence or best or dearest or most secret part of bò vua Lyù Thaùnh Toâng baét ñöôïc. Veà sau ngöôøi ta

anything. In some Buddhist doctrines, it’s believed stupas, was written by Vacissara, a Srilankan that even grass or trees have their own mind. monk. Thaûo Moäc Thaønh Phaät: Hai toâng Thieân Thai vaø Thaùp Töï Kieân Coáá: Phaät töû chæ chuyeân taâm xaây Chaân Ngoân laäp ra lyù “Ngay caû chuùng voâ tình nhö döïng chuøa thaùp töï vieän moät caùch kieân coá — coû caây thaûo moäc cuõng coù theå thaønh Phaät” (tuy Buddhist practitioners are bent on building nhieân, theo Kinh Hoa Nghieâm thì chaân nhö tuøy temples—See Nguõ Nguõ Baùch Nieân. duyeân ôû loaøi höõu tình goïi laø Phaät taùnh, ôû loaøi voâ Thaùp Töï Kieân Coá Thôøi: Thôøi kyø Thaùp Töï Kieân tình goïi laø Phaùp taùnh. Phaät taùnh vaø phaùp taùnh sai Coá trong naêm traêm naêm thöù tö. Phaät töû chæ chuyeân bieät neân khoâng coù caùi lyù loaøi voâ tình thaønh Phaät)— taâm xaây döïng chuøa thaùp—The period of stupa and Even herbs and trees (inanimate things—chuùng voâ temple building in the fourth five hundred years. tình) have Buddha-nature and can become In the fourth period, Buddhist practitioners are Buddha, a T’ien-T’ai and Cheân-Yen (Shingon) bent on building temples—See Nguõ Nguõ Baùch doctrine. Nieân. Thaûo Saùng: Vöøa môùi xong—Newly or roughly Thaùp Töôïng Phaät Giaùo: Buddhist Shrines and built, unfinished. Images. Thaûo Toïa: Soza (jap)—Toïa cuï ngoài thieàn baèng Thaùp Vieân: Thuparama (skt)—Stupa garden. coû—Mats or cushion to sit on (for meditation). Thaùp Xaù Lôïi: Relics stupa. Thaûo Y Moäc Thöïc: Keát coû laøm aùo, haùi traùi röøng Thaùt: Cöûa ngaùch—An inner door. laøm thöùc aên, chæ cho ñôøi soáng ñaïm baïc cuûa Thieàn Thaùt Baø: Gandharva (skt)—See Caøn Thaùt Baø. Taêng—To knit grasses to make shirts, and to pick Thaéc Saùt: Raát—Very. wild fruits to make foods. The term is used to Thaêng AÂm Thaønh: Roruka (skt)—Name of a indicate Zen monks' simple life. place in northern India—Teân cuûa moät nôi trong Thaûo Yeån Phong Haønh: Gioù thoåi coû raïp—Söï vieäc vuøng Baéc AÁn. tieán trieån thuaän lôïi—Things progress favourably. Thaêng Ñöôøng: See Thaêng Toïa. Thaùp: Stupa (skt)—Thupa (p)—Ch ten (tib)—To Thaêng Giaùng: To ascend and to descend. (jap)—Baûo thaùp (phuø ñoà)—Pagoda adorned with Thaêng Haø: To die (talk of king). gems—Precious stupa—Tower (a symbol of mind Thaêng Thieân: Externalists believe that their of Buddha)—Ñaøi coù hình voøm

thöôøng laø nôi caát founder ascended to heaven (not dying) in the giöõ xaù lôïi cuûa Phaät hay cuûa chö Boà Taùt —A dome Ascension Day. shaped monument to the Buddha which often Thaêng Toøa: Ñaêng ñaøn thuyeát phaùp—To ascend contains relics and remains of the Buddha or great the platform to expound the sutras—To ascend the Bodhisattvas. seat (platform), or to go up to the Dharma Hall to Thaùp Baø: Stupa (skt)—See Thaùp. preach or to expound the sutras. Thaùp Caâu Thi Na: Kusinagara stupa—See Caâu Thaéng Bieän Chaâu: Kurava (p)—Moät trong hai Thi Na Thaùp. trung chaâu cuûa Baéc Cu Loâ chaâu—One of the two Thaùp Chuû: Vò Taêng phuï traùch vieäc giöõ gìn ngoâi middle continents of Uttarakuru. thaùp trong töï vieän—A monk who is responsible to Thaéng Caûnh: Fine (beautiful) scenery. maintain stupas in a monastery. Thaéng Chaâu: Uttarakuru (skt)—Baéc Cu Loâ Thaùp Chuoâng: The bell tower. Chaâu—The continent north of Mount Meru. Thaùp Ñaàu: Stupa (skt)—See Thaùp. Thaéng Duyeân: Auspicious conditions. Thaùp Linh: Bell of the stupa—Thaùp linh ñöôïc ñaët Thaéng Ñaïo: Vinayaka (skt)—Remover-of- chính giöõa, coøn taát caû nhöõng chuoâng khaùc ñöôïc ñaët obstacles. ôû caùc goùc cuûa baøn thôø—The one which is placed Thaéng Ñònh: Samahita (skt)—Collected state of in the centre while other bells are placed at four mind—Teân cuûa moät loaïi ñònh, maø khi nhaäp vaøo thì corners of the altar. caû thaân laãn taâm ñeàu chuyeân chuù taïo neân söï an hoøa Thaùp Söû: Thupavamsa (skt)—Lòch söû chuøa thaùp bình ñaúng cuûa thaân taâm—Body and mind both Phaät giaùo, ñöôïc Tyø Kheo Vacissara, ngöôøi Tích fixed or concentrated in samadhi—See Samadhi. Lan, vieát vaøo theá kyû thöù 13—History of Buddhist

Thaéng Giaû: Jina (skt)—Conquering One—1) Thaéng Laïc Quoác: Ramsvaranta (skt)—Country Thaéng Luaän Sö: Pradhana (skt)—Pre-eminent, of surpassing joy. predominant; 2) Ngöôøi phi thöôøng: Pradhana Thaéng Laâm: The Jeta Grove, Jetavana—See Kyø (skt)—Predominant man, pre-eminent man; 3) Thoï Caáp Coâ Ñoäc Vieân. Dòch laø Thaéng, chæ ngoâi Phaät toân quyù: Victor, he Thaéng Luaän: Vaisesika-sastra (skt)—Vaisesika who overcome, a title of every Buddha School—See Thaéng Luaän Toâng. Thaéng Giaû Töû: Jinaputra (skt)—Toái Thaéng Chaân Thaéng Luaän Kinh: Vaisesika-sutra (skt)—See Töû hay Phaät töû (con cuûa Phaät), coù nghóa laø caùc vò Thaéng Luaän Toâng. Boà Taùt—Sons of the Victorious One, meaning Thaéng Luaän Phaùi: Vaisesika Sect—Toái Thaéng Bodhisattvas. Hoïc Phaùi—See Thaéng Luaän Toâng. Thaéng Giaûi: Supreme liberation. Thaéng Luaän Toâng: Vaisesika-sastra (skt)—Coøn 1) Adhisthana (skt): Determination— dòch laø Toâng cuûa Veä Theá Sö. Thaéng Luaän laø moät Resolution—Strong inclination—Quyeát trong saùu phaùi trieát hoïc ôû AÁn Ñoä do AÂu Loä Ca ñònh—Quyeát taâm. Tieân (Uluka), coøn coù teân laø Ca Na Ñaø, saùng laäp. 2) Adhimukti (skt): Mospa (tib)—Adhimutti Ngöôøi ta ñaõ ñaëc cho oâng vaø haøng ñeä töû noái tieáp (p)—Atimukti or Abhimukham (skt)—A Ñeà oâng danh hieäu luaän sö hay luaän sö ngoaïi ñaïo. Veà Muïc Giaø—Thaéng Giaûi—Taâm giaûi thoaùt. sau phaùi naày hoïp laïi vôùi phaùi Nyaya thaønh phaùi Thaéng Giôùi: 1) Caûnh giôùi thuø thaéng: Panita-dhatu Nyaya-Vaisesika (tröôøng phaùi naày laø luaän phaùi (skt)—The sublime realm; 2)

Yeáu toá thuø thaéng: duy vaät chuyeân phaân tích vuõ truï vaïn höõu thaønh Patina-dhatu (p)—The sublime element. khoâng gian). Gioáng nhö phaùi Trieát Hoïc Taêng Kyø, Thaéng Haïnh: Victorious conducts—See Thaäp ñaây laø phaùi ña nguyeân luaän duy vaät vaø linh hoàn Ñòa. khoâng ñöùt ñoaïn. Hoï phaân bieät thaønh saùu thöùc — Thaéng Hueä Trang Nghieâm Keá Vöông: King of The Vaisesika-sastra sect of Indian philosophy, Mahoraga of Adornment of Supreme Wisdom— whose foundation is ascribed to Kanada (Uluka); Moät trong möôøi Ma Haàu La Giaø Vöông. he and his successors are respectfully styled Thaéng Höõu: Jinamitra (skt)—Visesamitra (skt). sastra-writers (philosophers) or slightingly styled 1) Laøm baïn vôùi ngöôøi chieán thaéng, yù noùi veà quy heretical philosophers; the school when combined y Phaät: Friend of the Jina, or, having the Jina with the Nyaya, is also known as Nyaya- for friend, or to take refuge in the Triratna. Vaisesika. Like the sankhya philosophy it taught a 2) Teân cuûa moät vò Taêng coù taøi huøng bieän taïi tu dualism and endless number of souls, also by its vieän Na Lan Ñaø, vaøo khoaûng naêm 630 sau doctrine of particularity or individual essence. Taây Lòch, taùc giaû cuûa boä Ñaïi Chuùng Boä Luaät, They distinguished in six categories of cognition: ñöôïc dòch sang Hoa ngöõ khoaûng naêm 700 sau 1) Thöïc—Dravya (skt): Baûn theå—Substance. Taây Lòch: The name of an eloquent monk of 2) Ñöùc—Guna (skt): Phaåm chaát—Quality. Nalanda, around 630 A.D., author of 3) Nghieäp—Karma (skt): Taùc duïng—Activity. Sarvastivadah-vinaya-sangraha, translated 4) Ñoàng—Samanya (skt): Tính coäng thoâng hay into Chinese in 700 A.D. cuøng loaïi—Species. Thaéng Kim: Jambu gold—Loaïi vaøng coù maøu 5) Dò—Visesa (skt): Söï khaùc bieät—Distinction. vaøng ñoû, maø ngöôøi ta noùi laø coù theå laáy töø Dieâm 6) Hôïp—Samavaya (skt): Tính coá höõu giöõa caùc Phuø Haø—The red-yellow gold which is said to be söï vaät—Correlation. obtained from the Jambu River. Thaéng Man Hoaøng Haäu: Srimala (skt)—See Thaéng Kim Chaâu: Jambudvipa (skt)—See Dieâm Thaéng Man Phu Nhaân. Phuø Ñeà. Thaéng Man Kinh: Srimala Sutra (skt)— Srimala- Thaéng Kim Saéc Quang Minh Ñöùc Nöõ Kinh: devi-sutra (skt)—Sutra of the queen Srimala—Manjusri-vikridita-sutra (skt)—Name of a sutra. Kinh döôùi daïng nhöõng baøi thuyeát giaûng cuûa naøng Thaéng Laïc: Surpassing Joy. Coâng chuùa Thaéng Man, con vua Prasenajit cuûa xöù Thaéng Laïc Kim Cang: Surpassing-Joy Vajra Kosala. Kinh thuyeát roõ veà Phaät taùnh trong chuùng (Diamond). sanh moïi loaøi. Kinh ñöôïc Ngaøi Caàu Na Baït Ñaø La

dòch sang Haùn töï—This sutra takes the form of vaân vaân (nhôø vaøo noù maø coù taùc duïng phaùt thöùc thuû preaching by Lady Srimala, the daughter of King caûnh, do töù ñaïi chuûng taïo thaønh)—The surpassing Prasenajit of Kosala with the help of Sakyamuni’s organ, i.e. intellectual perception, behind the power. It expounds the One-vehicle doctrine and ordinary organs of perception, e.g. eyes, ears, makes clear that the Buddha-nature is inhered in etc—See Chính Caên. all sentient beings. The sutra was translated into Thaéng Nghóa Ñeá: Paramartha-satya (skt)— Chinese by Gunabhadra. Paramattha-saccam (p)—Absolute truth—The Thaéng Man Kinh Nghóa Sôù: Commentary on the Buddha law—Categories of reality in contrast

Srimaladevisimhanada-sutra—Luaän veà yù nghóa with ordinary categories (tuïc ñeá)—Chaân ñeá (chaân cuûa kinh Thaéng Man. lyù hay söï thaät tuyeät ñoái)—Thaéng ñeá—The correct Thaéng Man Phu Nhaân: Malyasri (skt)—Con gaùi dogma or averment of the enlightened—Highest cuûa vua Ba Tö Naëc, nöôùc Xaù Veä, meï laø Maït Lôïi principle of dharma—Supreme truth—Ultimate Phu Nhaân. Ñaây laø vò coâng chuùa cuûa vò vua cuoái truth—Chaân ñeá hay chaân lyù cao tuyeät ñoái laïi vôùi cuøng cuûa xöù Kosala. Teân tieáng Phaïn cuûa baø laø Thi tuïc ñeá hay chaân lyù cuûa theá tuïc. Coøn ñöôïc goïi laø Lôïi Ma La, naøng vöông phi cuûa vua A Du Xaø. Teân chaân lyù toái thöôïng, laøm sieâu vieät nhò nguyeân vaø tieáng Phaïn cuûa baø laø Thi Lôïi Ma La, naøng vöông khieán haønh giaû thaáy söï vaät nhö thaät. Phaät phaùp, ñeä phi cuûa vua A Du Xaø. Veà sau ngöôøi ta laáy teân nhaát nghóa ñeá. Giaùo phaùp giaùc ngoä toái thöôïng cuûa naøng maø ñaët cho moät chuùng hoäi vaø Kinh Thaéng Phaät hay caùi thöïc khoâng hö voïng voán coù, ñoái laïi Man—Daughter of the last king of Kosala. She vôùi theá ñeá (tuïc ñeá) cuûa phaøm phu, haïng chæ bieát was one of the daughters of Prasenajit, wife of the hình töôùng beân ngoaøi chöù khoâng phaûi laø chaân lyù — king of Kosala (Oudh), after whom the The superior truth, enlightened truth, as contrast Srimaladevi-simhanada assembly and sutra are with worldly truth. Also called the ultimate truth, named—See Maït Lôïi Phu Nhaân, and Kinh Thaéng which is transcending duality and causing Man. practitioners seeing things as they really are. The Thaéng Man Sö Töû Hoáng Nhaát Thöøa Ñaïi asseveration or categories of reality. Truth in Phöông Tieän Quaûng Kinh: Srimala-reality, opposite of ordinary or worldly truth (Theá devisimhanada-sutra (skt)—Kinh ñöôïc coâng chuùa ñeá) or ordinary categories; they are those of the Thaéng Man, con vua Ba Tö Naëc nhôø thaàn löïc Phaät sage, or man of insight, in contrast with those of maø thuyeát ra—The sutra spoken by Srimala, the common man, who knows only appearance daughter of king Prasenajit. and not reality. Thaéng Maïn: I am better than—Kieâu maïn cho Thaéng Nghóa Ñeá Khoâng: Emptiness of the raèng toâi toát hôn. ultimate truth—See Thaéng Nghóa Khoâng. Thaéng Maät: Srgupta (p)—Teân cuûa moät vò sö AÁn Thaéng Nghóa Ñeá Luaän: Paramartha-sastra (skt)— Ñoä—Name of an Indian monk—See Ñöùc Hoä. Taäp luaän veà Thaéng Nghóa Ñeá cuûa ngaøi Theá Thaân Thaéng Mieâu Ngöu Chaâu: Vara-camara (p)—Teân Boà Taùt—A philosophical work by Vasubandhu. cuûa moät trong hai trung chaâu cuûa Nam Thieäm Boä Thaéng Nghóa Khoâng: Paramartha-sunyata (skt)— Chaâu—Name of one of the two middle continents Emptiness of the ultimate truth—Ultimate of Jambudvipa—See Nam Thieäm Boä Chaâu. meaning of emptiness—Ñeä Nhaát Nghóa Khoâng— Thaéng Nghóa: Khoâng theå giaûi thích baèng lôøi hay Khoâng cuûa chaân lyù cöùu caùnh—Tính sieâu vieät hay ñoái laïi vôùi lôøi cuûa theá tuïc maø goïi laø thaéng nghóa tính khoâng cuûa Nieát Baøn (caùc phaùp khoâng coù töï (dieäu lyù saâu xa vöôït hôn haún lyù thôøi gian theá taùnh). “Chaân lyù cöùu caùnh” chæ coù chaân theå cuûa vaïn tuïc)—Beyond description which surpasses mere höõu, traïng thaùi toàn taïi chaân thöïc cuûa chuùng, ngoaøi earthly ideas; superlative; inscrutable. taát caû hình thaùi cuûa chuû quan tính. Ñaây laø caùi Thaéng Nghóa Boà Ñeà Taâm:

Bodhi-mind which is Khoâng bò huûy dieät, khoâng bò gaùn cho laø theá naày beyond description, and which surpasses mere hay theá kia, cuõng khoâng thöù gì coù theå gaùn vaøo ñoù. earthly ideas. Vì vaäy chaân lyù cöùu caùnh hay ñeä nhaát nghóa laø Thaéng Nghóa Caên: Ñoái laïi vôùi traàn caên maø laäp ra Khoâng. Neáu laø coù thöïc, noù laø moät trong nhöõng ñoái thaéng nghóa caên. Thöïc theå cuûa naêm caên nhaõn, nhó, töôïng bò chi phoái vaø raøng buoäc vaøo ñònh luaät nhaân

quaû. Nieát Baøn chæ laø moät danh töï noùi khaùc. Khi Thaéng Nieân: Prasenajit (skt)—Pasenadi (p)— Nieát Baøn coù choã ñeå baùm ñöôïc, noù seõ khoâng laø Nieát Thaéng Quaân—See Ba Tö Naëc. Baøn nöõa. Khoâng duøng ôû ñaây khaùc vôùi "Khoâng Thaéng Phaùp: Paramartha-dharma (skt)— lôùn," khi nhöõng ñoái töôïng noäi hay ngoaïi ñöôïc Paramattha-dhamma (p)—The superlative tuyeân boá laø Khoâng—Nirvana as surpassingly real dharma. or transcendental. The "ultimate truth" means the Thaéng Phaùp Ñeá: The superior truth, enlightened true being of all things, the state in which they truth, in contrast with worldly truth (Tuïc phaùp). truly are, apart from all forms of subjectivity. This Thaéng Phaùp Ñeá luaän: Paramartha-satya-sastra— is something not subject to destruction, not to be A philosophical work by Vasubandhu (Theá Thaân held up as this or that, to which nothing can be Boà Taùt). affixed. Therefore, this ultimate truth is empty. If Thaéng Phaùp Khoâng: Nirvana as surpassingly real real, it is one of those objects that are conditioned or transcendental. and chained to the law of causation. Nirvana is but Thaéng Phaùp Taïng: Abhidharma-Pitaka (skt)— another name. When Nirvana has something Sastra-pitaka (skt)—Basket of philosophical attachable to it, it will no more be Nirvana. It will treatises—Baskets (tripitaka) of Buddhist be seen that 'emptiness' is here used in somewhat Teachings—Collections of philosophical different sense from the 'great emptiness,' when treatises—Higher Dharma—See Luaän Taïng. objects inner or outer are declared 'empty.'—See Thaéng Phaùp Taäp Yeáu Luaän: Abhidhammattha- Hai Möôi Laêm Caùch Giaûi Thích Veà Taùnh Khoâng. samghata (p)—Moät boä luaän quan troïng cuûa tröôøng Thaéng Nghóa Phaùp: Teân khaùc cuûa Nieát Baøn—The phaùi Nguyeân Thuûy, ñöôïc ngaøi A Naäu Laâu Ñaø vieát superlative dharma, or nirvana. vaøo khoaûng theá kyû thöù taùm vaø 12. A Naäu Laâu Ñaø Thaéng Nghóa Thaéng Nghóa Ñeá: Pheá thuyeân ñaøm laø moät hoïc giaû noåi tieáng ngöôøi Tích Lan thuoäc chæ—Postulates on the pure inexpressible ultimate tröôøng phaùi Nguyeân Thuûy—An important work of or absolute. commentary of the Theravada between the eighth Thaéng Nghóa Theá Tuïc Ñeá: Giaû Danh Phi An Laäp and the twelfth centuries, written by Anuruddha, Ñeá—Temporal postulates in regard to the spiritual an influential scholar-monk of Sri Lanka, an in the material. important Singhalese scholar of the Theravada— Thaéng Nghóa Thieän: Ñieàu thieän khoâng theå giaûi See Thaéng Phaùp Yeáu Luaän. thích baèng lôøi hay ñieàu thieän saâu xa vöôït hôn haún Thaéng Phaùp Yeáu Luaän: Compendium of lyù thôøi gian theá tuïc—Goodness that is beyond Philosophy—Thaéng Phaùp Yeáu Luaän laø moät trong description, or surpasses mere earthly ideas. nhöõng boä luaän cuûa Caâu Xaù Toâng, trong ñoù taát caû Thaéng Nghóa Voâ Tính: Concept of Bhutatathata is caùc phaùp

ñöôïc chia laøm höõu vi phaùp vaø voâ vi phaùp. unreal—Söï voâ baûn taùnh cuûa thöïc taïi toái haäu. Chaân Nhöõng phaùp höõu vi, toång coäng coù 72, cuøng vôùi 3 nhö töï noù hoaøn haûo vaø vónh haèng. Baát cöù khaùi phaùp voâ vi taïo thaønh 5 boä loaïi vôùi 75 phaùp — nieäm naøo tieâu bieåu cho noù ñeàu tröøu töôïng vaø Compendium of Philosophy is one of the chief khoâng thaät—Non-nature of ultimate reality. The sastras or commentaries of the Abhidharma-kosa Bhutatathata itself is perfect and eternal. Any School, which is classified into two kinds: representation of it is abstract and unreal. conditioned and non-conditioned. These are all Thaéng Nghieäp: Haønh nghieäp thaéng dieäu— created things, 72 in number and with uncreated Surpassing karma. things, 3 in number, constitute the five categories Thaéng Ngu: Shogu (jap)—Teân cuûa moät vò Taêng and the seventy-five dharmas—See Höõu Vi Phaùp, Nhaät Baûn—Name of a Japanese monk. Voâ Vi Phaùp, and Baûy Möôi Laêm Phaùp Caâu Xaù Thaéng Nguyeän: Nguyeän chieán thaéng, hay nguyeän Toâng. tinh chuyeân haønh trì theo giôùi luaät nhaø Phaät —The Thaéng Phaät Ñaûnh: Jaya (skt)—Jayosnisa (skt)— victorious vow, which carries out the Buddhist Usnisajaya (skt)—Victorious Buddha Crown— discipline. Teân cuûa moät vò Nhö Lai laáy thanh baûo kieám laøm Thaéng Nhaân: See Nhaân Duyeân Thuø Thaéng. hình Tam Muoäi Da, töôïng tröng cho trí tueä —

Name of a Tathagata with sword, symbol of Thaéng Thaùnh Giaû: Caùc baäc thaùnh cao tuyeät— wisdom or discretion. Excellent sages. Thaéng Phuï: Ñaéc Thaát—Ñöôïc vaø maát—Gain and Thaéng Thaàn Chaâu: Videha or Purvavideha loss—Winning and losing—Ñöôïc thua. (skt)—Ñoâng Thaéng Thaàn chaâu—The continent Thaéng Phöông: Phöông baéc—North. east of Sumeru Mountain. Thaéng Phöông Tieän: Extraordinary expedients— Thaéng Thieân Vöông Baùt Nhaõ: See Phöông Tieän Thieän Xaûo. Suvikrantavikrami-prajna-paramita (skt)—Sutra Thaéng Quaû: Quaû Thaéng Dieäu hay Phaät quaû, ñoái on Victorious Prajna king of Heaven. vôùi Tieåu Thöøa laø Thanh Vaên quaû hay Duyeân Giaùc Thaéng Thieân Vöông Baùt Nhaõ Ba La Maät Kinh: quaû; coøn ñoái vôùi Thaäp Ñòa Boà Taùt thì goïi laø Thaéng Suvikrantavikrami-prajna-paramita-sutra (skt)— quaû—The surpassing fruit, i.e. that of the Sutra on Victorious Prajna-paramita king of attainment of Buddhahood, in contrast with Heaven. Hinayana lower aims; two of these fruits are Thaéng Thieân Vöông Kinh: Pravara-deva-raja- transcendent nirvana and complete bodhi. pariprccha (skt)—Suvikrantavikrami- sutra (skt)— Thaéng Quang: Jayasina (skt)—Prasenajit (skt)— Sutra on Victorious king of Heaven. Pasenadi (p)—Thaéng Nieân—Thaéng Quaân—See Thaéng Thuyeân: Teân cuûa moät vò danh Taêng Trieàu Ba Tö Naëc. Tieân, ñeán Trung Hoa vaøo thôøi nhaø Ñöôøng (618- Thaéng Quaân: Prasenajit (skt)—Vua Ba Tö Naëc 907)—Name of a Korean famous monk who came cuûa xöù Kosala, ngöôøi hoä trì Phaät phaùp ñaéc löïc to China during the T'ang Dynasty in China. trong thôøi Ñöùc Phaät coøn taïi theá—Conquering Thaéng Thöøa: Mahayana—Ñöùc danh cuûa Ñaïi army, or conqueror of an army; king of Kosala and Thöøa (theo Kinh Hoa Nghieâm, vöôït qua nhò thöøa patron of sakyamuni—See Ba Tö Naëc. laø Ñaïi Thöøa, Ñeä Nhaát Thöøa, Toái Thaéng Thöøa)— Thaéng Só: Keû chieán

thaéng, yù noùi ngöôøi tinh The victorious vehicle—See Ñaïi Thöøa. chuyeân giöõ giôùi—Victor, one who keeps the Thaéng Thöôïng Sanh: Born of Excellence. commandments. Thaéng Tích: Famous historical vestiges—Famous Thaéng Sinh: Reborn in superior conditions. monuments—Famous places of ruins. Thaéng Tam Theá Kim Cang: See Thaéng Tam Thaéng Tieán Ñaïo: Haønh vi ngaøy caøng taêng tieán ñeå Theá Minh Vöông. taêng tröôûng ñònh tueä sau khi ñaõ thaønh töïu giaûi Thaéng Tam Theá Minh Vöông: Trelokavijaya thoaùt ñaïo. Giai ñoaïn naày lieân heä tôùi giai ñoaïn (skt)—Thaéng Tam Theá Kim Cang—Victorious thaønh töïu cuûa baäc A La Haùn—Surpassing progress Vidhya-raja of the three periods—Victorious in dhyana-wisdom. This stage associates with the Vajra of the three periods—Caùc ngaøi thaân giaùo stage of an Arhat. leänh, nhaän giaùo leänh cuûa Ñöùc Tyø Loâ Giaù Na, hieän Thaéng Toâng: Victorious sect—See Thaéng Luaän Phaãn Noä thaân ñeå haøng phuïc chuùng ma—Victorious Toâng. Fierce spirits of the three periods, who are the Thaéng Toâng Thaäp Cuù Nghóa: Vaisesika-dasa- messengers and manifestation of Vairocana's padartha-prakarana (skt)—See Thaéng Luaän Toâng. wrath against evil spirits—See Haøng Tam Theá Thaéng Toâng Thaäp Cuù Nghóa Luaän: Vaisesika- Minh Vöông. nikaya-dasapadartha-sastra (skt)—Hueä Nguyeät laø Thaéng Taùt Ñoûa: Vajrasattva-mahasattva (skt)— taùc giaû cuûa boä Ngoaïi Ñaïo Luaän Thaéng Toâng Thaäp Diamond being—Kim Cang Thuû—See Kim Cang Cuù Nghóa Luaän, ñöôïc Ngaøi Huyeàn Trang dòch sang Taùt Ñoûa. Hoa ngöõ—Jnanacandra was the author of the non- Thaéng Taâm: Taâm chieán thaéng, hay taâm tinh Buddhist Vaisesika-nikaya-dasapadartha-sastra, chuyeân haønh trì theo giôùi luaät nhaø Phaät—The wich was translated into Chinese by Hsuan-Tsang. victorious mind, which carries out the Buddhist Thaéng Trang: Teân cuûa moät vò danh Taêng Trieàu discipline. Tieân, ñeán Trung Hoa vaøo thôøi nhaø Ñöôøng (618- Thaéng Taán Ñaïo: Visesa-marga (skt)—Victorious 907)—Name of a Korean famous monk who came way of zeal—See Thaéng Tieán Ñaïo. to China during the T'ang Dynasty in China.

Thaéng Töû Thoï: Tröôùc kia goïi laø Kyø Ñaø Laâm hay Thaâm Haønh: Haønh nghieäp thaâm maät töø baäc sô ñòa Kyø Hoaøn, Thaéng Töû Thoï, dòch laø Theä Ña Laâm (Kyø Boà Taùt trôû leân—Deep or deepening progress, that Thoï Caáp Coâ Ñoäc Vieân)—The Jeta Grove, above the initial bodhisattva stage. Jetavana. Thaâm Haønh A Xaø Leâ: A xaø leâ töø baäc sô ñòa Boà Thaéng Töôùng: Ñaëc tröng noåi baäc—Predominant Taùt trôû leân—Acarya who has attained stages characteristics. above the initial bodhisattva stage. Thaéng ÖÙng Thaân: Thaân Phaät ñöôïc thò hieän thaønh Thaâm Huyeàn: Maøu ñen ñaäm: Deep black thaân thuø dieäu ñöôïc thaáy nôi chö Boà Taùt. Coøn goïi laø (dark)—Saâu saéc: Deep (abstrue). Toân Ñaëc Thaân, moät trong ba thaân Phaät Phaùp thaân, Thaâm Khang: Hoá saâu—A deep or fathomless pit. Baùo thaân, vaø ÖÙng thaân do toâng Thieân Thai laäp ra. Thaâm Kieán: Tradition of profound view—Truyeàn Baùo thaân laïi chia laøm hai Töï Thuï Duïng vaø Tha thoáng thaâm dieäu kieán—Moät trong hai truyeàn thoáng Thuï Duïng thaân. Tha Thuï Duïng cuûa baùo thaân ñoái Ñaïi thöøa ñöôïc ngaøi Long Thoï saùng laäp ôû AÁn Ñoä vôùi Töï thuï duïng maø goïi laø Thaéng ÖÙng thaân (Tha vaøo theá kyû thöù hai. Ñaây laø

giaùo lyù trung ñaïo daïy thuï duïng thaân vöøa laø baùo thaân maø cuõng laø öùng veà taùnh khoâng cuûa taát caû caùc hieän töôïng beân trong thaân)—Buddha's surpassing body as seen by vaø beân ngoaøi—This tradition is one of the two Bodhisattvas. A T'ien-T'ai term for the the principal Mahayana traditions in India which was superior incarnational Buddha-body, i.e. his founded by Nagarjuna in the second century. It is compensation-body under the aspect of saving the 'middle way' that teaches emptiness of all others. external and internal phenomena. Thaéng Xöù: Abhibhavayatana (skt)— Thaâm Kim Laêng Phuïng Tieân Thieàn Sö: Zen Abhibhayatana (p)—Place of victory—Caùch kieåm Master Fengxian Shen Jinling—See Phuïng Tieân soaùt tri giaùc veà nhöõng ñoái töôïng khaùc nhau trong Thaâm Kim Laêng Thieàn Sö. thieàn ñònh—Fields (meditation exercises) of Thaâm Kinh: Thaâm Taïng—Goïi chung caùc kinh mastery the sphere of the senses of perception in ñieån Ñaïi Thöøa, thuyeát giaûng veà söï thaäm thaâm cuûa relation to various objects. chaùnh phaùp—Profound sutras, or texts, those of Thaèng: Sôi daây—String—Cord. Mahayana. Thaèng Saøng: Voõng giöôøng daây—A string-bed. Thaâm Leä: Teân cuûa moät vò danh Taêng Nhaät Baûn Thaèng Thuùc: Heä Phöôïc—To fasten to—To tie—thuoäc toâng Tònh Ñoä Chaân Toâng vaøo theá kyû thöù Troùi buoäc (phieàn naõo troùi buoäc thaân taâm laøm maát XVIII—Name of a Japanese famous monk of the töï do)—Tied to, e.g. things, or the passions. True Pure Land Sect, who lived in the eighteenth Thaëng Ngöõ: Lôøi noùi ñaõ coù trong taâm nhöng chöa century. noùi ra. Vôùi Thieàn, töø naày coù nghóa laø chaáp tröôùc — Thaâm Lyù: Huyeàn Phaùp hay phaùp nhieäm maàu— Words in mind, but have not been spoken out yet. Profound dharma—Huyeàn toâng: The profound In Zen, this term means "attachments". propositions, i.e. Buddhism—Nguyeân lyù thaäm Thaëng Phaùp: Söï vaät hoaëc ñaïo phaùp dö thöøa — thaâm: Profound principle, law or truth. Redundant things or surplus teachings. Thaâm Ma Xaù Na: Smasana (skt)—Nôi vöùt xaùc Thaâm AÙo: See Thaâm Bí. ngöôøi cheát—Place for disposing of the dead. Thaâm Bí: Saâu saéc, traùi vôùi noâng caïn—Deep— Thaâm Maät: See Thaâm Bí. Profound—Abstrue, in contrast with "shallow." Thaâm Nhaäp: Nyanti (skt)—Ni Dieân Ñeå—Deep Thaâm Bí A Xaø Leâ: 1) Teân goïi Ñöùc Ñaïi Nhaät Nhö entering—To infiltrate—Teân rieâng cuûa tham (loøng Lai: Name of the Vairocana; 2) Nhöõng vò sö ñaõ tham coù khaû naêng ñi saâu vaøo caùi caûnh maø noù ñöôïc thuï phaùp quaùn ñænh ôû Ñöùc Ñaïi Nhaät Nhö Lai: muoán, laïi coù theå ñi saâu vaøo töï taâm neân goïi laø thaâm Bhiksus who have already received the initiation nhaäp)—To penetrate into, or the deep sense, i.e. ceremony from Vairocana (esoterics). desire, covetousness, cupidity. Thaâm Canh: Late into the night. Thaâm Nhaäp Chaân Lyù: Deep entering into the Thaâm Caên Coá Ñeá: AÊn saâu—Deep-rooted. Truth—Theo Baùc Sôn Thieàn Sö Ngöõ Luïc, haønh Thaâm Dieäu: See Thaâm Bí. giaû tham Thieàn maø khôûi ñöôïc nghi tình, töông öùng vôùi Phaùp Thaân, nhöng tröôùc maét vaãn mô hoà töông

töï nhö coù vaät gì. Trong khi baùm giöõ laáy caùi caûnh "As the world stretches ten feet, mô mô hoà hoà ñoù vaø nghi ñi nghi laïi, ngöôøi aáy töï The old mirror widens to match it. noùi laø mình ñaõ nhaäp ñöôïc vaøo lyù Phaùp Thaân, thöïc With his fearless

body chöùng ñöôïc tính cuûa phaùp giôùi. Chaúng bieát caùi Against the whole Universe, mình thaáy ñoù laø huyeãn, töôùng ñöôïc taïo ra bôûi caùi He cannot find the six organs, nhaùy maét. Ngöôøi aáy toaøn thaân laø beänh, chöù khoâng Sense objects, or the great earth." phaûi laø Thieàn. Moät ngöôøi thaät söï ñaõ thaâm nhaäp Since in this state the organs, senses, all objects, chaân lyù phaûi caûm thaáy nhö vaày: and even the great heaven and earth become "Theá giôùi khoaùt nhaát tröôïng, empty and nothing exists, when can one find any Coå kính khoaùt nhaát tröôïng. trace of body, objects, materials, and that hazy Hoaønh thaân ñöông vuõ truï appearance of something existing? Master Yun Caàu kyø caên traàn khí giôùi Men also pointed this trap out to us. If one can Lieãu baát khaû ñaéc." clear up this error, the other faults will (Theá giôùi roäng moät tröôïng, automatically dissolve. I always warn my students Kính xöa roäng moät tröôïng. that many kinds of sickness prevail in the realm of Thaân ñaûm ñöông vuõ truï the Dharmakaya. Here the important thing is to Kieám caùc caên traàn, ñoái töôïng, catch the most deadly disease once. Only then will theá giôùi maõi khoâng ra). one recognize the very root of this illness. Even if Nhö vaäy, trong traïng thaùi naøy thaân, giaùc quan, vaät, all sentient beings on this great earth practiced vaø ngay caû thieân ñòa cuõng troáng roãng vaø khoâng coù Zen, none of them would be immune from thöù gì hieän höõu, khi ñoù coøn laáy gì laøm thaân, laáy gì catching the sickness of Dharmakaya. Of course, laøm vaät, vaø laáy gì laøm caùi mô mô hoà hoà cuûa thöù gì this does not apply to people full of blindness and ñoù ñang hieän höõu? Thieàn sö Vaân Moân cuõng chæ roõ stupidity. caùi baãy naøy cho chuùng ta. Neáu haønh giaû coù theå roõ Thaâm Nhaäp Ñaïi Trí Cuûa Ngaøi Vaên Thuø Sö Lôïi raøng vôùi caùi loãi naøy, moïi loãi khaùc seõ töï ñoäng tieâu Boà Taùt: To penetrate the great wisdom of taùn. Baùc Sôn toâi thöôøng caûnh baùo vôùi caùc moân ñeä Manjusri Bodhisattva. raèng trong Phaùp Thaân beänh raát nhieàu. ÔÛ ñaây ñieàu Thaâm Nhaäp Lyù Duyeân Khôûi: Deep entering into quan troïng laø chæ caàn moät laàn nhieãm caùi beänh nguy the theory of causation—To infiltrate the theory of hieåm nhaát. Chæ nhö theá haønh giaû seõ bieát ñöôïc goác causation—Theo kinh Duy Ma Caät, chöông moät, cuûa loaïi beänh naøy. Ngay caû taát caû moïi ngöôøi trong caùc vò Boà Taùt luoân thaâm nhaäp lyù duyeân khôûi, döùt ñaïi ñòa naøy ñeàu tham Thieàn, chaúng moät ai ñöôïc boû caùc taäp khí kieán chaáp sai laàm, thoaùt khoûi nhò mieãn tröø vaø khoâng bò Phaùp Thaân beänh naøy. Dó bieân. Caùc ngaøi dieãn noùi caùc phaùp khoâng sôï seät nhö nhieân, chæ tröø nhöõng ngöôøi muø vaø ngu si— sö töû hoáng, nhöõng lôøi giaûng noùi nhö saám vang. Caùc According to Zen Master Po-shan's Records of ngaøi khoâng theå bò haïn löôïng haïn cheá, vì caùc ngaøi Teachings, when working at Zen, a practitioner ñaõ vöôït ra ngoaøi söï haïn löôïng—According to the who is able to to bring forth the "doubt-sensation" Vimalakirti Sutra, Chapter One, Bodhisattvas in conformity with the principle of the always enter deep into all (worldly) causes but cut Dharmakaya. Nevertheless, at times there seems off all heretical views, for they were already free to be an appearance of something hazy before him from all dualities and had rooted out all (previous) as though some concreteness still existed there. habits. They were fearless and gave the

lion’s roar While clinging to hazy appearance and doubting to proclaim the Dharma, their voices being like this and that, he tells himself that he has thunder. They could not be gauged, for they were understood the truth of Dharmakaya and realized beyond all measures. the nature of the Universe. He is unaware that Thaâm Nhaäp Phaùp Giôùi Thanh Tònh: Purity of what he sees is illusory, a vision created by profound penetration of the realm of reality. blinking. he is sick through and through. The man Thaâm Nhaäp Phaät Phaùp: T’ong pulgyo (kor)— who has really plunged into the Truth should feel Thuaät ngöõ “Thaâm nhaäp Phaät giaùo” laø khaùi nieäm like this: giaùo phaùp ñöôïc thaønh hình bôûi Wonhyo, theo ñoù

caùc giaùo thuyeát khaùc nhau cuûa nhöõng tröôøng phaùi Thaâm Sôn Cuøng Coác: Deep in the mountains— khaùc nhau trong Phaät giaùo treân caên baøn ñeàu töông Remote area (place). hôïp vôùi nhau. Taát caû ñeàu chaûy ra töø moät nguoàn, ñoù Thaâm Taïng: Profound treasure—See Thaâm Kinh. laø baûn chaát caên baûn cuûa thöïc töôùng. Ñieàu naøy lieân Thaâm Taâm: Ajjhasaya (p)—Adhyasaya (skt)— heä vôùi khaùi nieäm maø oâng ñaõ ñeà ra “Söï hoøa hôïp Profound mind. cuûa nhöõng baát hoøa,” trong ñoù nhöõng tranh luaän cuûa 1) Töï ñaùy loøng: Bottom of one’s heart. giaùo phaùp giöõa nhöõng truyeàn thoáng Phaä t giaùo khaùc 2) Moät trong tam taâm, caùi taâm caàu Phaät, caàu nhau ñeàu ñöôïc xem nhö laø laïc höôùng, vì taát caû ñeàu Phaùp saâu naëng: One of the three minds, can döï vaøo chæ moät thöïc töôùng hieån hieän duy nhaát profound mind engrossed in Buddha-truth, or laøm neàn taûng cho taát caû moïi hieän töôïng. OÂng toång thought, or illusion, etc. keát tö töôûng naøy trong caâu sau cuøng cuûa quyeån 3) Taâm caàu Phaät, caàu Phaùp saâu naëng. Coù möôøi “Söï thieát yeáu cuûa Kinh Nieát Baøn” cuûa oâng nhö thaâm taâm. Chö ñaïi Boà Taùt ñaõ thanh tònh nôi sau: “Cuõng neân bieát laø yù nghóa cuûa giaùo thuyeát cuûa ñeä nhò ñòa, vaø muoán vaøo tam ñòa neân truï nôi Ñöùc Phaät thaät laø thaäm thaâm, khoâng coù bôø meù. Vì möôøi thaâm taâm—profound mind engrossed in theá, vôùi nhöõng ai mong muoán chia cheû yù nghóa cuûa Buddha-truth, or thought, or illusion, etc. kinh ñieån laøm laøm boán hay giôùi haïn yù ñònh cuûa There are ten profound minds. The Ñöùc Phaät vôùi naêm thôøi kyø, vieäc naøy cuõng gioáng Bodhisattva Mahasattva who has already nhö vieäc laáy voû soø maø taùt nöôùc ñaïi döông, hay purified the second ground, and wishes to vieäc muoán thaáy caùc coõi trôøi qua oáng heïp vaäy.”— enter the third ground, should bring forth ten The term “interpenetrated Buddhism” is a kinds of profound minds—See Möôøi Thaâm doctrinal concept formulated by Wonhyo (617- Taâm Cuûa Chö Ñaïi Boà Taùt. 686), according to which the various teachings of Thaâm Taâm Cöôùc: The feet of determination— different Buddhist schools are fundamentally Vôùi chön thaâm taâm, haønh giaû caàu tu vôùi taát caû compatible. All are said to flow from the same phaùp thuø thaéng—With the feet of determination, primordial source, the fundamental nature of practitioners seek all higher laws. reality. This was connected to his notion of Thaâm Taâm Löïc: Asayabala (skt)—Power of the “harmonization of disputes,” in which the doctrinal profound mind—Coù taâm döùt khoaùt traùnh xa theá debates between different Buddhist traditions are tuïc. Vôùi löïc

thaâm taâm, chö Boà Taùt chaúng pha taïp viewed as misguided, since all of them participate (chaúng laãn loän) taát caû theá tình—Having a mind in the single, unmanifest reality underlying all strongly turned away from worldliness. With phenomena. He summarized this idea in the final power of the profound mind, Bodhisattvas do not sentence of his “Essentials of the Nirvana-Sutra: get mixed up in worldly feelings. “It should be known that the Buddha’s meaning is Thaâm Taâm Thanh Tònh: Purity of deep and profound, with no limitations. Thus, for determination—Vôùi thanh tònh thaâm taâm, haønh giaû those who wish to divide the meanings of ñeán nôi roát raùo khoâng maát hö—With purity of scriptures into four teachings or limit the Buddha’s profound determination, practitioners reach the intent with five periods, this would be like using a ultimate end without corruption. snail’s shell to scoop out the ocean or trying to see Thaâm Taâm Tuùc: Feet of determination—Chön the heavens through a narrow tube.” thaâm taâm, vì nguyeän caàu taát caû phaùp thuø thaéng— Thaâm Nhieãm: Imbued (a)—Impragnated. Seeking all higher laws. Thaâm OÁ: To hate deeply. Thaâm Tín: Tin töôûng saâu xa—Deep faith. Thaâm Phaùp: See Thaâm Phaùp Moân. Thaâm Tín Thuû: Hands of deep faith—Vôùi tay Thaâm Phaùp Moân: Phaùp moân saâu saéc—Profound thaâm tín, nôi lôøi noùi cuûa Phaät, haønh giaû ñeàu tin saâu truth or method. vaø roát raùo thoï trì—Hands of deep faith, Thaâm Phaùp Nhaãn: Phaùp nhaãn saâu saéc (ngöôøi practitioners wholeheartedly accept and nghe ñöôïc phaùp naày thì truï vöõng khoâng thoái ultimately take up the teaching of Buddhas. chuyeån)—Patience or perseverance in faith and Thaâm Tònh: practice. 1) Thanh tònh saâu saéc—Profound pure.

2) Thieàn sö Trung Hoa, thuoäc Vaân Moân toâng vaøo Thaäm Khaû Boá UÙy Vöông: Kumbanda king of thôøi nhaø Nam Toáng (1127-1279)—Chinese Most Fearsome—Moät trong möôøi Cöu Baøn Traø Zen master of the Yun-Meân Sect (established Vöông. by Zen master Yun-meân) in the South Sung Thaäm Ma Xaù Na: Smasana (skt)—See Thi Ñaø Dynasty in China. Laâm. Thaâm Trí: Trí thaâm saâu—Profound knowledge or Thaäm Nan Tö: Nan Löôïng—Khoù hieåu thaáu ñaùo wisdom. ñöôïc—Difficult to fathom. Thaâm Tueä Boà Taùt: Ghambhiramati (skt)—Vò Boà Thaäm Saùt Nghóa Lyù: Attha-dassimant (p)—Artha- Taùt coù trí thaâm saâu—Profound wisdom darsimant (skt)—Truy xeùt nghóa lyù—Having Bodhisattva. insight into meanings. Thaâm Vieãn AÂm: Deep voice. Thaäm Thaâm: Söï thaäm thaâm cuûa Phaät phaùp— Thaâm Vieãn Dieäu AÂm Thaàn: Deep and Far- Profundity of Buddha-truth. Reaching Sublime Sound Deity (Spirit). Thaäm Thaâm Quang AÂm Thieân Vöông: Most Thaåm: Embodying a real doubt—Trong Thieàn, coù Profound Light Sound—Moät trong möôøi Quang loaïi caâu hoûi chöùa ñöïng hay boäc baïch moät nghi tình AÂm Thieân Vöông—See Quang AÂm Thieân Vöông. thöïc thuï. Moät vò sö hoûi Toå sö: “Heát thaûy caùc phaùp Thaäm Tín: Deep faith. baûn lai ñeàu laø höõu; nhö vaäy caùi gì laø Voâ?” Toå sö Thaäm Xeùt Nghóa Lyù: See Thaäm Saùt Nghóa Lyù. ñaùp: “Caâu hoûi cuûa ngöôi raát phaân minh; hoûi ta laøm Thaân: Kaya or Tanu (skt)—Thaân hình—Physical gì?”—In Zen, there is a kind of question which existence—Body—The self—The sense or organ contains a real doubt. A monk asked his master: of

touch—Thaân laø moät ñoái töôïng cuûa Thieàn: Muïc “All things are such as they are from he ñích ñaàu tieân cuûa thieàn taäp laø ñeå nhaän thöùc baûn beginning; what is that which is beyond chaát thaät cuûa thaân maø khoâng chaáp vaøo noù. Ña phaàn existence?’ The master replied with id solution: chuùng ta nhaän thaân laø mình hay mình laø thaân. Tuy “Your statement is quite plain; what is the use of nhieân sau moät giai ñoaïn thieàn taäp, chuùng ta seõ asking me?”—See Phaàn Döông Thaäp Baùt Vaán. khoâng coøn chuù yù nghó raèng mình laø moät thaân, Thaåm Töôøng (?-742): Teân cuûa moät vò danh Taêng chuùng ta seõ khoâng coøn ñoàng hoùa mình vôùi thaân. Trieàu Tieân, ñeán Trung Hoa vaøo thôøi nhaø Ñöôøng Luùc ñoù chuùng ta chæ nhìn thaân nhö moä t taäp hôïp cuûa (618-907). Sö laø moät trong nhöõng ñeä töû noåi troäi cuûa nguõ uaån, tan hôïp voâ thöôøng, chöù khoâng phaûi laø ngaøi Phaùp Taïng, tam toå toâng Hoa Nghieâm ôû Trung nhöùt theå baát ñònh; luùc ñoù chuùng ta seõ khoâng coøn Hoa. Sau khi veà nöôùc, Sö thaønh laäp toâng Hoa laàm laãn caùi giaû vôùi caùi thaät nöõa. Tænh thöùc veà thaân Nghieâm Trieàu Tieân vaø ñöôïc xem nhö laø Sô Toå cuûa trong nhöõng sinh hoaït haèng ngaøy, nhö ñi, ñöùng, toâng phaùi naøy taïi Trieàu Tieân —Name of a Korean naèm, ngoài, nhìn ai, nhìn quang caûnh, cuùi xuoáng, famous monk who came to China during the T'ang duoãi thaân, maëc quaàn aùo, taêm röõa, aên uoáng, nhai, Dynasty in China. He was one of the most noùi chuyeän, vaân vaân. Muïc ñích laø chuù yù vaøo thaùi eminent disciples of Master Fa-Tsang (643-712), ñoä cuûa mình chöù khoâng chaïy theo nhöõng bieán the third Hua-Yen patriarch in China. After chuyeån. Haønh giaû tu Thieàn neân luoân nhôù raèng thaân returning to Korea, he established the Korean naøy laø moät khoái ung sang baát tònh, thaân naøy laø Hua-Yen Sect and considered to be the First trung taâm baõo cuûa khoå ñau phieàn naõo. Thaân mình Patriarch of this sect in Korea. baát tònh, thaân ngöôøi cuõng baát tònh, chæ coù thaân Phaät Thaåm Öôùc (441-513): Teân cuûa moät vò hoïc giaû noåi laø thanh tònh. Theo Kinh Duy Ma Caät, khi Vaên tieáng cuûa Phaät giaùo Trung Hoa vaøo theá kyû thöù V— Thuø Sö Lôïi Boà Taùt vaâng meänh cuûa Ñöùc Phaät ñi Name of a Chinese famous Buddhist scholar in the thaêm beänh cö só Duy Ma Caät, neân môùi coù cuoäc ñoái fifth century. ñaùp veà “thaân” nhö sau: "Vaên Thuø hoûi cö só Duy Thaäm Ñeå: Caùi gì?—What? Ma Caät: 'Phaøm Boà Taùt an uûi Boà Taùt coù beänh nhö Thaäm Khaû Boá UÙy Boà Taùt: Vajradamstra (skt)— theá naøo?' Duy Ma Caät ñaùp: 'Noùi thaân voâ thöôøng, Kim Cang Nha Boà Taùt—Diamond Tooth nhöng khoâng bao giôø nhaøm chaùn thaân naày. Noùi Bodhisattva. thaân coù khoå, nhöng khoâng bao giôø noùi veà söï vui ôû Nieát Baøn. Noùi thaân voâ ngaõ maø khuyeân daïy daét dìu

chuùng sanh. Noùi thaân khoâng tòch, chöù khoâng noùi laø comforting another Bodhisattva who falls ill?' roát raùo tòch dieät. Noùi aên naên toäi tröôù c, chöù khoâng Vimalakirti replied: 'He should speak of the noùi vaøo nôi quaù khöù. Laáy beänh mình maø thöông impermanence of the body but never of the beänh ngöôøi. Phaûi bieát caùi khoå voâ soá kieáp tröôùc, abhorrence and relinquishment of the body. He phaûi nghó ñeán söï lôïi ích cho taát caû chuùng sanh, nhôù should speak of the suffering body but never of ñeán vieäc laøm phöôùc, töôûng ñeán söï soáng trong

saïch, the joy in nirvana. He should speak of egolessness chôù neân sanh taâm buoàn raàu, phaûi thöôøng khôûi loøng in the body while teaching and guiding all living tinh taán, nguyeän seõ laøm vò y vöông ñieàu trò taát caû beings (in spite of the fact that they are beänh cuûa chuùng sanh. Boà Taùt phaûi an uûi Boà Taùt coù fundamentally non-existent in the absolute state). beänh nhö theá ñeå cho ñöôïc hoan hyû.' Ngaøi Vaên Thuø He should speak of the voidness of the body but Sö Lôïi! Boà Taùt coù beänh ñaáy phaûi quaùn saùt ñöôïc should never cling to the ultimate nirvana. He caùc phaùp nhö theá. Laïi nöõa, quaùn thaân voâ thöôøng, should speak of repentance of past sins but should khoå, khoâng, voâ ngaõ, ñoù laø hueä. Duø thaân coù beänh avoid slipping into the past. Because of his own vaãn ôû trong sanh töû laøm lôïi ích cho chuùng sanh illness he should take pity on all those who are khoâng nhaøm moûi, ñoù laø phöông tieän. Laïi nöõa, ngaøi sick. Knowing that he has suffered during Vaên Thuø Sö Lôïi! Quaùn thaân, thaân khoâng rôøi beänh, countless past aeons he should think of the beänh chaúng rôøi thaân, beänh naày, thaân naày, khoâng welfare of all living beings. He should think of his phaûi môùi, khoâng phaûi cuõ, ñoù laø hueä. Duø thaân coù past practice of good virtues to uphold (his beänh maø khoâng nhaøm chaùn troïn dieät ñoä, ñoù laø determination for) right livelihood. Instead of phöông tieän"—The first goal of meditation worrying about troubles (klesa) he should give rise practices is to realize the true nature of the body to zeal and devotion (in his practice of the and to be non-attached to it. Most people identify Dharma). He should act like a king physician to themselves with their bodies. However, after a cure others' illnesses. Thus a Bodhisattva should period of time of meditation practices, we will no comfort another sick Bodhisattva to make him longer care to think of yourself as a body, we will happy.' Manjusri, a sick Bodhisattva should look no longer identify with the body. At that time, we into all things in this way. He should further will begin to see the body as it is. It is only a meditate on his body which is impermanent, is series of physical and mental process, not a unity; subject to suffering and is non-existent and and we no longer mistake the superficial for the egoless; this is called wisdom. Although his body real. Mindfulness of your body in daily life is sick he remains in (the realm of) birth and death activities, such as mindfulness of your body while for the benefit of all (living beings) without walking, standing, lying, sitting, looking at complaint; this is called expedient method someone, looking around the environments, (upaya). Manjusri! He should further meditate on bending, stretching, dressing, washing, eating, the body which is inseparable from illness and on drinking, chewing, talking, etc. The purpose of illness which is inherent in the body because mindfulness is to pay attention to your behavior, sickness and the body are neither new nor old; this but not to run after any events. Zen practitioners is called wisdom. The body, though ill, is not to be should always remember that this body is an annihilated; this is the expedient method (for impure mass of ulcers, this body is the storm remaining in the world to work for salvation)." center of sufferings and afflictions. Our own Thaân AÙc Haønh: See Thaân AÙc Nghieäp. bodies being impure and disgust, the bodies of Thaân AÙc Haïnh: Kaya-duccaritam (p)—Wrong others are likewise, only the Buddha-body is

conduct in body—See Thaân AÙc Nghieäp. forever pure. According to the Vimalakirti Sutra, Thaân AÙc Nghieäp: AÙc nghieäp gaây ra bôûi haønh ñoäng Manjusri Bodhisattva obeyed the Buddha's nôi thaân: saùt sanh, troäm caép, taø daâm —Evil caused command to call on Upasaka Vimalakirti to by deeds: killing, stealing and misconduct. enquire after his health, there was a converssation Thaân AÙi: See Thaân (2). about the "body" as follows: "Manjusri asked Vimalakirti: 'What should a Bodhisattva say when

Thaân An Laïc Haønh: An laïc baèng nhöõng thieän Thaân Caän AÙc Höõu Xa Laùnh Löông Sö: Being nghieäp cuûa thaân—To attain a happy contentment intimate with evil friends, and turning away from by proper direction of the deeds of the body. good teachers—AÙc höõu coøn goïi laø toån höõu, nhö Thaân An Taâm Laïc: Ease of body and joy of boïn cöôùp giaät hay baêng ñaûng baát löông. Ngöôøi naøo heart. keát giao vôùi aùc höõu töø töø roài cuõng ñi vaøo taø ñaïo. Thaân AÅn Cö: Kaya-viveka (p)—Thaân aån cö, thaân Xa laùnh löông sö coù nghóa laø khoâng laéng nghe an truù. Ñieàu kieän ñaàu tieân giuùp cho vieäc haønh nhöõng lôøi khuyeân baûo cuûa thaày toát. Nhöõng ai thaân thieàn toát ñeïp. Thaùi ñoä khoâng dính maéc vaøo luïc caän vôùi aùc höõu vaø xa laùnh löông sö cuoái cuøng ñeàu traàn: saéc, thinh, höông, vò, xuùc vaø phaùp. Cuõng coù coù khaû naêng laøm nhöõng chuyeän taø vaïy—Evil nghóa laø thaân aån cö, töùc laø xa laùnh caùc nôi oàn aøo friends are also called "harmful friends," i.e., naùo nhieät. Haèng ngaøy ñeán nôi yeân tònh vaéng laëng gangsters, tramps, and so on. People associate ñeå haønh thieàn—A body that dwells in seclusion or with evil friends and gradually stray into the in retirement; or a body without any attachments wrong way themselves. Turning away from good to the external objects. teachers means refusing to listen to the teachers' Thaân Baùo: Retribution body—Reward body— exhortations. Those who associate with evil Thaân vaät chaát cuûa chuùng ta ñöôïc goïi laø thaân baùo, friends and turn away from good teachers will vì chuùng ta sanh ra trong coõi ta baø naày, theá giôùi eventually be able to do all kinds of evil things cuûa kham nhaãn laø do keát quaû cuûa nhöõng nghieäp and they act in upside-down ways. thieän aùc cuûa mình—Our physical body is called Thaân Caän Baát Khoâng: Fruitful companionship— the retribution body because we are on this earth, Vôùi thaân caän baát khoâng, chö Boà Taùt ôû choã voâ the Saha World or World of Endurance, as a result löôïng chö Phaät döùt nghi cho voâ löôïng chuùng of good and evil karma. sanh—With fruitful companionship, Bodhisattvas Thaân Baát Tònh: Impurity of the body—See Baát cut off countless beings' doubts in the presence of Tònh Thaân. the Buddhas of countless worlds. Thaân Baát Töû: Dharmakaya (skt)—Immaterial Thaân Caän Ñöùc Nhö Lai: To stay on the site of body—Immortal body—Spiritual body—Ngöôïc laïi the Buddha—To stay close to the Buddha—Theo vôùi saéc thaân, hay thaân vaät chaát—As contrasted Kinh Töù Thaäp Nhò Chöông, Chöông 37, Ñöùc Phaät with the Rupakaya, the material, or physical body. daïy: "Ñeä töû ta tuy xa ta nghìn daäm, maø luoân nghó Thaân Bình Ñaúng: Sameness in body—Bình ñaúng ñeán vaø thöïc haønh giôùi phaùp cuûa ta thì chaéc chaén seõ veà thaân nghóa laø taát caû caùc Ñöùc Nhö Lai ñeàu chöùng ñöôïc ñaïo quaû. Ngöôïc

laïi, keû ôû gaàn beân ta, khoâng khaùc bieät khi ñöôïc xeùt veà Phaùp Thaân tuy thöôøng gaëp maø khoâng thöïc haønh theo giôùi phaùp (Dharmakaya), veà ñaëc tröng thuoäc veà thaân theå hay cuûa ta, cuoái cuøng vaãn khoâng chöùng ñöôïc ñaïo."—saéc töôùng (rupalakshana), vaø caùc neùt cao ñeïp phuï According to the Sutra In Forty-Two Sections, hay haûo töôùng. Tuy vaäy, chö Nhö Lai khaùc nhau Chapter 37, the Buddha said: "My disciples may khi ñöôïc nhìn bôûi chuùng sanh khaùc nhau maø chö vò be several thousands miles away from me but if ñang ñieàu ngöï daïy baûo—By "sameness in body" is they remember and practice my precepts, they meant that all the Tathagatas show no distinction will certainly obtain the fruits of the Way. On the as far as their Dharmakaya, their corporal features contrary, those who are by my side but do not (rupalakshana) and their secondary marks of follow my precepts, they may see me constantly excellence are concerned. They differ, however, but in the end they will not obtain the Way." when they are seen by a variety of beings whom Thaân Chuùng Sanh Thaân Phaät: Sentient beings' they have the special design to control and bodies-Buddha's body. discipline—See Töù Bình Ñaúng. Thaân Chöùng: Kayasakkhin (p)—The Body- Thaân Bònh: Physical sickness. Witness—Bodily witness—Theo Kinh Töï Hoan Thaân Boà Ñeà: The body of Bodhi. Hyû vaø Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, Thaân Caên: Kayendriya (skt)—Moät trong nguõ ñaây laø moät trong baûy loaïi ngöôøi ñaùng kính troïng— caên—The organ of touch, one of the five organs of According to the Sampasadaniya Sutta and Sangiti sense. Sutta in the Long Discourses of the Buddha, this is

one of the seven persons worthy of offerings— Thaân Ñoä: Chaùnh Baùo—Thaân ta hoâm nay chính laø See Baûy Loaïi Ngöôøi Ñaùng Kính Troïng. keát quaû tröïc tieáp cuûa tieàn nghieäp; hoaøn caûnh xung Thaân Cuûa AÙnh Saùng Caàu Voàng: Ja-lus (tib)— quanh chính laø keát quaû giaùn tieáp cuûa tieàn nghieäp. Rainbow body—Trong Phaät giaùo Taây Taïng, thaân Con ngöôøi hieän taïi, toát hay xaáu, tuøy thuoäc vaøo keát cuûa aùnh saùng voøng caàu laø giai ñoaïn thaønh ñaït cuoái quaû cuûa nghieäp ñôøi tröôùc, nhö phaûi giöõ caên baûn cuøng trong moät vaøi truyeàn thoáng, trong ñoù vò thaày nguõ giôùi neáu muoán taùi sanh trôû laïi laøm ngöôøi —ñaõ giaùc ngoä hoøa troän thaân vaät chaát vôùi aùnh saùng Body and environment (the body is the direct fruit nhieàu maøu saéc roài laïi hieän ra moät thaân môùi chæ of the previous life; the environment is the toaøn nhöõng söùc maïnh vi teá, chöù khoâng phaûi laø vaät indirect fruit of the previous life). Direct chaát thoâ thieån nöõa—In Tibetan Buddhism, retribution of the individual's previous existence, "Rainbow body" is the final state of attainment in such as being born as a man is the result of some traditions, in which a fully awakened master keeping the five basic commandments for being dissolves the physical body into multicolored light reborn as a man. and re-emerges in a new body composed of subtle Thaân Ñoäc: Sindhu, Indus, Sindh (skt)—Hieàn energy, rather than coarse matter. Thuû—AÁn Ñoä. Thaân Danh: Body and fame. Thaân Giaùo Sö: Thaày boån sö—Upadhyaya (skt)— Thaân Dieäu Haïnh: Kaya-sucarita (skt)—Keàm thuùc One's own teacher. nôi thaân, moät trong ba phaåm chaát cuûa moät taêng só. Thaân Giôùi: Kaya-dhatu (skt)—Thaân Phaàn—The

Hai phaåm chaát kia laø khaåu dieäu haïnh vaø taâm dieäu body element—Element of body-senses. haïnh—Wonderful conduct of the body—Control Thaân Giôùi Taâm Hueä: Thaân mình giöõ gìn giôùi haïn, his body, one of the three characteristics of a good taâm mình giöõ cho trong saùng—Controlled in body monk. The other two wonderful conducts are and wise in mind. control the mouth and control the mind—See Tam Thaân Haø: Hiranyavati (skt)—Soâng Ni Lieân Dieäu Haïnh. Thieàn—Nairanjana River—Höõu kim—Thaân Haø— Thaân Duyeân: Moät trong ba moái duyeân noái keát khi A ly la baït ñeà—Thi Laïi Naõ Phaït Ñeå—Teân cuûa chuùng ta caàu nieäm Phaät. Ñöùc Phaät A Di Ñaø nghe moät con soâng ôû vuøng Baéc AÁn (soâng Ni Lieân nhöõng ngöôøi trì nieäm hoàng danh cuûa Ngaøi, thôø Thieàn). Kim Haø hay soâng Vaøng, teân cuûa con soâng phuïng Ngaøi, bieát taâm hoï vaø taâm Ngaøi laø moät — trong laõnh thoå Neù-Pal, baây giôø laø Gandaki, gaàn nôi One of the three nidanas or links with the Buddha Phaät Thích Ca nhaäp Nieát Baøn—Nairanjana resulting from calling upon him. Amitabha Buddha River—Name of a river in North India. The gold hears those who call his name, sees their worship, river, a river of Nepal, now called Gandaki, near knows their hearts and is one with them—See which Sakyamuni is said to have entered nirvana. Tam Duyeân (III). Thaân Haønh: Kaya-sankhara (p)—See Thaân Thaân Ñaêng: Ñoát thaân mình laøm ñeøn ñeå cuùng Nghieäp. döôøng Phaät, nhö vieäc laøm cuûa Ñöùc Döôïc Vöông Thaân Haønh Nieäm: Kaya-gatasati (skt)— Boà Taùt noùi trong Kinh Phaùp Hoa—The body as a Mindfulness of the body—See Thaân Haønh Nieäm lamp burnt in offering to a Buddha, i.e. the Tu Taäp. Medicine King in the Lotus Sutra. Thaân Haønh Nieäm Tu Taäp: Theo Kinh Thaân Haønh Thaân Ñaàu La: Sindura (skt)—Troø aûo thuaät cuûa aûo Nieäm trong Trung Boä Kinh, Tu taäp thaân haønh nieäm töôûng hieän ra vaø bieán maát trong khoâng trung—The laø khi ñi bieát raèng mình ñang ñi; khi ñöùng bieát trick of the illusionist who disappears in the air raèng mình ñang ñöùng; khi naèm bieát raèng mình and repappears. ñang naèm; khi ngoài bieát raèng mình ñang ngoài. Thaân Ñích: Kheá hôïp vôùi thieàn phaùp—To fit in Thaân theå ñöôïc xöû duïng theá naøo thì mình bieát thaân with Zen methods—Suitable with Zen methods. theå nhö theá aáy. Soáng khoâng phoùng daät, nhieät taâm , Thaân Ñieàn: Treân thaân chính laø choã gieo troàng vaø tinh caàn, caùc nieäm vaø caùc tö duy veà theá tuïc ñöôïc sanh saûn thieän hay aùc nghieäp cho kieáp lai sinh— ñoaïn tröø. Nhôø ñoaïn tröø caùc phaùp aáy maø noäi taâm The body regarded as a field which produces good ñöôïc an truù, an toïa, chuyeân nhaát vaø ñònh tónh. Nhö and evil fruit in the future existence. vaäy laø tu taäp thaân haønh nieäm—According to the

Kayagatasati-Sutta in the Middle Length kill or prohibiting taking of life, not to steal or Discourses of the Buddha, cultivation of prohibiting stealing, and not to commit mindfulness of the body means when walking, a adultery or prohibiting commiting adultery. person understands that he is walking; when (II) Khaåu töù—The four dealing with the mouth: standing, he understands that he is standing; when Boán giôùi veà—Vac-karmas—Boán nghieäp nôi sitting, he understands that he is sitting; when mieäng (noùi doái, noùi löôõi hai chieàu, noùi lôøi ñoäc lying, he understands that he

is lying. He aùc, noùi chuyeän phoùng ñaïi thaùi quaù) —The four understands accordingly however his body is evils of the mouth (lying, double tongue, ill disposed. As he abides thus diligent, ardent, and words and exaggeration). resolute, his memories and intentions based on the (III) YÙ tam—The three dealing with the mind: Ba household life are abandoned. That is how a giôùi veà yù—Moras-karmas—The three evils person develops mindfulness of the body. belong to intellect (lobha—desire, dvesa— Thaân Heä Phöôïc: Samyojana (skt)—Four knots or dislike, moha—delusion)—Ba aùc thuoäc veà bonds which hinder free development—See Töù taâm (tham duïc, saân khueå, ngu si). Keát. Thaân Khaåu YÙ AÙc Nghieäp: AÙc nghieäp taïo taùc bôûi Thaân Hình Quyù Baùu: Precious body. haønh ñoäng, lôøi noùi vaø yù nghó—Evil causes by Thaân Hình Voâ Giaùn Ñòa Nguïc: Hells with deeds, words and thoughts. Endless punishment—See Hình Voâ Giaùn. Thaân Khí: Thaân theå ngöôøi ta chöùa ñöïng 12 phaàn Thaân Hoùa: The Transformation body. nhö da, thòt, maùu, toùc, vaân vaân—The body as a Thaân Hoøa Ñoàng Truï: Living concord—Moät trong utensil, i.e. containing all the twelve parts, skin, saùu ñieåm soáng chung hoøa hôïp trong töï vieän maø flesh, blood, hair, etc. Ñöùc Phaät ñaõ daïy trong Kinh Ñaïi Baùt Nieát Baøn vaø Thaân Khoå: Physical suffering—Trong Phaät giaùo, Kinh Phuùng Tuïng trong Tröôøng Boä Kinh—Living coù hai loaïi khoå: khoå veà theå chaát vaø khoå veà tinh concord, one of the six points of reverent harmony thaàn. Khoå veà theå chaát töø beân trong nhö bònh hoaïn or unity in a monastery or convent or sixfold rules saàu ñau. Khoå veà theå chaát goàm coù sanh, laõo, beänh, of conduct for monks and nuns in a monastery töû. Vaâng, thaät vaäy, sanh ra ñôøi laø khoå vì caùi ñau which the Buddha taught in the Mahaparinibbana ñôùn cuûa baø meï vaø cuûa ñöùa treû luùc môùi sanh ra laø Sutta and Sangiti Sutta—See Luïc Hoøa Kính Phaùp. khoâng theå traùnh ñöôïc. Vì sanh ra maø nhöõng hình Thaân Huaân Chuûng Töû: Newly influenced or thöùc khaùc cuûa khoå nhö giaø, beänh, cheát..., theo sau active seed—Chuûng töû môùi hôïp cuøng vôùi baûy thöùc khoâng theå traùnh khoûi. Söï khoå ñau veà theå xaùc coù khaùc hoaït ñoäng—The newly active seed when nhieàu hình thöùc. Trong ñôøi ít nhaát moät vaøi laàn con acted upon by the seven other consciousness, thus ngöôøi ñaõ nhìn thaáy caûnh ngöôøi thaân giaø nua cuûa becoming productive. mình ñau ñôùn veà theå xaùc. Phaàn lôùn caùc khôùp Thaân Höõu: Shin-Yu (jap)—Good-knowing xöông cuûa hoï ñau ñôùn khieán hoï ñi laïi khoù khaên. advisor—A friend of vitue—See Thieän Tri Thöùc. Caøng lôùn tuoåi, cuoäc soáng cuûa ngöôøi giaø caøng theâm Thaân Höõu Laäu: Temporal (worldly) impure body. khoù khaên vì hoï khoâng coøn thaáy roõ, khoâng nghe roõ Thaân Khaåu Thaát Chi: The body has seven vaø aên uoáng khoù khaên hôn. Coøn noãi ñau ñôùn vì commandments (three commandments dealing beänh hoaïn thì caû giaø laãn treû ñeàu khoâng chòu noåi. with the body, and four dealing with the mouth)— Ñau ñôùn vì caùi cheát vaø ngay caû luùc sanh ra, caû meï See Thaân Tam Khaåu Töù YÙ Tam (I) (A) (B) and (II) laãn con ñeàu ñau ñôùn. Söï thaät laø noãi khoå ñau veà (A) (B). sanh, laõo, beänh, töû laø khoâng theå traù nh ñöôïc. Coù Thaân Khaåu YÙ: Kaya-Vac-Citta (skt)—Kaya- ngöôøi may maén coù cuoäc soáng haïnh phuùc, nhöng ñoù

karmas-Vac-karmas-Citta-karmas—Body, words chæ laø vaán ñeà thôøi gian tröôùc khi hoï phaûi kinh qua and thoughts—Nghieäp nôi thaân-khaåu-yù—Thaân ñau khoå maø thoâi. Ñieàu teä haïi nhaát laø khoâng ai coù tam-khaåu töù-yù tam. theå chia xeû noãi ñau khoå vôùi ngöôøi ñang bò khoå ñau. (I) Ba giôùi veà thaân: khoâng saùt sanh, khoâng troäm Tyû nhö, moät ngöôøi ñang lo laéng cho tuoåi giaø cuûa caép, vaø khoâng taø daâm—The three meï mình. Tuy nhieân, ngöôøi aáy khoâng theå naøo theá commandments dealing with the body: not to choã vaø chòu ñöïng khoå ñau theá cho meï mình ñöôïc.

Cuõng nhö vaäy, neáu moät ñöùa treû laâm beänh, baø meï thoâi, ngöôøi khaùc khoâng ñaùng keå. Vì theá baèng moïi khoâng theå naøo kinh qua ñöôïc nhöõng khoù chòu cuûa caùch thoûa maõn töï ngaõ vaø chaø ñaïp hay möu haïi beänh hoaïn cuûa ñöùa nhoû. Cuoái cuøng laø caû meï laãn ngöôøi khaùc—Heresy of individuality. The illusion con, khoâng ai coù theå giuùp ñöôïc ai trong giôø phuùt of the body or self, one of the five wrong views. laâm chung caû—In Buddhism, there are two Thought of an ego, one of the three knots. There categories of sufferings: physical and mental are two ways in which one comes to conceive the sufferings. Sufferings from within such as real existence of an ego, the one is subjective sickness or sorrow. Physical sufferings include the imagination and the other the objective conception suffering of birth, old age, sickness and death. of reality. Believe that our self is our greatest and Yes, indeed, birth is inevitablly suffering for both most precious possession in our eyes. We try by the mother and the infant, and because it is from all means to satisfy to our self, irrespective of birth, other forms of suffering, such as old age, others' interest of rights. sickness and death inevitably follow. Physical Thaân Kieán Kieát Söû: Sakkaya-ditthi (p)—The suffering takes many forms. People must have fetter of personality belief. observed at one time or another, how their aged Thaân Lieân: Hoa sen trong thaân, nhö taâm hay taùm relatives suffer. Most of them suffer aches and caùnh sen trong loaøi höõu tình. Thaân lieân cuõng tieâu pains in their joints and many find it hard to move bieåu cho Thai Taïng Phaùp Giôùi—The lotus in the about by themselves. With advancing age, the body, i.e. the heart, or eight-leaved lotus in all elderly find life difficult because they cannot see, beings. It also represents the Carbhadhatu, which hear or eat properly. The pain of disease, which is the matrix of the material world out of which all strikes young and old alike, can be unbearable. beings come. The pain of death brings much suffering. Even the Thaân Loan (1173-1262): Shinran (jap)—Toå sö moment of birth gives pain, both to the mother and phaùi Chaân Toâng ôû Nhaät—The founder of the child who is born. The truth is that the Jodoshinshu. suffering of birth, old age, sickness and death are Thaân Loan Thöôïng Nhaân: Shinran Shonin unavoidable. Some fortunate people may now be (jap)—Superior master Shinran, twelfth century enjoying happy and carefree lives, but it is only a founder of Jodoshinshu. matter of time before they too will experience Thaân Löïc: Physical powers—Moät trong thaäp ñaïi suffering. What is worse, nobody else can share löïc coù theå ñaït ñöôïc bôûi moät vò Boà Taùt —One of the this suffering with the one that suffers. For ten great powers obtainable by a Bodhisattva— example, a man may be

very concerned that his See Thaäp Löïc Boà Taùt. mother is growing old. Yet he cannot take her Thaân Lyù Giaùc: Home-sickness—Nhôù nhaø. place and suffer the pain of aging on her behalf. Thaân Maïng: Jivatman (skt)—Thaân maïng cuûa con Also, if a boy falls very ill, his mother cannot ngöôøi—Vital principle of the body. experience the discomfort of his illness for him. Thaân Mao Thöôïng Mi Töôùng: Loâng treân thaân Finally, neither mother nor son can help each Phaät xoaén ngöôïc leân treân, moät trong ba möôi hai other when the moment of death comes. töôùng haûo cuûa Phaät—The hairs on Buddha's body Thaân Kieán: Satkayadrshti (skt)—Kieán Keát—Söï curled upwards, one of the thirty-two marks—See chaáp vaøo thaân xaùc hieän höõu cuûa ngoaïi giaùo. AÛo Tam Thaäp Nhò Haûo Töôùng. töôûng cho raèng thaân mình laø coù thaät, moät trong nguõ Thaân Maät: kieán. YÙ töôûng veà moät caùi ngaõ, moät trong tam keát. 1) Shinmitsu (jap): Gaàn guõi—Intimacy, Coù hai caùch maø ngöôøi ta coù theå ñi ñeán caùi quan closeness, familiarity, or immediacy. nieäm cho raèng coù söï hieän höõu thöïc söï cuûa moät caùi 2) Kayaguhya (skt)—All things being this mystic ngaõ, moät laø söï töôûng töôïng chuû quan, hai laø quan body—See Tam Maät Gia Trì. nieäm khaùch quan veà thöïc tính. Töôûng raèng caùi ngaõ Thaân Meänh: cuûa chính mình laø lôùn nhaát vaø laø taøi saûn quí baùu 1) Thaân vaø maïng: Body and life (bodily life). nhaát. Tin raèng caùi ta laø lôùn nhaát vaø vó ñaïi nhaát, neân 2) Jivatman (skt): Vital principle of the body— muïc haï voâ nhaân. Chæ coù caùi ta laø quyù baùu nhöùt maø Thaân maïng (thaân maïng cuûa con ngöôøi).

Thaân Muïc: To see with one's eyes. unwholesome bodily action with painful Thaân Nghieäp: Kaya-kamma (p)—Kaya-sankhara consequences, with painful results?" (p)—Bodily action—Karma caused by body— a) Naøy La Haàu La, neáu trong khi phaûn tænh oâng Nghieäp do thaân gaây ra. bieát: "Thaân nghieäp naày ta muoán laøm. Thaân (I) Toång Quan veà Thaân Nghieäp—An overview of nghieäp naày cuûa ta coù theå ñöa töï haïi, coù theå Karma caused by body: Thaân nghieäp tieâu bieåu ñöa ñeán haïi ngöôøi, coù theå ñöa ñeán haïi caû hai; cho keát quaû cuûa nhöõng haønh ñoäng cuûa thaân thôøi thaân nghieäp naày laø baát thieän, ñöa ñeán ñau trong tieàn kieáp. Tuy nhieân, thaân nghieäp khoù khoå, ñem ñeán quaû baùo ñau khoå." Moät thaân ñöôïc thaønh laäp hôn yù vaø khaåu nghieäp, vì nhö nghieäp nhö vaäy, naøy La Haàu La, oâng nhaát coù luùc naøo ñoù mình muoán duøng thaân laøm vieäc ñònh chôù coù laøm—When you reflect, if you aùc thì coøn coù theå bò luaân lyù, ñaïo ñöùc hay cha know: "This action that I wish to do with the meï, anh em, thaày baïn, luaät phaùp ngaên caûn, body would lead to my own affliction, or to neân khoâng daùm laøm, hoaëc khoâng laøm ñöôïc. Vì the affliction of others, or to the affliction of theá neân cuõng chöa keát thaønh thaân nghieäp both; it is an unwholesome bodily action with ñöôïc. Hai nghieäp khaùc laø khaåu vaø yù nghieäp — painful consequences, with painful results," The karma operating in the body. The body as then you definitely should not do such an representing the fruit of action in previous action with the body. existence. Body karma is difficult to form b) Naøy La Haàu La, khi oâng muoán laøm moät thaân than thought and speech karma, for there are nghieäp, neáu sau khi phaûn tænh oâng bieát: "Thaân times when we wish to use our bodies to nghieäp naày ta

muoán laøm. Thaân nghieäp naày commit wickedness such as killing, stealing, cuûa ta khoâng coù theå ñöa ñeán töï haïi, khoâng coù and commiting sexual misconduct, but it is theå ñöa ñeán haïi ngöôøi, , khoâng theå ñöa ñeán possible for theories, virtues as well as our haïi caû hai; thôøi thaân nghieäp naày laø thieän, ñöa parents, siblings, teachers, friends or the law ñeán an laïc, ñöa ñeán quaû baùo an laïc." Moät thaân to impede us. Thus we are not carry out the nghieäp nhö vaäy, naøy La Haàu La, oâng neân body's wicked karma. The other two karmas laøm—When you reflect, if you know: "This are the karma of the mouth and of the mind. action that I wish to do with the body would (II) Phaûn Tænh Thaân Nghieäp: Trong Kinh Giaùo not lead to my own affliction, or to the Giôùi La Haàu La ÔÛ Röøng Am Baø La trong affliction of others, or to the affliction of both; Trung Boä Kinh, Ñöùc Phaät ñaõ daïy La Haàu La it is a wholesome bodily action with pleasant veà 'Phaûn Tænh Thaân Nghieäp'—The Buddha consequences, with pleasant results," then taught Venerable Rahula about 'Action With you may do such an action with the body. the Body' in the Ambalatthikarahulovada 2) Naøy La Haàu La, khi oâng ñang laøm moät thaân Sutta in the Middle Length Dicourses of the nghieäp, oâng caàn phaûi phaûn tænh thaân nghieäp aáy Buddha: nhö sau: "Thaân nghieäp naày ta ñang laøm. Thaân 1) "Naøy La Haàu La, khi oâng muoán laøm moät thaân nghieäp naày cuûa ta ñöa ñeán töï haï i, ñöa ñeán haïi nghieäp gì, haõy phaûn tænh thaân nghieäp aáy nhö ngöôøi, ñöa ñeán haïi caû hai; thôøi thaân nghieäp sau: "Thaân nghieäp naày cuûa ta coù theå ñöa ñeán naày laø baát thieän, ñöa ñeán ñau khoå, ñem ñeán töï haïi, coù theå ñöa ñeán haïi ngöôøi, coù theå ñöa quaû baùo ñau khoå."—Rahula, while you are ñeán haïi caû hai; thôøi thaân nghieäp naày laø baát doing an action with the body, you should thieän, ñöa ñeán ñau khoå, ñem ñeán quaû baùo ñau reflect upon that same bodily action thus: khoå."—Rahula, when you wish to do an "Does this action that I am doing with the action with the body, you should reflect upon body lead to my own affliction, or to the that same bodily action thus: "Would this affliction of others, or to the affliction of both? action that I wish to do with the body lead to Is it an unwholesome bodily action with my own affliction, or to the affliction of painful consequences, with painful results?" others, or to the affliction of both? Is it an a) Naøy La Haàu La, neáu trong khi phaûn tænh, oâng bieát: "Thaân nghieäp naày ta ñang laøm. Thaân

nghieäp naày cuûa ta ñöa ñeán töï haïi, ñöa ñeán haïi phaûi toû loä, caàn phaûi trình baøy tröôùc caùc vò Ñaïo ngöôøi, ñöa ñeán haïi caû hai; thôøi thaân nghieäp Sö, hay tröôùc caùc vò ñoàng phaïm haïnh coù trí. naày laø baát thieän, ñöa ñeán ñau khoå, ñem ñeán Sau khi ñaõ thöa leân, toû loä, trình baøy, caàn phaûi quaû baùo ñau khoå." Naøy La Haàu La, oâng haõ y töø phoøng hoä trong töông lai.—When you reflect, boû moät thaân nghieäp nhö vaäy.—Rahula, when if you know: "This action that I have done you reflect, if you know: "This action that I with the body leads to my own affliction, or to am doing with the body leads to my own the affliction of others, or to the affliction of affliction, or to the affliction of others, or to both; it was an unwholesome bodily action the affliction of both; it is an unwholesome with painful consequences, with painful bodily action with painful consequences, with results,"

then you should confess such a painful results," then you should suspend such bodily action, reveal it, and lay it open to the a bodily action. Teacher or to your wise companions in the b) Nhöng neáu, naøy La Haàu La, trong khi phaûn holy life. Having confessed it, revealed it, and tænh, oâng bieát nhö sau: "Thaân nghieäp naày ta laid it open, you should undertake restraint for ñang laøm. Thaân nghieäp naày cuûa ta khoâng ñöa the future. ñeán töï haïi, khoâng ñöa ñeán haïi ngöôøi, khoâng b) Naøy La Haàu La, neáu trong khi phaûn tænh, oâng ñöa ñeán haïi caû hai; thôøi thaân nghieäp naày laø bieát nhö sau: "Thaân nghieäp naày ta ñaõ laøm. thieän, ñöa ñeán an laïc, ñem ñeán quaû baùo an Thaân nghieäp naày khoâng ñöa ñeán töï haïi, khoâng laïc." Thaân nghieäp nhö vaäy, naøy La Haàu La, ñöa ñeán haïi ngöôøi, khoâng ñöa ñeán haïi caû hai; oâng caàn phaûi tieáp tuïc laøm.—But when you thôøi thaân nghieäp naày thieän, ñöa ñeán an laïc, reflect, if you know: "This action that I am ñem ñeán quaû baùo an laïc." Do vaäy, naøy La doing with the body does not lead to my own Haàu La, oâng phaûi an truù trong nieàm hoan hyû töï affliction, or to the affliction of others, or to mình tieáp tuïc tu hoïc ngaøy ñeâm trong caùc thieän the affliction of both; it is a wholesome bodily phaùp.—Rahula, but when you reflect, if you action with pleasant consequences, with know: "This action that I have done with the pleasant results," then you may continue in body does not lead to my own affliction, or to such a bodily action. the affliction of others, or to the affliction of 3) Naøy La Haàu La, sau khi laøm xong moät thaân both; it was a wholesome bodily action with nghieäp, oâng caàn phaûi phaûn tænh thaân nghieäp aáy pleasant consequences, with pleasant results," nhö sau: "Thaân nghieäp naày ta ñaõ laøm, thaân you"can abide happy and glad, training day nghieäp naày cuûa ta ñöa ñeán töï haïi, ñöa ñeán haïi and night in wholesome states. ngöôøi, ñöa ñeán haïi caû hai; thôøi thaân nghieäp Thaân Nghieäp Voâ Sôû Taùc: The nondoing of naày laø baát thieän, ñöa ñeán ñau khoå, ñem ñeán physical acts. quaû baùo ñau khoå."—Rahula, after you have Thaân Nguyeän: The body of Vows. done an action with the body, you should Thaân Ngöôøi Khoù Ñöôïc: It is difficult to be born reflect upon that same bodily action thus: (reborn) as a human being—See Nhaân Thaân Nan "Does this action that I have done with the Ñaéc. body lead to my own affliction, or to the Thaân Nhaõn: See Thaân Muïc. affliction of others, or to the affliction of both? Thaân Nhaân Duyeân: Thaân naøy do nhaân duyeân maø Was it an unwholesome bodily action with sanh ra—Causally-produced body. painful consequences, with painful results?" Thaân Nhaãn: Nhaãn nhuïc nôi thaân—Patience of the a) Neáu trong khi phaûn tænh, naøy La Haàu La, oâng body—Physical forbearance or endurance— bieát nhö sau: "Thaân nghieäp naày ta ñaõ laøm. Endurance or forebearing of the body, patience of Thaân nghieäp naày ñöa ñeán töï haïi, ñöa ñeán haïi the body. ngöôøi, ñöa ñeán haïi caû hai; thôøi thaân nghieäp Thaân Nhaãn YÙ Nhaãn: To forebear in both the body naày laø baát thieän ñöa ñeán ñau khoå, ñem ñeán and the mind—Neáu muoán thaønh töïu quaû vò Boà quaû baùo ñau khoå." Moät thaân nghieäp nhö vaäy, Taùt, chuùng ta phaûi thöïc haønh thaân nhaãn yù nhaãn —If naøy La Haàu La, oâng caàn phaûi thöa leân, caàn we want to accomplish the Bodhisattvahood, we

should always be forebearing in both the body and cuõng bò tan raõ. Vì vaäy chuùng ta khoâng neân luyeán the mind. chaáp vaøo thaân naày—The nature of our bodies and Thaân Nhaäp: Moät trong luïc nhaäp. Cuõng laø moät minds are impure which is neither holy nor trong thaäp nhò nhôn duyeân—The sense of touch, beautiful. From psychological and physiological one of the six senses. Also one of the links in the standpoint, human beings are impure. This is not chain of causation. negative or pessimistic. Objectively speaking, if Thaân Nhaät: Candra (skt)—Maët Traêng: The we examine the constituents of our bodies from moon—Teân cuûa moät vò tröôûng laõo: Name of an the hair, blood, pus, excrement, urine, intestines, elder. liver, and stomach, etc., they are dwelling places Thaân Nhó: To hear with one's own ears. for many bacteria. Many diseases are awaiting for Thaân Nhö YÙ: The body produced by mind. the opportunity to develop. Furthermore, Thaân Nhö YÙ Thoâng: Rddhividhi-jnana (skt)—See perspiration flows from the whole body, and once Thaân Tuùc Thoâng. we perspire, we smell so bad. Tears flow from the Thaân Nieäm: Leã Baùi Moân—Worship of Amitabha eyes. Ear wax oozes from the ears and mucus with the body. flows from the nose. Saliva and phlegm flow from Thaân Nieäm Xöù: Kaya-napassana (skt)—Kaya- the mouth. Urine and excrement flow out from the smrtyupasthana (skt)—Söï quaùn saùt nôi thaân— penis and anus, etc. Thus the Buddha teaches us Mindfulness of body—Meditation and full that there are nine openings in our body and from realization on the impurity of the body—Thaân each of them exudes all kinds of excretions all the Nieäm Xöù (Quaùn Thaân Baát Tònh)—Quaùn vaø toaøn the time, i.e., phlegm from throat, sweat from the chöùng ñöôïc thaân naày baát tònh. Baûn chaát cuûa thaân pores of skin, etc. None of the things excreted are taâm chuùng ta laø baát tònh, chöù khoâng ñeïp maø cuõng pleasant to smell or touch or taste. In fact, our chaúng Thaùnh thieän. Theo quan ñieåm taâm sinh lyù bodies are impure and subject to decay. The body thì thaân theå con ngöôøi laø baát tònh. Ñieàu naày khoâng as an abode of mindfulness. Contemplation of the coù nghóa tieâu cöïc hay bi quan. Khaùch quan maø noùi impurity of the body, or to contemplate the body veà thaân theå con ngöôøi, neáu chuùng ta xem xeùt cho as impure. Midfulness of the body as impure and kyõ thì seõ thaáy raèng söï keát thaønh cuûa thaân naày töø utterly filthy (consider the body is impure). This toùc, maùu, muû, phaân, nöôùc tieåu, ruoät, gan, bao töû, negates the idea of "Purity." Here a monk abides vaân vaân, laø hang oå cuûa vi khuaån, laø nhöõng nôi maø contemplating body as body, ardent, clearly aware beänh taät chôø phaùt trieån. Hôn nöõa, moà hoâi chaûy and mindful, having put aside hankering and khaép thaân theå neân khi chuùng ta ñoå moà hoâi, chuùng fretting for the world. As we see above, through ta seõ coù muøi hoâi. Nöôùc maét chaûy ra töø ñoâi maét, cöùt contemplation we see that our body is not clean. It muõi ròn ra töø hai loå muõi, roài cöùt raùi tieát ra töø hai loå is viewed as a skinned bag containing dirty trash, tai. Nöôùc mieáng vaø ñôøm daõi chaûy ra töø trong that will soon be disintegrated. Therefore, we mieäng. Nöôùc tieåu vaø phaân chaûy ra töø nôi loå tieåu must not become attached to it. vaø haäu moân, vaân vaân. Chính vì theá maø Ñöùc Phaät Thaân Noä Ba Laâm: Suppatittha-cetiya (skt)— daïy coù chín loå baát tònh trong

cô theå chuùng ta, töø Yasti-vana (skt)—Groves of staves—Thieän An moãi loå naày luoân ræ ra moïi thöù caën baõ nhö ñôøm nôi Truï Thaùp—Thieän Kieán Laäp Chi Ñeà—See Tröôïng coå hoïng, moà hoâi töø loå loâng nôi da, vaân vaân. Khoâng Laâm. coù söï baøi tieát naøo coù theå ngöõi, rôø hay neám cho voâ. Thaân Phaùp: The Dharma body. Taát caû ñeàu baát tònh. Thaät vaäy, thaân chuùng ta baát Thaân Phaït Nghieäp: Kayadanda (skt)— Activities tònh vaø bò hoaïi dieät töøng phuùt töøng giaây. Quaùn thaân of body that incur punishment. caáu ueá baát tònh, phuû nhaän yù nghó veà "tònh." ÔÛ ñaây Thaân Phaàn: Kaya-dhatu (skt)—Kayappasada- vò Tyø Kheo quaùn thaân treân thaân, tinh caàn, tænh rupa (skt)—Element of body-senses—Thaân phaàn, giaùc, chaùnh nieäm ñeå nhieáp phuïc tham saân treân ñôøi. hay phaàn vaät chaát coù khaû naêng tieáp nhaän hình Nhö treân ta thaáy khi quaùn thaân thì thaân naày laø baát töôùng raéc roái cuûa vaät chaát. Thaân phaàn ôû khaép chaâu tònh. Noù bò coi nhö laø moät caùi tuùi da ñöïng ñaày thaân, töø trong ra ngoaøi—Body-sense, the rupa nhöõng raùc röôõi dô baån, vaø chaúng bao laâu thì noù

which is capable of receiving tangible object. It is equal, one of the thirty-two auspicious marks— all over the body, inside and outside. See Tam Thaäp Nhò Haûo Töôùng. Thaân Phaät: Busshin (jap)—Buddhakaya (skt)— Thaân Quyeán: Relatives. Buddha body—See Phaät Thaân. Thaân Saéc: Countenance. Thaân Phöôùc Ñöùc: The body of Blessing and Thaân Saéc Tri: See Tröôïng Laâm. Virtue. Thaân Saéc Tri Laâm: See Tröôïng Laâm. Thaân Quang: Bandhu-prabha (skt)—Prabha-mitra Thaân Sô: Gaàn vaø xa: Close and far—Kheá hôïp vaø (skt)—AÙnh saùng phaùt ra töø chính thaân Phaät hay khoâng kheá hôïp vôùi thieàn phaùp: To fit and not to fit thaân caùc vò Boà Taùt. Moät hoâm, thieàn sö Laâm Teá in with Zen methods. thöôïng ñöôøng daïy chuùng: "Caùc Ñaïi ñöùc, ba coõi baát Thaân Soáng Voâ Cöïc: Infinite body or personality. an, y nhö ngoâi nhaø röïc löûa. Ñaây khoâng phaûi laø nôi Thaân Taøi: Bodily faculty—Naêng löïc cuûa thaân. döøng nghæ cuûa maáy oâng. Con quyû voâ thöôøng döõ tôïn Thaân Tam Khaåu Töù: See Thaân Tam Khaåu Töù YÙ ñeán töøng khoaûnh khaéc, chaúng löïa sang heøn, giaø Tam (I) (A) (B) and (II) (A) (B). treû. Neáu maáy oâng muoán cuûng Toå vaø Phaät khoâng Thaân Tam Khaåu Töù YÙ Tam: sai khaùc, ñöøng saên ñuoåi beân ngoaøi. Thaân quang (I) hay aùnh saùng thanh tònh treân moät nieäm taâm cuûa (A) Thaân tam: Kaya-karmas (skt)—Ba giôùi veà maáy oâng, chính laø Phaùp thaân Phaät ngay trong mình thaân: 1) Khoâng saùt sanh, 2) Khoâng troäm caép, ñoù. AÙnh saùng voâ phaân bieät treân moät nieäm cuûa maáy 3) Khoâng taø daâm—The three commandments oâng, chính laø Baùo thaân Phaät ngay trong chính mình dealing with the body: 1) Not to kill or ñoù. AÙnh saùng thanh tònh treân moät nieäm taâm cuûa prohibiting taking of life, 2) Not to steal or maáy oâng, chính laø Hoùa thaân Phaät ngay trong mình prohibiting stealing, 3) Not to commit adultery ñoù. Ba thaân naøy khoâng gì khaùc hôn laø keû ñang or prohibiting commiting adultery. nghe phaùp cuûa ta ngay tröôùc maët cuûa maáy oâng baây (B) Khaåu töù: Vac-karmas (skt)—Boán giôùi veà: 1) giôø ñoù. Chæ caàn ñöøng dong ruoåi tìm caàu ôû beân Khoâng noùi doái, 2) Khoâng noùi lôøi ñaâm thoïc, 3) ngoaøi thì coù coâng duïng aáy"—The glory or halo Khoâng chöûi ruûa, 4) Khoâng noùi lôøi voâ tích

söï — shining from the person of a Buddha or The four dealing with the mouth: 1) Not to lie, Bodhisattva. One day, Zen master Lin-chi entered 2) Not to exaggerate, 3) Not to abuse, 4) Not the hall and addressed the monks, saying, to have ambiguous talk. "Reverend gentlemen, there is no rest in this triple (C) YÙ tam: Moras-karmas (skt)—Ba giôùi veà yù: 1) world, which is like a house on fire. It is no abode Khoâng ganh gheùt, 2) Khoâng xaáu aùc, 3) Khoâng for any of you long to remain in. The devil of baát tín—The three dealing with the mind: 1) impermanence may visit any of us at any moment Not to be covetous, 2) Not to be malicious, 3) regardless of rank and age. If you desire to be like Not to be unbelief. the old masters, do not look outward. 'Bandhu- (II) prabha' or the light of purity which shines out of (A) Thaân tam: Kaya-karmas (skt)—Ba giôùi veà every thought you conceive is the Dharmakaya thaân: khoâng saùt sanh, khoâng troäm caép, vaø within yourselves. The light of non-discrimination khoâng taø daâm—The three commandments that shines out of every thought you conceive is dealing with the body: not to kill, not to steal, the Sambhogakaya within yourselves. The light of and not to commit adultery. non-differentiation that shines out of every (B) Khaåu töù: Vac-karmas (skt)—Boán giôùi veà yù: thought you conceive is the Nirmanakaya within khoâng noùi doái, khoâng noùi lôøi hung döõ, khoâng yourselves. And this triple body is no other than noùi lôøi ñaâm thoïc, vaø khoâng noùi löôõi hai the person listening to my discourse this very chieàu—The four dealing with the mouth: not moment right in front of each of you. The reason to lie, not to insult, not to exaggerate, and not why these mysteries are possible is because one to speak with a double-tongue. ceases to pursue outward objects." (C) YÙ tam: Moras-karmas (skt)—Ba giôùi veà yù: Thaân Quaûng Tröôøng Ñaúng Töôùng: Thaân hình khoâng tham, khoâng saân, vaø khoâng si—The cao lôùn vaø caân phaân—Height and stretch or arms

three dealing with the mind: not to be greedy, thuyeát naày, Ñöùc Phaät khoâng muoán laøm naûn chí not to be hatred, and not to be ignorant. moät ai, maø Ngaøi chæ muoán caûnh tænh ñeä töû cuûa Thaân Tam Muoäi: The embodiment of samaya—Ngaøi veà moät chaân lyù. Phaät töû chôn thuaàn khi hieåu The symbol of a Buddha or bodhisattva. ñöôïc leõ voâ thöôøng seõ giöõ bình tónh, taâm khoâng loaïn Thaân Taâm: Thaân taâm laø chaùnh baùo cuûa loaøi höõu ñoäng tröôùc caûnh ñoåi thay ñoät ngoät. Bieát ñöôïc leõ voâ tình—Body and mind, the direct fruit of the thöôøng môùi giöõ ñöôïc taâm an, môùi coá gaéng laøm previous life. nhöõng ñieàu laønh vaø maïnh baïo gaït boû nhöõng ñieàu 1) Thaân: Trong nguõ uaån, saéc uaån laø thaân—The aùc, cöông quyeát laøm, daùm hy sinh taøi saûn, daùm taän body is rupa, the first skandha. tuïy ñoùng goùp vaøo vieäc coâng ích cho haïnh phuùc cuûa 2) Taâm: bao goàm boán uaån, thoï, töôûng, haønh, mình vaø cuûa ngöôøi—Some people wonder why thöùc—Mind embraces other four, Buddhism always emphasizes the theory of consciousness, perception, action, and impermanence? Does it want to spread in the knowledge. human mind the seed of disheartenment, and Thaân Taâm An Laïc: Sikha (skt)—Comfort—Ease discourage? In their view, if things are of the body and joy at heart—Peace and changeable, we do not need to do anything, happiness—Well-being.

because if we attain a great achievement, we Thaân Taâm Baát Töông ÖÙng: Action non- cannot keep it. This type of reasoning, a first, interrelated with mind. appears partly logical, but in reality, it is not at all. Thaân Taâm Giaûi Thoaùt: Getting free of body and When the Buddha preached about impermanence, mind. He did not want to discourage anyone, but Thaân Taâm Giao Beänh: Caû thaân laãn taâm ñeàu warning his disciples about the truth. A true beänh—To be physically and mentally sick. Buddhist has to work hard for his own well being Thaân Taâm Nhaát Nhö: Saéc taâm baát nhò, taùnh and also for the society's. Although he knows that töôùng baát nhò. Thaân töùc laø thaân cuûa taâm; vaø taâm he is facing the changing reality, he always keeps töùc laø taâm cuûa thaân—Matter and mind are just himself calm. He must refrain from harming one. Body is matter of the mind; and mind is a others, in contrast, strive to perform good deeds spiritual part of the body. for the benefit and happiness of others. Thaân Taâm Thoaùt Laïc: Shinjin Datsuraku (jap)— 1) Thaân Voâ Thöôøng—The human body is Getting free of body and mind—Thaân taâm roãng changeable: Vaïn söï vaïn vaät khoâng ngöøng thay rang, thoaùt khoûi moïi phieàn naõo voïng töôûng—An ñoåi, chöù khoâng bao giôø chòu ôû yeân moät choã. empty body and mind that escape from all Cuoäc ñôøi nay coøn mai maát, bieán chuyeån afflictions and deluded thoughts. khoâng ngöøng nghæ. Thaân con ngöôøi cuõng vaäy, Thaân Taâm Traàn Xöù: Shinjin-Jinsho (jap)—Thaân noù cuõng laø voâ thöôøng, noù cuõng naèm trong ñònh taâm laø nhöõng giaùc quan—See Body and mind are luaät "Thaønh Truï Hoaïi Khoâng." Thaân ta phuùt sense organs. tröôùc khoâng phaûi laø thaân ta phuùt sau. Khoa Thaân Taâm Vieãn Ly: Thaân taâm thoaùt khoûi moïi hoïc ñaõ chöùng minh raèng trong thaân theå chuùng phieàn naõo voïng töôûng—Body and mind that ta, caùc teá baøo luoân luoân thay ñoåi vaø cöù moãi escape from (abstain from) all afflictions and thôøi kyø baûy naêm laø caùc teá baøo cuõ hoaøn toaøn deluded thoughts. ñoåi môùi. Söï thay ñoåi laøm cho chuùng ta mau lôùn, mau giaø vaø mau cheát. Caøng muoán soáng Thaân Taâm Voâ Thöôøng: Impermanence of the bao nhieâu chuùng ta laïi caøng sôï cheát baáy nhieâu. body and mind—Coù ngöôøi cho raèng luaän thuyeát Töø toùc xanh ñeán toùc baïc, ñôøi ngöôøi nhö moät "Thaân Taâm Voâ Thöôøng" cuûa ñaïo Phaät phaûi chaêng giaác mô. Theá nhöng coù nhieàu ngöôøi khoâng voâ tình gieo vaøo loøng moïi ngöôøi quan nieäm chaùn chòu nhaän bieát ra ñieàu naày, neân hoï cöù lao ñaàu ñôøi, thoái chí. Neáu thaân vaø taâm cuõng nhö söï vaät ñeàu vaøo caùi thoøng loïng tham aùi; ñeå roài khoå vì tham voâ thöôøng nhö vaäy thì chaúng neân laøm gì caû, vì neáu duïc, coøn khoå hôn nöõa vì tham lam oâm aáp baùm coù laøm thaønh söï nghieäp lôùn lao cuõng khoâng ñi ñeán víu maõi vaøo söï vaät, ñoâi khi ñeán cheát maø vaãn ñaâu. Môùi nghe töôûng chöøng nhö phaàn naøo coù lyù, kyù chöa chòu buoâng boû. Ñeán khi bieát saép truùt hôi thaät noù khoâng coù lyù chuùt naøo. Khi thuyeát giaûng veà

thôû cuoái cuøng maø vaãn coøn luyeán tieác tìm caùch of one of the ten most famous sastra masters in naém laïi moät caùch tuyeät voïng—All things have Buddhism. changed and will never cease to change. The Thaân Theá Löïc: The body of Awesome strength. human body is changeable, thus governed by Thaân Theå: Kaya

(skt)—Body—See Thaân. the law of impermanence. Our body is Thaân Theå Baát Tònh: Thaân theå chaúng saïch—One's different from the minute before to that of the own flesh is not clean. minute after. Biological researches have Thaân Thí: Boá thí thaân hay duøng thaân mình ñeå proved that the cells in our body are in phuïc vuï—The physical offering. This is to offer constant change, and in every seven years all service by one's labor. the old cells have been totally renewed. Thaân Thích: Relatives. These changes help us quickly grow up, age Thaân Thieän: Friendly. and die. The longer we want to live, the more Thaân Thieän Haïnh: Kaya-succaritam (p)—Right we fear death. From childhood to aging, conduct in body. human life is exactly like a dream, but there Thaân Thieát: Intimate—Familiar—Kheá hôïp vôùi are many people who do not realize; thieàn phaùp—To fit in with Zen methods. therefore, they continue to launch into the Thaân Thoï: Body's sensation—Ba söï caûm thoï nôi noose of desire; as a result, they suffer from thaân: khoå, laïc, vaø xaû—The three states of Vedana greed and will suffer more if they become (sensation) in the body: painful (suffering), attached to their possessions. Sometimes at pleasurable (happy or joyful), and freedom from time of death they still don't want to let go both suffering and joyfull. anything. There are some who know that they Thaân Thoaùt Tuïc: Bodily withdrawal into will die soon, but they still strive desperately seclusion. to keep what they cherish most. Thaân Thoâng: See Thaân Tuùc Thoâng. 2) Taâm Voâ Thöôøng—Impermanence of the Thaân Thuoäc Thaønh Töïu: Gain of relatives— mind: Thaân ta voâ thöôøng, taâm ta cuõng voâ Khoâng coù loaøi höõu tình naøo, vì ñöôïc thaân thuoäc thöôøng. Taâm voâ thöôøng coøn mau leï hôn caû thaønh töïu maø ñöôïc sanh leân thieän thuù hay Thieân thaân. Taâm chuùng ta thay ñoåi töøng giaây, töøng giôùi—No beings arise in a happy, heavenly state phuùt theo vôùi ngoaïi caûnh, vui ñoù roài buoàn ñoù, after death because of the gain of relatives. cöôøi ñoù roài khoùc ñoù, haïnh phuùc ñoù roài khoå ñau Thaân Thöùc: Kaya-vijnana (skt)—Tacticle ñoù—Not only our body is changeable, but also sensation consciousness—Body consciousness— our mind. It changes more rapidly than the Tactile consciousness—Thaân thöùc phaùt trieån khi body, it changes every second, every minute ñieàu kieän noåi baäc trong ñoù thaân tieáp xuùc vôùi ñoái according to the environment. We are töôïng beân ngoaøi. Thaân caên naèm khaép caùc nôi trong cheerful a few minutes before and sad a few cô theå—Body consciousness develops when the minutes later, laughing then crying, happiness dominant condition in which the body faculty then sorrow. meets an object of touch. The location of the body Thaân Thanh Tònh: Kaya-socceyam (p)—Pure faculty is throughout the entire body. Cognition of body—Purity of body—See Tam Chuûng Thanh the objects of touch, one of the five forms of Tònh. cognition. Thaân Thanh Tònh Giôùi: Pure discipline of the Thaân Thöùc Giôùi: Kayavinnanadhatu (p)—The body—Vôùi thaân thanh tònh giôùi, haønh giaû luoân giöõ body-consciousness element. gìn ba ñieàu aùc nôi thaân—With pure discipline of Thaân Tòch Tònh: Töï thaân lìa boû gia ñình ñeå soáng the body, practitioners always guard themselves ñôøi thanh thaûn yeân tónh—Bodily withdrawal into from evil deeds. seclusion. Thaân Thaønh: Thaân nhö laø thaønh trì cuûa taâm —The Thaân Tieân Nhaõn: The eye that

precedes the body as the citadel of the mind. body—The ability to regulate our physical actions Thaân Thaéng: Bandhusri (skt)—Teân cuûa moät trong even before we are conscious of them. möôøi vò luaän sö noåi tieáng trong Phaät giaùo—Name

Thaân Tieàn Höõu: Antecendent Existence Body— divisions of the Dharmakaya, which is the Tieàn coù nghóa laø tröôùc, khôûi thuûy hay ñaàu tieân. embodiment of inherent wisdom—See Nguõ Phaàn Höõu coù nghóa laø ñang coù, ñang mang, hay ñang Phaùp Thaân. nhaän laáy. Thaân Tieàn Höõu laø caùi thaân xaùc töù ñaïi Thaân Truï Trì: The body of Maintaining with hieän taïi, theå chaát hay phi theå chaát, do caùc nghieäp powers. duyeân tieàn kieáp taïo thaønh maø chuùng sanh chuùng ta Thaân Trung AÁm: Intermediate Existence Body— ñang mang laáy hieän giôø. Thaân tieàn höõu naày seõ See Thaân Trung Höõu. phaûi laàn löôït traûi qua boán giai ñoaïn, sanh, laõo, Thaân Trung AÁm Höõu: Söï hieän höõu (chuùng sanh) beänh, vaø töû. Thaân tieàn höõu chæ soáng coøn ñöôïc trong nôi thaân trung aám—Existence (Beings) in the moät thôøi gian naøo ñoù, chôù khoâng ñöôïc beàn vöõng intermediate stage. hay tröôøng cöûu. Bôûi leõ heã coù sanh taát coù dieät. Thaân Trung Höõu: Antara-bhava (skt)—Bardo Khoâng coù baát cöù moät loaïi chuùng sanh naøo trong töù (tib)—Intermediate Existence Body—Giai ñoaïn sanh coù theå vöôït qua ñònh luaät voâ thöôøng baát di giöõa luùc cheát vaø luùc ñi ñaàu thai. Ñaây laø tieán trình baát dòch naày, keå caû caùc baäc Thieân Tieân— cheát vaø taùi sanh trong voøng 49 ngaøy. Heã coù thaân Antecedent means before, the origin, or the tieàn höõu, thì ñöông nhieân laø phaûi coù thaân trung höõu beginning, etc. Existence means it is inhabited vaø thaân haäu höõu. Trung coù nghóa laø ôû khoaûng giöõa, currently, and used presently, etc. The antecedent ôû giöõa cuûa hai khoaûng ñôøi naày vaø ñôøi sau. Höõu laø existence body is the present form body, physical hieän coù, hay ñang mang laáy. Vì caùi quaû baùo do or non-physical, created from various karmasand nghieäp toäi cuûa thaân tieàn höõu ñaõ gaây taïo laø coù chöù predestined affinities that each sentient being khoâng phaûi laø Khoâng. Chính theá neân môùi ñöôïc goïi accumulated in the past. In turn, this antecedent laø Höõu. Thaân Trung Höõu laø thaân keá sau cuûa thaân existence body will pass through these four stages tieàn höõu. Noùi caùch khaùc, taát caû caùc loaïi chuùng sanh of impermanence: birth, old age, sickness, and höõu tình sau khi maïng chung töùc laø ñaõ boû thaân tieàn death. The antecedent existence body will remain höõu roài. Khi ñoù thaân xaùc hoaøn toaøn bò hö hoaïi, nguõ only for a definite period of time, but it will not be aám chia lìa, töù ñaïi phaân ly, thaàn thöùc lieàn thoaùt permanent or eternal because there is birth, then ngay ra khoûi xaùc thaân tieàn höõu, tröôùc khi chöa thoï there must be death. There is absolutely no being laáy thaân haäu höõu töùc laø thaân cuûa ñôøi sau, thì thaàn of the four types of sentient beings, with an thöùc naày ôû vaøo trong giai ñoaïn thoï caûm laáy moät antecedent existence body, can overcome this caûnh giôùi khaùc. Trong luùc naày, thaàn thöùc ôû vaøo inevitable fate of these four unchanging laws of trong moät giai ñoaïn chuyeån tieáp ngaén vaø mang laáy impermanence including the Heavenly Fairies. moät thaân theå khaùc goïi laø thaân trung höõu—The Thaân Tinh Taán: Nhö tinh taán sinh hoaït mang ñeán intermediate stage between death and

rebirth. It's cuûa caûi, nhöng laïi duøng vaøo vieäc boá thí—Fortitude the 49-day-long process death and rebirth. If there in body, i.e., the vigor or energy use earned is an antecedent existence body, then, naturally, properties in almsgiving. there has to be an Intermediate Existence Body Thaân Tình: Tình khôûi leân töø thaân caên—Emotions and an After Existence Body. Intermediate means arising from the body. middle, or in between two lives of the present and Thaân Tònh Maëc: Kaya-moneyyam (p)—Qualities future. Existence means present, or currently of the sage as to the body. inhabitating. Because the karmic retribution are Thaân Toïa: Thaân nhö Phaät Toøa—The body as the concrete and not emptiness. Thus, because of the throne of Buddha. genuineness of karmic consequences, it is called Thaân Trí: Prajnakaya (skt)—Wisdom body—Tueä Existence. The intermediate existence body Thaân—Trí tueä vieân minh ñöôïc coi nhö laø phaùp means the body to be inhabited after the thaân cuûa Phaät, ñaây laø moät trong möôøi thaân Phaät. antecedent body. In other words,once a sentient Ñaây cuõng laø moät trong nguõ phaàn phaùp thaân, laø thaân being's destiny ends, he or she must abandon the ñaõ ñöôïc thaønh töïu töø voâ laäu trí tueä —Wisdom- antecedent existence body. Once this happens, body, the Tathagata, one of the ten bodies of a that body will decay, the five aggregates will Thus Come One. This is also one of the five separate, and that person's spirit will leave the

antecedent existence body. And before inhabiting The numberless bodies of Buddhas, hovering like the after existence body or the body of the future clouds over men. The numberless forms which the life, the spirit of this individual will exist in a Buddhas take to protect and save men, resembling period where it will take on a new realm. During clouds. this time, the spirit will enter a transitional period Thaân Vaät Chaát: Thaân höõu hình—Material body. as they immediately exist as another entity or Thaân Voâ Bieåu Nghieäp: Nghieäp khoâng bieåu hieän inhabit a different body called intermediate cuûa thaân, ñoái laïi vôùi nghieäp bieåu hieän —The existence body. unmanifested activities of the body; or invisible Thaân Tu: Kaya-bhavana (p)—Cultivation of the power conferred at ordination; in contrast with the body. manifested activities. Thaân Tu Taâm Chaúng Tu: Body cultivates but the Thaân Voâ Haïi Löïc Tam Muoäi: Body of Non- mind does not—Thaân tu taâm chaúng tu nghóa laø coù cruelty concentration. moät soá ngöôøi muoán coù hình töôùng tu haønh baèng Thaân Voâ Ngaïi Duïng: Unimpeded function caùch caïo toùc nhuoäm aùo ñeå trôû thaønh Taêng hay Ni, relating to bodies. nhöng taâm khoâng tìm caàu giaùc ngoä, maø chæ caàu Thaân Voâ Thaát: Perfection of body—Thaân Voâ danh, caàu lôïi, caàu taøi, vaân vaân nhö thöôøng tình theá Thaát hay thaân khoâng loãi, moät trong möôøi taùm ñieàu tuïc. Tu haønh theo kieåu naày laø hoaøn toaøn traùi ngöôïc khoâng loãi theo Ñaïi Trí Ñoä Luaän—Impacability of vôùi nhöõng lôøi giaùo huaán cuûa Ñöùc Phaät, vaø toát hôn action, one of the eighteen distinctive heát laø neân tieáp tuïc soáng ñôøi cö só taïi gia—Body characteristics or unique qualities of Buddhas. cultivates but mind does not meaning, there are Thaân Xa: Thaân nhö moät coã xe, treân ñoù chuyeân people who have the appearance of true chôû tieàn nghieäp ñi vaøo con ñöôøng luaân hoài sanh cultivators by becoming a monk or nun, but their

töû—The body as a vehicle, which with previous minds are not determined to find enlightenment karma carries one into the path of transmigration. but instead they yearn for fame, notoriety, wealth, Thaân Xaù Lôïi: The Buddha's physical remains or etc just like everyone in the secular life. Thus, relics. cultivating in this way is entirely contradictory to Thaân Xuùc: Body-contact. the Buddha's teachings and one is better off 1) Khi thaân xuùc chaïm, hoan hyû khôûi leân, söï xuùc remaining in the secular life and be a genuine lay chaïm aáy ñöôïc suy tö—When, on touching a Buddhist. touch-object with the body, one investigates a Thaân Tuùc Thoâng: Thaân nhö yù thoâng—The power corresponding object productive of pleasure— to transfer onself to various regions at will, also to See Luïc Xuùc Thaân. change the body at will—The power to transfer 2) Thaân xuùc chaïm—ÔÛ ñaây vò Tyø Kheo, thaân xuùc the body through space at will. chaïm, khoâng coù hoan hyû, khoâng coù öu phieàn, Thaân Töù Ñaïi: The physical body—The physical an truù xaû, chaùnh nieäm, tænh giaùc —Here a body possessed the four elements of air, water, monk, on touching a tangible object with the dirt, and fire. body, is neither pleased not displeased, but Thaân Töôùng: Bodily form (the body). remains equable, mindful and clearly Thaân Töôùng Haûo Trang Nghieâm: The body aware—See Luïc Haèng Truù. Adorned with Marks and Characteristics. Thaân Xuùc Sôû Sanh Thoï: Caûm thoï döïa treân söï xuùc Thaân Töôûng: Töôûng xuaát sanh bôûi söï xuùc chaïm chaïm cuûa thaân—Feeling based on body-contact. cuûa thaân: Perception produced by body—Töôûng Thaân Xuùc Xöù: Kaya-sparshtavya (skt)—Place of ñeán tình thöông gia toäc vaø baèng höõu: Thoughts of the body and touches. love to family and friends. Thaân Xöù: Kaya-yatana (skt)—Nôi maø taâm nöông Thaân Vaân: Chö Thaùnh chuùng nhieàu voâ soá nhö vaøo ñeå duy trì söï tænh laëng trong thieàn ñònh—A maây. Voâ soá thaân Phaät lô löõng nhö maây treân ñaàu place in which the mind relies to maintain chuùng sanh. Phaät bieán hoùa voâ soá hình thöùc ñeå cöùu calmness in meditation. ñoä chuùng sanh nhö maây toûa khaép treân ñaàu chuùng sanh—The numberless saints compared to clouds.

Thaân Y Duyeân: Upanissayapaccayo (p)— chính, thì nhöõng lôøi daïy roõ raøng laø nghòch lyù khoâng Decisive support condition—Duyeân nöông nhôø phaûi laø coá tình baøy ra nghi traän ñeå che daáu; maø chæ troïn veïn. laø vì ngoân ngöõ cuûa con ngöôøi khoâng phaûi laø coâng Thaán Y: Antaravasaka (skt)—The inner cuï thích hôïp ñeå bieåu hieän ñöôïc chaân lyù saâu thaúm garment—Noäi y, moät trong ba loaïi y maø chö Taêng cuûa Thieàn; nhöõng chaân lyù aáy khoâng phaûi laø chuû ñeà Ni thöôøng maëc beân trong—One of the three ñeå giaûi thích moät caùch lyù luaän, maø chuùng ta phaûi regulation garments of a monk. hieåu chuùng ôû nôi saâu thaúm nhaát cuûa taâm linh. Theo Thaàn: Bình Minh—Dawn, morning. Thieàn sö D.T. Suzuki trong quyeån "Thieàn Hoïc Thaàn AÙm: Taâm hoân aùm khoâng coù nieàm tin—The Nhaäp Moân," thaät ra, trong nhöõng kinh nghieäm darkened mind without faith. khaùc cuûa con ngöôøi, khoâng coù baát cöù ngoân ngöõ naøo Thaàn Bí: Mysterious. bình dò vaø döùt khoaùt gioáng "Thieàn" ñeán nhö vaäy. Thaàn Bí Ñeà Xuaát: Christian mystics—Theo Cô "Than thì ñen," caâu naøy thaät ñôn giaûn; nhöng Ñoác giaùo, nhöõng ngöôøi theo chuû nghóa thaàn bí ñeà Thieàn seõ baùc raèng "Than thì

khoâng ñen," caâu naøy xuaát tin raèng hoï thaáy ñöôïc baûn thaân Thöôïng ñeá. cuõng thaät ñôn giaûn. Neáu chuùng ta xeùt ñeán cuøng thì Trong khi Thieàn muoán söï töï do hoaøn toaøn, thaäm caâu sau thaäm chí coøn ñôn giaûn hôn so vôùi caâu chí thoaùt khoûi söï troùi buoäc cuûa Thöôïng ñeá. Thieàn khaúng ñònh tröôùc, bôûi vì töø ñaâu maø chuùng ta coù thöù muoán "Voâ sôû truï." Khi noùi nhö vaäy khoâng coù nghóa goïi laø "ñen" neáu khoâng phaûi do söï cheá ñaët caïn côït laø Thieàn muoán maéng thaàn chöûi thaùnh (maéng Phaät cuûa boä oùc naøy? Thieàn chæ ñôn giaûn baùc boû vieäc chöûi Toå), maø noù theå hoäi ñöôïc söï baát toaøn cuûa danh naøy—Speculative mysticism means the method of töï—According to Christianity, Christian mystics mystic cultivation of ponderance or meditation. believe that they see God as he is. While Zen The Zen school is unique in various ways in the wants absolute freedom, even from God. Zen history of religion. Its doctrines, theoretically wants "No abiding place." When speaking like stated, may be said to be those of speculative this, it does not mean that Zen wants to be mysticism, but they are presented and morbidly unholy and godless, but it recognizes the demonstrated in such a manner that only those incompleteness of a mere name. initiates who, after long training, have actually Thaàn Bí Tö Bieän: Speculative mysticism—Thaàn gained an insight into the system can understand bí tö bieän coù nghóa laø phöông phaùp tö duy tu taäp their ultimate signification. To those who have not thaàn bí. Xeùt treân nhieàu phöông dieän thì Thieàn acquired this penetrating knowledge, that is, to Toâng thaät ñoäc ñaùo veà maët lòch söû. Rieâng veà those who have not experienced Zen in their phöông dieän lyù luaän, coù theå noùi hoïc thuyeát cuûa everyday life, its teachings, or rather its toâng phaùi naøy thuoäc chuû nghóa "Thaàn Bí Tö Bieän", utterances, assume quite a peculiar, uncouth, and nhöng laïi ñöôïc bieåu thò vaø giaûi thích theo moät even enigmatical (unreasonable) aspect. Such phöông caùch maø chæ coù nhöõng ñeä töû Thieàn tu haønh people, looking at Zen more or less conceptually, trong moät thôøi gian daøi vaø ñaõ thaät söï ñaït ñöôïc tueä consider Zen utterly absurd and ludicrous, or giaùc thaáu roõ choã thaâm thuùy cuûa heä thoáng naøy môùi deliberately making itself unintelligible in order to coù theå am hieåu yù chæ roát raùo cuûa noù. Nhöõng ngöôøi guard its apparent profundity against outside khoâng coù ñöôïc tueä giaùc thaáu suoát naøy, nghóa laø criticism. But, according to devoted followers of nhöõng ai khoâng ñaït ñöôïc kinh nghieäm Thieàn trong Zen, its apparently paradoxical statements are not cuoäc soáng haèng ngaøy, seõ caûm thaáy Thieàn phaùp vaø artificialities contrived to hide themselves behind ngoân ngöõ cuûa noù hoaøn toaøn quaùi dò, thoâ loã, vaø a screen of obscurity; but simply because the thaäm chí coøn laø nghòch lyù khoù hieåu nöõa laø khaùc. human tongue is not an adequate organ for Nhöõng ngöôøi naøy, ít nhieàu hieåu Thieàn baèng khaùi expressing the deepest truths of Zen, the latter nieäm, hoï cho raèng Thieàn nhaûm nhí vaø buoàn cöôøi, cannot be made the subject of logical exposition; hoaëc giaû coá yù laøm cho Thieàn khoù hieåu ñeå baûo veä they are to be experienced in the inmost soul caùi beà ngoaøi cao saâu khoù löôøng cuûa noù vaø khieán when they become for the first time intelligible. cho ngöôøi pheâ bình ngoaøi cuoäc khoâng khoâng bieát According to Zen

Master D.T. Suzuki in "An loái vaøo. Tuy nhieân, theo caùc ñeä töû Thieàn chaân Introduction To Zen Buddhism", as a matter of

fact, no plainer and more straighforward Thaàn Chaâu: Pubba-videha (p)—Purvavideha expressions that those of Zen have ever been (skt)—Eastern continent—Phaät Baø Ñeà—Phaät Baø made by any other branch of human experience. Tyø Ñeà Ha—Ñoâng Thaéng Thaàn Chaâu. "Coal is black," this is plain enough; but Zen Thaàn Chí: Spirit and will. protests, "Coal is not black." This is also plain Thaàn Chuù: Rddhi-mantra (skt)—Dharani—Ñaø La enough, and indeed even plainer that the first Ni hay nhöõng lôøi chuù thaàn bí—Divine utterance— positive statement when we come right down to Dharani, sacred formula, or magic or divine the truth of the matter, because from where we incantations. have a so-called "Black" if it is not coming from a Thaàn Chuøy Quyû Taïc: Caùi duøi cuûa thaàn vaø caùi ñuïc shallow fabrication of human-mind? Zen plainly cuûa quyû, yù noùi kheùo leùo taøi tình—Extremely denies that. skilful. Thaàn Bieán: Iddi (p)—Vikurvana (skt)— Thaàn Coát: Spiritual bones. Supernatural influences—Miraculous Thaàn Cuùng: Nhöõng phaåm vaät teá thaàn—Offerings transformations—Miraculous acts. placed before the gods or spirits. 1) Nhöõng hieän töôïng thaàn kyø laøm thay ñoåi nhöõng Thaàn Cuoàng Phong: Muruts (skt)—Maõ Nhó chuyeän töï nhieân (thaàn laø beân trong, bieán laø Thuø—God of Fierce storms. beân ngoaøi): Miracles or supernatural Thaàn Dò: Divinely mysterious—Divinely influences causing the changes in natural wonderful. events. Thaàn Dieät Baát Dieät?: Coù söï tieâu dieät cuûa caùi goïi 2) Söï bieán hoùa kyø dieäu, nhö löïc bieán hoùa cuûa laø thaàn hoàn hay khoâng?—Is there a so-called Phaät, coù theå töï bieán hoùa mình vaø bieán hoùa nôi destruction of a soul or not?—“Hoàn Thaàn” laø teân ngöôøi khaùc: Miraculous transformations, e.g. goïi khaùc cuûa taâm thöùc. Tieåu Thöøa laäp ra saùu thöùc, the transforming powers of a Buddha, both in Ñaïi Thöøa laäp ra taùm thöùc naày ñoái vôùi nhuïc theå goïi regard to himself and others. laø “hoàn thaàn,” maø ngoaïi ñaïo goïi laø “linh hoàn”. 3) Do thaân nghieäp cuûa Ñöùc Phaät hieän ñuû loaïi Theo Phaät giaùo, taâm laø teân khaùc cuûa a Laïi Da thaàn bieán, khieán chuùng sanh khôûi chaùnh tín. Thöùc vì caû hai ñeàu tích tuï caùc haït gioáng cuûa chö Nhöõng taùc ñoäng kyø dieäu cuûa Phaät, nhö raén phaùp vaø laøm cho chuùng khôûi leân. Theo Tieåu Thöøa ñoäc khoâng haïi ñöôïc, roàng löûa khoâng ñoát chaùy Caâu Xaù Luaän thì taâm vaø thöùc gioáng nhau, nhöng ñöôïc, vaân vaân: Supernatural transformation trong Ñaïi Thöøa thì laïi khaùc nhau. Thieàn sö An Coác (thaân: physical). The Buddha’s miraculous Baïch Vaân daïy: "Taâm thöùc cuûa baïn coù theå ñöôïc so acts, e.g. unharmed by poisonous snakes, saùnh vôùi moät taám göông phaûn chieáu nhöõng gì xuaát unburnt by dragon fire, etc. hieän phía tröôùc noù. Töø luùc baïn baét ñaàu suy nghó, Thaàn Bieán Gia Trì: Vikrinitadhista (skt)— caûm bieát, vaän duïng yù chí, boùng toái phuû leân taâm Miraculous transformation support (from the thöùc cuûa baïn vaø laøm meùo moù nhöõng hình aûnh phaûn Buddha). chieáu. Ñoù laø ñieàu maø chuùng ta goïi laø meâ hoaëc, caên Thaàn Bieán Luaân: Power of self transformation— beänh caên baûn cuûa con ngöôøi. Haäu quaû nghieâm Thaàn thoâng, moät trong Tam Luaân cuûa Ñöùc

Phaät — troïng nhaát cuûa caên beänh naøy laø taïo neân caûm thöùc Supernatural powers, one of the three wheels of nhò nguyeân daãn ñeán ñònh ñeà 'Ngaõ' vaø 'Phi Ngaõ' . Söï the Buddha—See Tam Luaân Hoùa Ñaïo. thaät laø moïi vaät ñeàu laø Moät, taát nhieân khoâng tính Thaàn Bieán Löïc: Vikurvana-bala (skt)—Power of theo soá ñeám. Laàm töôûng thaáy mình ñoái ñaàu vôùi caû miraculous transformations—See Löïc Thaàn Bieán. theá giôùi muoân loaøi taùch bieät laø ñieàu taïo neân nhöõng Thaàn Bieán Nguyeät: See Thaàn Tuùc Nguyeät. ñoái khaùng, loøng tham cuøng nhöõng ñau khoå taát yeáu. Thaàn Bieán Thò Ñaïo: Physical change of form— Muïc ñích cuûa toïa thieàn laø queùt ñi nhöõng boùng toái Duøng thaân nghieäp daãn daét—Physically, by vaø veát oâ nhieãm ra khoûi taâm thöùc ñeå giuùp chuùng ta supernatural powers, change of form. traûi nghieäm moät caùch saâu ñaäm tính lieân ñôùi vôùi Thaàn Boån: Original spirit. toaøn boä cuoäc soáng. Luùc ñoù, moät caùch töï nhieân vaø Thaàn Caên: The vital spirit as the basis of body ngaãu phaùt, tình yeâu vaø loøng töø bi seõ lan toûa nôi life. nôi."—Another name for “Consciousness.”

Hinayana considered the six kinds of 1868 ñeán naêm 1945: Shintoism, the way of the consciousness as “Vijnana.” Mahayana considered Gods, a Japanese national religion from 1868 the eight kinds of consciousness as “Vijnana.” till 1945. Externalists considered “vijnana” as a soul. Thaàn Ñaát: Ñòa Thaàn—Vò Thaàn kieåm soaùt ñòa According to Buddhism, mind is another name for ñaïi—The Earth Spirit who controls the earth. Alaya-vijnana, as they both store and give rise to Thaàn Ñaàu Quyû Dieän: Haønh vi ngoâng cuoàng—An all seeds of phenomena and knowledge. eccentric behavior. According to the Kosa Sastra, the two are Thaàn Giao Caùch Caûm: Telepathy. considered as identical in the Abhidharma-Kosa, Thaàn Giaùo: See Thaàn Ñaïo. but different in Mahayana. Zen Master Hakuun- Thaàn Haûi Loä: Asvin (skt)—A Tu Vaân—Sea-route Yasutani (1885-1973) taught: "Your mind can be spirit. compared to a mirror, which reflects everything Thaàn Hoaùn: Teân cuûa moät vò danh Taêng Trung that appears before it. From the time you begin to Hoa vaøo thôøi Nam Toáng (1127-1279)—Name of a think, to feel, and to exert your will, shadows are Chinese famous monk who lived in the Southern cast upon your mind which distort its reflections. Sung Dynasty in China. This condition we call delusion, which is the Thaàn Hoïc: Theology. fundamental sickness of human beings. The most Thaàn Hoä Maïng: Ngoaïi ñaïo tin raèng coù caùi goïi laø serious effect of this sickness is that it creates a “Thaàn Hoä Maïng” cho töøng caù nhaân—Externalists sense of duality, in consequence of which you believe that each one of them has a so-called postulate 'I' and 'not-I.' The truth is that everything Guardian Angel to protect them. is One, and this of course is not a numerical one. Thaàn Hoài: Teân cuûa moät vò danh Taêng Trung Hoa Falsely seeing oneself confronted by a world of vaøo thôøi nhaø Ñöôøng (618-907)—Name of a separate existence, this is what creates Chinese famous monk who lived in the T'ang antagonism, greed, and, inevitably, suffering. The Dynasty in China. purpose of zazen is to wipe away from the mind Thaàn Hoäi Haø Traïch Thieàn Sö (670-762/686- these shadows or defilements so that we can 760?): Kataku-Jinne (jap)—Ho-tseâ Sheân-hui intimately experience our solidarity with all life. (Wade-Giles

Chinese)—Heze-Shenhui (Pinyin Love and compassion then naturally and Chinese)—Teân cuûa moät vò Thieàn sö Trung Hoa spontaneously flow forth." (according to 'The vaøo theá kyû thöù taùm. Hieän nay chuùng ta coù nhieàu taøi Three Pilars of Zen'). lieäu chi tieát veà Thieàn Sö Thaàn Hoäi nhö trong Thaàn Dieäu: Mysterious—Mystic—Miraculous— Truyeàn Ñaêng Luïc, quyeån V, vaø Kinh Phaùp Baûo Occult—Marvellous—Recondite. Ñaøn; tuy nhieân, coù moät soá chi tieát lyù thuù veà vò Thaàn Dieäu Baát Traéc: Thaàn dieäu voâ phöông, yù noùi Thieàn sö naøy trong Kinh Phaùp Baûo Ñaøn. Thaàn Hoäi thaàn dieäu khoâng cuøng—Inscrutable—Beyond Haø Traïch, hoï Cao, sanh naêm 670 sau Taây Lòch, human comprehension. xuaát gia naêm 13 tuoåi. OÂng laø moät trong nhöõng ñeä Thaàn Dieäu Voâ Phöông: See Thaàn Dieäu Baát Traéc. töû noåi baät cuûa Luïc Toå Hueä Naêng. OÂng maïnh meõ Thaàn Dueä: Shinei (jap)—Teân cuûa moät vò Taêng uûng hoä cho vò trí cuûa Luïc Toå trong lòch söû Thieàn Nhaät Baûn—Name of a Japanese monk. Toâng Trung Hoa. Thaàn Hoäi daãn ñaàu Thieàn Phaùi Thaàn Döôïc: Marvellous cure. truyeàn laïi bôûi Luïc Toå Hueä Naêng ôû phöông Nam, Thaàn Döôïc Thoï: Marvellous cure tree. vaø maïnh meõ taán coâng phaùi Thaàn Tuù phöông Baéc. Thaàn Ñaïo: Shinto (jap)—Way of the Gods. OÂng ñöa ra hai lyù do ñeå taán coâng phaùi Thaàn Tuù. 1) Teân goïi chung ba ñaïo: Thieân Ñaïo, A Tu La Lyù do thöù nhaát, oâng taán coâng veà söï khoâng chính Ñaïo, vaø Quyû Ñaïo—The spirit world of devas, thoáng cuûa phaùi Thaàn Tuù vaø maïnh meõ cho raèng asuras and pretas. Hueä Naêng môùi laø ngöôøi truyeàn thöøa y baùt chính 2) Taâm Lyù Hoïc coi "Thaàn Ñaïo" nhö laø linh hoàn thoáng töø Nguõ Toå Hoaèng Nhaãn. Dó nhieân cuoäc tranh hay thaàn thöùc cuûa chuùng höõu tình: Psychology, luaän töï noùi leân raèng oâng chính laø Thaát Toå cuûa or doctrine concerning the soul. doøng Boà Ñeà Ñaït Ma. Lyù do thöù nhì maø oâng taán 3) Thaàn Ñaïo hay quoác ñaïo cuûa Nhaät Baûn töø naêm coâng phaùi Thaàn Tuù, oâng cho raèng thieàn phaùi cuûa

Thaàn Tuù laø "tieäm moân," raát xa laï vôùi thieàn phaùi —The Master said, "This Sramanera imitates "ñoán ngoä" maø Luïc Toå Hueä Naêng ñaõ truyeàn laïi — the talk of others." Zen Master Shen-Hui, name of a Chinese Zen Thaàn Hoäi lieàn hoûi: "Hoøa Thöôïng toïa thieàn laïi master in the eighth century. We do have a lot of thaáy hay chaúng thaáy?"— Shen-Hui then detailed documents on this Zen Master, i.e, the asked, "When you sit in Ch'an, High Master, Records of the Transmission of the Lamp (Ch'uan- do you see or not?" Teng-Lu), Volume V, and the Flatform Sutra; Toå caàm gaäy ñaùnh ba gaäy hoûi: "Toâi ñaùnh oâng however, there is some interesting information on ñau hay chaúng ñau?"—The Master hit him him in the Flatform Sutra. Shen-Hui-He-Ze, three times with his staff and said, "When I hit surname was Kao. He was born in 670 A.D., and you, does it hurt or not?" left home at the age of 13. He was one of the Thaàn Hoäi ñaùp: "Cuõng ñau cuõng khoâng ñau."— eminent disciples of the Sixth Patriarch. He Shen-Hui replied, "It both hurts and does not strongly supported and promoted Hui-Neng's hurt." place in Chinese Zen history. Shen-Hui led the Toå baûo: "Toâi cuõng thaáy cuõng chaúng thaáy."— Southern school, and strongly attacked what The Master said, "I both see and do not see." became widely

known as the Northern school, the Thaàn Hoäi hoûi: “Theá naøo laø cuõng thaáy cuõng school associated with Shen-Xiu. Shen-Hui put chaúng thaáy?”—Shen-Hui asked, “How can forward two reasons for his attack on the Northern you both see and not see?” school: The first reason, he attacked the Toå baûo: “Choã thaáy cuûa toâi thöôøng thaáy nhöõng legitimacy as the Dharma heir of Hung-Jen and loãi laàm nôi taâm mình, khoâng thaáy phaûi quaáy proposed that the honour belonged to Hui-Neng. toát xaáu cuûa ngöôøi khaùc, aáy do cuõng thaáy maø Of course the argument was self-serving, since cuõng chaúng thaáy. OÂng noùi ñau cuõng chaúng ñau Shen-Hui could claim to be the true Seventh laø theá naøo? Neáu oâng chaúng ñau thì ñoàng nhö Patriarch of the Bodhidharma line. The second caây ñaù, neáu oâng ñau thì ñoàng vôùi phaøm phu, reason, for attacking Shen-Hsiu was his Dharma töùc khôûi saân haän, oâng höôùng veà tröôùc thaáy laø gate was gradual, which was fundamentally at hai beân, ñau chaúng ñau laø sanh dieät, oâng töï odds with what Shen-Hui regarded as the genuine taùnh laïi chaúng thaáy maø daùm ñuøa vôùi ngöôøi.”— Zen of his teacher, Hui-Neng. The Master said, “What I see is the Theo Kinh Phaùp Baûo Ñaøn, chöông taùm, naêm transgression and error of my own mind. I do möôøi ba tuoåi, Sö töø chuøa Ngoïc Tuyeàn ñeán not see the right, wrong, good or bad of other tham leã Luïc Toå Hueä Naêng—According to the people. This is my seeing and not seeing. Flatform Sutra, Chapter Eight, as a young boy How can you say it both hurts and does not at the age of thirteen years old, Shen-Hui hurt? If it does not hurt you are like a piece of came from Yu-Ch’uan to pay homage to the stone but if it does hurt you are just like a Sixth Patriarch Hui-Neng. common person and will give rise to hatred. Toå hoûi: “Tri thöùc töø xa nhoïc nhaèn ñeán laïi ñem Your ‘seeing and not seeing’ are two extreme ñöôïc caùi goác ñeán chaêng? Neáu coù goác thì neân and your ‘hurting and not hurting’ are bieát ñöôïc oâng chuû, thöû noùi xem?”—The production and extinction. You have not even master said, “The Knowing One’s journey seen your own nature and yet you dare to must have been difficult. Did you bring the ridicule others.” original with you? If you have the original, Trong khi bò ñaùnh, Thaàn Hoäi nghó: “Vò Thaày you should know the owner. Try to explain it naày thaät vó ñaïi. Thaät khoù maø gaëp ñöôïc moät to me." ngöôøi nhö vaäy duø trong nhieàu kieáp. Ñaõ gaëp roài Thaàn Hoäi thöa: “Laáy voâ truï laøm goác, thaáy töùc khoâng theå boû lôõ dòp may ngaøn ñôøi. Thaàn Hoäi laø chuû.”—Shen-Hui said, “I take non-dwelling lieàn leã baùi saùm hoái—As he was being beaten, as the original and seeing as the owner.” Shen-Hui thought: “This Master is such a Toå baûo: OÂng sa di naày ñaâu neân noùi nhö theá.” great and wise sage. It is difficult to meet such a person even after many kalpas of time.

Having met him today how can I lament my thatched hut over your head! You’re nothing life?” Shen-Hui bowed, apologized and but a follower who pursues knowledge and thanked the Master. interpretation.” Toå laïi noùi: “Taâm oâng neáu meâ chaúng thaáy thì Ñoaïn, Toå laïi baûo tieáp: "Ngöôøi treû tuoåi naøy sau hoûi thieän tri thöùc ñeå tìm ñöôøng, coøn taâm oâng naøy neáu ñöùng ñaàu töï vieän, ñem ñeán cho toâng neáu ngoä töùc töï thaáy taùnh, y phaùp tu haø nh, oâng moân nhieàu ñeä töû chöùng

ngoä."—Then, the töi meâ khoâng thaáy taâm mình, trôû laïi hoûi ta thaáy Sixth Ancestor continued to say, "In the future cuøng chaúng thaáy. Ta thaáy thì töi bieát haù thay if this youngster heads a monastery, it will caùi meâ cho oâng, neáu oâng töi thaáy cuõng chaúng certainly bring forth fully realized disciples of thay ñöôïc caùi meâ cho ta, sao chaúng töi bieát töi our school." thaáy maø hoûi ta thaáy cuøng chaúng thaáy.” Thaàn Sau khi Toå dieät ñoä, ngaøi Thaàn Hoäi vaøo Kinh Hoäi laïi leã hôn moät traêm laïy, xin saùm hoái toäi Laïc, hoaèng truyeàn phaùp ñoán giaùo Taøo Kheâ, loãi roài sieâng naêng haàu haï beân caïnh khoâng vieát boä Hieån Toâng Kyù, thaïnh haønh ôû ñôøi goïi laø rôøi—The Master continued, “If your mind is Thieàn Sö Haø Traïch—After the Master’s confused and you do not see, then ask a Good extinction, Shen-Hui went to Ching Lo where Knowing Advisor to help you find the way. If he propagated the Ts’ao-His Sudden your mind is enlightened, then see your own Teaching. He wrote the Hsien-Tsung Chi nature and cultivate according to the Dharma. which circulated widely throughout the land. You yourself are confused and do not see He is known as Dhyana Master Ho-Che. your own mind and, yet, you come to ask me Toå thaáy caùc toâng naïn vaán nhau, ñeàu khôûi taâm whether or not I see. If I see, I know it for aùc, phaàn nhieàu nhoùm ôû döôùi toøa cuûa Toå, Ngaøi myself but is that of any help to you in your thöông xoùt môùi baûo raèng: “Ngöôøi hoïc ñaïo, taát confusion? In the same way your seeing is of caû nieäm thieän, nieäm aùc neân phaûi deïp saïch, no use to me. Why don’t you know and see it khoâng teân coù theå goïi, aáy goïi laø töi taùnh, taùnh for yourself, instead of asking me whether or khoâng hay aáy goïi laø thaät taùnh, treân thaät taùnh not I see?" Shen-Hui bowed again over one döïng laäp taát caû giaùo moân, ngay lôøi noùi lieàn hundred times, seeking forgiveness for his phaûi töi thaáy.” Caùc ngöôøi nghe noùi, thaûy ñeàu error. He served the Master with diligence, laøm leã, xin thôø Ngaøi laøm Thaày—The Master never leaving his side. saw many disciples of other schools, all with Moät hoâm Toå baûo chuùng: “Toâi coù moät vaät evil intentions, gathered beneath his seat to khoâng ñaàu, khoâng ñuoâi, khoâng danh, khoâng töï, ask him difficult questions. Pitying them, he khoâng löng, khoâng maët, caùc ngöôøi laïi bieát said, “Students of the way, all thoughts of chaêng?”—One day the Master addressed the good or evil should be completely cast away. assembly as follows: “I have a thing. It has no What cannot be named by any name is called head or tail, no name or label, no back or the self-nature. This non-dual nature is the front. Do you all know what it is?” real nature and it is within the real nature that Thaàn Hoäi böôùc ra noùi raèng: “AÁy laø boån all teaching doors are established. At these nguyeân cuûa chö Phaät, laø Phaät taùnh cuûa Thaàn words you should see it for yourselves.” Hoäi.”—Shen-Hui stepped forward and said, Hearing this, they all made obeisance and “It is the root source of all Buddhas, Shen- asked him to be their master. Hui’s Buddha nature!” Theo Kinh Phaùp Baûo Ñaøn, chöông möôøi, vaøo Toå baûo: “Toâi ñaõ noùi vôùi oâng khoâng danh nieân hieäu Thaùi Cöïc naêm Nhaâm Tyù, Dieân Hoøa khoâng töï, oâng lieàn goïi laø boån nguyeân, laø Phaät thaùng baûy (712 sau Taây Lòch), Toå sai ñeä töû taùnh, oâng nhaèm ñi laáy coû tranh che ñaàu, cuõng ñeán Taân Chaâu, chuøa Quoác AÂn döïng

thaùp vaø chæ thaønh caùi haïng toâng ñoà cuûa tri giaûi.”—The khieán thôï khôûi coâng gaáp, naêm keá cuoái muøa haï Master said, “I just told you that it has no laïc thaønh, ngaøy moàng moät thaùng baûy Toå hoïp name or label, and you immediately call it the ñoà chuùng baûo raèng: “Toâi ñeán thaùng taùm muoán root-source of all Buddhas. Go and build a lìa theá gian, caùc oâng coù nghi phaûi hoûi nhau

sôùm, toâi vì caùc oâng phaù nghi khieán caùc oâng döùt Ñoàng voâ tình baát ñoäng. meâ, neáu toâi ñi roài, sau khoâng coù ngöôøi daïy caùc Neáu tìm chôn baát ñoäng, oâng.” Ngaøi Phaùp Haûi, vaân vaân, nghe Toå noùi Treân ñoäng coù baát ñoäng. thaûy ñeàu rôi leä chæ coù Thaàn Hoäi thaàn tình baát Baát ñoäng laø baát ñoäng, ñoäng, cuõng khoâng coù khoùc—According to the Voâ tình khoâng Phaät taùnh. Flatform Sutra, Chapter Ten, in the seventh Haõy kheùo phaân bieät töôùng, month of the year Jen-Tsu, the first year of Ñeä nhaát nghóa baát ñoäng, T’ai-Chi and Yen-Ho reigns (around 712 Chæ khôûi caùi thaáy naày, A.D.), the Master sent his disciples to Hsin- Laø duïng cuûa chôn nhö. Chou to build a pagoda at Kuo-EÂn Temple. Baûo nhöõng ngöôøi hoïc ñaïo, He ordered them to hurry the work and it was Gaéng söùc phaûi duïng taâm, completed by the end of the summer of the Chôù ñoái phaùp Ñaïi thöøa, following year. On the first day of the seventh Laïi chaáp trí sanh töû. month, he gathered his disciples together and Neáu baøn luaän töông öng, said, “In the eighth month I wish to leave this Lieàn cuøng baøn nghóa Phaät, world. Those of you with doubts should ask Neáu thaät khoâng töông öng, about them soon so that I may resolve them Chaáp tay khieán hoan hyû. for you and put an end to your confusion, Toâng naày voán khoâng tranh, because when I am gone there will be no one Tranh töùc maát yù ñaïo, to teach you.” Hearing this, Fa-Hai and others Chaáp nghòch tranh phaùp moân, wept. Only Shen-Hui was unmoved and did Töï taùnh vaøo sanh töû.” not cry. The Master said, "Little Master Shen-Hui has Toå baûo: “Thaàn Hoäi tieåu sö laïi ñöôïc thieän baát attained the equality of good and evil. He is thieän cuøng laø ñoàng, khen cheâ chaúng ñoäng, vui not moved by blame or praise and does not buoàn chaúng sanh, ngoaøi ra ñeàu khoâng ñöôïc, ôû feel sadness or joy. None of the rest of you trong nuùi maáy naêm, cöùu caùnh tu ñaïo gì? Neáu have attained that. All these years on the caùc oâng buoàn khoùc laø vì lo cho ai? Neáu lo ta mountain, how have you been cultivating? chaúng bieát choã ñi thì ta töï bieát choã ñi, neáu ta Now you cry. Who are you worrying about? chaúng bieát choã ñi thì troïn khoâng baùo tröôùc cho Are you worrying that I don’t know where I’m caùc oâng, caùc oâng buoàn khoùc bôûi vì chaúng bieát going? I know where I’m going. If I did not choã ñi cuûa ta, neáu bieát choã ñi cuûa ta töùc khoâng know, I wouldn’t have been able to tell you neân buoàn khoùc. Phaùp taùnh voán khoâng sanh about it in advance. No doubt you are crying dieät ñi laïi, caùc oâng ngoài ñaây ta seõ vì caùc oâng because you don’t know where I am going but noùi moät baøi keä goïi laø ‘Chôn Giaû Ñoäng Tònh” if you knew you wouldn’t need to cry. keä. Caùc oâng tuïng baøi naày cuøng vôùi ta yù ñoàng, Originally, the Dharma nature is not produced y ñaây maø tu haønh thì khoâng maát toâng chæ. or extinguished; it does not come or go. All of Chuùng Taêng ñeàu laøm leã, Toå noùi keä raèng: you sit down, and I will recite a verse called “Taát caû khoâng coù

chôn, 'The True-False Motion-Stillness Verse." If Chaúng do thaáy nôi chôn you take it up and recite it, you will be of the Neáu thaáy ñöôïc caùi chôn, same mind as I am. If you rely on it to Thaáy ñoù troïn khoâng chôn. cultivate, you will not stray from the true Neáu hay töï coù chôn, principle of our school." The assembly bowed Lìa giaû töùc taâm chôn. and begged the Master to recite the verse. Töï taâm khoâng lìa giaû, There is nothing true in anything, Khoâng chôn choã naøo chôn. So don't view anything as true. Höõu tình töùc bieát ñoäng, If you view anything as true, Voâ tình töùc khoâng ñoäng. Your view will be completely false. Neáu tu haïnh baát ñoäng, You can know what is true by yourself.

Being apart from the false is Dynasty in China. The truth of the mind. Thaàn Hoàn: Spirit—Soul. When your own mind is Thaàn Huyùnh (566-630): Teân cuûa moät vò danh Not apart from the false Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)— And lacks the truth, Name of a Chinese famous monk who lived in the Then where is the truth? T'ang Dynasty in China. Sentient beings understand motion. Thaàn Kim Cang: Vajradhara (skt)—Vajra god— Insentient beings do not move. See Kim Cang Thaàn. If you cultivate the work of Thaàn Laâm Long Tònh (1876-1963): Teân cuûa moät Non-movement, vò hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn vaøo Like insentient beings, you will not move. theá kyû thöù XX—Name of a Japanese famous If you seek the true non-movement, Buddhist scholar in the twentieth century. In movement, there is non-movement. Thaàn Linh: Deity—Divinity. Non-movement is non-movement, but Thaàn Linh Hoïc: Spiritualism. Things without sentience Thaàn Löïc: Iddibala (p)—Rddhibala (skt)— Lack the Buddha-seed. Miraculous powers—Spiritual power— Fully able to discriminate among marks, Superknowledge. But unmoving in the primary meaning: Thaàn Löïc Cöôùc: The feet of psychic powers— The very act of viewing in this way, See Möôøi Chaân Cuûa Chö Ñaïi Boà Taùt. Itself is the function of true suchness. Thaàn Löïc Giaùc: Powerful Awareness. I tell you, students of the Way, Thaàn Löïc Phaät: The Buddhas' spiritual powers— Apply your minds with effort and take care, Buddha's supernatural powers. At the gate of the Great Vehicle Thaàn Löïc Thaân: The body of spiritual powers— Do not grasp the wisdom of See Möôøi Thaân Cuûa Chö Ñaïi Boà Taùt. Birth and death. Thaàn Löïc Tuùc: Feet of psychic powers—See If there is response of these words, Möôøi Chaân Cuûa Chö Ñaïi Boà Taùt. Then let us discuss Thaàn Löïc Töï Taïi: Riddhivasita (skt)—Control of The Buddha's meaning together. spiritual powers—Naêng löïc thi trieån moïi loaïi thaàn If there is no response, thoâng. Vôùi thaàn löïc töï taïi, chö Boà Taùt thò hieän taát Join your hands together caû ñaïi thaàn thoâng—The power of exhibiting all And make others glad. kinds of miraculous works. With control of The basis of this school is non-contention. spiritual powers, Bodhisattvas show all kinds of Contention is not the meaning of the Way. great mystical displays. For in grasping at the Dharma doors Thaàn Löïc Voâ Ngaïi Duïng: Unimpeded function Of contradition and contention, relating to miracles. The self-nature enters birth and death. Thaàn Meâ YÙ Ñoaït: Bò meâ hoaëc neân khoâng coøn laø yù Naêm 760, Sö thò tòch trong luùc ñang ngoài cuûa mình nöõa—Infatuated. thieàn. Thaùp cuûa sö ñöôïc ñaët taïi Long

Moân. Thaàn Minh: The intelligent or spiritual nature— Sau khi thò tòch oâng ñöôïc toân vinh laø "Chaân The spirits of heaven and earth, the gods—See Toâng Ñaïi Sö"—In 760, he passed away while Taùnh Ñòa. sitting in meditation. His burial stupa was Thaàn Moäc: Tree ghost—Tree spirit—See Moäc located at Dragon Gate. After his death Ho- Thaàn. tse received the honorific title Chen-tsung ta- shih (Shinshu Daishi). Thaàn Ngaõ: Purisa (p)—Purusa or Atman (skt)— Supreme souls or spirit—Permanent person—1) Thaàn Hoäi Tònh Chuùng Thieàn Sö (720-794): Caùi thöïc ngaõ maø ngoaïi ñaïo chaáp raèng khi thaân Thieàn sö Trung Hoa, thuoäc toâng Tònh Chuùng vaøo cheát thì thaàn ngaõ xuaát ra: The soul, the spiritual thôøi nhaø Ñöôøng (618-907)—Chinese Zen master ego, or permanent person, which by non-Budhists of the Ching Chung Sect, who lived in the T'ang

was said to migrate on the death of the body; 2) Sutra, when publicly recited to get rid of evil Thaàn Thöùc cuõng laø caùi taâm thöùc toái thöôïng saûn spirits—See Baùt Nhaõ Taâm Kinh. sanh moïi hình thöùc cuûa söï hieän höõu: Purusa is also Thaàn Phaät: Deity and Buddhas. the Supreme Soul or Spirit, which produces all Thaàn Phuïc: To give in—To yield—To submit. forms of existence. Thaàn Phöôûng: Teân cuûa moät vò danh Taêng Trung Thaàn Ngaõ Chaáp: Attachment to a permanent Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of a person—Thoùi thöôøng, ngöôøi ta chaáp laø thaàn ngaõ Chinese famous monk who lived in the T'ang khaép möôøi phöông, yeân laëng, saùng suoát, chaúng Dynasty in China. ñoäng. Chaúng haïn moät ngöôøi quaùn saùt caùi taâm dieäu Thaàn Quang: AÙnh saùng cuûa chö thieân—Deva minh, khaép caùc coõi möôøi phöông, traïm nhieân, cho light—Divine glory—The light of the gods. laø thaàn ngaõ hoaøn toaøn, töø ñoù chaáp laø thaàn ngaõ khaép Thaàn Sai Quyû Söû: Ma xui quyû khieán—Prompted möôøi phöông, yeân laëng, saùng suoát, chaúng ñoäng. by devils, urged by ghosts, i.e., driven to do Taát caû chuùng sanh trong thaàn ngaõ, taâm töï sinh töï something as if possessed by the devil. cheát. Thì tính caùch cuûa ngaõ taâm laø thöôøng haèng. Thaàn Saéc: Appearance—Aspect. Coøn kia sinh dieät, thaät laø tính caùch voâ thöôøng— Thaàn Sinh Phoác, Thieät Sinh Mao: Moâi mieäng leân Usually, people regard the state of profound moác, löôõi moïc loâng, yù noùi tình traïng tònh khaåu raát stillness is the ultimate spiritual self. For example, laâu—Not to open one's mouth or not to talk for a a person contemplates the wonderfully bright long time. mind pervading the ten directions, he concludes Thaàn Sôn Maät Thieàn Sö: Zen master Sheân-shan that this state of profound stillness is the ultimate Mi (Mi of Sheân-shan)—Thaàn Sôn Maät, teân cuûa spiritual self. Then he speculates , “My spiritual moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù IX. self, which is settled, bright, and unmoving, Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát pervades the ten directions. All living beings are veà Thieàn sö Thaàn Sôn Maät; tuy nhieân, coù moät cuoäc within my mind, and there they are born and die ñoái thoaïi giöõa Sö vaø Thieàn sö Ñoäng Sôn Löông by themselves. Therefore, my mind is permanent, Giôùi trong quyeån Truyeàn Ñaêng Luïc, quyeån XV: while those who undergo birth and death there are Moät hoâm, khi Thaàn Sôn Maät ñang laøm vieäc ngoaøi truly impermanent." vöôøn traø vôùi Ñoäng Sôn. Ñoäng Sôn ñaët cuoác xuoáng

Thaàn Nghi Thieàn Sö (?-1216): Teân cuûa moät vò ñaát, noùi: "Laõo Taêng meät quaù, khoâng coøn chuùt söùc Thieàn sö Vieät Nam, theá heä thöù 13, thuoäc doøng löïc naøo trong ngöôøi caû." Thaàn Sôn Maät noùi: "Neáu Thieàn Voâ Ngoân Thoâng, soáng vaøo theá kyû thöù XII. nhö khoâng coøn chuùt söùc löïc naøo thì taïi sao thaày Thieàn phaùi Voâ Ngoân Thoâng ñöôïc Thieàn sö Voâ coøn coù theå noùi ñöôïc nhö theá?" Ñoäng Sôn noùi: "Coù Ngoân Thoâng (?-826) saùng laäp taïi Vieät Nam vaøo phaûi oâng nghó laø coù ngöôøi khoâng coù söùc löïc khoaûng giöõa theá kyû thöù IX—Name of a khoâng?" Thaàn Sôn Maät khoâng hoûi theâm gì nöõa — Vietnamese Zen master of the thirteenth Zen master Ch'ing-yin K'ai, name of a Chinese generation of the Wu Yuen T'ung Zen Sect, who Zen master in the eleventh century. We do not lived in the twelfth century. Wu Yuen T'ung Zen have detailed documents on this Zen Master; Sect, founded by Zen master Voâ Ngoân Thoâng in however, there is a dialogue between him and Vietnam in the middle of the ninth century. Zen master Tung-shan Liang-chieh in The Thaàn Ngoân: Atharva-veda (skt)—A Thaùt Veä Records of the Transmission of the Lamp (Ch'uan- Ñaø—Nhöông Tai Veä Ñaø—Spiritual words—Teng-Lu), Volume XV: One day, when Zen Divine speech—The fourth Veda, dealing with master Sheân-shan Mi was working with Tung-shan sorcery or magic—Goàm nhöõng baøi chuù thuaät duøng on the tea-garden, Tung-shan let down his hoe, ñeå caàu nguyeän. saying, "I am all tired out, no energy whatever is Thaàn Nhaân: Gods (spirits) and men. left in me." Mi said, "If there were no energy left, Thaàn Nöõ: A devi, a female spirit, a sorceress. how could you even say that?" Tung-shan said, Thaàn Phaän Taâm Kinh: Luùc khuyeán thænh thaàn kyø "You thought there was one with enough energy, hay tröø taø ma khi ñoïc kinh—Divinely distributed did you not?" Mi did not pursue him any further. Thaàn Sôn Taêng Maät Thieàn Sö: Zen master Sheân-

shan Mi (Mi of Sheân-shan)—See Thaàn Sôn Maät Hoâm khaùc, thaày boån sö ñang ngoài xem kinh Thieàn Sö. beân khung cöûa, vì trôøi laïnh neân oâng laáy giaáy Thaàn Soâng: Sarasvti (skt)—Taùt La Tö Phaït Ñeå— daùn kín cöûa laïi. Thaàn Taùn ñi ngang thaáy moät River god. con ong cöù bay ñaäp vaøo tôø giaáy ñeå tìm loái ra, Thaàn Taùi: Teân cuûa moät vò danh Taêng Trung Hoa nhöng chui ra khoâng ñöôïc. Thaàn Taùn ñöùng vaøo thôøi nhaø Ñöôøng (618-907)—Name of a ngoaøi cöûa soå ngaâm moät baøi keä: Chinese famous monk who lived in the T'ang “Khoâng moân baát khaúng xuaát Dynasty in China. Ñaàu song daõ thaùi si Thaàn Taùn Thieàn Sö: Zen master Shen-Tsan— Baùch nieân taùng coá chæ Thaàn Taùn Thieàn Sö laø moät trong nhöõng ñeä töû noåi Haø nhaät xuaát ñaàu thì?” baäc cuûa Thieàn Sö Baùch Tröôïng vaøo thôøi nhaø (Cöûa khoâng chaúng chòu ra Ñöôøng. Ngaøi xuaát gia luùc tuoåi coøn nhoû—Zen Laïi meâ muoäi vuøi ñaàu vaøo song cöûa master Shen-Tsan was one of the outstanding of Traêm naêm vuøi ñaàu vaøo tôø giaáy cuõ aáy Zen master Bai-Zhang during the T'ang dynasty Cuõng khoâng coù ngaøy naøo ra ñöôïc?) (618-907). He left home to become a monk at the Nghe baøi keä naøy thaày cuûa oâng ñaët kinh xuoáng, young age. hoûi Sö: "OÂng ñi haønh cöôùc gaëp ngöôøi theá naøo, Sau khi ngoä ñaïo vôùi Toå Baùch Tröôïng, Sö beøn maø tröôùc sau ta thaáy oâng noùi nhöõng lôøi dò trôû veà boån töï, nôi Sö thí phaùt vôùi vò "thuï thöôøng?" Thaàn Taùn

ñaùp: "Con may nhôø ñöôïc nghieäp sö", vò thaày ñaõ daïy Sö töø hoài nhoû vaø Hoøa Thöôïng Baùch Tröôïng chæ choã bình yeân. khi ñoù ñaõ giaø laém roài. Tuy nhieân, vò boån sö Nay muoán baùo ñaùp töø ñöùc cuûa Thaày." Thaày naøy chöa thaáu ñaïo, nhöng laïi raát kieâu ngaïo vaø nghe vaäy, beøn baûo chuùng thieát trai, môøi Sö khoâng muoán nghe lôøi khuyeân cuûa ñeä töû, vì thuyeát phaùp. Sö leân buït giaûng, cöû xöôùng Baùch nghó raèng ñeä töû laøm sao hôn thaày ñöôïc. Vì theá Tröôïng moân phong, giaûng raèng: ngaøi muoán tìm caùch caûnh tænh boån sö. Moät "Linh quang ñoäc dieäu hoâm, Sö kyø coï cho thaày khi taém. Sö beøn voã Thoaùt xa caên caûnh löng thaày noùi: "Thaät laø moät ñieän Phaät ñeïp, maø Theå loä chaân thöôøng trong ñoù laïi chaúng linh thaùnh chuùt naøo." Vò chaúng vöôùng chöõ nghóa Thaày quay ñaàu laïi nhìn Sö. Sö noùi: "Phaät tuy Taâm tính khoâng nhieãm khoâng linh thaùnh, nhöng coù theå phoùng Voán töï vieân thaønh quang!"—After attaining enlightenment, he Chæ lìa voïng duyeân bid farewell to Master Bai-Zhang and Töùc nhö nhö Phaät." returned to the monastery in which he had Thaày cuûa Sö nghe xong lôøi ñoù lieàn hoaùt nhieân been ordained by his "first teacher", the monk caûm ngoä. ÔÛ ñaây Thaàn Taùn chæ muoán dieãn taû who had brought him up from childhood and moät haønh ñoäng muø quaùng vaø ngu si cuûa con who, at that time, was a very old man. ong, tìm ñöôøng ra ngoaøi qua cöûa soå maø khoâng However, his original teacher had not entirely nghó raèng noù coù theå ra baèng cöûa chaùnh ñang understood the Truth, but he was too proud to môû roäng moät caùch ñôn giaûn vaäy thoâi. Vôùi moät take advice from his student, as he thought con ngöôøi, cöù tieáp tuïc choân vuøi mình trong disciples would never surpass their teacher. choàng giaáy cuõ haøng traêm naêm, thì bieát tôùi bao So Shen-tsan would like to help his teacher to giôø môùi coù theå tìm ñöôïc ñöôøng ra theá giôùi cuûa get awakened. One day, Shen-tsan was trí tueä? Haønh giaû tu Thieàn neân nhìn thaáy roõ yù helping his old teacher to bathe. While nghóa cuûa hai chöõ "Khoâng Moân." Khoâng moân washing the old man's back, he said to him, trong nhaø Thieàn laø phaùp moân lìa töôùng maø tu, "This is such a fine temple, but the Buddha in hay laø cheá phuïc ñöôïc saùu caên Nhaõn, Nhó, Tyû, it is not at all holy!" His old teacher then Thieät, Thaân, yù vaø khoâng coøn bò saùu traàn laø turned round and looked at him, whereupon Saéc, Thanh, Höông, Vò, Xuùc, Phaùp sai xöû nöõa. Shen-tsan commended, "Though the Buddha Thieàn toâng töø nôi “Khoâng Moân” ñi vaøo, khi is not holy, he can still radiate the light!" phaùt taâm tu lieàn queùt saïch taát caû töôùng, cho

ñeán töôùng Phaät, töôùng phaùp ñeàu bò phaù tröø — look at the meaning of the words "The gate of Another day, his old teacher was reading the emptiness." In Zen, this Dharma Door sutra by the window. Because it was too cold abandon the attchments to Form in order to outside, he sealed the window with paper. cultivate. It is the ability to tame and master This incidentally entrapped a bee inside the over the six faculties of Eyes, Ears, Nose, room. When Shen-Tsan passed by the abbot’s Tongue, Body, and Mind and is no longer room and notice the bee banging itself against enslaved and ordered around by the six the taped window, trying to find its way out, elements of Form, Sound, Fragrance, Flavor, he composed the following verses: Touch

and Dharma. Only Arhats and “The gateless gate is there, Bodhisattvas who have attained the state of Why don’t you get out, “No Learning.” In the Zen School, the how stupid of you! practitioner enters the Way throught the Even though you poke your nose into Dharma Door of Emptiness. Right from the The old paper for hundreds of years, beginning of his cultivation he wipes out all When can you expect to set free?” makrs, even the marks of the Buddhas or the Hearing this remark, the old teacher laid Dharma are destroyed. down his book and said to Shen-tsan, "For Thaàn Taáu (744-817): Teân cuûa moät vò danh Taêng quite a few times now, you have made Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name unusual remarks. From whom did you gain of a Chinese famous monk who lived during the your knowledge while you were away from T'ang Dynasty in China. home?" Shen-tsan replied, "I have reached Thaàn Tham Moä Thænh: Sôùm thöa chieàu hoûi (theo the state of peaceful rest through the grace of luaät trong töï vieän, vaøo luùc saùng sôùm vaø chaïng Master Pai-chang. Now I have come back vaïng toái, chö Taêng phaûi vaøo tham baùi phöông home to pay my debt of gratitude to you." His tröôïng)—To visit the abbot in the morning and old teacher then prepared a great festival in evening. his young disciple's honour, summoned the Thaàn Thanh: Teân cuûa moät vò danh Taêng Trung monks in the monastery to the assebly hall, Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of a and besought Shen-tsan to preach the Dharma Chinese famous monk who lived in the T'ang to all. Whereupon Shen-tsan ascended to the Dynasty in China. high seat and, following the tradition of Pai- Thaàn Thanh Khí Saûng: Tinh thaàn trong saùng—chang, preached as follows: The mind is clear and vigorous. "Singularly radiating is the wondrous Light Thaàn Thaùnh: Sacred—Deities and saints. Free from bondage of matter and the senses. Thaàn Thaùnh Sinh Hoaït: Teân cuûa moät quyeån saùch Not binding by words and letters, ñöôïc vieát bôûi moät trieát gia AÁn Ñoä teân AÙo La Taân The essence is nakedly exposed Ña Cao Só (1872-1950) vaø ñöôïc xuaát baûn vaøo naêm in its pure eternity. 1949—The Life Divine, name of a book written Never defiled is the Mind-nature; by an Indian philosopher named Sri Aurobindo It exists in pefection from the very beginning. Ghose, and published in 1949. By merely casting away yoör delusions Thaàn Thieân Giôùi: Dyans (skt)—Devas in Heavely The Suchness of Buddhahood is realized." realm—Gods in Heavely realm. Here, Shen-Tsan just wants to describe the Thaàn Thieät: Lips and tongue. blind and foolish action of the bee, looking for Thaàn Thoâng: Abhijna (skt)—Abhinna (p)— a way out through the window without Supernatural knowledge—Thaàn thoâng maø chö thinking that it can simply exit through the Phaät hay chö A La Haùn ñaït ñöôïc qua töù thieàn. Coù open door. With a human being, for hundreds ñöôïc nghieäp thoâng laø nhôø coâng ñöùc tu haønh trong of years, if one continues to bury oneself in nhieàu ñôøi tröôùc (chö Thieân Long Hoä Phaùp, chö Boà old paper, when can one find the exit to the Taùt, chö Thieân ñeàu döïa vaøo tuùc nghieäp tu haønh world of wisdom? Zen practitioners should cuûa nhöõng ñôøi tröôùc maø coù ñöôïc söùc thaàn thoâng).

Thaàn thoâng laø söùc maïnh kyø dieäu bao goàm söï hieåu psychic power, high powers, supernormal bieát, kyõ xaûo, thoâng minh, trí nhôù, vaân vaân. Thaàn

knowledges, or superknowledge. Miraculous thoâng laø nhöõng thöù maø söï töôûng töôïng cuûa xaõ hoäi Powers are what the Western religious vaên minh traàn tuïc hieän nay cho laø phi thöôøng, hay imagination would regard as miraculous or nhöõng thöù maø söï töôûng töôïng trong caùc toân giaùo supernatural, attainable only through penetrating phöông taây cho laø sieâu nhieân; thaàn löïc ñaït ñöôïc insight. Zen is not lacking in supernatural baèng trí tueä saùng suoát vaø khoâng theå nghó baøn. elements, and that it shares miracle stories and Thieàn khoâng thieáu nhöõng yeáu toá sieâu nhieân, vaø wonder-working claims with other religions. But Thieàn cuõng coù nhöõng chuyeän thaàn bí vaø ñöa ra caùc Zen never boasts about its achievements, nor does truyeän laøm pheùp laï nhö caùc toân giaùo khaùc. Nhöng it extol supernatural powers to glorify its Thieàn khoâng bao giôø khoa tröông nhöõng thaønh tích teachings. On the contrary, the tradition of Zen has cuûa mình, cuõng chaúng bao giôø taâng boác nhöõng thaàn shown unmistakenly its scornful attitude towards thoâng ñeå ñeà cao giaùo lyù cuûa mình. Traùi laïi, truyeàn miracle working. Zen does not court or care about thoáng Thieàn ñaõ bieåu loä moät caùch hieån nhieân thaùi miraculous powers of any sort. What it does care ñoä khinh thò ñoái vôùi thaàn thoâng. Thieàn khoâng mong about is the understanding and realization of that caàu maø cuõng chaúng quan taâm ñeán baát cöù loaïi thaàn wonder of all wonders, the indescribable thoâng naøo. Ñieàu maø Thieàn thaät söï quan taâm ñeán laø Dharmakaya which can be found in all places and söï lieãu tri vaø chöùng ngoä caùi huyeàn dieäu cuûa taát caû at all times. This was clearly demonstrated in the nhöõng huyeàn dieäu, caùi Phaùp thaân baát khaû tö nghì words of Pang-lung Wen when he said, "To fetch maø chuùng ta coù theå tìm thaáy ôû taát caû moïi choã vaø water and carry wood are both miracle." In fact, vaøo taát caû moïi thôøi. Ñieàu naøy ñöôïc bieåu loä roõ reät many koans prove the disdainful attitude towards trong lôøi noùi cuûa Baøng Long Uaån khi oâng noùi: supernatural powers that Zen has adopted. Zen not "Thaàn thoâng cuøng dieäu duïng, gaùnh cuûi vaø xaùch only discourages its followers from seeking these nöôùc." Thaät vaäy, nhieàu coâng aùn chöùng toû thaùi ñoä powers, but also tries to demolish such powers if it khinh thò ñoái vôùi thaàn thoâng maø Thieàn chuû tröông. can, because it considers all these 'powers', Thieàn chaúng nhöõng khoâng khuyeán khích caùc moân 'visions', and 'revelations' to be distractions that ñoà tìm kieám caùc thaàn thoâng naøy maø coøn coá phaù often lead one astray from the right path. Despite huûy chuùng neáu coù theå, bôûi vì Thieàn xem nhöõng all their mockery and dislike of wonder-working 'thaàn thoâng', 'khaûi töôïng' vaø 'khaûi thò' laø nhöõng troø acts and supernatural powers, the accomplished vui duï doã ngöôøi ta laïc ra khoûi chaùnh ñaïo. Maëc daàu Zen masters were by no means incapable of Thieàn cheá dieãu vaø khoâng öa nhöõng haønh ñoäng laøm performing them. They could do so if they pheùp laï vaø thaàn thoâng, caùc thieàn sö ñaõ ñaéc phaùp deemed it necessary for a worthwhile purpose. tuyeät nhieân khoâng phaûi laø khoâng coù khaû naêng laøm These miracle powers are simply the natural by- nhöõng thöù ñoù. Hoï coù theå laøm neáu hoï cho laø caàn products of true Enlightenment. A perfectly thieát cho moät muïc ñích xöùng ñaùng. Nhöõng thaàn enlightened being

must possess them, otherwise thoâng naøy chæ laø caùi phoù saûn taát nhieân cuûa thöïc his Enlightenment can at most be considered as ngoä. Moät ngöôøi ngoä hoaøn toaøn phaûi coù chuùng neáu only partial. khoâng caùi ngoä cuûa ngöôøi aáy nhieàu nhaát chæ coù theå Thaàn Thoâng Ba La Maät: Transcendental spiritual coi laø môùi ñöôïc phaàn naøo thoâi—Supernatural or powers—Thaàn thoâng Ba La Maät coù nghóa laø thò universal powers acquired by a Buddha, also by hieän taát caû coâng duïng töï taïi—Transcendental an arhat through the fourth degree of dhyana. spiritual powers mean demonstrating all Supernatural powers that have been acquired as autonomous actions. karma by demons, spirits, nagas, etc. Supernatural Thaàn Thoâng Bieán Hieän: Iddi-pratiharya (p)— powers obtained from former karma, one of the Rddhipratiharya (skt)—Nhö YÙ Tuùc Thò Hieän— five supernatural powers. Miracle powers include Manifestation of power of ubiquity— knowing, skillful, clever, understanding, Manifestation of magical psychic power of conversant with, remembrance, recollection. ubiquity. Miracles mean ubiquitous supernatural power, Thaàn Thoâng Bieán Hoùa: Abhijna (skt)—Abhinna

(p)—Supernatural knowledge—Thaàn thoâng xuaát Thaàn Thoâng Thò Hieän: Thaàn Thoâng Bieán Hieän— hieän baát cöù ñaâu, bay hay ñi theo yù mình khoâng Manifestation of power of ubiquity— ngaên ngaïi—Deva-foot ubiquity—Supernatural Manifestation of magical psychic power of power to appear at will in any place, to fly or go ubiquity. without hindrances, to have absolute freedom. Thaàn Thoâng Thöøa: Teân goïi Chaân Ngoân giaùo, töùc Thaàn Thoâng Cöôùc: The feet of spiritual thöøa giaùo döïa vaøo söùc gia trì thaàn bieán cuûa Nhö knowledge—Vôùi chön thaàn thoâng, chö Boà Taùt tuøy Lai—The supernatural or magic vehicle, i.e. the theo duïc laïc cuûa chuùng sanh laøm cho hoan hyû— esoteric sect or Shingon. With the feet of spiritual knowledge, Bodhisattvas Thaàn Thoâng Traøng: Torch of Superknowledge. gladden all sentient beings according to their Thaàn Thoâng Tuùc: Feet of spiritual knowledge— desires. Chön thaàn thoâng, vì tuøy theo duïc laïc cuûa chuùng Thaàn Thoâng Dieäu Duïng Vaän Thuûy Ban Saøi: Ñaây sanh laøm cho hoan hyû—Gladdening all sentient laø caâu noùi baát huû cuûa Baøng Long Uaån khi oâng noùi: beings according to their desires. "Thaàn thoâng cuøng dieäu duïng, gaùnh cuûi vaø xaùch Thaàn Thoâng Voâ Ngaïi Duïng: Unimpeded function nöôùc."—This is Pang-lung Wen's undecayed relating to spiritual capacities. saying, "To fetch water and carry wood are both Thaàn Thoâng Voâ Sôû Taùc: The nondoing of miracle."—See Thaàn Thoâng. spiritual powers. Thaàn Thoâng Dieäu Phaùp: Phöông phaùp kyø dieäu Thaàn Thuaät: Divine art—Magic. vôùi thaàn thoâng löïc—Wonderful methods with Thaàn Thöùc: Jantu (skt)—Consciousness— supernatural powers. Intelligent spirit—Soul—Incomprehensible or Thaàn Thoâng Du Hyù Kinh: Kinh noùi veà thaàn thoâng divine wisdom—Veà nhöõng vaán ñeà taâm lyù hoïc, chuyeân taâm cuûa chö Phaät vaø chö Boà Taùt laø cöùu ñoä Phaät giaùo khoâng chaáp nhaän söï hieän höõu cuûa moät chuùng sanh thoaùt khoå—The sutra on the resolve linh hoàn ñöôïc cho laø chaân thaät vaø baát töû. Voâ ngaõ with supernatural power of Buddhas and aùp duïng cho taát caû vaïn höõu (sarva dharma), höõu cô Bodhisattvas is to save sentient

beings—See Phoå hay voâ cô. Theo Nhaân Sinh, cuõng khoâng coù linh Dieäu Kinh. hoàn, khoâng coù caùi ngaõ chôn thaät naøo laø baát töû. Coøn Thaàn Thoâng Du Hyù Tam Muoäi: Rddhi-vikridita trong tröôøng hôïp chæ chung cho vaïn höõu, cuõng (skt)—Thaàn thoâng chuyeân taâm cuûa chö Phaät vaø khoâng coù baûn theå, khoâng coù baûn chaát naøo maø chö Boà Taùt laø cöùu ñoä chuùng sanh thoaùt khoå —The khoâng bieán dòch. Bôûi vì khoâng coù moät caùi ngaõ chaân resolve with supernatural power of Buddhas and thöïc theo khoâng gian, nghóa laø khoâng coù thöïc theå, Bodhisattvas is to save sentient beings. neân khoâng bao giôø coù thöôøng haèng—With regard Thaàn Thoâng Ñaùo Bæ Ngaïn: Thaàn thoâng vöôït thoaùt to the psychological question, Buddhism does not qua bôø beân kia—Other shore of spiritual powers. admit the existence of a soul that is real and Thaàn Thoâng Kim Cang: See Hoûa Tuï Phaät Ñaûnh. immortal. Anatma or non-self refers to all things Thaàn Thoâng Kyø Ñaëc: Thaàn löïc kyø ñaëc hoùa ñoä (sarva-dharma), organic and inorganic. In the case chuùng sanh—Incomparable kinds of power to of human beings, there will accordingly to be no convert all beings. soul, no real self that is immortal. While in the Thaàn Thoâng Löïc: Vikurvita (skt)— case of things in general, there will be no Sappatihariyam (p)—Naêng löïc taïo ra caùc pheùp noumenon, no essence which is unchangeable. laï—The power of working miracles—The Because there is no real self spatially, i.e., no resulting supernatural powers. substance, there will be no permanent, i.e., no Thaàn Thoâng Nguyeät: See Thaàn Tuùc Nguyeät duration. Therefore, no bliss, is to be found in the Thaàn Thoâng Phoå: Universal superhuman powers. world. Thaàn Thoâng Quang: Vieân Quang, aùnh haøo quang Thaàn Tích: Story of a god. phoùng ra chung quanh ñænh ñaàu cuûa Phaät—The Thaàn Tòch Tham Khaáu: Vaøo luùc saùng sôùm vaø halo surrounding the head of a Buddha. chaïng vaïng toái, chö Taêng phaûi vaøo goõ cöûa ñeå tham Thaàn Thoâng Quaûng Ñaïi: Coù khaû naêng sieâu baùi vaø caàu lôøi giaùo daãn giaùc ngoä nôi phöông nhieân—Endowed with supernatural powers. tröôïng—To knock the door of the abbot in the

morning and evening in order to visit and to seek Hoa. Sôû dó thôøi ñoù Thaàn Tuù ñöôïc bieát ñeán nhö laø instructions for enlightenment. ngöôøi keá vò chính thöùc cuûa Nguõ Toå Hoaèng Nhaãn Thaàn Tieân: Deities and immortals—Thaàn vaø cho ñeán giöõa theá kyû thöù VIII vì oâng coù nhöõng lieân Tieân—Spirit-rsis who roam the air—Spirit genii— heä tuyeät vôøi vôùi trieàu ñình. Laø moät thieàn sö tuyeät Deities and immortals—Coù naêm loaïi Thaàn Tieân: vôøi vaø ñaõ ñöôïc hoaøng haäu Voõ Taéc Thieân ñöa leân Thieân Tieân, Thaàn Tieân, Nhaân Tieân, Ñòa Tieân vaø laøm Phaùp Sö ôû Tröôøng An vaø Laïc Döông. Tuy Quyû Tieân—There are five kinds of Deities and nhieân, veà sau naày chæ coù doøng thieàn cuûa Luïc Toå immortals: Deva, Spirit, Human immortals, Earth Hueä Naêng coøn toàn taïi vaø ñaõ naåy sanh ra caùc doøng or cave immortals, and Preta immortals. Laâm Teá, Thieân Thai, vaân vaân. Thaàn Tuù laø taùc giaû Thaàn Tieân Ngoaïi Ñaïo: Extenalist deities and cuûa baøi keä naøy: immortals. Thaân thò Boà ñeà thoï, Thaàn Tính: Divinity—Deity. Taâm nhö minh caûnh ñaøi Thaàn Toïa: Choã ngoài cuûa chö Thieân—Deva or Thôøi thôøi

thöôøng phaát thöùc, spirit throne. Vaät xöû nhaï traàn ai. Thaàn Trí: (Thaân laø caây Boà Ñeà, 1) Caùi trí thoâng hieåu taát caû söï vieäc, töø vaät chaát Taâm nhö ñaøi göông saùng ñeán phi vaät chaát—Spirit and intelligence— Luoân luoân sieâng lau chuøi Spiritual wisdom—Divine wisdom which Chôù ñeå dính buïi baëm). comprehends all things, material and One of the most famous disciples of the Fifth immaterial. Patriarch Hung-Jen, the other being Hui-Neng. 2) (819-886): Teân cuûa moät vò danh Taêng Trung After Hung-Jen passed away, the rival schools Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of founded by the two men, the North and the South. a Chinese famous monk who lived during the Shen-Hsiu spread Zen Buddhism in northern T'ang Dynasty in China. China. His lineage called the Northern School and 3) (1042-1091): Teân cuûa moät vò danh Taêng Trung became known as the Gradual Teaching and Hoa vaøo thôøi Baéc Toáng (960-1127)—Name of relied on the Lankavatara Sutra as its basic a Chinese famous monk who lived in the scripture; although patronized by the reigning Northern Sung Dynasty in China. Emperor, did not last very long, soon later it died Thaàn Trí Hoïc: Theosophy—Thoâng Thieân Hoïc. out and was replaced by the Hui-Neng School Thaàn Trí Hueä Hoïc: Thaàn trí vaø Hueä hoïc— which became known as the Chinese Ch’an Spiritual wisdom and the study of wisdom School. The reason Shen-hsiu was officially (learning of wisdom). recognized as the spiritual heir of the fifth Thaàn Trieâu: Purvahna (skt)—Pubbanha (p)—Moät patriarch until the middle of the 8th century can be trong ba thôøi trong ngaøy, buoåi saùng—The morning attributed to his connection to the imperial court of period, the first of the three divisions of the day— the time. He was known as an outstanding Zen See Tam Thôøi (A). master and an advocate of strict 'zazen' when Thaàn Tuù: Jinshu (jap)—Shen-Hsiu (606-706)— Empress Wu summoned him to the imperial court Moät trong nhöõng ñeä töû noåi tieáng cuõa Nguõ Toå to be the Dharma Master of Ch'ang-an and Hoaèng Nhaãn, vò kia laø Luïc Toå Hueä Naêng. Sau khi Loyang. However, later only the Sudden School of nguõ toå thò tòch, hai tröôøng phaùi ñöôïc hai vò thaønh Hui Neng survived and sprang the present Lin- laäp, doøng thieàn phöông baéc vaø doøng thieàn phöông Chi, Soto, and T’ien-T’ai schools of Zen—Shen- nam. Thaàn Tuù ñaõ truyeàn baù thieàn veà phöông baéc Hsiu is the author of this Poem: vaø ñöôïc bieát ñeán nhö Tieäm Giaùo vaø chuû yeáu döïa The body is like the bodhi tree, vaøo hoïc thuyeát cuûa kinh Laêng Giaø; duø ñöôïc Hoaøng The mind is like a mirror bright, Trieàu nöùc loøng baûo trôï vaãn khoâng toàn taïi ñöôïc bao Take heed to keep it always clean, laâu, chaúng bao laâu sau thì doøng thieàn phöông baéc And let no dust accumulate on it. taøn ruïi, vaø ñöôïc thay theá bôûi doøng thieàn cuûa Luïc toå Thaàn Tuùc: Rddhipada (skt)—Jinsoku (jap)— Hueä Naêng ñöôïc bieát vôùi teân doøng Thieàn Trung Magic powers—Mystical foot—See Nhö YÙ Tuùc.

Thaàn Tuùc Bieán Hoùa Thò Hieän: Iddi-pratiharya shi Esion Zenji (jap)—Teân cuûa moät vò Thieàn Taêng (p)—Rddhipratiharya (skt)—Thaàn Thoâng Bieán toâng Laâm Teá Nhaät Baûn vaøo theá kyû thöù XIII. Sö Hieän—Manifestation of power of ubiquity— ñeán töø vuøng Truùc Haäu, thuoäc huyeän Phuùc Quoác. Manifestation of magical psychic power of Sö xuaát gia naêm leân 7 tuoåi (1202). Ñeá n naêm 1225,

ubiquity. Sö thaùp tuøng Thaùnh Nhaát Quoác Sö du haønh sang Thaàn Tuùc Löïc: Rddhi-Saksatkriya (skt)—Magic Trung Hoa caàu Phaùp vôùi danh Taêng ñöông thôøi. power—Power to be anywhere or do anything at Cuoái cuøng Sö trôû thaønh ñeä töû cuûa Thieàn sö Voâ will—See Thaàn Tuùc Thoâng. Chuaån Sö Phaïm. Sö trôû veà Nhaät vaøo naêm 1228. Thaàn Tuùc Nguyeät: Thaàn Bieán Nguyeät—Thaàn Vaøo naêm 1240, Sö xaây döïng Vaïn Thoï Töï. Gaàn Thoâng Nguyeät—Tam tröôøng trai nguyeät trong cuoái ñôøi Sö ñi ñeán ñeá ñoâ Kyoto vaø daïy Thieàn taïi thaùng gieâng, thaùng naêm, vaø thaùng chín, vì trong ñoù cho ñeán khi thò tòch vaøo naêm 1272—Name of a nhöõng thaùng naày chö Thieân ñi khaép theá giôùi ñeå Japanese Lin-chi Zen monk in the thirteenth kieåm soaùt—The first, fifth, and ninth months, century. He came from Chikugo, Fukuoka-ken. He when the devas go on circuit throughout the earth. left home at the age of seven (1202). In 1225, he Thaàn Tuùc Thaàn Thoâng: Iddhi-patihariyam (p)— accompanied Shoichi-kokushi to travel to China to The miracle of psychic power—See Thaàn Tuùc seek to learn and practice Dharma with Thoâng. contemporary famous masters. Finally he became Thaàn Tuùc Thoâng: Iddhividha (p)—Rddhipada or a disciple of Zen master Mujun shiban (Wu-chun Rddhi-saksatkriya (skt)—Thaàn Caûnh Trí Thoâng— Shih-fan). He returned to Japan in 1228. In 1240 Nhö YÙ Thoâng—Thaàn Thoâng Bieán Hoùa—Being he built Manju-ji (Wan-Shou Temple). Near the anywhere instantly—Deva-foot ubiquity—Power end of his life, he went to Kyoto and taught Zen of psychic travel—Tuøy theo nhöõng chuùng sanh there until he passed away in 1272. ñaùng ñöôïc hoùa ñoä, vì hoï maø bieán hieän nhieàu thöù Thaàn Töï Taïi Vöông: Lord of the Gods. cho hoï thích meán chaùnh phaùp. Thaàn thoâng xuaát Thaàn Vaãn: Lôøi noùi ñaàu mieäng—Speeches from hieän baát cöù ñaâu, bay hay ñi theo yù mình khoâng the mouth. ngaên ngaïi—With the power of psychic travel they Thaàn Vaät: Sacred animal. are able to appear variously to beings capable of Thaàn Vaät Ñoàng Theå Luaän: Vaïn Vaät Ñoàng Theå being enlightened, to induce them to delight in Luaän—Vaïn vaät giai thaàn luaän—Treatise on all truth. Supernatural power to appear at will in any things are of the same nature. place, to fly or go without hindrances, to have Thaàn Vò: Baøi vò—Ancestral tablet. absolute freedom. Thaàn Vöïc: Caûnh giôùi chöùng ngoä chaân thaät, khoâng Thaàn Tuùc Trí Thoâng Nguyeän: Lôøi nguyeän thöù theå nghó baøn—The realm of spirit, of reality, chín trong 48 lôøi nguyeän cuûa ñöùc Phaät A Di Ñaø, surpassing thought, supra-natural. coøn goïi laø Thaàn caûnh Trí Thoâng Nguyeän (nguyeän Thaàn Xaûo: Ingenious—Remarkable. heát thaûy chuùng sanh ñeàu ñöôïc thaàn tuùc thoâng): Thaàn Y Döôïc: Medicine spirit. Neáu toâi ñöôïc laøm Phaät, maø trôøi ngöôøi trong nöôùc Thaàn Yeán: Teân cuûa moät vò danh Taêng Trung Hoa chaúng ñöôïc thaàn tuùc, ôû trong loái moät nieäm trôû vaøo thôøi Nguõ Ñaïi (907-960)—Name of a Chinese xuoáng chaúng vöôït qua ñöôïc traêm ngaøn öùc Na-do- famous monk in the Wu-tai Dynasty in China. tha caùc nöôùc Phaät ñoù, xin chaúng giöõ laáy ngoâi chaùnh Thaån Khí Laâu: See Quyû Thaønh. giaùc—The ninth vow in Amitabha Buddha's 48 Thaän Na Phaát Ñaùt La: Jinaputra (skt)—Toái vows: I shall not attain supreme enlightenment if Thaéng

Töû—Vò Luaän Sö ñaõ vieát boä Du Giaø Sö Ñòa any sentient beings in my land, especially the Thích Luaän, ngaøi Huyeàn Trang ñaõ dòch sang Hoa devas and humans, would fail to achieve the ngöõ vaøo khoaûng naêm 654 sau Taây Lòch—Author perfect mastery of the power to appear anywhere of the Yogacaryabhumi-sastra-karika, translated at will, so that he would not be able to traverse by Hsuan-Tsang around 654 A.D. hundreds of thousands of millions of billions of Thaän Ngoân: Careful in speech. myriads of Buddha-lands in a flash of thought. Thaáp Baø: Saiva (skt)—Thaáp Baø Phaùi—Teân cuûa Thaàn Töû Vinh Toân Thieàn Sö (1195-1272): Shin- moät toâng phaùi Phaät giaùo ôû AÁn Ñoä—Name of a

Buddhist branch in India. trau chuoát, vaø noùi löôõi hai chieàu. Khaåu nghieäp Thaáp Baø Phaùi: See Thaáp Baø. raát ö laø maõnh lieät. Chuùng ta neân bieát raèng lôøi Thaáp Baø Suøng Baùi Toâng: Maha-mahesvara- aùc coøn quaù hôn löûa döõ bôûi vì löûa döõ chæ ñoát marga (skt)—Shaivism—See Ñaïi Töï Taïi Thieân thieâu taát caû taøi saûn vaø cuûa baùu ôû theá gian, traùi Ñaïo. laïi löûa giaän aùc khaåu chaúng nhöõng ñoát maát caû Thaáp Baø Thieân: 1) Vò thaàn haïnh phuùc cuûa AÁn Thaát Thaùnh Taøi (see Thaát Thaùnh Taøi) vaø taát giaùo: Siva (p)—God of happiness in Hinduism; 2) caû coâng ñöùc xuaát theá, maø coøn theâm chieâu caûm Thaáp Baø: Siva (p)—Mangala Deva (see Tö Baø). aùc baùo veà sau naày—Action of Mouth: lying, Thaáp Sanh: Jalaja (skt)—Samsedaja (p)— insulting or coarsing abusive language, Sansedaja (p)—Samsvedaja (skt)—Birth from gossiping and frivolous chattering, and to moisture—Moisture sprung—Water-born—Haøn slander or Speak with a double-tongue (to nhieät hoøa hôïp sinh—Loaøi sanh töø nôi aåm thaáp, nhö speak ill of one friend to another). The evil coân truøng döïa vaøo choã aåm thaáp maø sanh ra; loaøi karma of speech is the mightiest. We must naày do söùc noùng laïnh hoøa hieäp maø sanh ra, ôû choã know that evil speech is even more dangerous aåm thaáp, nöông theo chaát öôùt maø thoï hình sanh theå than fire because fire can only destroy all nhö caùc loaøi coân truøng, böôùm, saâu boï, caù, toâm, vaân material possessions and treasures of this vaân—Moist and Wet Conditions Born or, spawn- world, but the firece fire of evil speech not born, or birth from moisture (wetness). Moisture or only burns all the Seven Treasures of water-born, as is the case with worms, fishes, Enlightened beings and all virtues of shrimps, etc. liberation, but it will also reflect on the evil Thaäp: Dasa (skt)—Möôøi—Ten. karma vipaka in the future. Thaäp AÙc: Ten dark evil acts—Ten Evil Actions. (C) YÙ Nghieäp: tham, saân, vaø si—Action of Mind: (I) Thaäp baát hoái giôùi: Möôøi aùc nghieäp —The ten greed or covetousness, hatred or loss of rules which produce regrets: temper profanity, and ignorance. (A) Thaân: saùt sanh, troäm caép, taø daâm, uoáng röôïu — Thaäp AÙc Nghieäp: Möôøi nghieäp aùc: saùt sanh, troäm Body: killing, stealing, fornicate or sexual caép, taø daâm, voïng ngöõ, noùi löôõi hai chieàu, noùi lôøi misconduct (commit sexual intercourse with phæ baùng, noùi lôøi voâ ích, tham, saân, vaø taø kieán— prostitutes), and to drink wine. Ten wrongs: killing, stealing, committing adultery, (B) Khaåu: noùi doái, noùi loãi cuûa ngöôøi Phaät töû, töï cho telling lies or using obscene and lewd words or mình hay gioûi vaø cheâ ngöôøi dôû, heøn moïn, saân speech, speaking two-faced speech,

abusive haän, vaø huûy baùng Tam Baûo—Speech: lying, to slandering, useless gossiping or chattering, greed, tell a fellow-Buddhist' sins, to praise onself anger, and devoting to wrong views. and discredit others, be mean, be angry, and Thaäp AÙc Quaû Baùo: The consequences of the ten to defame the Triratna (Buddha, Dharma, evil actions (ten dark evil acts)—See Thaäp AÙc. Sangha/Fraternity). Thaäp AÂn: Möôøi aân Phaät: aân cöùu ñoä chuùng sanh; (II) Thaäp AÙc Nghieäp: Ten evil actions—Taát caû aân hy sinh trong tieàn kieáp; aân vò tha ñeán muoân nghieäp ñöôïc kieåm soaùt bôûi ba thöù thaân, khaåu, loaøi; aân giaùng traàn cöùu theá; aân cöùu khoå vaø vieãn ly yù. Coù ba nghieäp nôi thaân, boán nghieäp nôi sanh töû; aân Ñaïi bi; aân soi raïng Chaân lyù cho nhaân mieäng, vaø ba nghieäp nôi yù —All karmas are loaïi; aân tuøy thuaän hoùa chuùng, tröôùc tieân laø giaùo controlled by the threefold deed (body, phaùp Tieåu Thöøa roài sau laø giaùo phaùp Ñaïi Thöøa; aân speech, and mind). Three deeds of the body, soi raïng Nieát baøn cho chuùng ñeä töû; aân Ñaïi bi four deeds of the mouth, and three deeds of thöông xoùt chuùng sanh maø nhaäp nieát baøn ôû tuoåi 80 the mind: thay vì 100 vaø ñeå laïi Tam Taïng kinh ñieån phoå cöùu (A) Thaân Nghieäp: saùt sanh, troäm caép, vaø taø daâm — cöùu chuùng sanh—Ten kinds of the Buddha's Action of Body: killing, stealing, and sexual grace: grace of Initial resolve to universalize misconduct. (salvation); grace of self-sacrifice in previous (B) Khaåu Nghieäp: noùi doái, noùi lôøi maéng chöûi hay lives; grace of complete altruism; grace of noùi lôøi thoâ aùc, noùi chuyeän voâ ích hay noùi lôøi descending into all the six states of existence for

their salvation; grace of relief of the living from Eighteen aspects of emptiness—Eighteen kinds of distress and mortality; grace of profound pity; emptiness—Möôøi taùm khía caïnh cuûa caùi khoâng— grace of revelation of himself in human and See Möôøi Taùm Hình Thöùc Cuûa Khoâng. glorified form; grace of teaching in accordance Thaäp Baùt Khoâng Luaän: Astadasa-kasa-sastra with the capacity of his hearers, first Hinayan, (skt)—Luaän giaûi veà möôøi taùm taùnh khoâng— then Mahayana doctrine; grace of revealing his Treatise on the eighteen emptinesses—See Möôøi nirvana to stimulate his disciples; and pitying Taùm Hình Thöùc Cuûa Khoâng. thought for all creatures, in that dying at 80 Thaäp Baùt Nguyeän: Eighteen vows. instead of 100 he left twenty years of his own Thaäp Baùt Phaùp Giôùi: Thaäp Baùt Giôùi—Eighteen happiness to his disciples; and also the tripitaka brahmalokas—Thaäp baùt giôùi—Möôøi taùm coõi trôøi, for universal salvation. caûnh giôùi cao nhaát trong luïc ñaïo, goàm 18 taàng trôøi Thaäp Ba La Di: Möôøi toäi khoâng theå tha thöù saéc giôùi vaø boán taàng trôøi voâ saéc giôùi. Moät nôi ñöôïc—Ten unpardonable crimes. höôûng phöôùc, nhöng khoâng laø nôi ñeå tieán leân quaû Thaäp Ba La Maät: Dasa-paramita (skt)—Ten vò Boà Taùt—The realm of devas includes the transcendent practices—See Möôøi Ba La Maät. eighteen heavens of form and four of Thaäp Baùt A La Haùn: Eighteen arhats—Möôøi taùm formlessness. A place of enjoyment, where the vò la haùn. meritorious enjoy the fruits of good karma, but not Thaäp Baùt Baát Coäng Phaùp: Avenika-buddha- a place of progress toward bodhisattva perfection. dharma (skt)—Eighteen distinctive characteristics Thaäp Baùt

Phaät Coâng Ñöùc: Eighteen merits of a of Buddhas—Eighteen special qualities of Buddha—See Möôøi Taùm Coâng Ñöùc Cuûa Phaät. Buddhas—See Möôøi Taùm Phaùp Baát Coäng. Thaäp Baùt Sinh Xöù: See Thaäp Baùt Phaùp Giôùi. Thaäp Baùt Caên Phaàn: Eighteen fields of sense— Thaäp Baùt Thieân: Möôøi taùm taàng töù thieàn saéc Eighteen spheres (six senses, their six objects, and giôùi—Eighteen "Heavens of form."—See Saéc corresponding kinds of consciousness—See Thaäp Giôùi Thaäp Baùt Thieân. Baùt Giôùi. Thaäp Baùt Troïng Ñòa Nguïc: Eighteen layers of Thaäp Baùt Chuûng Khoâng: Eighteen kinds of hells—Möôøi taùm loaïi ñòa nguïc ñöôïc dieãn taû khi Emptiness—See Möôøi Taùm Hình Thöùc Cuûa ñieàu kieän cuûa saùu caên, saùu traàn vaø saùu thöùc khoâng Khoâng. hoøa hôïp vôùi nhau—Eighteen kinds of hells Thaäp Baùt Chuûng Taâm Voâ Nhaân: Eighteen described as the conditions in which the six sense Rootless Consciousnesses—See Möôøi Taùm Loaïi organs, their six objects and their six perceptions taâm Voâ Nhaân. do not harmonize. Thaäp Baùt Cuï Phaùp: Eighteen unique qualities of Thaäp Baùt Truøng Ñòa Nguïc: Eighteen layers of Buddhas—See Thaäp Baùt Baát Coäng. hells—See Thaäp Baùt Troïng Ñòa Nguïc. Thaäp Baùt Ñaïo: Eighteen paths—Möôøi taùm con Thaäp Baùt Tueä Quaùn: Eighteen Principal Insights ñöôøng. of the abandoning by substitution of opposites— Thaäp Baùt Giôùi: Astadasa dhatavah (skt)— See Möôøi Taùm Pheùp Tueä Quaùn. Eighteen spheres (six senses, their six objects, and Thaäp Baùt Vaán: Eighteen Kinds of Question, corresponding kinds of consciousness). compiled by Shan-Chao of Fen-Yang—See Phaàn (A) Luïc Caên: Six senses—See Luïc Caên. Döông Thaäp Baùt Vaán. (B) Luïc Caûnh: Six objects corresponding to the Thaäp Baùt Vieân Maõn: Möôøi taùm söï vieân maõn— six senses—See Luïc Caûnh. Eighteen perfections. (C) Luïc Thöùc: Six sense-data or six Thaäp Baát Caàu Haïnh: Möôøi haïnh khoâng caàu ñeå consciousness—See Luïc Thöùc. phaù möôøi chöôùng ngaïi lôùn, cuõng nhö moïi trôû ngaïi Thaäp Baùt Hieàn Thaùnh: Eighteen wise sages— vaø caûn trôû khaùc—Ten non-seeking practices which Möôøi taùm vò hieàn thaùnh. help eliminate the ten major obstacles as well as Thaäp Baùt Höõu Hoïc: Eighteen learners—Möôøi all other obstructions and impediments—See taùm haïng höõu hoïc (phaûi hoïc môùi bieát). Möôøi Ñieàu Taâm Nieäm. Thaäp Baùt Khoâng: Astadasa-sunyatah (skt)— Thaäp Baát Coäng Thaân: Möôøi ñaëc taùnh nôi thaân

cuûa moät vò Phaät: bình ñaúng (thaân chö Phaät ñeàu age-long karmic influences, mara affairs (how to bình ñaúng nhö nhau), thanh tònh, voâ taän, ñaït ñöôïc overthrow their rule), the condition of meditation thieän tu, hoä phaùp, baát khaû giaùc tri, baát khaû tö nghì, and concentration (Dhyana and Samadhi), various tòch tónh, hö khoâng ñaúng, vaø trí hueä —Ten special views and doubts that arise, pride in progress and characteristics of the body of a Buddha; equal, the delusion that one has attained nirvana, pure, limitless, obtained by good deedsm dharma- temptation to be content with the lower nirvana protective, imperceptible, inconceivable, quiet, as (Sravakas), Pratyeka-buddhas, and immense as space, and wise. Bodhisattvahood. Thaäp Baát Hoái Giôùi: Ten rules which produce Thaäp Cam Loä Vöông: King of the ten kinds of regrets—Möôøi giôùi baát hoái: (khoâng) saùt sanh, nectar. (khoâng)

troäm caép, (khoâng) gian daâm, (khoâng) noùi Thaäp Caûnh: Möôøi ñoái töôïng—Ten objects—See doái, (khoâng) noùi loãi ngöôøi, (khoâng) uoáng, cuõng Möôøi Ñeà Muïc Thieàn Ñònh. khoâng buoân baùn röôïu, (khoâng) ca ngôïi mình vaø Thaäp Caùt Taây Minh Phi: Pukkasi (skt)—Moät laøm maát uy tín ngöôøi, (khoâng) heøn haï thoâ loã, trong taùm minh phi cuûa Hoâ Kim Cang, vò thaàn hoä (khoâng) saân haän, (khoâng) huûy baùng Tam Baûo— phaùp trong truyeàn thoáng Kim Cang thöøa. Vò minh The ten rules which produce (no) regrets: (not) to phi naày ngöï taïi ñoâng nam cung—One of the eight kill, (not) to steal, (not) to fornicate, (not) to lie, female consorts shown in the mandalas of dharma (not) to tell of a fellow-Buddhist's sins, (not) to guardians (dharma protectors) in the Vajrayana. drink nor deal in wine, (not) to praise oneself and This consort stays in the southeast palace. discredit others, (not) to be mean nor rude, (not) Thaäp Caên Baûn Phieàn Naõo: Ten basic be angry, (not) to defame the Triratna. afflictions—Möôøi phieàn naõo caên baûn. Thaäp Baát Thieän Nghieäp: Dasa-akusala- Thaäp Caåm: Miscellaneous. kammapatha (p)—Ten unwholesome courses of Thaäp Chaân Nhö: Ten aspects of thusness—Möôøi action—See Möôøi Baát Thieän Nghieäp Ñaïo. khía caïnh cuûa chaân nhö. Thaäp Baát Tònh: Dasa-asubha (skt)—Ten Thaäp Chi: Möôøi nhaùnh aùc—The ten branches of impurities—Möôøi ñieàu khoâng thanh khieát. evils: Thaäp Baát Trung Ñaïo: Möôøi ñieàu phaûn baùc Trung (A) Thaân Tam: See Thaát Chi (A). Ñaïo: Baát Sanh Baát Töû (khoâng sanh khoâng cheát), (B) Khaåu Töù: See Thaát Chi (B). Baát Tuyeät Baát Haèng (khoâng ñoaïn khoâng haèng), (C) YÙ Tam: tham, saân, vaø si—Three sins of the Baát Ñoàng Baát Dò (khoâng gioáng khoâng khaùc), Baát mind: greed, anger, and ignorance. Khöù Baát Lai (khoâng ñeán khoâng ñi), Baát Nhaân Baát Thaäp Chæ: Möôøi nghæ ngôi—Ten reposes. Quaû (khoâng nhaân khoâng quaû)—Ten negations in Thaäp Chuûng AÙc Kieán: Ten kinds of pernicious five pairs: neither birth nor death, neither end nor views—Möôøi caùi nhìn ñoäc haïi. permanence, neither identity nor difference, Thaäp Chuûng AÙc Kieán Truø Laâm: Khu röøng raäm neither coming nor going, neither cause nor effect. cuûa möôøi aùc kieán—Dense forest of the ten Thaäp Bieán Xöù: Dasa-kasinayata-nani (p)—Dasa- pernicious views. krtsnayatanani (skt)—Ten objects for the Thaäp Chuûng Baát Thieän Nghieäp: Ten kinds of attainment of absorption—See Möôøi Bieán Xöù. unwholesome karma—Thaân Tam Khaåu Töù YÙ Thaäp Bình Ñaúng Taâm: Ten kinds of equanimity Tam. of great enlightening beings—See Möôøi Taâm Thaäp Chuûng Baát Tònh: Ten kinds of impurity— Bình Ñaúng Cuûa Chö Ñaïi Boà Taùt. Möôøi thöù nhieãm tröôïc. Thaäp Boà Taùt Haïnh: See Möôøi Haïnh Boà Taùt and Thaäp Chuûng Boá Thí: Ten kinds of giving—Möôøi Thaäp Haïnh Boà Taùt. loaïi boá thí. Thaäp Caûnh: Möôøi caûnh: phieàn naõo, beänh hoaïn, Thaäp Chuûng Ñaïi Nguyeän: Möôøi loaïi nguyeän nghieäp töôùng, ma quaân, thieàn ñònh, chö kieán, maïn, lôùn—Ten kinds of great vows. nhò thöøa, nhò thöøa duyeân giaùc, vaø Boà Taùt—Ten Thaäp Chuûng Ñöùc Haïnh: Möôøi thöù ñöùc haïnh— stages or objects in meditation: life's distress and Ten kinds of moral behavior—See Thaäp Thieän. delusion, sickness (dhukha, its cause and cure),

Thaäp Chuûng Haønh Nguyeän: Möôøi loaïi nguyeän tu Thaäp Chuûng Trí Löïc: Möôøi loaïi trí vaø löïc—Ten haønh—Ten kinds of vows of practice. kinds of wisdom and power. Thaäp Chuûng Phaùp Haønh: Dasa-dharma-carya Thaäp Chuûng Trí Minh: Möôøi loaïi trí saùng—Ten (skt)—Möôøi phöông phaùp tu haønh, teân cuûa moät boä kinds of illumination through wisdom—See Thaäp luaän—Ten kinds of practice, name of a work of Trí. commentary. Thaäp Chuûng Vieân Maõn: See Möôøi Vieân Maõn. Thaäp Chuûng Phaät AÂm: Ten types of Buddha's Thaäp Chöôùng: Möôøi chöôùng ngaïi maø baát cöù Boà voice—Möôøi aâm thanh cuûa Ñöùc Nhö Lai. Taùt naøo cuõng ñeàu phaûi vöôït qua. Dò sanh taùnh Thaäp Chuûng Phi Luaät: Ten kinds of wrong chöôùng, chöôùng ngaïi vì töôûng raèng nhöõng caùi precepts—Möôøi loaïi ñieàu caám sai vôùi giôùi luaät khoâng thaät laø thaät; taø haïnh chöôùng; aùm ñoän Phaät giaùo. chöôùng; vi teá hieän haønh phieàn naõo chöôùng; haï thöøa Thaäp Chuûng Phieàn Naõo: Ten kinds of affliction— Nieát baøn chöôùng; thoâ töôùng hieän haønh chöôùng; teá Möôøi thöù phieàn naõo. töôùng hieän haønh chöôùng; voâ töôùng gia haønh Thaäp Chuûng Phöông Tieän: Ten kinds of chöôùng; lôïi tha baát duïc haønh chöôùng; vaø chö phaùp expedient means—Möôøi thöù phöông tieän. vò ñaéc töï taïi chöôùng—Ten hindrances that any Thaäp Chuûng Quaùn Phaùp: Ten kinds of Bodhisattva must overcome before achieving observation of dharma—Möôøi loaïi quaùn saùt enlightenment: the common illusions of the phaùp—See Möôøi Quaùn Saùt Cuûa Chö Ñaïi Boà Taùt. unenlightened, taking the seeming for real; Thaäp Chuûng Quaùn Saùt: See Möôøi Quaùn Saùt Cuûa common unenlightened conduct; ignorant and dull Chö Ñaïi Boà Taùt. ideas; the illusions that things are real and have Thaäp Chuûng Quyeát Ñònh Giaûi: Ten kinds of independent existence; the lower ideals in certain understanding—Möôøi thöù quyeát ñònh Hinayana of nirvana; the ordinary idea of pure giaûi—See Möôøi Quyeát Ñònh Giaûi Cuûa Chö Ñaïi Boà and impure; the idea of reincarnation; the Taùt. continuation of activity even in the formless Thaäp Chuûng Sôû Quaùn Phaùp: Ten kinds of world; no desire to act for the salvation of others; dharmas that are the subject of meditation—Möôøi and non-attainment of complete mastery. loaïi phaùp laøm ñeà muïc cho thieàn ñònh. Thaäp Coâng Ñöùc: Möôøi coâng ñöùc: tinh taán, tri tuùc, Thaäp Chuûng Thanh Tònh: Ten kinds of purity— kieân trì (baát thoái), hoïc tu vaø chia xeû , voâ uùy, trì giôùi, Möôøi loaïi thanh tònh cuûa chö Ñaïi Boà Taùt—Ten toaøn ñònh, thoâng hieåu hoaøn toaøn, toaøn hueä, vaø toaøn kinds of pure wisdom of Great Enlightening giaùc—The ten merits (powers) commended by the Beings—See Möôøi Thanh Tònh. Buddha to his bhiksus: zealous progress, Thaäp Chuûng Thieän Tri Thöùc: Möôøi loaïi thieän tri contentment with few desires, courage, to learn thöùc: Ñoàng thieän tri thöùc (do thieän caên ñoàng thieän and to teach, fearlessness, perfect observance of tri thöùc nguyeän thaønh töïu nhö ñaây chôù thaønh töïu the commandments and fratenity's regulations, khaùc), Thieän tri thöùc taâm, Thieän tri thöùc haønh, perfect meditation, perfect understanding of the Thieän tri thöùc caên, Thieän tri thöùc bình ñaúng, Thieän dharma, perfect wisdom, and perfect liberation. tri thöùc nieäm, Thieän tri thöùc thanh tònh, Thieän tri Thaäp Cuù Nghóa: Dasa-padarthath (skt)—Möôøi thöùc sôû truï,

Thieän tri thöùc thaønh maõn, vaø Thieän tri nghóa cuûa moät caâu hay moät meänh ñeà —Ten thöùc baát hoaïi—Ten kinds of good-knowing meanings of a sentence, a phrase, or a clause. advisors: Those who dedicate their roots of Thaäp Cuùng Döôøng: Theo Kinh Phaùp Hoa, coù goodness to be the same as the enlightened guides möôøi thöù leã vaät cuùng döôøng: töø 1 ñeán 6 (see Luïc in terms of vows; they dedicate their roots of Cuùng Cuï), traøng phan baûo caùi, quaàn aùo, ñaøn daønh goodness to develop in this way and none other; in cho leã hoäi, vaø hôïp chöôûng—According to The terms of mind; in terms of action; in terms of Lotus Flower Sutra, there are ten kinds of faculties; in terms of impartiality; in terms of offerings: from 1 to 6 (see Luïc Cuùng Cuï), mindfulness; in terms of purity; in terms of state; pennants and banners, clothes, musical in terms of fulfillment; and in terms of instruments for ceremonies, and salutation with incorruptibility. joined palms.

Thaäp Dieãn Thuyeát Moân: Ten kinds of exposition samadhi. The meditator concentrates one- of the inumerable facets of the Teaching of the pointedly on a particular external objects as the Buddhas—See Möôøi Moân Dieãn Thuyeát Voâ Löôïng preparatory image (parikamma-nimitta) until it Cuûa Chö Phaät. appears even when the eyes are closed, at which Thaäp Dieäu: Möôøi ñieàu huyeàn dieäu: caûnh dieäu, trí point it is called an “acquired image” (uggaha- dieäu, haïnh dieäu, vò dieäu, tam phaùp dieäu (Giôùi, nimitta). When one is able to concentrate single- Ñònh, Hueä), caûm öùng dieäu, thaàn thoâng dieäu, thuyeát mindedly on the meditative object, one enters into phaùp dieäu, quyeán thuoäc dieäu, lôïi ích dieäu—The the first jhana. There are ten kasinas: earth, ten wonders or incomprehensibles: the universe, water, fire, wind, blue color, yellow color, red sphere, or whole, embracing mind, Buddha, and color, white color, space, and consciousness (in all things as a unity; a Buddha’s all embracing the Abhidharma, the light kasina). knowledge arising such universe; Buddha’s deeds, Thaäp Ñaïi Ñeä Töû: Möôøi ñeä töû lôùn cuûa Phaät: Xaù expressive of his wisdom; his attainment of all the Lôïi Phaát, Muïc Kieàn Lieân, Ma Ha Ca Dieáp (khoå various Buddha stages (thaäp truï vaø thaäp ñòa); his haïnh ñaàu ñaø), A Na Luaät, Tu Boà Ñeà (giaûi khoâng), three laws (Truth, Wisdom and Vision); his Phuù Laâu Na (thuyeát phaùp), Ca Chieân Dieân (luaän response to appeal (his spiritual response or nghóa), Öu Ba Ly (giôùi luaät), La Haàu La (maät relation to humanity. To him, all beings are his haïnh), A Nan Ñaø (ña vaên)—Ten great major children); his supernatural powers; his preaching; disciples of the Buddha—Ten chief disciples of his supernatural retinue; and the blessing derived Sakyamuni: Sariputra (foremost in wisdom), through universal elevation into Buddhahood. Maudgalyayana (foremost in spiritual or Thaäp Du Quaùn: Quaùn veà möôøi thöù aûo töôûng— supernatural powers), Mahakasyapa (foremost in Meditation on the ten illusions. samadhi and disciplines and chief of the order), Thaäp Duyeân Sanh Cuù: Möôøi loaïi aûo töôûng do Aniruddha (deva vision), Subhuti (foremost among duyeân sanh—Ten kinds of illusions produced from Arhats in understanding and explaining the void of conditions. immaterial), Purna (expounding the law), Thaäp Ñaïi: Ten elements—Thaäp ñaïi chæ “laõnh vöïc Katyayana (fundamental principles), Upali

toaøn dieän," phaïm truø cuûa nhöõng ñeà muïc duøng (foremost in observing the precepts and trong thieàn Nguyeân Thuûy nhö nhöõng caên baûn ñi maintaining the rules for the order), Rahula vaøo "ñònh." Laõnh vöïc ñöôïc duøng laøm ñoái töôïng (foremost in inconspicuous practice or Esoteric), hay thoaïi ñaàu trong nhaø thieàn nhaèm giuùp cho söï Ananda (foremost in wide-erudition and was taäp trung tinh thaàn. Tinh thaàn luùc naøo cuõng chæ bò famed in his excellent hearing and memory). moät ñoái töôïng xaâm chieám cho tôùi ñaïi ñònh. Haønh Thaäp Ñaïi Haïnh Cuûa Boà Taùt Phoå Hieàn: Möôøi giaû nhaát taâm taäp trung vaøo moät ngoaïi vaät ñaëc bieät haïnh lôùn cuûa Boà Taùt Phoå Hieàn: Nhöùt giaû leã kænh naøo ñoù nhö laø moät hình aûnh chuaån bò cho tôùi khi chö Phaät. Nhò giaû xöng taùn Nhö Lai. Tam giaû naøo haønh giaû nhaém maét maø ñeà muïc vaãn hieän leân, quaûng tu cuùng döôøng. Töù giaû saùm hoái nghieäp chöøng ñoù haønh giaû ñaõ ñaït ñöôïc giai ñoaïn ñaàu cuûa chöôùng. Nguõ giaû tuøy hyû coâng ñöùc. Luïc giaû thænh thieàn ñònh. Coù möôøi laõnh vöïc trong thieàn ñònh: ñaát, chuyeån Phaùp Luaân. Thaát giaû thænh Phaät truï theá. nöôùc, löûa, gioù, maøu xanh lam, maøu vaøng, maøu ñoû, Baùt giaû thöôøng tuøy hoïc Phaät. Cöûu giaû haèng thuaän maøu traéng, khoâng gian, vaø yù thöùc (trong Vi Dieäu chuùng sanh. Thaäp giaû phoå giai hoài höôùng—Ten Phaùp laø "aùnh saùng")—Ten elements or a complete vows of Samantabhadra Bodhisattva: First, field of objects for meditation, a category of worship and respect all Buddhas. Second, praise meditative objects used in Theravada meditative the Thus Come Ones. Third, make abundant tradition as bases for developing the ability to offerings. Fourth, repent misdeeds and hindrances. enter into meditative absorptions (jhana or Fifth, rejoyce at others' merits and virtues. Sixth, dhyana). Total field served as objects of request the Buddha to turn the Dharma Wheel. meditation as supports for concentration of the Seventh, request the Buddha to remain in the mind. The mind is exclusively and with complete world. Eighth, follow the teachings of the Buddha clarity filled with this object until reaching at all times. Ninth, accommodate and benefit all

sentient beings. Tenth, transfer merits and virtues siloka-sakkara-micchayasa (p); töi phuï vaø khinh universally. mieät (Attukkamsanaparavambhana (p)— Thaäp Ñaïi Hoaëc: Möôøi meâ hoaëc lôùn—Ten great According to the Nipata Sutta, there are ten delusions—Ten major delusions. armies of mara: Sensual desires (see Nhuïc Duïc), Thaäp Ñaïi Luaän Sö: Möôøi vò luaän sö noåi tieáng: Hoä Discouragement (see Baát Nhö YÙ), Hunger and Phaùp, Ñöùc Hueä, An Hueä, Thaân Thaéng, Hoan Hyû, thirst, Attachment, Sloth and torpor (see Hoân Traàm Tònh Nguyeät, Hoûa Bieän, Thaéng Höõu, Thaéng Töû vaø Thuïy Mieân), Fear (see Sôï Haõi Vaø Khieáp Nhöôïc), Trí Nguyeät—Ten great treatise masters: Doubt (see Hoaøi Nghi), Detraction and Dharmapala, Gunamati, Sthiramati, Bandhusri, stubborness (see Kieâu Maïn), Gain, praise, honour, Nanda, Suddhacandra, Citrabhana, Visesamitra, and ill-gotten fame (see Danh Lôïi); and Self- Jinaputra, and Jnanacandra. praise and contempt for others (see Töi Phuï Vaø Thaäp Ñaïi Löïc Boà Taùt: Dasa-Bodhisattva-balani Khinh Mieät). (skt)—Ten great powers of a Bodhisattva—See Thaäp Ñaïo Chöông: Dasabhumia-sutra

(skt)— Thaäp Löïc Boà Taùt. Sutra on the ten Bodhisattva-stages—Ten Stages Thaäp Ñaïi Nguyeän: Ten great vows—Möôøi ñaïi Chapter—See Thaäp Ñòa Kinh. nguyeän—Ten great vows of Samantabhadra Thaäp Ñaéc: Teân cuûa moät vò Thieàn sö Trung Hoa Bodhisattva—See Thaäp Haïnh Nguyeän Phoå Hieàn. vaøo thôøi nhaø Ñöôøng (618-907)—Name of a Thaäp Ñaïi Thieän Ñòa Phaùp: Ten mental conditions Chinese Zen master who lived in the T'ang for cultivation of goodness. Dynasty in China. (A) Möôøi phaùp thieän hay möôøi taâm sôû trong Caâu Thaäp Ñòa: Dasabhumi (skt)—Ten Bodhisattva's Xaù Luaän: ñöùc tin (tín), sieâng naêng (caàn), progress—Ten Bodhisattva stages—Ten khoâng vöôùng maéc (xaû), xaáu hoå ñoái vôùi loãi laàm grounds—Ten stages of the development of a cuûa chính mình (taøm), xaáu hoå ñoái vôùi loãi laàm bodhisattva into a Buddha. cuûa ngöôøi (quyù), khoâng tham, khoâng saân, baát (A) Thaäp Ñòa Boà Taùt (Tam Thöøa): Caøn Hueä Ñòa, toån haïi (ngöôøi vaø vaät), khinh an, khoâng buoâng Taùnh ñòa, Nhaäp nhôn ñòa (Nhaãn ñòa hay Baùt lung phoùng tuùng (töï chuû)—The ten mental Nhaân Ñòa), Kieán ñòa, Baïc ñòa, Ly duïc ñòa, Dó conditions for cultivation of goodness in the bieän ñòa, Bích Chi Phaät ñòa, Boà Taùt ñòa, Phaät Kosa Sastra: faith, zeal, renunciation, shame ñòa—The “ten stages” of the development of for one’s own sins, shame for another’s sins, a bodhisattva into a Buddha: Dry or no desire, no dislike, no harm, calmness, and unfertilized stage of wisdom (Unfertilized by self-control. Buddha-truth or Worldly wisdom), the (B) Möôøi thieän ñòa phaùp khaùc: thoï, töôûng, tö, xuùc, embryo-stage of the nature of Buddha-truth, duïc, tueä, nieäm, taùc yù, thaéng giaûi, vaø tam ma the stage of patient endurances, the stage of ñòa—Ten other mental conditions for freedom from wrong views, the stage of cultivation of goodness; feeling, perception, freedom from the first six of nine delusions in contemplation, touch, desire, wisdom practice, the stage of freedom from the (insight), mindfulness, to have the thought remaining worldly desires, the stage of arise, supreme liberation, and samadhi. complete discrimination in regard to wrong Thaäp Ñaïo: The ten good ways for deliverance views and thoughts or the stage of an arhat, form mortality—See Thaäp Thieän. Pratyekabuddhahood, Bodhisattvahood, and Thaäp Ñaïo Binh Ma: Ten kinds of demonic Buddhahood. armies—Theo Kinh Nipata, coù Möôøi Ñaïo Binh (B) Thaäp Ñòa Boà Taùt: Möôøi ñòa vò Ñaïi Thöøa Boà Ma: nhuïc duïc (Kama (p), naûn chí (Arati (p), ñoùi Taùt trong Kinh Hoa Nghieâm: Hoan Hyû ñòa khaùt (Khuppipasa (p), aùi duïc (Tanha (p), daõ döôïi (Paramudita-bhumi (skt), Ly Caáu ñòa (Vimala- hoân traàm (Thinamiddha (p), sôï seät (Bhaya (p), bhumi (skt), Phaùt Quang ñòa (Prabhakari- hoaøi nghi(Vicikiccha (p) , deøm pha vaø coá chaáp bhumi (skt), Dieãm Hueä ñòa (Archishmati- (Makkha-thambha (p); thaâu ñoaït baát chaùnh, tieáng bhumi (skt), Cöïc Nan Thaéng ñòa (Sudurjaya- toát, danh voïng, lôøi khen taëng vaø lôïi loäc (Labha- bhumi (skt), Hieän Tieàn ñòa (Abhimukhi-bhumi

(skt), Vieãn Haønh ñòa (Duramgama-bhumi of perfect asceticism. Second, the stage of mastery (skt), Baát Ñoäng ñòa (Acala-bhumi (skt), Thieän of the twelve links of causation. Third, the stage of Hueä ñòa (Sadhumati-bhumi (skt), vaø Phaùp Vaân the four noble truths. Fourth, the stage of deeper ñòa (Dharmamegha-bhumi (skt)—The

ten knowledge. Fifth, the stage of the eightfold noble stages of Bodhisattvabhumi: Joyful stage or path. Sixth, the stage of the three realms. land of joy, or ground of happiness or delight; Seventh, the stage of the nirvana. Eighth, the Immaculate stage or land of purity, or ground stage of the six supernatural powers. Ninth, the of leaving filth (land of freedom from stage of arrival at the intuitive state. Tenth, the defilement), Radiant stage or land of stage of mastery of the remaining influences of radiance, or ground of emitting light; Blazing former habits. stage or the blazing land, or the ground of Thaäp Ñòa Kinh: Dasabhumika-sutra (skt)—Sutra blazing wisdom; Hard-to-conquer stage or the on the ten Bodhisattva-stages (Ten grounds, Ten land extremely difficult to conquer, or the stages of the development of a bodhisattva into a ground of invincibility, Face-to-face stage or Buddha)—The discourse on the ten lands—Moät land in view of wisdom, or the ground of trong nhöõng kinh ñieån quan troïng nhaát cuûa Ñaïi manifestation; Going-far-beyond stage or the Thöøa, phaùc hoïa möôøi möùc ñoä qua ñoù moät vò Boà far-reaching land, or the ground of traveling Taùt tieán daàn ñeán Phaät quaû. Ñaây laø moät phaàn cuûa far; Immovable stage or the immovable land; boä kinh Laêng Nghieâm goàm nhieàu taäp—One of the Good-thought stage or the land of good most important Mahayana texts outlining the ten thoughts, or the ground of good wisdom; and levels through which a Bodhisattva progresses on Cloud of dharma stage or land of dharma the path to Buddhahood. It is a section of the clouds, or the ground of the Dharma cloud. voluminous Avatamsaka Sutra. Thaäp Ñòa Ba La Maät: Dasa-paramita (skt)—Ten Thaäp Ñòa Kinh Luaän: Dasabumika-sutra-sastra transcendent practices—Möôøi Ba La Maät ñöôïc (skt)—Luaän giaûng veà kinh Thaäp Ñòa, ñöôïc ngaøi caùc Boà Taùt tu haønh giaùc ngoä—Ten perfections— Theá Thaân bieân soaïn—Commentary on the See Thaäp Ba La Maät. discourse on the ten lands, written by Vasubandhu. Thaäp Ñòa Boà Taùt: Dasabhumi-bodhisattva (skt)— Thaäp Ñòa Luaän: Dasabhumika sastra (skt)—Bodhisattva of ten grounds—Ten-ground Jujiron (jap)—“Luaän veà Thaäp Ñòa,” giaûng veà con Bodhisattva—See Thaäp Ñòa. ñöôøng cuûa moät vò Boà taùt cuûa Ngaøi Theá Thaân Boà Thaäp Ñòa Duyeân Giaùc: Möôøi ñòa vò Duyeân Giaùc Taùt (Vasubandhu) trong baûn dòch cuûa Bodhiruchi Thöøa hay möôøi giai ñoaïn tu taäp cuûa moät vò Duyeân laø cô sôû cuûa hoïc thuyeát cuûa tröôøng phaùi Ñòa Giaùc. Thöù nhaát laø Khoå Haïnh cuï tuùc ñòa hay giai Luaän—“Commentary on the Dasambhumika,” ñoaïn tu haønh khoå haïnh. Thöù nhì laø Töï giaùc thaäm explaining the course of a Bodhisattva (bhumi) by thaâm thaäp nhò nhôn duyeân ñòa hay giai ñoaïn tu taäp Vasubanshu, translated by Bodhiruchi, was the vaø thoâng hieåu möôøi hai nhôn duyeân. Thöù ba laø doctrinal basis of the Ti-Lun school of early Giaùc Lieãu Töù Thaùnh ñeá ñòa hay giai ñoaïn tu taäp Chinese Buddhism. Töù Thaùnh ñeá. Thöù tö laø Thaäm thaâm Lôïi trí ñòa hay Thaäp Ñòa Nguyeän Haønh: Nguyeän ñaït ñöôïc möôøi giai ñoaïn trí hueä phaùt trieån thaâm haäu. Thöù naêm laø caûnh giôùi cuûa Boà Taùt—Vow to attain the ten Baùt Thaùnh Ñaïo ñòa hay giai ñoaïn tu taâp Baùt Thaùnh Bodhisattva’s bhumis—See Thaäp Ba La Maät. ñaïo. Thöù saùu laø Giaùc Lieãu Phaùp Giôùi (Tam Phaùp Thaäp Ñòa Phaåm: Dasa-bhumi-svara (skt)—Ten Giôùi) ñòa

hay giai ñoaïn lieãu phaùp trong tam giôùi. classes of stage. Thöù baûy laø Chöùng tòch Dieät ñòa hay giai ñoaïn Nieát Thaäp Ñòa Thanh Vaên: Möôøi ñòa vò hay möôøi giai baøn. Thöù taùm laø Luïc Thoâng ñòa hay giai ñoaïn ñaït ñoaïn tu taäp cuûa Thanh Vaên Thöøa. Thöù nhaát laø Thoï ñöôïc luïc thoâng. Thöù chín laø Trieät Hoøa Maät ñòa hay Tam Quy ñòa. Trong giai ñoaïn naày, haønh giaû baét giai ñoaïn ñi ñeán tröïc giaùc. Thöù möôøi laø Taäp Khí ñaàu baèng caùch thoï tam quy nguõ giôùi. Thöù nhì laø Tieäm Baïc ñòa hay giai ñoaïn cheá ngöï nhöõng aûnh Tín ñòa hay giai ñoaïn tin töôûng hay coäi reã tin höôûng coøn laïi cuûa thoùi quen trong quaù khöù —The töôûng. Thöù ba laø Tín phaùp ñòa hay giai ñoaïn tín thoï ten stages of the pratyekabuddha. First, the stage Töù Thaùnh Ñeá. Thöù tö laø Noäi phaøm phu ñòa hay

giai ñoaïn tu taäp nguõ ñình taâm quaùn. Thöù naêm laø Du Giaø thì boán thöù Ba La Maät sau cuøng ñeàu ñöôïc Hoïc tín giaûi ñòa hay giai ñoaïn Vaên Tö Tu. Thöù saùu xem laø söï nhaán maïnh cuûa Trí Tueä Ba La Maät — laø Nhaäp Nhôn ñòa (Nhaãn ñòa) hay giai ñoaïn thaáy According to the Sanskrit language, paramita ñöôïc chaân lyù (Srota-apanna). Thöù baûy laø Tu Ñaø means crossing-over. Ten Paramitas mean the six Höôøn (Döï Löu) ñòa hay giai ñoaïn Döï löu hay things that ferry one beyond the sea of mortality to Nhaäp löu vaø chaéc chaén ñöôïc ñaïo quaû Nieát baøn. nirvana. Ten stages of spiritual perfection Thöù taùm laø Tö Ñaø Haøm (Nhaát Lai) ñòa hay giai followed by the Bodhisattva in his progress to ñoaïn Nhöùt Lai, chæ coøn taùi sanh moät laàn nöõa maø Buddhahood. The ten virtues of perfection are not thoâi (Sakrdagamin). Thöù chín laø A Na Haøm (Baát only characteristic of Mahayana Buddhism in Lai) ñòa hay giai ñoaïn Baát Lai (khoâng coøn taùi sanh many ways, they also contain virtues commonly nöõa). Thöù möôøi laø A La Haùn ñòa hay A La Haùn held up as cardinal by all religious systems. They quaû—The ten stages for a hearer or ten Sravaka consist of the practice and highest possible stages. First, the stage of initiation as a disciple by development. Thus, practicing the ten paramitas taking (receiving) the three refuges in the Buddha, will lead the practitioner to cross over from the Dharma and Sangha and observing the basic five shore of the unenlightened to the dock of commandments. Second, the stage of belief or enlightenment. The ten paramitas or ten virtues of faith-root. Third, the stage of belief in the four perfection: dana-paramita (charity), moral noble truths. Fourth, the stage of an ordinary conduct, ksanti-paramita (patience or disciple who observe the five basic forebearance), virya-paramita (energy or zealous contemplations. Fifth, the stage of those who progress), dhyana samadhi-paramita (meditation pursue the three studies (Listening, Reflecting, or concentration), wisdom, upaya-paramita (skill- Cultivating). Sixth, the stage of seeing the true in-means or use of expedient or proper means), way. Seventh, the stage of a definite stream- pranidhana-paramita (vows for bodhi and winner and assure Nirvana. Eighth, the stage of helpfulness), bala-paramita (force of purpose), and only one more rebirth. Ninth, the stage of no- prajna paramita (real wisdom). According to the return (no rebirth). Tenth, Arhatship or the stage Yogacara philosophers all the last four paramitas of an arhat. are regarded as the amplification of the sixth Thaäp Ñòa

Tyø Ba Sa Luaän: Vibhasa-sastra (skt)— paramita: Je-trak-ma-wa (tib)—Dasbhumivibhasa-sastra Thaäp Ñöùc: Ten acts of virtue—Ten elements of (skt)—Treatise on the Explanation of the ten virtue—Ten virtues—Möôøi ñöùc cuûa haønh giaû: tín, grounds—See Tyø Baø Sa Luaän. bi, thöông yeâu, xaû, nhaãn, hoaøn toaøn hieåu bieát chaân Thaäp Ñònh: See Thaäp Tam Muoäi. lyù, höôùng daãn chuùng sanh, taøm quyù, cuùng döôøng Thaäp Ñoä Ba La Maät: Ba La Maät, theo Phaïn ngöõ, chö Phaät, vaø thuyeát haønh nhö nhaát— Ten virtues coù nghóa laø ñaùo bæ ngaïn. Thaäp ñoä ba la maät laø of Buddhist practitioners: faith, compassion, love, möôøi ba la maät ñöa chuùng sanh qua bieån sanh töû abandonment, perseverance, thorough knowledge ñeå ñi ñeán Nieát baøn. Möôøi giai ñoaïn hoaøn thieän tinh of the principles of truth, guiding sentient beings, thaàn cuûa chö Boà taùt trong tieán trình thaønh Phaät. feeling of shame, making offerings to Buddhas, Chaúng nhöõng Thaäp ñoä Ba La Maät laø ñaëc tröng cho and firmly abiding by the teachings. Phaät Giaùo Ñaïi Thöøa trong nhieàu phöông dieän, maø Thaäp Ñöùc Haïnh: Ten commandments—Ten chuùng coøn goàm nhöõng cô baûn ñaïo ñöùc chung cho Precepts—Ten Precepts. taát caû caùc toân giaùo. Thaäp ñoä bao goàm söï thöïc taäp Thaäp Giaûi Thoaùt Moân: Ten doors of liberation— vaø söï phaùt trieån khaû dó cao nhaát. Vì vaäy, thöïc haønh See Möôøi Cöûa Giaûi Thoaùt Cuûa Chö Ñaïi Boà Taùt. möôøi Ba La Maät seõ giuùp haønh giaû vöôït bôø meâ qua Thaäp Giaùo: Ten doctrines—Möôøi giaùo lyù. ñeán beán giaùc. Möôøi ba la maät goàm coù: thí ba la Thaäp Giôùi: Jujukai (jap)—Thaäp Giôùi—Möôøi Caûnh maät, giôùi ba la maät, nhaãn ba la maät, tinh taán ba la Giôùi hay möôøi baäc chuùng sanh: ñòa nguïc, ngaï quyû, maät, thieàn ñònh ba la maät, trí hueä ba la maät, suùc sanh, a tu la, nhôn, thieân, thanh vaên, duyeân phöông tieän ba la maät, nguyeän ba la maät, löïc ba la giaùc, Boà Taùt, vaø Phaät—The ten realms, or states of maät, vaø baùt nhaõ ba la maät. Theo caùc nhaø trieát gia existence: the realm of Hell, the realm of Hungry

ghosts, the realm of Animals. the realm of Asuras, realms exist in the mind of each person in each of the realm of Human beings, the realm of Gods the ten realms. The seed of the buddha-nature is (Devas), the realm of Hearers (Sravakas), the also possessed by those who are in the worlds of realm of those who practice the twelve links hell and demons, though this seed is very difficult (Pratyeka-buddha), the realm of Bodhisattvas, and to be developed. No matter how difficult it may the realm of Buddhas. be, the chance of attaining buddhahood can be Thaäp Giôùi Chuùng Sanh Naê ng Thaønh Phaät: The found anywhere, from hells, hungry ghosts, teaching of Lotus Sutra of universalism, that all animals, asuras, men, and gods, etc. become Buddha. Thaäp Giôùi Phaïm Voõng Kinh: Kinh Phaïm Voõng Thaäp Giôùi Ñaïi Thöøa: Jujukinkai (jap)—Möôøi giôùi ñònh nghóa thaäp giôùi nhö sau: töø 1 ñeán 5 (see Nguõ ñaïi thöøa: khoâng saùt sanh, khoâng troäm caép, khoâng Giôùi), khoâng noùi toäi cuûa chö Taêng Ni trong giaùo daâm duïc, khoâng noùi doái, khoâng uoáng röôïu, khoâng ñoaøn, khoâng khen mình cheâ ngöôøi, khoâng xan aên traùi thôøi, khoâng duøng nhöõng chaát kích thích nhö tham, khoâng saân giaän, khoâng huûy baùng Tam haønh toûi hoaëc daàu thôm (khoâng naèm giöôøng cao Baûo—The Sutra of Brahma

Net has another neäm roäng vaø khoâng mang ñoà trang söùc, cuõng nhö definition for ten commandments as follow: from 1 khoâng thoa nöôùc hoa), khoâng ca haùt, ñôøn ñòch, to 5 (see Nguõ Giôùi), not to speak the sins of those nhaûy muùa, vaø khoâng tích tröû vaøng baïc ngoïc ngaø— in orders, not to vaunt (praise) self and depreciate Ten precepts of the Mahayana school. The ten others, not to be avaricious, not to be angry, and commandments (precepts) observed by a novice not to slander the Triratna. (laity): not to kill living beings (abstinance from Thaäp Giôùi Öu Baø Di: Dasa-sila-upasika (skt)— taking life), not to steal, or not to take what is not Möôøi giôùi daønh cho nöõ cö só—Ten precepts for lay been given (abstinance from taking what is not women. given), abstinance from unchasity, not to lie Thaäp Haûi: Ten oceans—See Möôøi Thöù Haûi Cuûa (abstinance from lying), not to drink liquor, beer or Chö Ñaïi Boà Taùt. wine (abstinance from taking fermented liquor), Thaäp Haønh: See Thaäp Haïnh. not to eat food out of regulated hours (abstinance Thaäp Haønh AÁm Ma: Theo Kinh Thuû Laêng from taking food in unprescribed time), not to use Nghieâm, Ñöùc Phaät ñaõ nhaéc nhôû oâng A Nan veà garlands or perfumes (not to sleep on high or möôøi haønh aám ma—According to the Surangama broad beds and not to wear adornments and Sutra, the Buddha remined Ananda about the ten perfumes), not to take part in singing, dancing or states of formation skandha. playing musical instrument, and not to possess or 1) Hai thöù voâ nhaân: Two theories on the absence store gold, silver or ivory. of cause—See Nhò Chuûng Voâ Nhaân Luaän. Thaäp Giôùi Haïnh: Ten virtues—Ten 2) Boán thöù bieán thöôøng—Four theories regarding commandments—Ten Precepts—See Thaäp Giôùi. pervasive permanence—See Töù Chuûng Bieán Thaäp Giôùi Hoã Cuï: Ten realms of being found in Thöôøng. one another—Trong taâm moãi ngöôøi chuùng ta ñeàu 3) Boán thöù ñieân ñaûo: Four upside-down coù möôøi caûnh giôùi, saùu giôùi thöôøng nhaân, boán giôùi theories—See Töù Chuûng Ñieân Ñaûo. Thaùnh nhaân. Goïi laø Thaäp giôùi hoã cuï vì möôøi caûnh 4) Boán thöù höõu bieân: Four theories regarding giôùi naøy coù maët trong nhau. Chuûng töû Phaät taùnh finiteness—See Töù Chuûng Höõu Bieân. cuõng hieän höõu trong nhöõng chuùng sanh trong coõi 5) Boán thöù kieåu loaïn: Four kinds of sophistry— ñòa hay a-tu-la, duø haït gioáng naøy raát khoù phaùt Laïi caùc thieän nam, trong tam ma ñòa, chính trieån. Duø khoù caùch maáy, cô hoäi ñeå ñaït thaønh Phaät taâm yeân laëng kieân coá. Ma chaúng tìm ñöôïc choã quaû ñöôïc tìm thaáy ôû khaép nôi, töø ñòa nguïc, ngaï tieän, cuøng toät caên baûn cuûa caùc loaøi sanh. Xem quyû, suùc sanh, a-tu-la, ñeán nhôn, vaø thieân, vaân caùi traïng thaùi u thanh, thöôøng nhieãu ñoäng baûn vaân—Everyone’s mind possesses the ten realms, nguyeân. Trong tri kieán, khôûi so ño chaáp tröôùc. the six of the ordinary people, and the four realms Ngöôøi ñoù bò ñoïa vaøo boán thöù ñieân ñaûo, baát töû of the saints. They are called “Ten realms of kieåu loaïn, bieán keá hö luaän. Moät laø ngöôøi ñoù being found in one another” because the ten xem caùi baûn nguyeân bieán hoùa; thaáy caùi choã

thay ñoåi goïi laø “bieán,” thaáy caùi choã noái nhau his application of mind has led to inconsistent goïi laø “haèng,” thaáy caùi choã bò thaáy goïi laø views. If someone

comes to seek the Dharma, “sinh;” chaúng thaáy choã bò thaáy goïi laø “dieät;” asking about its meaning, he replies, “I am choã töông tuïc khoâng ñoaïn goïi laø “taêng;” choã both alive and dead, both existent and töông tuïc giaùn ñoaïn goïi laø “giaûm;” moãi caùi coù nonexistent, both increasing and decreasing.” choã sinh goïi laø “coù;” moãi caùi coù choã dieät goïi laø He always speaks in a confusing way, causing “khoâng.” Laáy lyù xem xeùt duïng taâm thaáy rieâng. that person to forget what he was going to Coù ngöôøi ñeán caàu phaùp hoûi nghóa, ñaùp: “Toâi say. Second, this person attentively nay cuõng sinh, cuõng dieät, cuõng coù, cuõng contemplates his mind and finds that khoâng, cuõng taêng, cuõng giaûm.” Caùc thôøi ñeàu everything is nonexistent. He has a realization noùi loän xoän, khieán cho ngöôøi nghe queân maát based on nonexistence. When anyone comes chöông cuù. Hai laø ngöôøi ñoù xem xeùt taâm kyõ to ask him questions, he replies with only one caøng, caùi choã xoay vaàn khoâ ng coù. Nhaân khoâng word. He only says “no,” Aside from saying maø coù chöùng ñöôïc. Coù ngöôøi ñeán hoûi, chæ ñaùp “non,” he does not speak. Third, this person moät chöõ, khoâng ngoaøi chöõ “khoâng,” khoâng noùi attentively contemplates his mind and finds gì caû. Ba laø ngöôøi ñoù xem xeùt kyõ caøng caùi taâm that everything is existent. He has a cuûa mình, caùi gì cuõng coù choã, nhaân “coù” maø realization based on existence. When anyone chöùng ñöôïc. Coù ngöôøi ñeán hoûi chæ ñaùp moät comes to ask him questions, he replies with chöõ “phaûi.” Ngoaøi chöõ “phaûi” ra khoâng noùi gì only one word. He only says “yes.” Aside caû. Boán laø ngöôøi ñoù ñeàu thaáy höõu, voâ, vì caùi from saying “yes,” he does not speak. Fourth, caûnh phaân hai, taâm cuõng kieåu loaïn. Coù ngöôøi this person perceives both existence and ñeán hoûi laïi ñaùp “cuõng coù” töùc laø “cuõng nonexistence. Experiencing this branching, his khoâng,” trong “cuõng khoâng” chaúng phaûi “cuõng mind becomes confused. When anyone comes coù.” Vì so ño chaáp tröôùc kieåu loaïn hö voâ, neân to ask questions, he tells them, “Existence is ñoïa laïc ngoaïi ñaïo vaø meâ laàm tính Boà Ñeà — also nonexistence. But within nonexistence Further, in his practice of samadhi, the good there is no existence.” It is all sophistry and person’s mind is firm, unmoving, and proper does not stand up under scrutiny. Because of and can no longer be disturbed by demons. He these speculations, which are empty can thoroughly investigate the origin of all sophistries, he will fall into externalism and categories of beings and contemplate the become confused about the Bodhi nature. source of the subtle, fleeting, and constant 6) Möôøi saùu thöù höõu töôùng: The sixteen ways in fluctuation. But if he begins to speculate on which forms can exist after death—Laïi coù what he knows and sees, he could fall into thieän nam, trong tam ma ñòa, chính taâm yeân error with four distorted, false theories, which laëng kieân coá. Ma chaúng tìm ñöôïc choã tieän, are total speculation based on the sophistry of cuøng toät caên baûn cuûa caùc loaøi sanh. Xem caùi immortality. First, this person contemplates traïng thaùi u thanh, thöôøng nhieãu ñoäng baûn the source of transformations. Seeing the nguyeân. Choã löu voâ taän, khôûi so ño chaáp movement and flow, he says there is change. tröôùc. Ngöôøi ñoù bò ñoïa vaøo ñieân ñaûo höõu Seeing the continuity, he says there is töôùng sau khi cheát. Hoaëc töï kieân

coá thaân, noùi constancy. Where he can perceive something, saéc laø ngaõ, hoaëc thaáy ngaõ vieân maõn, truøm he says there is production. Where he cannot khaép quoác ñoä. Noùi ngaõ coù saéc. Hoaëc kia tieàn perceive anything, he says there is caûnh duyeân theo ngaõ öùng duïng. Noùi saéc thuoäc destruction. He says that the unbroken ngaõ. Hoaëc ngaõ nöông ôû trong caùi haønh töôùng continuity of causes is increasing and that the töông tuïc, noùi ngaõ ôû saéc. Ñeàu so ño chaáp tröôùc pause within the continuity are decreasing. raèng sau khi cheát coù töôùng. Nhö vaäy xoay vaàn He says that the arising of all things is coù möôùi saùu töôùng. Töø aáy hoaëc chaáp raèng roát existence and that the perishing of all things is raùo phieàn naõo, roát raùo Boà Ñeà, hai tính caùch nonexistence. The light of reason shows that ñeàu ñi ñoâi, chaúng coù xuùc ngaïi nhau. Vì so ño

chaáp tröôùc sau khi cheát roài coù töôùng, ñoïa laïc subtle, fleeting and constant fluctuation. But if ngoaïi ñaïo, meâ laàm tính Boà Ñeà—Further, in he begins to speculate on the skandhas of his practice of samadhi, the good person's form, feeling, and thinking, which have mind is firm, unmoving and proper and can no already ended, he could fall into error with longer be disturbed be demons. He can the confused idea that forms do not exist after thoroughly investigate the origin of all death. Seeing that his form is gone, his categories of beings and contemplate the physical shape seems to lack a cause. As he source of the subtle, fleeting and constant contemplates the absence of thought, there is fluctuation. But if he begins to speculate the nothing to which his mind can become endless flow, he could fall into error with the attached. Knowing that his feelings are gone, confused ideas that forms exist after death. he has no further involvements. Those He may strongly identify with his body and skandhas have vanished. Although there is say that form is himself; or he may see still some coming into being, there is no himself as perfectly encompassing all worlds feeling or thought, and he concludes that he is and say that he contains form; or he may like grass or wood. Since those qualities do perceive all external conditions as contingent not exist at present, how can there be any upon himself and say that form belongs to existence of fors after death? Because of his him; or he may decide that he relies on the examinations and comparisons, he decides continuity of the formations skandha and say that after death there is no existence. that he is within form. In all these Expanding the idea, he comes up with eight speculations, he says that forms exist after cases of the nonexistence of forms. From that, death. Expanding the idea, he comes up with he may speculate that Nirvana and cause and sixteen cases of the existence of forms. effect are all empty, that they are mere names 7) Taùm thöù voâ töôùng: Eight ideas about and ultimately do not exist. Because of those nonexistence of forms—Laïi caùc thieän nam, speculations that forms do not exist after trong tam ma ñòa, chính taâm yeân laëng kieân coá. death, he will fall into externalism and Ma chaúng tìm ñöôïc choã tieän. Cuøng toät caên baûn become confused about the Bodhi nature. cuûa caùc loaøi sinh. Xem caùi traïng thaùi u thanh, 8) Taùm phuû ñònh: Eight kinds of negation—Laïi thöôøng nhieãu ñoäng baûn nguyeân. Trong choã caùc thieän nam, trong tam ma ñòa, chính taâm dieät tröø saéc, thuï, töôûng, khôûi so ño chaáp

tröôùc, yeân laëng kieân coá. Ma chaúng tìm ñöôïc choã tieän. sau khi cheát ñoïa vaøo voâ töôùng ñieân ñaûo. Thaáy Cuøng toät caên baûn cuûa caùc loaøi sinh. Xem caùi saéc dieät, hình khoâng sôû nhaân. Xem töôûng dieät, traïng thaùi u thanh, thöôøng nhieãu ñoäng baûn taâm khoâng choã buoäc. Bieát caùi thuï dieät, khoâng nguyeân. Ñoái trong haønh aám coøn, vaø thuï töôøng coøn noái lieàn. Tính aám tieâu tan, duø coù sinh lyù, dieät, chaáp caû coù vaø khoâng, töï theå phaù nhau. maø khoâng thuï töôûng, ñoàng nhö caây coû. Caùi Sau khi cheát ngöôùi aáy ñoïa vaøo luaän Cu-Phi, chaát aáy hieän tieàn, coøn khoâng theå ñöôïc, huoáng khôûi ñieân ñaûo. Trong saéc, thuï, töôûng, thaáy coù laø khi cheát maø laïi coøn caùc töôùng? Nhaân ñoù so vaø chaúng phaûi coù. Trong caùi haønh aám thieân ño, sau khi cheát, töôùng khoâng coù, nhö vaäy löu, xem khoâng vaø chaúng khoâng. Nhö vaäy xoay vaàn, coù taùm voâ töôùng. Töø ñoù cho raèng: xoay vaàn cuøng toät nguõ aám, 18 giôùi. Taùm caùi nieát baøn, nhaân quaû, taát caû ñeàu khoâng, chæ coù töôùng cu-phi, heã theo ñöôïc moät caùi ñeàu noùi: danh töø, hoaøn toaøn ñoaïn dieät. Vì so ño chaáp “cheát roài coù töôùng khoâng töôùng.” Laïi chaáp tröôùc sau khi cheát, ñoïa laïc ngoaïi ñaïo, meâ laàm raèng caùc haønh tính chaát hay dôøi ñoåi, taâm phaùt tính Boà Ñeà—Further, in his practice of ra thoâng ngoä, coù khoâng ñeàu khoâng, hö thaät samadhi, the good person’s mind is firm, laàm loãi. Vì so ño chaáp tröôùc cheát roài ñeàu unmoving and proper, and can no longer be khoâng, haäu lai môøi mòt, khoâng theå noùi ñöôïc, disturbed by demons. He can thoroughly ñoïa laïc ngoaïi ñaïo, meâ laàm tính Boà Ñeà — investigate the origin of all categories of Further, in his practice of samadhi, the good being and contemplate the source of the person’s mind is firm, unmoving and proper

and can no longer be disturbed by demons. no longer be distrubed by demons. He can He can thoroughly investigate the origin of all thoroughly investigate the origin of all categories of beings and contemplate the categories of beings and contemplate the source of the subtle, fleeting and constant source of the subtle, fleeting, and constant fluctuation. In this state where the skandha of fluctuation. But if he begins to speculate that formation remains, but the skandhas of there ie no existence after death, he could fall feeling and thinking are gone, if he begins to into error with seven theories of the cessation speculate that there are both existence and of existence. He may speculate that the body nonexistence, thus contradicting himself, he will cease to exist; or that when desire has could fall into error with confused theories ended, there is cessation of existence; or that that deny both existence and nonexistence after suffering has ended, there is cessation of after death. Regarding form, feeling and existence; or that when bliss reaches an thinking, he sees that existence is not really ultimate point, there is cessation of existence; existence. Within the flow of the formations or that when renunciation reaches an ultimate skandha, he sees that that nonexistence is not point, there is cessation of existence. really nonexistence. Considering back and Considering back and forth in this way, he forth in this way, he thoroughly investigates exhaustively investigates the limits of the the realms of these skandhas and derives an seven states and sees that they have already eightfold negation of forms. No matter

which ceased to be and will not exist again. Because skandha is mentioned, he says that after of these speculations that existence ceases death, it neither exists nor does not exist. after death, he will fall into externalism and Further, because he speculates that all become confused about the Bodhi nature. formations are changing in nature, an 10) Naêm Nieát Baøn: Five kinds of immediate “insight” flashes through his mind, leading Nirvana—See Nguõ Nieát Baøn. him to deny both existence and nonexistence. Thaäp Haïnh: Ten necessary activities or practices He cannot determine what is unreal and what of a Bodhisattva—See Thaäp Haïnh Boà Taùt. is real. Because of these speculations that Thaäp Haïnh Boà Taùt: Ten necessary practices of a deny both existence and nonexistence after Bodhisattva. death, the future is murky to him and he (A) Trong Kinh Thuû Laêng Nghieâm, quyeån Taùm, cannot say anything about it. Therefore, he Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà möôøi will fall into externalism and become haïnh caàn thieát cuûa Boà Taùt: hoan hyû haïnh, confused about the Bodhi nature. nhieâu ích haïnh, voâ saân haän haïnh, voâ taän haïnh, 9) Baûy choã ñoaïn dieät: Seven theories on the ly si loaïn haïnh, thieän hieän haïnh, voâ tröôùc cessation of existence—Laïi caùc thieän nam, haïnh, toân troïng haïnh, thieän phaùp haïnh, vaø trong tam ma ñòa, chính taâm yeân laëng kieân coá. chôn thaät haïnh—In the Surangama Sutra, the Ma chaúng tìm ñöôïc choã tieän. Cuøng toät caên baûn Buddha reminded Ananda about the ten cuûa caùc loaøi sinh. Xem caùi traïng thaùi u thanh, necessary activities, or practices of a thöôøng nhieãu ñoäng baûn nguyeân. Ñoái veà sau Bodhisattva: the conduct of happiness, the khoâng coù, khôûi so ño chaáp tröôùc. Ngöôøi ñoù bò conduct of benefitting, the conduct of non- ñoïa vaøo luaän baûy thöù ñoaïn dieät. Hoaëc chaáp opposition, the conduct of endlessness, the caùi thaân maát, hoaëc caùi duïc dieät taän, hoaëc caùi conduct of freedom from deluded confusion, khoå maát, hoaëc cöïc laïc maát, hoaëc cöïc xaû maát. the conduct of wholesome manifestation, the Nhö vaäy xoay vaàn cuøng toät baûy choã hieän tieàn conduct of non-attachment, the conduct of tieâu dieät, maát roài khoâng coøn nöõa. Vì so ño veneration, the conduct of wholesome chaáp tröôùc cheát roài ñoaïn dieät, neân ñoïa laïc Dharma, and the conduct of true actuality. ngoaïi ñaïo, meâ laàm tính Boà Ñeà—Further, in (B) Theo lôøi Phaät daïy trong Kinh Hoa Nghieâm, his practice of samadhi, the good person’s phaåm 38, chö Boà Taùt coù möôøi thöù haïnh giuùp mind is firm, unmoving and proper and can hoï ñöôïc ñaïi trí hueä voâ thöôïng cuûa chö Nhö

Lai. Thöù nhaát laø haïnh vì taát caû chuùng sanh, vì Come Ones. Third, make abundant offerings. nhôø ñoù maø laøm cho khaép caû ñöôïc thaønh thuïc. Fourth, repent misdeeds and hindrances. Fifth, Thöù nhì laø haïnh caàu taát caû caùc phaùp, vì nhôø ñoù rejoice at others’ merits and virtues. Sixth, request maø tu hoïc taát caû. Thöù ba laø haïnh laøm taát caû the Buddha to turn the Dharma Wheel. Seventh, caùc thieän caên vaø khieán cho chuùng taêng tröôûng. request the Buddha to remain in the world. Eighth, Thöù tö laø haïnh Tam muoäi vì nhôø ñoù maø ñöôïc follow the teachings of the Buddha at all times. nhöùt taâm baát loaïn. Thöù naêm laø haïnh thöïc haønh Ninth, accommodate and benefit all sentient trí hueä vì nhôø ñoù maø khoâng

coù chi laø chaúng roõ beings. Tenth, transfer merits and virtues chaúng bieát. Thöù saùu laø haïnh tu taäp taát caû, do universally. ñoù maø khoâng chi laø khoâng tu ñöôïc. Thöù baûy laø Thaäp Haïnh Phoå Hieàn: Samantabhadra's Ten haïnh nöông nôi taát caû Phaät saùt (Phaät ñoä —Phaät Practices—See Thaäp Haïnh Nguyeän Phoå Hieàn. quoác), vì thaûy ñeàu trang nghieâm. Thöù taùm laø Thaäp Heä Phöôïc: Ten bonds—See Möôøi Ñieàu haïnh toân troïng vaø hoã trôï taát caû thieän höõu tri Raøng Buoäc. thöùc. Thöù chín laø haïnh toân kính vaø cuùng döôøng Thaäp Hieäu: Möôøi danh hieäu cuûa Phaät: Nhö Lai, chö Nhö Lai. Thöù möôøi laø haïnh tu taäp thaàn ÖÙng Cuùng, Chaùnh Bieán Tri, Minh Haïnh Tuùc, thoâng bieán hoùa, vì nhôø ñoù maø coù theå bieán hoùa Thieän Theä, Theá Gian Giaûi, Voâ Thöôïng Só Ñieàu töï taïi ñeå hoùa ñoä chuùng sanh—According to Ngöï Tröôïng Phu, Thieân Nhôn Sö, Phaät, Theá the Buddha in The Flower Adornment Sutra, Toân—Ten epithets of a Buddha—The ten titles of Chapter 38, Great Enlightening Beings have a Buddha: Tathagata (Thus Come One), One ten kinds of practice which help them attain Worthy of Offerings, One of Proper and Pervasive the practice of the unexcelled knowledge and Knowledge (Samyak-Sambuddha), One Complete wisdom of Buddhas. First, practice dealing in Clarity and Conduct (Vidya-carana-Sampanna), with all sentient beings, to develop them all to One who is always on the path toward goodness; maturity. Second, practice seeking all truths, never regressing toward evil (Sugata), Well Gone to learn them all. Third, practice of all roots of One who understands the World (Lokavit), goodness, to cause them all to grow. Fourth, Taming and Subduing Hero (Anuttara Purusa- practice of all concentration, to be single- Damya-Sarathi), Teacher of Gods and Humans, minded, without distraction. Fifth, practice of Buddha, and World Honored One (Lokanatha). all knowledge, to know everything. Sixth, Thaäp Hoä Trì Nhaân Phaùp: Natha-karana-dhanna practice of all cultivations, to be able to (p)—See Möôøi Hoä Trì Nhaân Phaùp. cultivate them all. Seventh, practice dealing Thaäp Hoài Höôùng: Ten dedications of merit—Ten with all Buddha-lands, to adorn them all. transferences of merit—Trong Kinh Thuû Laêng Eighth, practice dealing with all good Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi companions, respecting and supporting them. A Nan veà thaäp hoài höôùng nhö sau: cöùu hoä nhaát Ninth, practice dealing with all Buddhas, thieát chuùng sanh, ly chuùng sanh hoài höôùng; baát honoring and serving them. Tenth, practice all hoaïi hoài höôùng; ñaúng nhaát thieát Phaät hoài höôùng; trí supernatural powers, to be able to transform nhaát thieát xöù hoài höôùng; voâ taän coâng ñöùc taïng hoài anywhere, anytime to help sentient beings. höôùng; tuøy thuaän bình ñaúng thieän caên hoài höôùng; Thaäp Haïnh Nguyeän Phoå Hieàn: Möôøi Ñaïi Haïnh tuøy thuaän ñaúng quaùn nhaát thieát chuùng sanh hoài cuûa Boà Taùt Phoå Hieàn. Nhöùt giaû leã kænh chö Phaät. höôùng; chaân nhö töôùng hoài höôùng; voâ phöôïc giaûi Nhò giaû xöng taùn Nhö Lai. Tam giaû quaûng tu cuùng thoaùt hoài höôùng; vaø nhaäp phaùp giôùi voâ löôïng hoài döôøng. Töù giaû saùm hoái nghieäp chöôùng. Nguõ giaû tuøy höôùng—In the Surangama Sutra, book Eight, the hyû coâng ñöùc. Luïc giaû thænh chuyeån phaùp luaân. Thaát Buddha reminded Ananda about the ten giaû thænh

Phaät truï theá. Baùt giaû thöôøng tuøy hoïc Phaät. transferences as follows: transference apart from Cöûu giaû haèng thuaän chuùng sanh. Thaäp giaû phoå giai appearances; transference of indestructibility; hoài höôùng—Ten vows of conduct of transference of sameness with all Buddhas; Samantabhadra Bodhisattva. First, worship and transference of reaching all places; transference respect all Buddhas. Second, praise the Thus of the treasury of inexhaustible merit and virtue;

transference of the identity of all good roots; voâ haïn, nhöõng caûm quaû laø vaïn traïng voâ bieân, transference of contemplating all living beings nhöng chuùng khoâng chöôùng ngaïi nhau maø laïi equally; transference of the appearance of True coøn coäng taùc ñeå hình thaønh moät toaøn theå nhòp Suchness; transference of liberation; and nhaøng. Thöù taùm laø vì söï giaùc ngoä cuûa Phaät laø transference of limitlessness of the Dhama Realm. toái thöôïng vaø tuyeät ñoái, neân söï chuyeån hoùa Thaäp Huaán Leänh Kinh: Dasa-sikkhapada (p)— cuûa theá giôùi laø theo yù chí cuûa Ngaøi. Thöù chín Sutra on the ten training rules. laø vì taùc duïng thieàn ñònh thaâm aùo cuûa Phaät, söï Thaäp Huyeàn Dieäu Lyù: See Thaäp Huyeàn Moân. chuyeån hoùa cuûa theá giôùi laø tuøy theo yù cuûa Thaäp Huyeàn Duyeân Khôûi: Ten mysterious Ngaøi. Thöù möôøi laø vì naêng löïc sieâu nhieân khôûi aspects of dependent origination—Theo toâng Hoa leân töø söï giaûi thoaùt, söï chuyeån hoùa theá giôùi laø Nghieâm, coù möôøi phaùp moân huyeàn dieäu nöông töï taïi—Six miscellaneous mysterious aspects: nhau taïo thaønh söï bieåu loä cuûa theá giôùi lyù töôûng vaø Fifth, because the phenomenal world is said duyeân khôûi—According to The Avatamsaka to be as a dream or illusion, the world of One- School, there are ten theories that independently Truth can be molded in any way without cause the manifestation of the ideal world: restraint. Sixth, because the phenomenal (A) Boán phaùp moân huyeàn dieäu Lyù Taéc “Moät trong world is said to be as shadow or image, the taát caû, taát caû trong moät” hay “Töông nhaäp world of One-Truth can be molded in any töông dung.” (moät laø taát caû, taát caû laø moät): way. Seventh, since the Enlightenment of the Thöù nhaát laø vì moïi loaøi cuõng nhö moïi vaät ñeàu Buddha, the causes of production are known ñöôïc hieän khôûi do noäi thöùc, neân caên nguyeân laø to be boundless, the effects are manifold or moät. Thöù nhì laø vì moïi loaøi cuõng nhö moïi vaät limitless, but they do not hinder each other; ñeàu khoâng coù baûn tính quyeát ñònh hay vaän rather they cooperate to form a harmonious haønh töï taïi, neân voâ ngaõ laø chaân lyù toái thöôïng. whole. Eighth, because the Buddha’s Thöù ba laø vì lyù duyeân khôûi chæ cho söï töông y Enlightenment is ultimate and absolute, the töông quan, neân taát caû ñeàu coäng ñoàng lieân heä. transformation of the world is at his will. Thöù tö laø vì taát caû ñeàu coù chung phaùp taùnh hay Ninth, because of the function of the Phaät taùnh, neân taát caû ñeàu coù khaû naêng chöùng Buddha’s profound meditation the ñaéc nhö nhau—Four doors of the principle of transformation of the world is at his will. “One-in-all and all-in-one. First, because all Tenth, because of the supernatural power beings as well as all things are manifested originating from deliverance, the from ideation, the source is one. Second, transformation of the world is free. because all

beings as well as all things have Thaäp Huyeàn Moân: Ten mysterious gates—Ten no determinate nature, all move freely, profound approaches—Möôøi phaùp moân huyeàn selflessness being the ultimate truth. Third, dieäu—Ñeå thuyeát minh khaû tính cuûa theá giôùi "Söï because the causation theory means Söï Voâ Ngaïi Phaùp Giôùi," toâng Hoa Nghieâm ñaõ ñeà interdependence or interrelation, all are co- ra möôøi Huyeàn Moân, laø möôøi nguyeân taéc caên baûn related. Fourth, because the Dharma-nature cuûa Hoa Nghieâm, nhôø ñoù maø trieát lyù toång theå cuûa (dharmata) or the Buddha-nature (Buddha- Hoa Nghieâm ñöôïc giaûng giaûi. Thöù nhaát laø Ñoàng svabhava) is possessed in common by all, Thôøi Cuï Tuùc Töông Öng Moân. Noùi veà söï coäng they have similar liability. ñoàng lieân heä, trong ñoù vaïn vaät coäng ñoàng hieän höõu (B) Saùu phaùp moân huyeàn dieäu linh tinh: Thöù naêm vaø ñoàng thôøi hieän khôûi. Taát caû ñeàu coäng ñoàng hieän laø vì theá giôùi hieän töôïng ñöôïc cho laø moäng höõu, khoâng nhöõng chæ quan heä khoâng gian maø caû huyeãn, neân theá giôùi nhaát chaân coù theå baøng baïc trong quan heä thôøi gian; khoâng coù söï phaân bieät khaép moïi nôi khoâng bò öôùc thuùc. Thöù saùu laø vì giöõa quaù khöù, hieän taïi vaø vò lai, moãi thôøi bao haøm theá giôùi hieän töôïng ñöôïc coi laø boùng môø hay caùc thôøi phaàn khaùc. Maëc duø chuùng coù veû sai bieät aûo aûnh, neân theá giôùi nhaát chaân baøng baïc khaép trong thôøi gian, nhöng taát caû ñeàu ñöôïc hôïp nhaát nôi. Thöù baûy laø vì trong söï giaùc ngoä cuûa Phaät, thaønh moät thöïc theå, theo quan ñieåm vieân dung. nhöõng caên nhaân cuûa hieän khôûi ñöôïc coi nhö Thöù nhì laø Quaûng Hieäp Töï Taïi Voâ Ngaïi Moân. Noùi

veà töï do toaøn veïn, trong ñoù moïi loaøi, thoâng minh laùnh), ôû ñoù nhöõng haït ngoïc phaûn chieáu röïc rôõ laãn hay ngu ñoän, ñeàu töông giao vôùi nhau khoâng nhau. Cuõng vaäy, nhöõng söï kieän thöïc teá cuûa theá chöôùng ngaïi. Naêng löïc cuûa taát caû noäi haøm cuõng giôùi ñeàu chen laãn vaø chieáu roïi laãn nhau. Thöù taùm nhö ngoaïi tröông ñeàu voâ haïn nhö nhau. Moät laø Thaùc Söï Hieån Phaùp Sinh Giaûi Moân. Noùi veà söï nghieäp, duø nhoû bao nhieâu cuõng bao haøm taát caû moïi thuyeát minh chaân lyù baèng nhöõng ñieån hình thaät söï. nghieäp. Moät vaø taát caû ñeàu töông giao moät caùch töï Chaân lyù ñöôïc bieåu loä trong söï vaät vaø söï vaät laø do vaø baát tuyeät. Thöù ba laø Nhaát Ña Töông Dung nguoàn goác cuûa giaùc ngoä. Thöù chín laø Thaäp Theá Baát Ñoàng Moân. Noùi veà söï hoã töông nhieáp nhaäp Caùch Phaùp Dò Thaønh Moân. Noùi veà "söï thaønh töïu töø cuûa nhöõng söï theå baát ñoàng. Taát caû nhöõng hieän höõu ña thuø cuûa 10 thôøi gian taïo thaønh moät thöïc theå." baát ñoàng ñeàu coù nhöõng ñieåm töông ñoàng. Nhieàu ôû Quaù khöù, hieän taïi, vaø vò lai, moãi thôøi ñeàu chöùa trong moät, moät ôû trong nhieàu vaø taát caû ôû trong nhaát ñöïng ba thôøi, nhö theá taïo thaønh chín thôøi, chuùng theå. Thöù tö laø Chö Phaùp Töông Töùc Töï Taïi Moân. hôïp chung laïi thaønh moät thôøi duy nhaát, chín vaø Noùi veà töï do, nghóa laø vöôït ngoaøi nhöõng sai bieät kyø moät laø möôøi thôøi. Möôøi thôøi, taát caû ñeàu khaùc bieät, cuøng, trong ñoù taát caû caùc phaùp ñeàu hoã töông ñoàng nhöng nhieáp nhaäp laãn nhau, hoaøn thaønh caùi lyù taéc nhaát. Ñaây laø söï ñoàng nhaát phoå bieán cuûa vaïn höõu.

moät-trong-taát-caû. Taát caû nhöõng lyù thuyeát khaùc, Thöïc ra, hoã töông ñoàng nhaát laø töï tieâu huûy. Khi chính yeáu lieân heä vôùi söï hoã töông nhieáp nhaäp naày ñoàng nhaát ta vôùi keû khaùc, ta coù theå hoøa hôïp vôùi keû trong bình dieän "haøng ngang," nhöng lyù thuyeát naày khaùc. Töï tieâu huûy vaø töï ñoàng hoùa vôùi caùi khaùc taïo laïi lieân heä vôùi moïi "quan heä haøng doïc" hay thôøi thaønh moät ñoàng nhaát hoùa toång hôïp. Ñaây laø lyù gian, nghóa laø moïi loaøi bò phaân taùch doïc theo chín thuyeát hay thöïc haønh ñaëc bieät cuûa Ñaïi Thöøa, aùp thôøi, moãi thôøi töï ñaày ñuû ñeå cuoái cuøng taát caû ñeàu duïng cho baát cöù lyù thuyeát hay thöïc haønh naøo. Hai töông quan töông lieân trong moät thôøi ñoäc nhaát; moät lyù thuyeát ñoái nghòch hay nhöõng söï kieän khoù dung thôøi ñoäc nhaát ñöôïc hình thaønh baèng chín thôøi kia. hôïp thöôøng ñöôïc keát laïi thaønh moät. Thoâng thöôøng Thöù möôøi laø Duy Taâm Hoài Chuyeån Thieän Thaønh do phöông phaùp naøy maø ngöôøi ta ñi ñeán moät giaûi Moân. Noùi veà söï thaønh töïu cuûa nhöõng thieän ñöùc maø phaùp eâm ñeïp cho moät vaán ñeà. Do keát quaû cuûa söï nhôø ñoù, chuû vaø tôù cuøng hoaït ñoäng moät caùch nhòp hoã töông nhieáp nhaäp vaø hoã töông hoøa hôïp, chuùng nhaøng vaø xaùn laïn. Neáu caùi naày laø chuû thì taát caû ta coù khaùi nieäm "Moät trong taát caû, taát caû trong moät. nhöõng caùi khaùc seõ hoaït ñoäng nhö laø thaàn töû cuûa noù, Moät ôû ñaøng sau taát caû, taát caû ôû ñaøng sau moät. Lôùn nghóa laø theo lyù taéc "nhöùt töùc nhaát thieát, vaø nhaát vaø nhoû, cao hay thaáp, cuõng vaän chuyeån nhòp nhaøng thieát töùc nhöùt." Chuùng taïo thaønh moät toaøn theå vieân vôùi nhau. Ngay caû nhöõng ñoùng goùp khieâm nhöôøng toaøn treân thöïc teá, caùi naày caùi kia xen laãn nhau—In nhöùt vaøo coâng cuoäc hoøa ñieäu, cuõng khoâng ai coù theå order to elucidate the possibility of the realm of taùch khoûi hay bieät laäp moät mình ñöôïc. Thöù naêm laø Fact and fact world perfectly harmonized," the AÅn Maät Hieån Lieãu Caâu Thaønh Moân. Noùi veà thuyeát Hua-Yen School set forth the "Ten Profound töïu thaønh, nhôø ñoù maø caùi aån maät vaø caùi bieåu hieän Theories" or the "Ten Mysterious Gates," which cuøng taïo thaønh moät toaøn theå baèng hoã töông chi trì. are the ten basic principles of Hua-yen, by means Neáu caùi naày ôû trong thì caùi kia ôû ngoaøi hay ngöôïc of which the Hua Yen philosophy of totality is laïi. Caû hai hoã trôï laãn nhau taïo thaønh moät nhaát theå. expounded. First, the theory of co-relation, in Thöù saùu laø Vi Teá Töông Dung An Laäp Moân. Noùi which all things have co-existence and veà söï thaønh laäp baèng hoã töông nhieáp nhaäp cuûa simultaneous rise. All are co-existent not only in nhöõng vaät chaát vi tieåu vaø aån aùo. Noùi moät caùch toång relation to space, but also in relation to time. quaùt, moät söï theå caøng vi tieåu vaø aån aùo, ngöôøi ta There is no distinction of past, present and future, caøng khoù maø nhaän ra noù. Nhöõng söï theå vi teá hay each of them being inclusive of the other. Distinct aån aùo vöôït ngoaøi laõnh hoäi cuûa moät ngöôøi cuõng phaûi as they are and separated as they seem to be in theå hieän lyù thuyeát veà "moät trong nhieàu vaø nhieàu time, all beings are united to make over entity trong moät." Thöù baûy laø Nhaân Ñaø La Voõng Caûnh from the universal point of view. Second, the Giôùi Moân. Noùi veà söï phaûn chieáu noäi taïi, nhö trong theory of perfect freedom in which all beings laõnh vöïc

ñöôïc bao quanh baèng löôùi cuûa trôøi Ñeá “broad and narrow” commune with each other Thích (moãi maét löôùi laø moät vieân ngoïc thaïch laáp without any obstacle. The power of all beings as

to intension and extension is equally limitless. one entity.” Each of past, present and future One action, however small, includes all actions. contains three periods thus making up nine periods One and all are commutable freely and which altogether form one period, nine and one, uninterruptedly. Third, the theory of mutual ten periods in all. The ten periods, all distinct yet penetration of dissimilar things. All dissimilar mutually penetrating, will complete the one-in-all existences have something in common. Many in principle. All other theories are concerned chiefly one, one in many, and all in unity. Fourth, the with the mutual penetration in “horizontal plane,” theory of freedom, i.e., freedom from ultimate but this theory is concerned with the “vertical disctinctions, in which all elements are mutually connection,” or time, meaning that all beings identified. It is a universal identification of all separated along the nine periods, each complete beings. Mutual identification is, in fact, self- in itself, are, after all, interconnected in one negation. Identifying oneself with another, one period, the one period formed by the nine. Tenth, can synthesize with another. Negating oneself and the theory of completion of virtues by which the identifying oneself with another constitute chief and the retinue work together harmoniously synthetical identification. This is a peculiar theory and brightly. If one is the chief, all others will or practice of Mahayana. It is applied to any work as his retinue, i.e., according to the one-in- theory and practice. Two opposed theories or all and all-in-one principle, they really form one incompatible facts are often identified. Often a complete whole, penetrating one another. happy solution of a question is arrived at by the Thaäp Khoaùi: The ten inexpressible joys of the use of this method. As the result of mutual Pure Land. penetration and mutual identification. We have Thaäp Kieân: Ten firmnesses—Möôøi thöù vöõng the concept “One in All, All in One. One behind vaøng. All, All behind One.” The great and small, the Thaäp Kieân Taâm: Ten firm states of mind—Möôøi high or low, moving harmoniously together. Even taâm vöõng vaøng. the humblest partaking of the work in peace, no Thaäp Kieáp: Ten eons—Möôøi kieáp ñaõ qua töø khi one stands separately or independently alone. It is Phaät A Di Ñaø theä nguyeän 48 lôøi nguyeàn —The ten the world of perfect harmony. Fifth, the theory of kalpas that have expired since Amitabha made his complementarity by which the hidden and the forty-eight vows, or to complete his bodhi. manifested will make the whole by mutual supply. Thaäp Kieáp Di Ñaø: See Thaäp kieáp. If one is inside, the other will be outside, or vice Thaäp Kieát Söû: Dasa-samyojana (skt)—Möôøi kieát versa. Both complementing each other will söû troùi buoäc chuùng sanh vaøo voøng luaân hoài sanh töû. complete one entity. Sixth, the theory of Möôøi kieát söû naøy laø ngaõ kieán, nghi hoaëc, giôùi caám construction by mutual penetration of minute and thuû, tham duïc, saân haän, tham saéc, tham voâ saéc, abstruse matters. Generally speaking, the more kieâu maïn, traïo cöû vaø voâ minh—Ten fetters which minute or abstruse a thing is, the more difficult it bind sentient beings to the cycle of births and is to be

conceived.. Things minute or abstruse deaths. They are personality belief, sceptical beyond a man's comprehension must also be doubt, clinging to mere rules and rituals, sensuous realizing the theory of one-in-many and many-in- craving, ill-will, craving for fine material one. Seventh, the theory of inter-reflection, as in existence, craving for immaterial existence, the region surrounded by the Indra net (a net conceit, restlessness, and ignorance—See Nguõ Haï decorated with a bright stone on each knot of the Phaàn Keát, Nguõ Thöôïng Phaàn Keát. mesh), where the jewels reflect brilliance upon Thaäp Kim Cang Taâm: Ten diamond-like states of each other, according to which the real facts of the mind—Ten indestructible minds. world are mutually permeating and reflecting. (A) Möôøi taâm Kim Cang phaùt trieån bôûi Boà Taùt: Eighth, the theory of elucidating the truth by giaùc lieãu phaùp taùnh, hoùa ñoä chuùng sanh, trang factual illustrations. Truth is manifested in fact and nghieâm theá giôùi, thieän caên hoài höôùng, phuïng fact is the source of enlightening. Ninth, the theory söï ñaïi sö, thaät chöùng chö phaùp, quaûng haønh of "variously completing ten time-periods creating nhaãn nhuïc, tröôøng thôøi tu haønh, töï haïnh maõn

tuùc, linh tha nguyeän maõn—Ten characteristics Buddhas: not giving up the determination for of the "Diamond heart" as developed by a enlightenment; leaving behind the stages of Bodhisattva: complete insight into all truth, individual salvation; observing and benefiting all saving of all creatures, the glorifying of all sentient beings; inducing all sentient beings to live Buddha-worlds, transference of his good by the teachings of Buddha; cultivating all the deeds, services of all Buddhas, realization of sciences of enlightening beings; not being the truth of all Buddha-laws, manifestation of acquisitive in respect to anything; dedicating all all patience and endurance, unflagging roots of goodness to enlightenment; not being devotion to his vocation, perfection of his attached to any of the incarnations of Buddhas; work, and aiding to all fulfill their vows and reflecting on all things and getting rid of grasping accomplish their spiritual ends. and clinging; and regulating all their faculties. (B) Möôøi taâm kim cang lieân heä vôùi Thaäp Hoài Thaäp Loaïi Nhaân Thuù: Ten kinds of animals that Höôùng: tín taâm, nieäm taâm, hoài höôùng taâm, ñaït will be reborn as a human—See Möôøi Loaïi Nhaân taâm (thoâng trieät phaùp tính), tröïc taâm, baát thoái Thuù. taâm, ñaïi thöøa taâm, voâ töôùng taâm, tueä taâm, vaø Thaäp Lôïi: Ten profitable things—Möôøi ñieàu lôïi baát hoaïi taâm—Ten "diamond" steps of laïc. firmness associated with ten bestowings one's Thaäp Luaân Kinh: Dasa-cakra-ksitigarbha-sutra merits to anothers (these are associated with (skt)—Ñaïi Phöông Quaûng Thaäp Luaân Kinh—Teân the ten dedications): the mind of faith, cuûa moät boä kinh trong ñaïi phöông quaûng kinh— remembrance, bestowing one's merits on Name of a sutra in the great Vaipulya others, understanding, uprightness, no-retreat, (Mahavaipulya), or sutra of Mahayana. mahayana, formlessness, wisdom, and the Thaäp Luïc: Sodasa (skt)—Sixteen—16. mind of indestructibility. Thaäp Luïc A La Haùn: Möôøi saùu vò ñaïi la haùn— Thaäp Kim Cang Taâm Höôùng Quaû: Ten The sixteen great arhats. realizations of a diamond-like mind—Ten Thaäp Luïc Ñaïi Löïc: Möôøi saùu ñaïi löïc cuûa Boà taùt: realizations of an indestructible mind—Möôøi thaáu chí löïc, yù löïc,

haïnh löïc, taøm löïc (söùc theïn thuøa khi roõ cuûa taâm vöõng vaøng nhö kim cöông. laøm quaáy), cöôøng löïc, trì löïc (söï beàn chí tu trì), hueä Thaäp Kyõ Xaûo: Ten skills—Möôøi kyõ naêng hay löïc, ñöùc löïc (coâng ñöùc), bieän löïc (söùc huøng bieän möôøi söï kheùo leùo. chaùnh phaùp), saéc löïc, thaân löïc, taøi löïc, taâm löïc, Thaäp Laïc: Ten joys—Möôøi nieàm vui. thaàn tuùc löïc, hoaèng phaùp löïc, vaø haøng ma löïc — Thaäp Loaïi Chuùng Sanh: All living things. The sixteen great powers obtainable by a Thaäp Loaïi Giôùi: Möôøi loaïi giôùi—Ten kinds of bodhisattva: will, mind, action, shame when doing precepts—Theo lôøi Phaät daïy trong Kinh Hoa evil, energy, firmness, wisdom, virtue, reasoning, Nghieâm, coù möôøi loaïi giôùi daønh cho chö ñaïi Boà personal appearance, physical powers, wealth, Taùt nhaèm giuùp hoï ñaït ñöôïc giôùi quaûng ñaïi Ba-La- spiritual powers, magic, power of spreading the Maät voâ thöôïng cuûa chö Nhö Lai: giôùi chaúng boû Boà Truth, and power of subduing demons. Ñeà taâm; giôùi xa lìa böïc nhò thöøa; giôùi quaùn saùt lôïi Thaäp Luïc Ñeá: Sodasa-padarthah (skt)—Sixteen ích taát caû chuùng sanh; giôùi khieán taát caû chuùng sanh truths—Möôøi saùu chaân lyù. an truï nôi Phaät phaùp; giôùi tu taát caû sôû hoïc cuûa Boà Thaäp Luïc Ñeá Quaùn: Sixteen meditations on the Taùt; giôùi voâ sôû ñaéc nôi taát caû phaùp; giôùi ñem taát caû truths—Möôøi saùu quaùn saùt chaân lyù. thieän caên hoài höôùng Boà Ñeà; giôùi chaúng tham tröôùc Thaäp Luïc Haønh Quaùn: Möôøi saùu ñieàu xem xeùt taát caû thaân Nhö Lai; giôùi tö duy taát caû caùc phaùp vaø trong tu taäp—Sixteen observances of practice. xa lìa nhieãm tröôùc; giôùi chö caên luaät nghi (ñieàu tieát Thaäp Luïc Haønh Töôùng: Möôøi saùu ñaëc tröng cuûa luïc caên)—According to the Buddha in The Flower chaân lyù—Sixteen aspects of the noble truths. Adornment Sutra (Chapter 38—Detachment From Thaäp Luïc Khoâng: Möôøi saùu trong hai möôi laêm The World), great Enlightening Beings have ten ñaëc tröng cuûa taùnh khoâng—Sixteen of the twenty- kinds of precepts which help them attain the five characteristics of emptiness—See Hai Möôi unexcelled great transcendent discipline of the Laêm Caùch Giaûi Thích Veà Taùnh Khoâng.

Thaäp Luïc Quaùn: Sixteen contemplations— of the images of the Buddha Amitabha on the Sixteen meditations—Theo K.K. Tanaka trong throne, Bodhisattvas Avalokitesvara on the left, Tònh Ñoä Nguyeân Thuûy Trung Hoa, coù 16 pheùp and Bodhisattva Mahasthamaprapta on the right quaùn trong Tònh Ñoä toâng (ñaây laø 16 caùch quaùn side of the throne. Ninth, Visualization of the töôûng ñeán coõi Cöïc Laïc cuûa Ñöùc Phaät A Di Ñaø haàu Reward body of Amitabha Buddha, i.e. the form in coù vaõng sanh veà ñoù. Theo truyeàn thuyeát, ñaây laø 16 which he appears in the Pure Land. Tenth, pheùp maø Ñöùc Phaät Thích Ca ñaõ truyeàn daïy theo Visualization of Avalokitesvara Bodhisattva. lôøi caàu thænh cuûa baø Hoaøng thaùi haäu Vi Ñeà Hy). Eleventh, Visualization of Mahasthamaprapta Thöù nhaát laø Quaùn töôûng thaáy maët trôøi saép laën. Thöù Bodhisattva. Twelfth, Visualization of the reward nhì laø Quaùn töôûng Thaáy nöôùc laéng trong. Thöù ba laø bodies of Amitabha Buddha, Avalokitesvara Quaùn töôûng thaáy ñaát nôi coõi Cöïc Laïc. Thöù tö laø Bodhisattva, and Mahasthamaprapta Bodhisattva Quaùn töôûng thaáy caây baùu. Thöù naêm laø Quaùn töôûng are every where in the space. Thirteenth, a thaáy baùt coâng ñöùc

thuûy, hay nöôùc taùm coâng ñöùc. mixing or intermingling visualization among Thöù saùu laø Toång quaùn töôûng thaáy caùc caûnh, thaáy Amitabha Buddha, Avalokitesvara Bodhisattva, caây baùu, thaáy ao baùu nôi theá giôùi Cöïc Laïc. Thöù and Mahasthamaprapta Bodhisattva. Fourteenth, baûy laø Quaùn töôûng thaáy toøa hoa cuûa Ñöùc Phaät A Visualization of the rebirth of the three highest Di Ñaø. Thöù taùm laø Quaùn töôû ng thaáy hình Phaät A grades in the Pure Land, including the highest, the Di Ñaø vaø chö Boà Taùt Quaùn AÂm ngoài beân taû toøa, vaø middle, and the lowest of the three highest Boà Taùt Ñaïi Theá Chí ñang ngoài beân höõu toøa. Thöù classes. Fifteenth, Visualization of the rebirth of chín laø Quaùn töôûng thaáy toû roõ chôn thaân maø Ñöùc the middle grades in the Pure Land, including the Phaät A Di Ñaø ñaõ thò hieän nôi coõi Cöïc Laïc. Thöù highest, the middle, and the lowest of the three möôøi laø Quaùn töôûng thaáy roõ saéc thaân cuûa Boà Taùt middle classes. Sixteenth, Visualization of the Quaùn Theá AÂm. Thöù möôøi moät laø Quaùn töôûng thaáy rebirth of the lowest grades, including the highest, roõ saéc thaân cuûa Boà Taùt Ñaïi Theá Chí. Thöù möôøi hai the middle, and the lowest in the three lowest laø Quaùn töôûng thaáy roõ ba vò A Di Ñaø, Quaùn Theá classes in the Pure Land. AÂm, vaø Ñaïi Theá Chí ñaày khaép caû hö khoâng. Thöù Thaäp Luïc Quaùn Kinh: Sutra on Sixteen möôøi ba laø Quaùn töôûng taïp, khi thì quaùn töôûng Ñöùc Contemplations—Sutra on Sixteen meditations— A Di Ñaø, khi thì quaùn töôûng Ñöùc Quaùn Theá AÂm, See Thaäp Luïc Quaùn. khi thì quaùn töôûng Ñöùc Ñaïi Theá Chí. Thöù möôøi Thaäp Luïc Taâm: The sixteen hearts or minds— boán laø Quaùn töôûng Thöôïng Boái Sanh, bao goàm Möôøi saùu traïng thaùi cuûa taâm: khoå phaùp nhaãn, khoå thöôïng phaåm thöôïng sanh, thöôïng phaåm trung phaùp trí, khoå loaïi nhaãn, khoå loaïi trí, taäp phaùp nhaãn, sanh, vaø thöôïng phaåm haï sanh. Thöù möôøi laêm laø taäp phaùp trí, taäp loaïi nhaãn, taäp loaïi trí, dieät phaùp Quaùn töôûng Trung Boái Sanh, bao goàm trung phaåm nhaãn, dieät phaùp trí, dieät loaïi nhaãn, dieät loaïi trí, ñaïo thöôïng sanh, trung phaåm trung sanh, vaø trung phaùp nhaãn, ñaïo phaùp trí, ñaïo loaïi nhaãn, ñaïo loaïi phaåm haï sanh. Thöù möôøi saùu laø Quaùn töôûng Haï trí. Möôøi laêm taâm ñaàu tieân daønh cho nhöõng ngöôøi Boái Sanh, bao goàm haï phaåm thöôïng sanh, haï phaåm ñang trong tieán trình tôùi quaû vò thöù nhaát: “döï löu.” trung sanh, vaø haï phaåm haï sanh—According to Taâm thöù 16 daønh cho ngöôøi ñaõ chöùng quaû “vò K.K. Tanaka in The Dawn of Chinese Pure Land löu.”—Sixteen mental states: patience with Doctrine, there are sixteen kinds of contemplation Dharmas of Suffering, wisdom concerning in the Pure Land. First, Visualization of the setting Dharmas of Suffering, patience with Kinds of sun. Second, Visualization of pure water. Third, Suffering, wisdom concerning Kinds of Suffering, Visualization of the ground in the Pure Land. patience with Dharmas of Accumulation, wisdom Fourth, Visualization of precious trees. Fifth, concerning Dharmas of Accumulation, patience Visualization of eight waters of merit and virtue with Kinds of Accumulation, wisdom concerning (see Baùt Coâng Ñöùc Thuûy). Sixth, Unified kinds of Accumulation, patience with Dharmas of visualization of the precious trees, lakes, etc., in Extinction, wisdom concerning Dharmas of the Pure Land. Seventh,

Visualization of the lotus Extinction, patience with Kinds of Extinction, throne of Amitabha Buddha. Eighth, Visualization wisdom concerning Kinds of Extinction, patience

with Dharmas of the Way, wisdom concerning any situation; concerning the ripening of Dharmas of the Way, patience with Kinds of the deeds; concerning the superior and inferior way, wisdom concerning Kinds of the way. The abilities of other beings; concerning their first fifteen minds are for those who are in the tendencies; concerning the manifold process towards the first fruit of “enter the constituents of the world; concerning the paths stream.” The sixteenth mind is for those who are leading to the various realms of existence; certified to the first fruit of “stream-enter”. concerning the engendering of purity and Thaäp Luïc Taâm Haønh: Sixteen practices—Möôøi impurity; concerning the contemplations, saùu phaùp tu taäp. meditative states (samadhi), the three Thaäp Luïc Thaùnh Haønh: Sixteen holy functions— liberations, and the absorption (dhyana); Möôøi saùu thaùnh haønh. concerning deaths and rebirths; and Thaäp Luïc Thieän Thaàn: Sixteen good deities—concerning the exhaustion of all defilements Möôøi saùu vò thieän thaàn. (asrava). Thaäp Luïc Tri Kieán: Sixteen views of self and Thaäp Löïc Nhö Lai: Dasa-tathagata-balani (skt)— self-objects—Möôøi saùu quan ñieåm veà caùi toâi vaø Möôøi ñaïi löïc cuûa Phaät hay Nhö Lai Cuï Tuùc Thaäp caùc ñoái töôïng cuûa caùi toâi. Löïc: Thöù nhaát laø tri thò xöù phi xöù trí löïc; khaû naêng Thaäp Luïc Tö Cuï: Sixteen necessities—Möôøi saùu bieát söï lyù laø ñuùng hay chaúng ñuùng. Thöù nhì laø tri moùn caàn duøng cuûa chö taêng ni. tam theá nghieäp baùo Trí löïc (Tri Thöôïng Haï Trí Thaäp Löïc: Dasa-balani (skt)—Möôøi naêng löïc— Löïc). Thöù ba laø tri chö Thieân giaûi thoaùt Tam muoäi. Ten powers—See Thaäp Löïc Nhö Lai. Thöù tö laø tri chuùng sanh taâm taùnh Trí löïc. Thöù naêm Thaäp Löïc Boà Taùt: Dasa-bodhisattva-balani laø tri chuûng chuûng giaûi trí löïc; bieát ñöôïc söï hieåu (skt)—See Möôøi Löïc Cuûa Chö Ñaïi Boà Taùt. bieát cuûa chuùng sanh. Thöù saùu laø tri chuûng chuûng Thaäp Löïc Ca Dieáp: giôùi trí löïc hay bieát heát caùc caûnh giôùi. Thöù baûy laø (A) Baø Sa Ba—Dasa-bala-Kasyapa (skt)—Vappa tri nhöùt thieát sôû ñaïo trí löïc; bieát heát phaàn haønh höõu (skt)—Mahakasyapa—Moät trong nhöõng vò laäu cuûa luïc ñaïo. Thöù taùm laø tri thieân nhaõn voâ ngaïi hoïc troø ñaàu tieân cuûa Ñöùc Phaät. Ngaøi laø vò tyø trí löïc; thaáy bieát taát caû söï vieäc cuûa chuùng sanh. khöu ñeä nhaát ñaàu ñaø, chuû toïa kyø keát taäp Tam Thöù chín laø tri tuùc maïng voâ laäu trí löïc; bieát caùc ñôøi Taïng laàn ñaàu tieân sau khi Ñöùc Phaät nieát baøn tröôùc raát xa cuûa chuùng sanh. Thöù möôøi laø tri vónh ba thaùng—One of the first diciples of the ñoaïn taäp khí trí löïc; bieát ñoaïn haún caùc taäp khí— Buddha. He was the one who presided the The ten great powers of a Buddha or the ten First Council, three months after the Buddha powers of the Tathagata: First, complete passed away. knowledge of what is right or wrong in every (B) Thaäp löïc (möôøi khaû naêng nôi moät vò Phaät)— condition; the power of knowing from awakening Ten powers or ten abilities possessed by a to what is and what is not the case (knowing right Buddha: nhaän bieát baèng tröïc giaùc veà caùi coù and wrong or the power to

distinguish right from theå vaø caùi khoâng coù theå trong moïi hoaøn caûnh; wrong). Second, complete knowledge of what is nhaän thöùc söï chín muoài cuûa nhöõng haønh ñoäng; the karma of every being past, present and future; nhaän thöùc veà nhöõng naêng löïc cao nhaát vaø thaáp the power of knowing karmic retributions nhaát nôi tha nhaân; nhaän thöùc veà nhöõng thieân throughout the three periods of time (knowing höôùng cuûa hoï; nhaän thöùc veà nhöõng thaønh toá what karmic effects follow from which causes). cuûa theá giôùi; nhaän thöùc veà nhieàu con ñöôøng Third, complete knowledge of all stages of dhyana daãn tôùi nhöõng traïng huoáng taùi sanh khaùc nhau; liberation and samadhi; the power of knowing all nhaän thöùc veà söï taïo ra thanh tröôïc; nhaän thöùc dhyanas, liberations and samadhis (knowing the veà suy töôûng, veà ñaïi ñònh, veà tam giaûi thoaùt various balanced states, including four dhyanas, vaø thieàn ñònh; nhaän thöùc veà söï cheát vaø taùi eight states of liberation, three samadhi, etc). sanh; nhaän thöùc veà söï suy moøn cuûa nhieãm Fourth, complete knowledge of the powers and tröôïc—Ten Powers of Kasyapa: knowledge faculties of all beings; the power of knowing all concerning what is possible and impossible in faculties whether superior or inferior (knowing the

superior or inferior makings of others). Fifth, demon of afflictions, perpetually confusing and complete knowledge of the desires or moral defiling. The demon of actions, able to obstruct direction of every being; the power of knowing and inhibit. The demon of mind, which gives rise the various realms (knowing the desires of others). to pride. The demon of death, which abandons Sixth, complete knowledge of actual condition of life. The demon of heaven, being self-indulgent. every individual; the power of knowing the The demon of roots of goodness, because of various understanding (knowing the states of perpetual clinging. The demon of concentration, others). Seventh, complete knowledge of the because of long indulgence in the experience. The direction and consequence of all laws; the power demon of spiritual teachers, because of giving rise of knowing where all paths lead (knowing the to feelings of attachment. The demon of destinations of others, either nirvana or hell). phenomenon of enlightenment, because of not Eighth, complete knowledge of all causes of wanting to relinquish it. mortality and of good and evil in their reality; the Thaäp Ma Nghieäp: Ten kinds of demons' power of knowing through the heavenly eye actions—See Möôøi Ma Nghieäp. without obstruction (knowing the past). Ninth, Thaäp Ma Nhaân: Shimo-Nin (jap)—What complete knowledge of remote lives of all beings, person—Ngöôøi naøo, traïng thaùi cuûa moät ngöôøi the end of all beings and nirvana; the power of khoâng theå dieãn taû ñöôïc baèng vaên töï —A person knowing previous lives without outflows (Buddha- whose state cannot be explained with words. power to know life and death, or all previous Thaäp Ma Vaät: Shimo-Butsu (jap)—Caùi gì?—transmigrations). Tenth, complete knowledge of What? the destruction of all illusion of every kind; the Thaäp Minh: Ten kinds of insight—See Möôøi Thöù power of knowing from having cut off all habits Minh Cuûa Chö Ñaïi Boà Taùt. forever (knowing how to end excesses). Thaäp Moân: Möôøi cöûa noái keát giöõa theá giôùi vaät Thaäp Löïc

Thaäp Minh: Möôøi löïc vaø möôøi söï hieåu chaát vaø hieän töôïng: lyù luoân ñi vôùi söï, söï luoân ñi vôùi bieát—Ten powers and ten understandings. lyù, söï tuøy thuoäc vaøo lyù maø toàn taïi, söï phoâ baøy lyù, Thaäp Löïc Trí: Bieát roäng thaäp löïc—Have söï bieán maát trong lyù, söï coù theå che daáu lyù, chaân lyù extensive knowledge of the ten powers. chính laø söï, söï chính laø lyù, chaân nhö khoâng phaûi laø Thaäp Löïc Voâ Ñaúng: Peerless possessor of the ten söï, söï khoâng phaûi laø lyù—The ten doors or powers—See Thaäp Löïc Nhö Lai. connection between noumena or substance and Thaäp Löïc Voâ UÙy: Möôøi ñaïi löïc voâ uùy cuûa chö phenomena (theory and practice): substance (lyù) is Phaät—Ten fearless powers of Buddhas—See always present with the phenomena (Söï); the Thaäp Löïc Nhö Lai. phenomena is always present with substance; the Thaäp Ma: Theo Kinh Hoa Nghieâm, Phaåm 38, coù phenomena depend on the substance for its möôøi thöù ma cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt neân existence; the phenomena can reveal the mau duøng phöông tieän xa rôøi möôøi thöù ma naày. substance; the phenomena (from is unreal) can Nguõ uaån ma, vì sanh caùc chaáp thuû. Phieàn naõo ma, disappear in the substance; the phenomena can vì haèng taïp nhieãm. Nghieäp ma, vì hay chöôùng conceal the substance; the true substance is the ngaïi. Taâm ma, vì khôûi ngaõ maïn coáng cao. Töû ma, phenomena; the phenomena is the substance; true vì boû choã sanh. Thieân ma, vì töï kieâu caêng phoùng reality is not the phenomena; the phenomena is tuùng. Thieän caên ma, vì haèng chaáp thuû. Ma tam not the whole substance. muoäi, vì töø laâu say ñaém. Thieän tri thöùc ma, vì khôûi Thaäp Moân Chu Bieán Haøm Dung Quaùn: Möôøi taâm chaáp tröôùc. Boà Ñeà phaùp trí ma, vì chaúng chòu Khía Caïnh Quaùn Saùt—Ten aspects of xaû lìa—According to the Flower Adornment Sutra, contemplation on universal inclusion—Möôøi khía Chapter 38, there are ten kinds of demons of great caïnh quaùn saùt veà söï bao goàm heát taát caû. enlightening beings. Enlightening beings should Thaäp Moân Lyù Söï Voâ Ngaïi: Möôøi khía caïnh voâ apply appropriate means to quickly escape these ngaïi giöõa lyù vaø söï—Ten aspects non-obstruction demons. The demon of the clusters of mental and between principle and phenomena. material elements, giving rise to attachments. The

Thaäp Muïc Ngöu Ñoà: Jugyunozu (jap)—Thaäp chaân taùnh cuûa mình neân khoâng thaáy ñöôïc noù. Vì Ngöu Ñoà—Ten pictures of cattle-grazing—Ten bôûi nhöõng nhieãm oâ neân khoâng coøn thaáy ñöôïc Traâu. Oxen Pictures—Ten Ox-herding pictures—Moät Boãng döng thaáy mình ñöùng tröôùc nhöõng ngaõ reõ trong nhöõng boä tranh veõ truyeàn baù roäng raõi nhaát hoån ñoän môø mòt. Loøng tham ñöôïc vaø noãi lo sôï maát trong nhaø Thieàn. Giöõa kieán taùnh caïn saâu coù söï maùt noåi leân nhö nhöõng ngoïn löûa böøng chaùy, yù khaùc bieät phi thöôøng vaø nhöõng khaùc bieät naøy ñöôïc nieäm thò phi phoùng ra nhö nhöõng muõi dao nhoïn. mieâu taû trong möôøi böùc tranh chaên traâu. Chuùng ta "Mang mang baùt thaûo coá truy taàm phaûi thaønh thaät maø noùi raèng trong caùc hình thöùc Thuûy khoaùt sôn dieâu loä caùnh thaâm bieåu loä veà caùc möùc ñoä chöùng ngoä trong nhaø Thieàn, Löïc taän thaàn bì voâ mòch xöù khoâng moät hình thöùc naøo ñöôïc bieát ñeán moät caùch Ñaõn vaên phong thuï vaõn thieàn ngaâm." roäng raõi hôn caùc böùc tranh

chaên traâu naøy, moät boä (Mieân man vaïch coû coá truy taàm möôøi böùc theo thöù töï vôùi lôøi bình baèng vaên xuoâi vaø Non xa nöôùc roäng loái aâm aâm keä tuïng. Coù leõ bôûi vì baûn taùnh thieâng lieâng cuûa con Daï moûi chaân moøn ñaâu chaúng thaáy boø ôû xöù AÁn Ñoä thôøi coå ñaïi, neân con vaät thöôøng Chæ thaáy ve chieàu ngoïn phong ngaâm). ñöôïc duøng töôïng tröng cho baûn taùnh nguyeân thuûy Thöù nhì laø thaáy daáu. Haønh giaû nhôø kinh giaùo maø cuûa con ngöôøi hay Phaät taùnh. Ngöôøi ta qui cho bieát ñoù laø daáu chaân Traâu. Caùc khí cuï tuy ña daïng Thieàn sö Quaùch Am Sö Vieãn laø taùc giaû cuûa caùc nhöng voán cuøng moät thöù vaøng, cuõng nhö vaïn vaät böùc tranh "Chaên Traâu" (Thaäp Muïc Ngöu Ñoà) vaø ñeàu laø hieän thaân cuûa Töï Ngaõ. Nhöng haønh giaû vaãn lôøi bình ñi keøm. Thaät ra, Thieàn sö Quaùch Am chöa phaân bieät ñöôïc toát vôùi xaáu, thaät vôùi giaû. Haønh khoâng phaûi laø ngöôøi ñaàu tieân minh hoïa caùc giai giaû chöa thaät söï vaøo ñöôïc cöûa, nhöng ñaõ bieát loái ñi ñoaïn phaùt trieån cuûa söï tu chöùng baèng tranh. Tröôùc theo daáu chaân Traâu. thôøi cuûa ngaøi, coù nhieàu baûn xuaát hieän vôùi naêm "Thuûy bieân laâm haï tích thieân ña hoaëc taùm böùc hoïa, trong ñoù con traâu daàn daàn trôû Phöông thaûo li phi kieán daõ ma neân traéng hôn, vaø böùc cuoái cuøng laø moät voøng troøn. Tuùng thò thaâm sôn caùnh thaâm xöù Ñieàu naày aùm chæ raèng söï nhaän ra caùi "Moät", töùc laø Lieâu thieân khoảng tò chaåm taøng tha?" söï xoùa saïch moïi tö nieäm veà ta vaø ngöôøi, laø muïc (Ven röøng meù nöôùc daáu chaân ñaày ñích toái haäu cuûa Thieàn. Nhöng Thieàn sö Quaùch Coû thôm vöôùng vít, haún ñaâu ñaây Am Sö Vieãn caûm thaáy nhö vaäy vaãn chöa ñuû neân Nuùi hoá moät maøu saâu thaêm thaúm oâng theâm vaøo hai böùc nöõa sau böùc veõ voøng troøn, Caùi muõi kình thieân daáu ñöôïc maøy?). laøm cho noù roõ raøng hôn raèng Thieàn giaû coù söï phaùt Thöù ba laø thaáy traâu. Neáu ñaõ nghe thaáy tieáng aét seõ trieån taâm linh cao nhaát, soáng hoøa ñoàng vôùi phaøm tìm ñöôïc nguoàn phaùt ra tieáng. Trong moïi sinh hoaït nhaân trong theá giôùi traàn tuïc cuûa hình töôùng vaø ña haèng ngaøy nguoàn luoân hieån hieän. Gioáng nhö muoái daïng moät caùch heát söùc voâ ngaïi vaø töï taïi. Hôn theá trong nöôùc bieån hay maøu trong sôn. Khi haønh giaû nöõa, trong theá giôùi aáy, Thieàn giaû coøn tieáp ñoä baát cöù taäp trung ñöôïc caùi thaáy beân trong aét seõ nhaän ra ai höõu duyeân ñi treân con ñöôøng cuûa Phaät vôùi loøng raèng caùi bò thaáy ñoàng nhaát vôùi Chaân Nguyeân töø bi vaø trí tueä cuûa mình. Baûn cuûa Thieàn sö Quaùch (nguoàn). Noùi caùch khaùc, haønh giaû chæ thaáy caûnh Am laø baûn ñöôïc chaáp nhaän roäng raõi nhaát ôû Nhaät; giôùi ôû "beân kia saéc giôùi"; tuy nhieân, kieán taùnh cuûa vaø qua nhieàu naêm noù ñaõ toû ra laø nguoàn giaùo huaán haønh giaû deã bò maát neáu haønh giaû trôû neân löôøi bieáng vaø caûm höùng höõu hieäu ñoái vôùi Thieàn sinh. Sau ñaây vaø khoâng tieán haønh tu taäp theâm nöõa. Hôn nöõa, daàu laø toùm löôïc veà möôøi böùc tranh Chaên Traâu vôùi lôøi ñaõ kieán taùnh, haønh giaû vaãn laø haønh giaû nhö luùc bình, baûn tieáng Anh döïa theo quyeån Ba Truï Thieà n tröôùc, khoâng theâm ñöôïc gì, haønh giaû khoâng trôû cuûa Thieàn sö Philip Kapleau xuaát baûn naêm 1956; thaønh to lôùn hôn. vaø baûn tieáng Vieät döïa theo keä do Tueä Syõ ruùt ra töø "Hoaøng li chi thöôïng nhaát thanh thanh Tuïc Taïng Kinh baèng chöõ Haùn vaø

Truùc Thieân giaûi Nhaät noaõn phong hoøa ngaïn lieãu thanh thích baèng chöõ Vieät, NXB An Tieâm aán haønh naêm Chæ thöû caùnh voâ hoài thò xöù 1972 taïi Saøi Goøn, Vieät Nam. Thöù nhaát laø tìm traâu. Saâm saâm ñaàu giaùc hoïa nan thaønh." Thaät tình maø noùi, Traâu coù laïc maát bao giôø ñaâu, theá (Vaøng anh ríu rít hoùt treân caønh thì taïi sao phaûi ñi tìm? Con ngöôøi quay löng laïi vôùi Naéng aám gioù eâm bôø lieãu xanh

Chaúng troán ñöôïc ñaâu, traâu ôû ñoù "Kî ngöu ñaø leâ duïc hoaøn gia Ñaàu söøng söøng söõng veõ sao thaønh). Khöông ñòch thanh thanh toáng vaõn haø Nhöng neáu tieáp tuïc toïa Thieàn, haønh giaû seõ ñaït ñeán Nhaát phaùch nhaát ca voâ haïn yù giai ñoaïn thöù tö laø ñöôïc traâu. Ngay luùc naøy haønh Tri aâm haø taát coå thaàn nha." giaû chöa sôû höõu ñöôïc söï kieán taùnh cuû a mình. Baáy (Cöôõi ngöôïc löng Traâu trôû laïi nhaø laâu nay Traâu ñaõ soáng ngoaøi hoang daõ, nay môùi gaëp Vi vu tieáng saùo tieãn chieàu taø laïi vaø thaät söï ñaõ baét ñöôïc noù. Vì baáy laâu nay leâu Moãi nhòp moãi lôøi voâ haïn yù loûng, ñaõ maát heát nhöõng thoùi quen tröôùc, neân muoán Tri aâm loï phaûi heù moâi ra). khaéc phuïc khoâng phaûi laø chuyeän deã. Noù vaãn tieáp Thöù baûy laø queân traâu coøn ngöôøi. Trong Phaùp tuïc ham thích nhöõng thöù coû coù höông vò ngoït ngaøo; khoâng coù hai. Traâu laø Nguyeân Taùnh: baây giôø haønh noù vaãn cöùng ñaàu vaø khoâng keàm cheá ñöôïc. Neáu giaû ñaõ nhaän ra ñieàu naøy. Caùi baãy khoâng coøn caàn haønh giaû muoán thuaàn thuïc noù hoaøn toaøn thì phaûi nöõa khi ñaõ baét ñöôïc thoû, löôùi boû ñi khi caù ñaõ baét duøng ñeán roi voït. roài. Gioáng nhö vaøng roøng moät khi ñaõ taùch khoûi "Kieät taän thaàn thoâng hoaïch ñaéc cöø quaëng, nhö maët traêng ra khoûi ñaùm maây, moät tia Taâm cöôøng löïc traùng toát nan tröø chieáu saùng maõi maõi. Höõu thôøi taøi ñaùo cao nguyeân thöôïng "Kî ngöu dó ñaéc ñaùo gia sôn Höõu nhaäp yeân vaân thaâm xöù cö." Ngöu daõ khoâng heà nhaân daõ nhaøn (Traêm phöông ngaøn keá khaéc phuïc mi Hoàng nhaät tam can do taùc moäng Taâm löïc cöông cöôøng, thaät khoù thay Tieân thaèng khoâng ñoän thaûo ñöôøng gian." Ví chaúng phoùng leân treân goø noång (Löng Traâu ñaõ ñeán nuùi queâ ta Laïi vaøo nhöõng choán khoùi maây bay). Traâu khoâng coøn nöõa ngöôøi nhaøn haï Giai ñoaïn thöù naêm, sau gia ñoaïn baét ñöôïc traâu laø Maët nhaät ba saøo coøn maõi moäng giai ñoaïn chaên traâu hay thuaàn hoùa noù. Söï daáy leân Roi thöøng vöùt ñoù giöõa haøng ba). cuûa moät nieäm keùo theo moät nieäm khaùc khôûi sanh. Thöù taùm laø ngöôøi traâu ñeàu queân. Meâ tình tieâu maát Giaùc ngoä ñem laïi nhaän thöùc raèng caùc nieäm nhö theá maø thaùnh yù cuõng khoâng coøn. Haønh giaû khoâng coøn ñeàu khoâng thaät, ngay caû khi chuùng phaùt xuaát töø naán naù trong traïng thaùi "Mình laø Phaät" vaø böôùc Chaân Taùnh. Chæ vì söï meâ hoaëc vaãn coøn toàn taïi, maø mau qua giai ñoaïn "thaáy mình ñaõ goät saïch voïng chuùng ta töôûng raèng chuùng coù thaät. Traïng thaùi tình raèng mình khoâng phaûi laø Phaät". Daã u ngaøn maét khoâng thaät naøy khoâng baét nguoàn töø theá giôùi khaùch cuûa naêm traêm vò Phaät vaø Toå cuõng khoâng bieän bieät quan beân ngoaøi maø töø beân trong taâm mình. ñöôïc ñaëc ñieåm nôi haønh giaû. Neáu coù haøng traêm "Tieân saùch thôøi thôøi baát ly thaân chim muoâng traûi hoa trong phoøng mình, haønh giaû Khuûng y

tuùng boä nhaäp ai traàn cuõng chæ töï theïn laáy chính mình. Töông töông muïc ñaéc thuaàn hoøa daõ "Tieân saùch nhaân ngöu taän thuoäc khoâng Cô toûa voâ öùc töï truïc nhaân." Bích thieân lieâu quaùch tín nan thoâng (Thöøng roi chôù coù luùc lìa thaân Hoà loâ dieäm thöôïng tranh dung tuyeát Vì ngaïi chaân ñi nhaäp buïi traàn Ñaùo thöû phöông naêng hieäp toå toâng." Cuøng nhau chaên daét thuaàn hoøa neát (Traâu ngöôøi thöøng gaäy thaûy ñeàu khoâng Cuøm keïp khoâng maøng theo chuû nhaân). Trôøi xanh baùt ngaùt, tin khoù thoâng Thöù saùu laø côõi traâu veà nhaø, ñaây laø traïng thaùi tröïc Tuyeát khoâng theå coøn treân loø löûa quan maø trong aáy kieán taùnh vaø caùi ngaõ ñöôïc xem Ñeán choán naøy ñaây gaëp toå toâng). laø moät vaø nhö nhau. Cuoäc chieán ñaáu ñaõ chaám döùt, Thöù chín laø trôû veà nguoàn coäi hay ñaïi ngoä, thaâm "ñöôïc" vaø "maát" khoâng coøn taùc duïng nöõa. Mieäng nhaäp ñeán taän ñaùy vaø ôû ñaáy khoâng coøn phaân bieät ngheâu ngao khuùc ca moäc maïc cuûa ngöôøi tieàu phu ngoä vôùi khoâng ngoä. Ngay töø ñaàu coù maûy buïi naøo vaø nhöõng baøi ñoàng dao cuûa boïn treû trong laøng. ñaâu ñeå laøm môø taùnh Thanh Tònh voán coù. Giôø ñaây Ngoài treân löng Traâu, maét thanh thaûn nhìn maây trôøi haønh giaû quan saùt theá söï ñaày vôi maø vaãn an truï lô löõng treân cao. Ñaàu khoâng quay laïi theo höôùng trong tòch nhieân baát ñoäng. Söï ñaày vôi naøy khoâng caùm doã. Daãu cho coù ngöôøi laøm mình khoù chòu, phaûi laø boùng ma hay aûo aûnh, maø chæ laø söï hieån haønh giaû vaãn nhö nhö baát ñoäng. hieän cuûa Coäi Nguoàn. Vaäy thì taïi sao mình phaûi coá

laøm baát cöù chuyeän gì? Nöôùc bieác nuùi xanh. Moät different levels are depicted in the Ten Ox- mình haønh giaû laëng ngaém söï bieán ñoåi khoâng ngöøng herding Pictures. In fact, we must say that among cuûa vaïn höõu. the various formulations of the levels of "Phaûn boån hoaøn nguyeân dó phí coâng realization in Zen, none is more widely known Tònh nhö tröïc haï nhöôïc manh lung than the Ox-herding Pictures, a sequence of ten Am trung baát kieán am tieàn vaät illustrations annotated with comments in prose and Thuûy töï mang mang hoa töï hoàng." verse. It is probably because of the sacred nature (Coäi nguoàn trôû laïi roõ phí coâng of the ox in ancient India this animal came to be Töø ñaây nghe thaáy töïa nhö khoâng used to symbolize man's primal nature of Buddha- Trong am khoâng thaáy chi ñaøng tröôùc mind. People believe that Zen Master Kuo-An Nöôùc vaãn meânh moâng, hoa vaãn hoàng). Shih Yuan was the author of the original drawings Giai ñoaïn cuoái cuøng, giai ñoaïn thöù möôøi laø thoõng of the "Ox-Herding" and the commentary that tay vaøo chôï (vaøo choán traàn ai). Cöûa am kheùp laïi, accompanied them are both attributed to him. In daàu thaùnh cuõng chaúng thaáy ñöôïc haønh giaû. Toaøn fact, Zen Master Kuo-An was not the first to boä taâm caûnh cuûa haønh giaû cuoái cuøng ñaõ bieán maát. illustrate the developing stages of Zen realization Haønh giaû ñi con ñöôøng rieâng cuûa mình, khoâng coá through pictures. Before his time, earlier versions böôùc chaân theo daáu thaùnh hieàn xöa. Mang baàu of five and eight pictures exist in which the Ox röôïu thong dong ñi vaøo chôï, nöông gaäy daøi laïi trôû becomes progressively whiter, and the last veà nhaø. Tieän tay daét ñaùm chuû quaùn vaø nhoùm haøng painting being a circle. This implied that the thòt theo con ñöôøng cuûa

Phaät. realization of Oneness, that is, the effacement of "Loä hung tieån tuùc nhaäp trieàn lai every conception of self and other, was the Phuø thoå ñoà hoài tieáu maõn tai ultimate goal of Zen. But Zen Master Kuo-An Baát duïng thaàn tieân chaân bí quyeát Shih Yuan, feeling this to be incomplete, added Tröïc giao khoâ moäc phoùng hoa khai." two more pictures beyond the one with the circle (Ngöïc loä chaân traàn vaøo thò töù to make it clear that the Zen practitioner of the Buøn laày buïi phuû toeùt mieäng cöôøi highest spiritual development lives in the Chaúng duøng bí quyeát thaàn tieân daïy mundane world of form and diversity and mingles Maø caây khoâ thoaéng nôû hoa töôi). with the utmost freedom among ordinary men. Ñaây laø giai ñoaïn keát thuùc toaøn boä söï tu chöùng, Moreover, a Zen practitioner must inspire these soáng giöõa theá nhaân, saün saøng giuùp ñôõ hoï baát cöù luùc ordinary people at any possible time with his naøo coù theå ñöôïc, hoaøn toaøn töï taïi, khoâng coøn bò compassion and radiance to walk in the Way of ngoä raøng buoäc. Soáng trong traïng thaùi cuoái cuøng the Buddha. It is this version that has gained the naøy laø caùi ñích cuûa cuoäc soáng cuûa baát cöù haønh giaû widest acceptance in Japan, has proved itself over tu Thieàn naøo, vaø vieäc hoaøn thaønh noù coù theå maát the years to be a source of instruction and nhieàu ñôøi nhieàu kieáp. Haønh giaû tu Thieàn neân coá effective inspiration to Zen students. These gaéng ñaët chaân leân con ñöôøng daãn tôùi caùi ñích naøy. following Ten Ox-herding Pictures with Toùm taïi, nhöõng böùc tranh naøy veõ laïi nhöõng möùc ñoä commentary were base on the Three Pillars of taêng tieán cuûa Thieàn sinh. Trong moät vaøi truyeàn Zen, published by Zen Master Philip Kapleau in thoáng, khôûi ñaàu laø con traâu ñen, roài töø töø trôû thaønh 1956. The Chinese verses from Tue Sy' s extracts traéng, vaø roài hoaøn toaøn traé ng. Sau ñoù thì traâu cuõng from the Ordinary Collection of Writings; and the bieán maát. Söï lieân tuïc cuûa nhöõng böùc tranh tieâu Vietnamese interpretations from Truc Thien, An bieåu cho söï thaønh thaïo töø töø cuûa Thieàn sinh trong Tiem Publisher published in 1972 in Saigon, thieàn taäp, trong ñoù taâm ñöôïc kieåm soaùt hay huaán Vietnam. First, looking (searching) for an Ox luyeän töø töø. Ñeå roài cuoái cuøng khoâng caàn phaûi hoï c (seeking the Ox). As a matter of fact, the Ox has nöõa maø vaãn thong dong ñi vaøo keû chôï—One of the never gone astray, so why search for it? Having most widespread sets of images of the Ch’an turned his back on his True nature, the man cannot tradition. There is a tremendous difference see it. Because of his defilements he has lost sight between shallow and deep realization, and these of the Ox. Suddenly he finds himself confronted

by a maze of crisscrossing roads. Greed for What artist could portray them?" worldly gain and dread of loss spring up like But if they continue with sitting meditation, they searing flames, ideas of right and wrong dart out will soon reach the fourth stage: the point of like daggers. grasping the Ox or catching the Ox. Right now Zen "Desolate through forests and fearful in jungles, practitioners do not, so to speak, own their He is seeking an Ox which he does not find. realization. Today he encountered the Ox, which Up and down dark, nameless, wide-flowing rivers, had long been cavorting in the wild fields, and In deep mountain thickets he treads many bypaths. actually grasped it. For

so long a time has it Bone-tired, heart-weary, he carries on his search reveled in these surroundings that breaking it of its For this something which he yet cannot find. old habits is not easy. It continues to yearn for At evening he hears cicadas chirping in the trees." sweet-scented grasses, it is still stubborn and Second, seeing its tracks (finding the tracks). unbridled. If he would tame it completely, the man Through the sutras and teachings he discerns the must use his whip. tracks of the Ox. He has been informed that just as "He must tightly grasp the rope and not let it go, different-shaped golden vessels are all basically For the Ox still has unhealthy tendencies. of the same gold, so each and every thing is a Now he charges up to the highlands, manifestation of the Self. But he is unable to Now he loiters in a misty ravine." distinguish good from evil, truth from falsity. He The fifth stage, beyond the stage of grasping the has not actually entered the gate, but he sees in a Ox is the stage of taming it (feeding the Ox). With tentative way the tracks of the Ox. the rising of one thought another and another are "Innumerable footprints has he seen born. Enlightenment brings the realization that In the forest and along the water's edge. such thoughts are unreal since even they arise Over yonder does he see the trampled grass? from our True-nature. It is only because delusion Even the deepest gorges of the topmost mountains still remains that they are imagined to be unreal. Can't hide this Ox's nose which reaches right to This state of delusion does not originate in the heaven." objective world but in our own minds. Third, seeing the Ox (first glympse of the Ox), "He must hold the nose-rope tight namely, that of seeing the Ox. If he will but listen And not allow the Ox to roam, intently to everyday sounds, he will come to Lest off to muddy haunts it should stray. realization and at that instant see the very Source. Properly tended, it becomes clean and gentle. In every activity the Source is manifestly present. Untethered, it willingly follows its master." It is analogous to the salt in water or the binder in The sixth stage, riding the Ox home, which is s paint. When the inner vision is properly focused, state of awareness in which enlightenment and one comes to realize that which is seen is identical ego are seen as one and the same. The struggle is with the true Source. In other words, Zen over, "gain" and "loss" no longer affect him. He practitioners have only caught a glimpse of the hums the rustic tune of the woodsman and plays realm "beyond the manifestation of form"; the simple songs of the village children. Astride however, seeing into own nature is such that Zen the Ox's back, ha gazes serenely at the clouds practitioners easily lose sight if it is they become above. His head does not turn in the direction of lazy and forego further practice. Furthermore, temptations. Though one may to upset him, he though Zen practitioners have attained remains undisturbed. enlightenment, they still remain the same old, "Riding free as air he buoyantly comes home nothing has been added, and they become no Through evening mists in wide straw-hat and grander. cape. "A nightingale warbes on a twig, Wherever he may go he creates a fresh breeze, The sun shines on undulating willows. While in his heart profound tranquility prevails. There stands the Ox, where could he hide? This Ox requires not a blade of grass." That splendid head, those stately horns,

Seventh, forgetting the Ox, self alone (Ox dies, blue, the mountains are green. Alone with himself, man lives). In the Dharm there is no two-ness. The he observes things endlessly changing. Ox is his Primal-nature: this he has now "He has returned to the Origin, recognized. A trap is no longer needed when a Come back to the Source, rabbit has been caught, a net becomes useless But his steps have been taken in vain. when a fish has been snared. Like gold which has It is as though he were now blind and deaf. been separated from dross, like the moon which Seated in his hut, he hankers not for things has broken through the clouds, one ray of outside. luminous Light shines eternally. Streams meander on of themselves, "Only on the Ox was he able to come Home, Red flowers naturally bloom red." But lo, the Ox is now vanished, The last, the tenth stage, entering the market and alone and serene sits the man. place with helping hands (enter the dust). The gate The red sun rides high in the sky of his cottage is closed and even the wisest cannot As he dreams on placidly. find him. His mental panaroma has finally Yonder beneath the thatched roof disappeared. He goes his own way, making no His idle whip and idle rope are lying." attempt to follow the steps of earlier sages. Eighth, forgetting the Ox and self (both Ox and Carrying a gourd, he strolls into the market; Man dead). All delusive feelings have perished leaning on his staff, he returns home. He leads and ideas of holiness too have vanished. He innkeepers and fishmongers in the Way of the lingers not in the state of "I am a Buddha", and he Buddha. passes quickly on through the stage of "And now I "Barechested, barefooted, have purged myself of the proud feeling 'I am not he comes into the marketplace. Buddha.'" Even the thousand eyes of five hundred Muddied and dust-covered, Buddhas and patriarchs can discern in him no how broadly he grins! specific quality. If hundreds of birds were now to Without recourse to mystic powers, strew flowers about his room, he could not but feel Withered trees he swiftly brings to bloom." ashamed of himself. The stage in which Zen practitioners have "Whip, rope, Ox, and man alike belong to completely finished their practice. They can move Emptiness. among ordinary people, help them wherever So vast and infinite the azure sky possible; they are free from all attachment to That no concept of any sort can reach it. enlightenment. To live in this stage is the aim of Over a blazing fire a snowflake cannot survive. life of any Zen practitioner and its When this state of mind is realized accomplishment many cycles of existence. Zen Comes at last comprehension practitioners should try to set foot on the path Of the spirit of the ancient patriarchs." leading to this goal. In short, these pictures depict Ninth, returning to the source (return whence both the levels of increasing realization of a student of came), the grade of grand enlightenment, which Cha’n. In some depictions, the ox is black at the penetrates to the very bottom and where one no beginning, becomes gradually whiter, and then longer differentiates enlightenment from non- becomes pure white. After this the ox disappears. enlightenment. From the very beginning there has The sequence symbolizes the student’s gradual not been so much as a speck of dust to mar (spoil) mastery of meditation practice, in which the mind the intrinsic Purity. He observes the waxing and is progressively brought under control and trained. waning of life in this

world while abiding Eventually the training is left behind, and one is unassertively in a state of unshakable serenity. able to function in the world with a changed This waxing and waning is no phantom or illusion perspective. but a manifestation of the Source. Why then is Thaäp Naõo Loaïn: Möôøi phieàn naõo hay nhieãu loaïn there need to strive for anything? The waters are trong cuoäc soáng tu haønh: haøo theá (theá löïc), taø nhôn phaùp (ngoaïi ñaïo phaùp), hung hyù (ñuøa giôõn hung

aùc), chieân ñaø la (chuyeân ngheà laøm thòt), nhò thöøa, formlessness (nonappearance) and inaction (non baát nam, duïc töôûng (tö töôûng daâm duïc), nguy haïi pursuit) without abiding in them. Third, (moät mình xoâng voâ nhaø ngöôøi), cô hieàm (cheâ bai contemplating the reality of noncreation but does vieäc laøm cuûa ngöôøi), suùc döõõng (nuoâi suùc vaät)— not take noncreation as an object of attainment. Ten disrupters or the ten disturbers of the religious Fourth, looking into the impermanence without life: domineering spirit, heretical ways, dangerous discarding the performance of good deeds (a amusements, a butcher's or other low occupations, Bodhisattva meditates on the truth of asceticism or selfish Hinayana salvation, the Impermanence but does not abandon his work to condition of an eunuch, lust, endangering the serve and save sentient beings). Fifth, looking into character by improper intimacy, contempt, and suffering in the world without hating birth and breeding animals for slaughter. death, i.e. samsara (a Bodhisattva contemplates on Thaäp Nguõ A Haøm Kinh: Fifteen Books of suffering but does not reject the world of births Khuddaka-Nikaya—See Möôøi Laêm Boä Kinh Tieåu and deaths). Sixth, looking into the absence of the A Haøm. ego while continuing to teach all living beings Thaäp Nguõ Quaùn Nieäm: Theo Kinh Duy Ma Caät, indefatigably. Seventh, looking into nirvana with ngaøi Duy Ma Caät ñaõ noùi veà möôøi laêm phaùp quaùn no intention of dwelling in it permanently (a nieäm veà khoâng truï voâ vi. Thöù nhaát laø Tu hoïc moân Bodhisattva contemplates on extinction but does Khoâng; khoâng laáy khoâng laøm choã tu chöùng. Thöù not embrace extinction). Eighth, looking into the nhì laø Tu hoïc moân voâ töôùng, voâ taùc, khoâng laáy voâ relinquishment (of nirvana) while one's body and töôùng, voâ taùc laøm choã tu chöùng. Thöù ba laø Tu hoïc mind are set on the practice of all good deeds (a phaùp Voâ Sanh khoâng laáy Voâ Sanh laøm choã tu Bodhisattva meditates on detachment but goes on chöùng. Thöù tö laø Quaùn Voâ Thöôøng maø khoâng realizing good things in the world). Ninth, looking nhaøm vieäc laønh (lôïi haønh). Thöù naêm laø Quaùn Theá into the non-existing destinations of all things Gian Khoå maø khoâng gheùt sanh töû. Thöù saùu laø Quaùn while the mind is set on practicing excellent Voâ Ngaõ maø daïy doã ngöôøi khoâng nhaøm moûi. Thöù actions as true destinations (a Bodhisattva baûy laø Quaùn Tòch Dieät maø khoâng tòch dieät haún. meditates on the homeless nature of all dharmas Thöù taùm laø Quaùn xa lìa (buoâng boû) maø thaân taâm tu but continues to orient himself toward the good). caùc phaùp laønh. Thöù chín laø Quaùn Khoâng Choã Veà Tenth, looking into the unborn, i.e. the uncreate (khoâng quy tuùc) maø vaãn veà theo phaùp laønh. Thöù while abiding in the illusion of life to shoulder möôøi laø Quaùn Voâ Sanh maø duøng phaùp sanh (nöông responsibility to

save others (a Bodhisattva theo höõu sanh) ñeå gaùnh vaùc taát caû. Thöù möôøi moät contemplates on the reality of neither-creation- laø Quaùn Voâ Laäu maø khoâng ñoaïn caùc laäu. Thöù nor-destruction but still undertakes the möôøi hai laø Quaùn khoâng choã laøm (voâ haønh) maø responsibility in the world of creations and duøng vieäc laøm (haønh ñoäng) ñeå giaùo hoùa chuùng destructions). Eleventh, looking into sanh. Thöù möôøi ba laø Quaùn Khoâng Voâ maø khoâng passionlessness without cutting off the passion- boû ñaïi bi. Thöù möôøi boán laø Quaùn Chaùnh Phaùp Vò stream in order to stay in the world to liberate (choã chöùng) maø khoâng theo Tieåu thöøa. Thöù möôøi others. Twelfth, looking into the state of non- laêm laø Quaùn caùc phaùp hö voïng, khoâng beàn chaéc, action while carrying out the Dharma to teach and khoâng nhaân, khoâng chuû, khoâng töôùng, boån nguyeän convert living beings (a Bodhisattva contemplates chöa maõn maø khoâng boû phöôùc ñöùc thieàn ñònh trí on nonaction but continues always his acts of tueä. Tu caùc phaùp nhö theá goïi laø Boà Taùt khoâng truï service and education). Thirteenth, looking into voâ vi—According to the Vimalakirti Sutra, nothingness (emptiness) without forgetting Honorable lay man Vimalakirti explained about (abandoning) about great compassion. Fourteenth, fifteen modes of contemplation on “staying in the looking into the right position (of nirvana) without supramundane state” or “non-active state” of a following the Hinayana habit of staying in it (a Bodhisattva. First, studying and practicing the Bodhisattva meditates on the position of the True immaterial or emptiness without abiding in Dharma but does not follow a rigid path). voidness. Second, studying and practicing Fifteenth, looking into the unreality of all

phenomena which are neither firm nor have an gian, heát taát caû caùc kieáp vaø vaãn vaän haønh khoâng independent nature, impermanence, and are giaùn ñoaïn khi coù Ñöùc Phaät xuaát hieän. Nguyeän thöù egoless and formless (markless), but since his own nhaát laø toân kính vaø phuïng söï heát thaûy chö Phaät, fundamental vows are not entirely fulfilled, he moät vò vaø taát caû, khoâng tröø ra vò naøo. Nguyeän thöù should not regard merits, serenity and wisdom as hai laø maõi maõi hoä trì giaùo phaùp cuûa chö Phaät. unreal and so cease practicing them. Nguyeän thöù ba laø coù maët khi moãi Ñöùc Phaät xuaát Thaäp Nguõ Taâm Thieän Saéc Giôùi: Fifteen Kinds of hieän, duø baát cöù ôû ñaâu hay baát cöù luùc naøo. Nguyeän Fine-Material-Sphere Wholesome thöù tö laø thöïc haønh Boà Taùt haïnh laø roäng lôùn voâ Consciousness—See Möôøi Laêm Taâm Thieän Thuoäc löôïng, voâ taän, vöôït khoûi moïi oâ nhieãm, vaø môû roäng saéc Giôùi. caùc ba la maät hay ñöùc haïnh toaøn haûo ñeán taát caû Thaäp Nguõ Toân: Fifteen honored ones—Möôøi laêm chuùng sanh. Nguyeän thöù naêm laø ñöa chuùng sanh vò toân giaû (möôøi laêm ñeä töû ñaàu tieân cuûa ñöùc Phaät). baèng nhöõng lôøi leõ deã hieåu nhaát ñeå ñeán vôùi giaùo lyù Thaäp Nguõ Toân Quaùn AÂm: Fifteen images of cuûa chö Phaät khieán hoï coù theå tìm thaáy choã an truù avalokitesvara—Möôøi laêm aûnh töôïng cuûa ñöùc toái haäu trong trí tueä cuûa caùc baäc toaøn trí. Nguyeän Quaùn Theá AÂm. thöù saùu laø coù moät nhaän thöùc töï noäi veà vuõ truï roäng Thaäp Nguõ Trí Ñoaïn: Fifteen kinds of wisdom and raõi vaø voâ taän trong taát caû caùc moïi khía caïnh

phöùc elimination—Möôøi laêm loaïi trí hieåu heát chaân lyù vaø taïp cuûa noù. Nguyeän thöù baûy laø theå hoäi moái töông ñoaïn dieät—Fifteen kinds of mystic wisdom which quan hoã töông xaâm nhaäp chaët cheû cuûa moät vaø taát attain absolute truth and cuts off misery. caû, cuûa taát caû vaø moät, vaø laøm cho moïi quoác ñoä cuûa Thaäp Nguõ YÙ Laïc: Fifteen kinds of aspiration— chuùng sanh thanh khieát nhö moät quoác ñoä cuûa Phaät. Möôøi laêm nguyeän voïng hay khaùt voïng—Fifteen Nguyeän thöù taùm laø keát hôïp vôùi heát thaûy chö Boà kinds of manobhirama or asaya. Taùt trong söï nhaát theå cuûa yù ñònh, trôû neân thaân thieát Thaäp Nguyeän Boà Taùt: Theo Nghieân Cöùu Kinh vôùi phaåm chaát, söï hieåu bieát vaø ñieàu kieän taâm linh Laêng Giaø cuûa Thieàn Sö D.T. Suzuki, theo trí tueä cuûa chö Nhö Lai, khieán cho vò Boà taùt coù theå nhaäp sieâu vieät caùc Boà Taùt bieát raèng chaân lyù Boà Taùt vöôït vaøo moïi giôùi chuùng sanh maø thaønh töïu Ñaïi Thöøa, khoûi moïi söï ñònh tính vaø khoâng heà chòu baát cöù hình laø giaùo phaùp vöôït khoûi moïi tö nghì. Nguyeän thöù thöùc mieâu taû naøo, nhöng vì taâm caùc ngaøi ñaày töø bi chín laø xoay baùnh xe baát thoái chuyeån maø töø ñoù ñoái vôùi taát caû chuùng sanh, laø nhöõng keû khoâng theå thöïc hieän coâng vieäc phoå ñoä cuûa mình baèng caùch töï naøo böôùc ra khoûi vuøng nöôùc xoaùy cuûa höõu vaø phi laøm cho mình gioáng nhö vò ñaïi y sö hay nhö vieân höõu, neân caùc ngaøi höôùng nhöõng nguyeän öôùc maõnh ngoïc Mani. Nguyeän thöù möôøi laø theå chöùng söï lieät cuûa caùc ngaøi ñeán söï cöùu ñoä vaø giaûi thoaùt chuùng chöùng ngoä toái thöôïng trong moïi theá giôùi baèng caùch sanh. Traùi tim cuûa chính ngaøi thì thoaùt khoûi nhöõng vöôït qua caùc Boà Taùt ñòa vaø thaønh töïu caùc nguyeän chaáp tröôùc nhö nhöõng keû chöa chöùng ngoä thöôøng öôùc cuûa moïi chuùng sanh baèng moät tieáng noùi, vaø toân giöõ, maø laïi caûm thaáy kieân ñònh vì trí tueä cuøa trong khi toû hieän mình ôû trong Nieát Baøn, vaãn caùc ngaøi ñaõ khoâng phaù dieät ñieàu naày, vaø töø ñoù maø khoâng ngöøng thöïc hieän caùc muïc ñích cuûa quaû vò coù caùc boån nguyeän, caùc phöông tieän thieän xaûo vaø Boà Taùt—According to The Studies in The caùc Hoùa Thaân cuûa caùc ngaøi. Nhöng taát caû nhöõng gì Lankavatara Sutra, written by Zen Master D.T. maø caùc ngaøi laøm ñeå laøm chín muoài taát caû moïi Suzuki, according to his transcendental insight into chuùng sanh ñeå ñaùp öùng yeâu caàu cuûa hoï vaø cuõng the truth of things, the Bodhisattva knows that it is gioáng nhö aùnh traêng trong nöôùc, caùc ngaøi hieän ra beyond all predicates and not at all subject to any ñuû moïi hình töôùng maø thuyeát phaùp. Hoaït ñoäng cuûa form of description, but his heart full of caùc ngaøi thuaät ngöõ Ñaïi Thöøa goïi laø Voâ Coâng Duïng compassion and love for all beings who are unable Haïnh, nghóa laø nhöõng haønh ñoäng khoâng duïng to step out of the dualistic whirlpools of coâng, khoâng taùc ñoäng, khoâng muïc ñích. Khi vò Boà “becoming” or not becoming,” he directs his vows Taùt nhaäp vaøo ñòa thöù nhaát goïi laø Hoan Hyû Ñòa, towards their salvation and emancipation. His own trong söï nghieäp tu taäp taâm linh, ngaøi phaùt ra möôøi heart is free from such attachments as are lôøi nguyeän bao truøm toaøn boä vuõ truï, traûi roäng tôùi ordinarily cherished by the unemancipated, but cuoái choã khoâng gian, ñaït ñeán taän cuøng cuûa thôøi that

which feels persists, for his insight has not

destroyed this, and hence his Purvapranidhana, his himself like unto the great lord of medicine or Upayakausalya, his Nirmanakaya. Yet all that he wish-fulfilling gem. The tenth vow is to realize the does for the maturity of all beings in response to great supreme enlightenment in all the worlds, by their needs, is like the moon reflection in water, going through the stages of Buddhahood, and showing himself in all forms and appearances he fulfilling the wishes of all beings with one voice, preaches to them on the Dharma. His activity is and while showing himself to be in Nirvana, not to what is in Mahayana phraseology called cease from practicing the objects of "Anabhogacarya," deeds that are effortless, Bodhisattvahood. effectless, and purposeless. When the Bodhisattva Thaäp Nguyeän Vöông: The King of the Ten enters upon the first stage called Joy or Pramudita, Vows—Samantabhadra—Boà Taùt Phoå Hieàn. in the career of his spiritual discipline, he makes Thaäp Ngöu Ñoà: The ten ox-pictures—See Thaäp the following solemn vows, ten in number, which, Muïc Ngöu Ñoà. flowing out of his most earnest determined will, Thaäp Nhaõn: Ten eyes—Möôøi loaïi maét: nhuïc are as all-inclusive as the whole universe, nhaõn, thieân nhaõn, hueä nhaõn, phaùp nhaõn, Phaät nhaõn, extending to the extremity of space itself, trí nhaõn, quang minh nhaõn, xuaát sinh töû nhaõn, voâ reaching the end of time, exhausting all the ngaïi nhaõn, vaø nhöùt thieát trí nhaõn—Ten kinds of number of kalpas or ages, and functioning eyes: eyes of flesh (ordinary eyes or worldly uninterruptedly as long as there is the appearance eyes), deva eyes, wisdom eyes, dharma eyes, of a Buddha. The first vow is to honour and serve Buddha eyes, eyes of judgment, eyes shining with all the Buddhas, one and all without a single Buddha-light, immortal eyes, unhindered eyes, exception. The second vow is to work for the and omniscient eyes. preservation and perpetuation of the teaching of Thaäp Nhaân: Dasa-hetavah (skt)—Ten Causes— all the Buddhas. The third vow is to be present at Ten kinds of causation for spiritual and material the appearance of each Buddha, wherever and phenomena—Möôøi loaïi nhaân cho caùc hieän töôïng whenever it may be. The fourth vow is to practice veà vaät chaát laãn tinh thaàn—See Thaäp Nhaân Thaäp the proper conduct of Bodhisattvahood which is Quaû. wide and measureless, imperishable and free from Thaäp Nhaân Thaäp Quaû: Theo Kinh Thuû Laêng impurities, and to extend the Virtues of Perfection Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi (paramitas) towards all beings. The fifth vow is to A Nan veà thaäp nhaân thaäp quaû nhö sau: Daâm Taäp induce all beings in the most comprehensive sense Nhaân, Tham Taäp Nhaân, Maïn Taäp Nhaân, Saân Taäp of the term to turn to the teaching of the Buddhas Nhaân, Traù Taäp Nhaân (gian traù löøa ñaûo quaû baùo laø so that they may find their final abode of peace in bò goâng cuøm roi voït), Cuoán Taäp Nhaân, Oan Taäp the wisdom of the all-wise ones. The sixth vow is Nhaân, Kieán Taäp Nhaân, Uoång Taäp Nhaân, Tuïng Taäp to have an inner perception of the universe, wide Nhaân—According to the Surangama Sutra, book and inexhaustible, in all its possible Eight, the Buddha reminded Ananda about the ten multitudinousness. The seventh vow is to realize causes and ten effects as follows: habits of lust, the most closely interpenetrating relationship of habits of greed

(craving), habits of arrogance, each and all, of all and each, and to make habits of hatred (anger), habits of deceptions everyland of beings immaculate as a Buddha-land. (deceitfulness) result in yokes and being beaten The eighth vow is to be united with all the with rods, habits of lying, habits of animosity Bodhisattvas in oneness of intention, to become (resentment), habits of views (wrong views), intimately acquainted with the dignity, habits of injustice (unfairness), and habits of understanding, and psychic condition of the litigation (disputation). Tathagatas, so that the Bodhisattva can enter any Thaäp Nhaãn: Theo Kinh Hoa Nghieâm, Phaåm 29, society of beings and accomplish the Mahayana coù möôøi loaïi nhaãn. Chö Boà Taùt ñöôïc möôøi nhaãn which is beyond thought. The ninth vow is to naày thôøi ñöôïc ñeán nôi voâ ngaïi nhaãn ñòa cuûa taát caû evolve the never-receding wheel whereby to carry Boà Taùt: aâm thanh nhaãn, thuaän nhaãn, voâ sanh phaùp out his work of universal salvation, by making nhaãn, nhö huyeãn nhaãn, nhö dieäm nhaãn, nhö moäng

nhaãn, nhö höôûng nhaãn, nhö huyeãn nhaãn, nhö hoùa lieân hôïp vôùi taø kieán. Thöù saùu laø taâm bò xuùi nhaãn, nhö hö khoâng nhaãn—According to The duïc, ñoàng phaùt sanh vôùi thoï Xaû, lieân hôïp vôùi Flower Adornment Sutra, Chapter 29, there are taø kieán. Thöù baûy laø taâm khoâng bò xuùi duïc, ten kinds of acceptance. Enlightening Beings who ñoàng phaùt sanh cuøng thoï Xaû, vaø khoâng lieân attain these ten acceptances will manage to arrive hôïp vôùi taø kieán. Thöù taùm laø taâm bò xuùi duïc, at the stage of unhindered acceptance: acceptance ñoàng phaùt sanh cuøng thoï Xaû, vaø khoâng lieân of the voice of the Teaching, conformative hôïp vôùi taø kieán—Eight types of unwholesome acceptance, acceptance of the nonorigination of minds which are accompanied by greed. First, all things, acceptance of illusoriness, acceptance mind unprompted, accompanied by joy, of being miragelike, acceptance of being associated with wrong view. Second, mind dreamlike, acceptance of being echolike, prompted, accompanied by joy and associated acceptance of being like a reflection, acceptance with wrong view. Third, mind unprompted, of being fanthomlike, and acceptance of being accompanied by joy, dissociated from wrong spacelike. view. Fourth, mind prompted, accompanied Thaäp Nhaát Dieän Phaùn Quan Boà Taùt: Ekadasa- by joy, dissociated from wrong view. Fifth, mukha (skt)—Ñaïi Quang Phoå Chieáu Quaùn AÂm— mind unprompted, accompanied by Thaäp Nhaát Dieän Quaùn Theá AÂm—Boà Taùt Quaùn equanimity, associated from wrong view. AÂm möôøi moät maët, moät trong saùu hình thöùc khaùc Sixth, mind prompted, accompanied by nhau cuûa Ngaøi Quaùn AÂm—Eleven-faced equanimity, associated with wrong view. Avalokitesvara, one of the six forms of Kuan Yin. Seventh, mind unprompted, accompanied by Thaäp Nhaát Dieän Quaùn Theá AÂm: Ekadasa-mukha equanimity, dissociated from wrong view. (skt)—Ñaïi Quang Phoå Chieáu Quaùn AÂm—See Eighth, mind prompted, accompanied by Thaäp Nhaát Dieän Phaùn Quan Boà Taùt. equanimity, dissociated from wrong view. Thaäp Nhaát Dieän Quaùn Theá AÂm Thaàn Chuù Kinh: 9-10)Coù hai loaïi taâm baát thieän baét nguoàn töø caên Mukhadasaikavidya-mantra-hrdaya (skt)—Sutra Saân. Thöù chín laø taâm khoâng bò xuùi duïc, ñoàng on Eleven-faced Avalokitesvara Mantra. phaùt sanh cuøng thoï Öu,

vaø coù lieân hôïp vôùi aùc Thaäp Nhaát Saéc: Möôøi moät loaïi saéc—Eleven kinds yù. Thöù möôøi laø taâm bò xuùi duïc, ñoàng phaùt sanh of rupa—The Eleven Form Dharmas—See Möôøi cuøng thoï Öu, coù lieân hôïp vôùi aùc yù —There are Moät Saéc Phaùp. two kinds of unwholesome minds rooted in Thaäp Nhò: Dvadasa (skt)—Twelve—Möôøi hai. hatred. Ninth, mind unprompted, accompanied Thaäp Nhò AÙc Nghieäp: Twelve evil occupations— by displeasure, associated with aversion. Möôøi hai ngheà taïo ra aùc nghieäp (theo quan ñieåm Tenth, mind prompted, accompanied by Phaät giaùo). displeasure, associated with aversion. Thaäp Nhò Baát Thieän Taâm: Twelve unwholesome 11-12)Hai loaïi taâm baát thieän baét nguoàn töø caên Si. minds—Theo Tyø Khöu Boà Ñeà trong Vi Dieäu Thöù möôøi moät laø taâm ñoàng phaùt sanh cuøng thoï Phaùp, coù möôøi hai taâm baát thieän—According to Xaû vaø lieân hôïp vôùi hoaøi nghi. Thöù möôøi hai laø Bhikkhu Bodhi in Abhidhamma, there are twelve taâm ñoàng phaùt sanh cuøng thoï Xaû vaø lieân hôïp kinds of unwholesome minds: vôùi phoùng daät—Two kinds of unwholesome 1-8) Taùm taâm Baát Thieän baét nguoàn töø caên tham. minds rooted in Delusion. Eleventh, mind Thöù nhaát laø taâm khoâng bò xuùi duïc, ñoàng phaùt accompanied with equanimity and associated sanh cuøng thoï hyû vaø lieân hôïp vôùi taø kieán. Thöù with doubt. Twelfth, mind accompanied by nhì laø taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï equanimity and associated with restlessness. hyû vaø lieân hôïp vôùi taø kieán. Thöù ba laø taâm Thaäp Nhò Boä Kinh: Dvadasanga-buddha-vacana khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, (skt)—Juni-Bu-Kyo (jap)—Möôøi hai boä kinh: kheá duø khoâng lieân heä vôùi taø kieán. Thöù tö laø taâm bò kinh, kyø daï, thoï kyù, phuùng tuïng, töï thuyeát, nhôn xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, vaø duyeân, thí duï, boån söï, boån sanh, phöông quaûng, vò khoâng lieân hôïp vôùi taø kieán. Thöù naêm laø taâm taèng höõu, vaø luaän nghò—Twelve sutras (which are khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng thoï Xaû, classifications of the Buddha’s teachings: sutra

(large volumes of the Buddha teachings; sutra is 1-8) Taùm chi ñaïo daãn ñeán traïng thaùi an laïc: chaùnh also often used in general to refer to all Buddha kieán, chaùnh tö duy, chaùnh ngöõ, chaùnh nghieäp, Teachings), geya (teachings in which the Buddha chaùnh maïng, chaùnh tinh taán, chaùnh nieäm, repeats his verbal teaching in poetry), vyakarana chaùnh ñònh—Eight Paths which lead to the (doctrine containing Buddha giving prophecies of blissful states of existence: right view, right attaining Buddhahood for his disciples), gatha intention, right speech, right action, right (doctrine for chanting such as Amitabha Buddha livelihood, right effort, right mindfulness, and Sutra), vidana (sutras the Buddha taught without right concentration. anyone asking a question, such as the Amitabha 9-12)Boán chi ñaïo daãn ñeán traïng thaùi ñau khoå: taø Buddha Sutra, etc.), nidana (sutras in which the kieán, taø tö duy, taø tinh taán, vaø taø nhaát ñieåm Buddha relied on a condition or circumstance to taâm—Four Paths lead to the woeful states: teach, such as the Avatamsaka Sutra), Avadana wrong view, wrong intention wrong effort, (sutras where the Buddha uses an example to and wrong concentration. teach the Dharma), Iturtaka

(teachings where the Thaäp Nhò Chuûng Sanh Töû: Möôøi hai phaåm Sanh Buddha speaks of the actions or the Dharma Past Töû hay möôøi hai loaïi sanh töû: Voâ Dö Töû (Arhat Buddhas taught), Jataka (teachings giving (skt), Ñoä Ö Töû (Anagamin (skt), Höõu Dö Töû hay accounts of the practices of Sakyamuni Buddha Tö Ñaø Haøm, Hoïc Ñoä Töû hay Tu Ñaø Huôøn (Döï Löu while he was still a Bodhisattva cultivating to hay Thaát Lai), Voâ Soá Töû hay haïng ngöôøi vôùi baùt attain Buddhahood), Vaipulya (various Mahayana nhaãn trí, Hoan Hyû Töû hay haïng ngöôøi chòu tu taäp Sutras which are encompassing all Dharmas from Nhaát Thieàn, Soá Soá Töû hay haïng ngöôøi aùc giôùi, Hoái lowest to highest level, such as the Dharma Töû, Hoaïnh Töû hay haïng ngöôøi coâ ñoäc cuøng khoå, Flower Sutra, Avatamsaka Sutra, Maha-Nirvana Phöôïc Khoå Töû hay suùc sanh, Thieâu Laïn Töû hay Sutra, etc.), Adbhutahdharma (sutras which teach sanh töû trong ñòa nguïc, vaø Cô Khaùt Töû—The various extremely extraordinary spiritual twelve kinds of life and death: final separation penetrations beyond the scope of the from mortality of the arhat, with no remains of its unenlightened sentient beings, Upadesa causing return (see A La Haùn, A La Haùn Quaû, and (commentaries and explanations of the Buddha's Töù Thaùnh Quaû), final death and no rebirth (see A teachings). Na Haøm, and Töù Thaùnh Quaû), once-return (see Töù Thaäp Nhò Chaân Nhö: Möôøi hai chaân nhö: chaân Thaùnh Quaû), stream-enterer or seven advancing nhö, phaùp giôùi, phaùp taùnh, baát hö voïng taùnh, baát rebirths of the Srta-apanna (see Töù Thaùnh Quaû), bieán dòch taùnh, bình ñaúng taùnh, ly sanh taùnh, phaùp rebirths as human beings with eight ksanti or ñònh, phaùp taùnh, thöïc teá (choã chaân thaät cuûa chö powers of patience endurance, rebirths as human phaùp), hö khoâng giôùi, vaø baát tö nghì giôùi—The beings with mental development powers, rebirths twelve aspects of the Bhutatathata: void as evil human beings, rebirths as ordinary human (immaterial), dharma (as the medium of all beings, rebirths as extremely solitary and things), as the nature of all things, reality contra miserable human beings, rebirths as animals, the unreality of phenomena, immutability contra rebirths in the hells, and the births-cum-deaths of mortality and phenomenal variation, universal hungry ghosts. (undifferentiated), immortal (apart from birth and Thaäp Nhò Du Kinh: Dvadasaviharana sutra (The death or apart from creation and destruction), life of Sakyamuni to his twelfth year). eternal (nature ever sure), the abode of all things, Thaäp Nhò Duyeân Khôûi: Thaäp nhò nhaân duyeân laø the bound of all reality, immortality (the void or moät trong nhöõng giaùo phaùp caên baûn cuûa Phaät giaùo; the realm of space), and the realm beyond thought möôøi hai moùc nhaân quaû giaûi thích traïng thaùi luaân of expression. hoài sanh töû cuûa chuùng sanh. Möôøi hai nhaân duyeân Thaäp Nhò Chi Ñaïo: Twelve Path Factors—Möôøi goàm coù: voâ minh, haønh, thöùc, danh saéc, luïc nhaäp, hai chi ñaïo—Theo Tyø Kheo Boà Ñeà trong Vi Dieäu xuùc, thoï, aùi, thuû, höõu, sanh, vaø laõo töû. Vì voâ minh Phaùp, coù 12 chi ñaïo—According to Bhikkhu Bodhi maø taâm naày voïng ñoäng. Voïng ñoäng laø maéc xích in Abhidhamma, there are twelve path factors: thöù hai. Neáu taâm voïng ñoäng, moïi thöù voïng ñoäng

töø töø sinh khôûi laø Haønh. Do Haønh maø coù Taâm perceptions, we have a tendency to grasp on Thöùc, maéc xích thöù ba. Do Thöùc maø coù Caûnh, laø whatever we have. It's very difficult to detach maéc xích thöù tö. Do caûnh maø khôûi leân maéc xích ourselves from them, the ninth link of Grasping thöù naêm laø Danh Saéc. Danh saéc hôïp nhau laïi ñeå arises. We always grasp our feelings very strongly thaønh laäp moïi thöù khaùc vaø dó nhieân trong thaân and never let go what we grasp in hands, the tenth chuùng sanh khôûi leân saùu caên. Khi saùu caên naày tieáp link of Owning or Possessing arises to bind us xuùc vôùi noäi vaø ngoaïi traàn thì maéc xích thöù saùu laø tightly with the samsara. Subsequent to Owning, Xuùc khôûi daäy. Sau Xuùc laø maéc xích thöù baûy Caûm there will arise Birth (the eleventh link), Old Age, Thoï. Khi nhöõng vui, buoàn, thöông, giaän, ganh gheùt, Illness and Death (the twelfth link). vaân vaân ñaõ ñöôïc caûm thoï thì maéc xích thöù taùm laø Thaäp Nhò Duyeân Khôûi Quaùn: Contemplation on AÙi seõ khôûi sinh. Khi luyeán aùi chuùng ta coù khuynh the twelve links of "Cause and Effect" or höôùng giöõ hay Thuû nhöõng thöù mình coù, maéc xích "Karmic Causality." thöù chín ñang troãi daäy. Chuùng ta luoân luoân naém Thaäp Nhò Ñaïi Nguyeän: Twelve great vows— giöõ sôû höõu chöù khoâng chòu buoâng boû, maéc xích thöù Möôøi hai nguyeän lôùn. möôøi ñang coät chaët chuùng ta vaøo luaân hoài sanh töû. Thaäp Nhò Ñaïi Thöøa Kinh: Anga or Tripitaka Do Höõu maø coù Sanh (maéc xích thöù möôøi moät), (skt)—The twelve divisions of Mahayana canon— Laõo, Bònh, Töû (laø maéc xích thöù möôøi hai)—The See Thaäp Nhò Boä Kinh. twelve links of causes and effects are one of the Thaäp Nhò Giaùo: Twelve kinds of Buddhist basic teachings of Buddhism; the twelve links of scriptures distinguished according to different causes and effects which explain the samsaric styles of exposition—See Thaäp Nhò Ñaïi Thöøa state of sentient beings' birth and death. The Kinh. twelve links of "Cause and Effect" or "Karmic Thaäp Nhò Haïnh Ñaàu Ñaø: Haïnh tu ñaàu ñaø nhaèm Causality" include: ignorance (unenlightenment), giuùp haønh giaû thanh tònh thaân taâm vaø giaûi thoaùt action (moving, activity, conception, disposition), khoûi tham duïc veà aên uoáng, aùo quaàn, nôi ôû. Coù 12 consciousness, name and form, six organs (maét,tai pheùp tu ñaàu ñaø quan heä ñeán quaàn aùo, thöïc phaåm, muõi, löôõi, thaân, yù/eye, ear, nose, tongue, body, vaø nôi ôû. Thöù nhaát laø maëc aùo naïp y hay phaán taûo y, mind, contact (touch), feeling or perception thöù aùo khaâu laïi baèng nhöõng maûnh vaûi maø ngöôøi ta (sensation), thirst (desire or craving or ñaõ vöùt ñi. Thöù nhì laø chæ coù tam y hay ba loaïi aùo attachment), grasping (laying hold of), being Taêng Giaø Leâ, Uaát Ña La, vaø An Ñaø Hoäi. Thöù ba laø (existing or owning or possessing), birth, old age, chæ aên ñoà khaát thöïc, chöù khoâng nhaän ñoà aên cuûa illness and death. Because of ignorance, the mind ngöôøi khaùc môøi. Thöù tö laø chæ aên saùng vaø böõa ngoï is moved. This Moving is the second link. If the laø chính (khoâng aên sau giôø ngoï, nghóa laø sau 1 giôø mind is moved, it will move everything. So chieàu). Thöù naêm laø nhaát toïa thöïc, nghóa laø chæ aên everything else comes into being due to that initial ñuùng buoåi chöù khoâng aên vaët. Thöù saùu laø Tieát Moving. Subsequent to this Moving, the third link Löôïng Thöïc. AÊn uoáng tieát ñoä, chæ ñöôïc aên côm vaø of

Consciousness arises. Owing to the thöùc aên ñöïng trong baùt khaát thöïc cuûa mình, heát thì consciousness wrong views arise, that's the fourth thoâi, chöù khoâng laáy theâm. Thöù baûy laø A Lan Nhaõ link. Because of the wrong views, arising the fifth Xöù hay Vieãn Ly Xöù, töùc laø ôû nôi ñoàng khoâng link of Form and Name. Form (visible), Name moâng quaïnh xa haún nôi daân cö. Thöù taùm laø Truûng (invisible) combine themselves together to form Gian Toïa hay ôû nôi moà maõ nghóa ñòa. Thöù chín laø everything else and of course there arises the Six Thuï Haï Toïa hay ôû döôùi goác caây. Thöù möôøi laø Loä Roots or Six Senses. When the six senses come Ñòa Toïa hay ôû nôi troáng traûi khoâng caàn coù thöù gì into contact with the internal and external, the che maùt. Thöù möôøi moät laø Tuøy toïa hay choã naøo sixth link of Contact arises. After the arising of cuõng coù theå ôû ñöôïc. Thöù möôøi hai laø thöôøng toïa Contact, Perception or Feeling is brought forth. baát ngoïa hay thöôøng ngoài chöù khoâng naèm — When happiness, unhappiness, anger, love, Ascetic practices help practitioners purify the jealousy, etc are all perceived, the eighth link of body and mind and free from the desire of food, attachment arises. When we attached to our clothing and shelter. There are twelve kinds of

dhuta relating to release from ties to clothing, nhöõng sai laàm cuûa caùc nhaø Phaät giaùo Ñaïi Thöøa food, and dwelling. First, garments of cast-off thôøi baáy giôø—The Dvadasanikaya Sastra or the rags. Second, to wear only three garments. Third, Twelve Gates was composed by Nagarjuna, which eat only food begged. Fourth, eat only breakfast is not known in Sanskrit, but is preserved in and the main noon meal. Fifth, no food between Chinese translation. It has twelve chapters in all, them (breakfast and the noon meal). Sixth, eat and is devoted chiefly to correcting the errors of with limited amount, only eat what you have in the Mahayanists themselves at that time. the begging bowl without asking for more. Thaäp Nhò Nguyeän Döôïc Sö: See Möôøi Hai Lôøi Seventh, dwelling as a hermit. Eighth, dwelling Nguyeän cuûa Döôïc Sö Löu Ly Quang Phaät. among tombs. Ninth, dwelling under a tree. Tenth, Thaäp Nhò Nguyeät: Möôøi hai thaùng trong naêm ôû dwelling under the open sky. Eleventh, dwelling AÁn Ñoä. Thaùng Caitra, giöõa khoaûng thaùng ba vaø anywhere. Twelfth, sitting and not lying down. thaùng tö döông lòch (töø 16 thaùng gieâng ñeán 15 Thaäp Nhò Khoå Haïnh: See Thaäp Nhò Haïnh Ñaàu thaùng hai aâm lòch). Thaùng Vaisakha, giöõa khoaûng Ñaø. thaùng tö vaø thaùng naêm döông lòch (töø 16 thaùng hai Thaäp Nhò Kieán Phöôïc: Twelve binding views— ñeán 15 thaùng ba aâm lòch). Ñaây cuõng laø thaùng thöù Möôøi hai caùi nhìn coøn bò troùi buoäc. hai cuûa muøa xuaân. Thaùng Jyaistha, giöõa khoaûng Thaäp Nhò Leã Keä: Twelve Adorations—Thaäp Nhò thaùng naêm vaø thaùng saùu döông lòch (töø 16 thaùng ba Leã Vaên, taùc phaåm cuûa ngaøi Long Thoï, ñöôïc phaùi ñeán 15th thaùng tö aâm lòch). Thaùng Asadha (An Sa Tònh Ñoä Chaân Toâng tuïng nieäm haèng ngaøy —A Ñoà, AÙt Xaõ Gia, AÙt Sa Traø), giöõa khoaûng thaùng saùu hymn in praise of Amitabha Buddha, composed by vaø thaùng baûy döông lòch (töø 16th thaùng tö ñeán 15th Nagarjuna, a daily chanting hymn of the True Pure thaùng 5th aâm lòch). Thaùng Sravana, giöõa thaùng baûy Land Sect. vaø thaùng taùm döông lòch (töø 16 thaùng naêm ñeán Thaäp Nhò Leã Vaên: See

Thaäp Nhò Leã Keä. 15th thaùng hai aâm lòch). Thaùng Prausthapada or Thaäp Nhò Loaïi Chuùng Sanh: Twelve categories Bhadrapada (Baït Naïi La Baø Naõ), giöõa khoaûng of living beings—Trong Kinh Thuû Laêng Nghieâm, thaùng taùm vaø thaùng chín döông lòch (töø 16 th thaùng quyeån Baûy, Ñöùc Phaät ñaõ nhaéc ngaøi A Nan veà möôøi saùu ñeán 15th thaùng baûy aâm lòch). Thaùng Asvina or hai loaïi chuùng sanh: noaõn sanh, thai sanh, thaáp Asvayuja, giöõa khoaûng thaùng chín vaø thaùng möôøi sanh, hoùa sanh, saéc töôùng sanh, voâ saéc töôùng sanh, döông lòch (Töø 16th thaùng baûy ñeán 15 thaùng taùm töôûng töôùng sanh, voâ töôûng sanh, chaúng phaûi coù aâm lòch). Thaùng Karttika, giöõa khoaûng thaùng möôøi saéc töôùng sinh, chaúng phaûi voâ saéc sinh, chaúng phaûi vaø thaùng möôøi moät döông lòch (töø 16th thaùng taùm coù töôûng sinh, vaø chaúng phaûi khoâng töôûng sinh—In ñeán 15th thaùng 9th). Thaùng Margasira or the Surangama Sutra, book Seven, the Buddha Agrahayana, giöõa khoaûng thaùng möôøi moät vaø reminded Ananda about the twelve categories of thaùng möôøi hai döông lòch (töø 16th thaùng 9th ñeán living beings: born through egg, born through 15th thaùng 10th). Thaùng Pausa or Taisa, giöõa womb, born through moisture, born through khoaûng thaùng möôøi hai vaø thaùng gieâng döông lòch transformation, born through form, formless (töø 16th thaùng 10th ñeán 15th thaùng 11th). Thaùng beings, beings with thought, beings without Magha, giöõa khoaûng thaùng gieâng vaø thaùng hai thought, beings not totally endowed with form, döông lòch (töø 16th thaùng 11th ñeán 15th thaùng 12th). beings not totally lacking form, beings not totally Thaùng Phalguna, giöõa khoaûng thaùng hai vaø thaùng endowed with thought, and beings not totally ba döông lòch (töø 16th thaùng 12th ñeán 15th thaùng lacking thought. 1st)—Twelve months of a year. Month of Caitra, Thaäp Nhò Moân Luaän: Dradacanikaya-sastra between the months of March and April (16 of 1st (skt)—Dvadasanikaya sastra (skt)— Svasanikaya Chinese moon to 15th of 2nd). Month of Vaisakha, sastra (skt)—Treatise of the twelve aspects— between the months of April and May (16th of 2nd Thaäp Nhò Moân Luaän ñöôïc Ngaøi Long Thoï bieân Chinese moon to 15th of 3rd). The second month of soaïn, nguyeân baûn tieáng Phaïn ñaõ bò thaát laïc, nhöng spring. Month of Jyaistha, between the months of dòch baûn Haùn Vaên hieän vaãn coøn toàn taïi. Taùc phaå m May and June (16th of 3rd Chinese moon to 15th of naày coù taát caû 12 chöông, chuû ñích nhaèm caûi söûa 4th). Month of Asadha, between the months of

June and July (or 16th of 4th Chinese moon to 15th connected with the Master of Healing (Döôïc of 5th). Month of Sravana, between the months of Sö)—See Thaäp Nhò Döôïc Xoa Ñaïi Töôùng. July and August (16th of 5th Chinese moon to 15th Thaäp Nhò Thaàn Töôùng Döôïc Sö: See Thaäp Nhò of 6th). Month of Prausthapada or Bhadrapada, Thaàn Minh Vöông. between the months of August and September Thaäp Nhò Thôøi: Juni-Ji (jap)—Möôøi hai giôø trong (16th of 6th Chinese moon to 15th of 7th). Month of troïn moät ngaøy ñeâm. Ñaây laø caùch tính giôø cuûa Asvina or Asvayuja, between the months of Trung Hoa coå ñaïi, nghóa laø moãi giôø thôøi xöa coù September and October (16th of 7th Chinese moon 120 phuùt—The twelve hours in one day and night. to 15th of 8th). Month of Asvina or Asvayuja, This is the old method

of measuring time in between the months of October and November ancient China, each hour is equivalent to 120 (16th of 8th Chinese moon to 15th 9th). Month of minutes of nowadays hour. Margasira or Agrahayana, between the months of Thaäp Nhò Tröôùc Taùc Cuûa Ñaïi Sö Hueä Vieãn: November and December (16th of 9th Chinese Hui-Yuan's twelve texts—Daàu Ñaïi Sö Hueä Vieãn moon to 15th of 10th). Month of Pausa or Taisa, chuû tröông xieån döông Tònh Ñoä, nhöng Ngaøi cuõng between the months of December and January löu taâm ñeán caùc phaùp moân khaùc. Ngaøi vieát nhieàu (16th of 10th Chinese moon to 15th of 11th). Month baøi töïa veà kinh, luaän cuøng hoaøn thaønh ñöôïc 12 taùc of Magha, between the months of January and phaåm—Although Great Master Hui-Yuan February (16th of 11th Chinese moon to 15th of concentrated his energy into propagating Pureland 12th). Month of Phalguna, between the months of Buddhism, he still devoted some of his time to February and March (16th of 12th Chinese moon to other Dharma Doors. He wrote 12 Buddhist texts, 15th of 1st). based on sutras and others' commentary texts. Thaäp Nhò Nhaân Duyeân: Nidana (skt)—Pratitya- Thaäp Nhò Voâ Vi: Twelve unconditioned aspects— samutpada (skt)—Patichcha-samuppada (p)— Möôøi hai khía caïnh cuûa phaùp voâ vi. Twelve Conditions—The Twelve Conditions of Thaäp Nhò Xöù: Ayatana (skt & p)—Dvadasa- Cause-and-Effect—Twelve limbs of dependent ayatana (skt)—Sphere—Thaäp Nhò Xöù—Caùc xöù, arising—See Thaäp Nhò Duyeân Khôûi. goàm noäi xöù vaø ngoaïi xöù. Noäi xöù goàm: Maét, tai, Thaäp Nhò Nhaäp: Dvadasayatanani (skt)—Möôøi muõi, löôõi, thaân vaø taâm. Ngoaïi xöù goàm: Hình saéc, hai thöù can thieäp vaøo nhau, nhö saùu caên nhaäp vôùi aâm thanh, muøi, vò, vaät xuùc chaïm vaø phaùp hay ñoái saùu traàn (nhaõn nhaäp vôùi saéc, goïi laø nhaõn nhaäp, saéc töôïng cuûa taâm—The five sense organs and mind nhaäp vôùi nhaõn keâu laø saéc nhaäp, hai thöù nhaäp laïi (six internal spheres—(eye, ear, nose, tongue, goïi laø thaáy; nhó nhaäp vôùi thanh goïi laø nhó nhaäp, body, and mind). Six external spheres (visible thanh nhaäp vôùi nhó goïi laø thanh nhaäp, hai thöù nhaäp form, sound, odour, taste, tangible things and laïi goïi laø nghe; vaân vaân. Saùu caên nhaäp vôùi saùu traàn mind-objects such as ideas, thoughts and goïi laø thaäp nhò nhaäp): conceptions)—See Thaäp Nhò Nhaäp. 1-6) Luïc Caên: Maét, tai, muõi, löôõi, thaân, yù—Six Thaäp Nhö Thò: Ten suchnesses—Theo Kinh Phaùp sense-organs (eye, ear, nose, tongue, body, Hoa, coù möôøi thöù nhö thò. Thöù nhaát laø nhö thò and mind). töôùng. Ñaây laø söï hieän höõu cuûa taát caû söï vaät nhaát 7-12)Luïc Caûnh: Saéc, thinh, höông, vò, xuùc, phaùp — ñònh coù saéc töôùng. Thöù nhì laø nhö thò taùnh. Heã caùi Six objects which are corresponding to the six gì coù saéc töôùng thì nhaát ñònh coù moät baûn taùnh. Thöù senses (forms, sounds, scents, tastes, textures, ba laø nhö thò theå. Heã caùi gì coù baûn taùnh thì nhaát and mental objects). ñònh coù moät chaát theå. Thöù tö laø nhö thò löïc. Heã caùi Thaäp Nhò Phaåm Sanh Töû: The twelve kinds of gì coù moät chaát theå thì nhaát ñònh coù naêng löïc. Thöù rebirth—See Thaäp Nhò Chuûng Sanh Töû. naêm laø nhö thò taùc. Heã caùi gì coù naêng löïc, nhaát Thaäp Nhò Taâm Voâ Saéc Giôùi: Twelve kinds of ñònh noù taïo ra nhieàu chöùc naêng höôùng ngoaïi khaùc Immaterial-Sphere Consciousness—See

Möôøi Hai nhau. Thöù saùu laø nhö thò nhaân. Voâ soá vaät theå hieän Taâm Voâ Saéc Giôùi. höõu trong vuõ truï. Vì theá caùc chöùc naêng höôùng Thaäp Nhò Thaàn Minh Vöông: Möôøi hai vò thaàn ngoaïi cuûa chuùng coù lieân heä hoã töông vôùi taát caû caùc lieân heä vôùi Döôïc Sö—The twelve spirits söï vaät. Khoâng coù caùi gì trong vuõ truï laø moät hieän

höõu rieâng leû, khoâng coù lieân heä vôùi caùc söï vaät khaùc. The fourth suchness is “Such a potency”. That Chuùng phuï thuoäc laãn nhau qua taùc ñoäng hoã töông which has an embodiment invariably has potency. cuûa chuùng, chuùng taïo ra nhieàu hieän töôïng khaùc The fifth suchness is “Such a function”. That nhau. Nguyeân nhaân taïo ra nhöõng hieän töôïng nhö which has potency, it invariably produces various theá ñöôïc goïi laø “nhö thò nhaân.” Thöù baûy laø nhö thò outwardly directed functions. The sixth suchness is duyeân hay nguyeân nhaân phuï nhö theá. Ngay caû khi “Such a primary cause”. Innumerable embodied coù moät nguyeân nhaân, nguyeân nhaân aáy cuõng khoâng substances exist in the universe. For this reason, taïo ra keát quaû neáu noù khoâng tieáp xuùc vôùi moät cô their outward-directed functions are interrelated hoäi hay ñieàu kieän naøo ñoù. Chaúng haïn, luùc naøo with all things. Nothing in the universe is an cuõng coù hôi nöôùc trong khoâng khí nhö laø nguyeân isolated existence having no relation to other nhaân chuû yeáu cuûa söông. Moät cô hoäi hay ñieàu kieän things. All things have complicated connections nhö theá ñöôïc goïi laø “nhö thò duyeân. Thöù taùm laø with one another. They are interdependent and nhö thò quaû. Khi moät nguyeân nhaân chuû yeáu gaëp through their interaction cause various moät duyeân hay moät nguyeân nhaân phuï thì moät hieän phenomena. A cause that produces such töôïng, hay keát quaû ñöôïc taïo neân. Ñaây goïi laø “nhö phenomena is called “such a primary cause.” The thò quaû.” Thöù chín laø nhö thò baùo. Moät keát quaû seventh suchness is “Such a secondary cause”. khoâng chæ taïo ra moät hieän töôïng maø coøn ñeå laïi moät Even when there exists a cause, it does not daáu veát hay toàn dö naøo ñoù. Vì duï nhö keát quaû cuûa produce its effect until it comes into contact with vieäc thaønh hình söông muø seõ gaây moät caûm giaùc some occasion or condition. For instance, there is thích thuù cho ngöôøi naøo ñoù öa thích caùch söông muø always vapor in the air as the primary cause of taïo ra treân caùc oâ kính cöûa soå, trong khi cuõng keát frost or dew. But if it has no secondary cause that quaû aáy laïi gaây moät caûm giaùc böïc boäi cho moät brings it into contact with the ground or the leaves ngöôøi khaùc, coù nhöõng vuï muøa bò hö haïi vì söông. of a plant, it does not become frost or dew. Such Caùi chöùc naêng ñeå laïi moät daáu veát toàn dö ñöôïc goïi an occasion or condition is called “Such a laø “nhö thò baùo.” Thöù möôøi laø nhö thò boån maït cöùu secondary cause.’ The eighth suchness is “Such an caùnh. Chín nhö thò vöøa keå treân xaûy ra lieân tuïc effect”. When a primary cause meets with a trong xaõ hoäi vaø trong caùi toång theå laø vuõ truï. Chuùng secondary cause, a phenomenon or effect is lieân heä vôùi nhau moät caùch phöùc taïp, khieán cho haàu produced. This is called “such an effect.” The heát tröôøng hôïp, con ngöôøi khoâng theå phaân ñònh ninth suchness is “Such a recompense”. An effect ñöôïc caùi naøo laø nhaân, caùi naøo laø quaû. Nhöng caùc not

only produces a phenomenon but also nhö thò naøy khoâng bao giôø khoâng vaän haønh theo invariably leaves some trace or residue. For quy luaät cuûa chaân lyù phoå quaùt vaø khoâng ngöôøi naøo, example, the effect of frost forming will give a khoâng söï vaät naøo hay chöùc naêng naøo thoaùt khoûi pleasant feeling to one person who enjoys the quy luaät naøy. Moïi söï moïi vaät ñeàu vaän haøn h theo patterns it makes on the window panes, while the luaät "Thaäp Nhö Thò, töø töôùng cho ñeán baùo, töùc laø same effect will give an unpleasant feeling to töø ñaàu cho ñeán cuoái. Ñaây chính laø yù nghóa cuûa someone else whose crops have been damaged by "nhö thò boån maït cöùu caùnh" (hay toång theå caên baûn it. The function of an effect leaving a trace or roát raùo töø ñaàu ñeán cuoái). Vì theá, moïi vaät, keå caû con residue is called "such a recompense." The tenth ngöôøi vaø nhöõng lieân heä giöõa caùc phaùp vôùi nhau suchness is "Such a complete fundamental ñeàu ñöôïc thieát laäp bôûi quy luaät "Chö Phaùp Thöïc whole". The nine suchnesses mentioned above Tính" hay "Thöïc Tính cuûa Toaøn Boä Hieän Höõu."— occur incessantly in society and in the universe as According to the Lotus Sutra, there are ten a whole. They are interconnected in a complex suchnesses. The first suchness is "Such a form". manner, so that in most cases, man cannot discern This is the existence of all things invariably has what is a cause and what is an effect. But those form. The second suchness is "Such a nature". suchnesses never fail to operate according to the That which has form invariably has a nature. The law of the universal truth, and no one, no thing, third suchness is "Such an embodiment". That and no function can depart from this law. which has a nature invariably has an embodiment. Everything functions according to the Law of the

Ten Suchnesses, from form to recompense, and delusion): thought of the impure body, thought namely from beginning to end. This is the of sufferings caused by senses, thought of meaning of "such a complete fundamental whole." impermanent mind, thought of non-self things, Thus, all things, including man and their relations thought of non-stop changeable environment, with one another are formed by this law of "The thought of cultivating in a monastery (thought of Reality of All Existence." tranquility), thought of cultivating wherever Thaäp Nieäm: Nieäm Nam Moâ A Di Ñaø Phaät möôøi opportunity arises (even in a noisy city or district), laàn: The ten repetitions of an invocation (Namo thought of names of all Buddhas, thought of Amitabha)—Möôøi luùc tænh thöùc: Ten moments of learning Buddha Dharma, and thought of riddance mindfulness. of all passion and delusion. Thaäp Nieäm Kyù Soá: Ten Recitation in One Thaäp OÂ Nhieãm: Ten defilements—See Thaäp Breath—Thaäp laø möôøi, nieäm laø hôi thôû, kyù soá laø Phieàn Naõo. ñeám soá. Ñaây laø phöông phaùp cuûa ngaøi Töø Vaân, toå Thaäp Phaùp: Möôøi phaùp: chaùnh tín, thieän haïnh, thöù ba cuûa Trung Quoác Tònh Ñoä Lieân Toâng. Chính tænh giaùc, vui söôùng phaùt taâm boà ñeà, vui söôùng yeáu cuûa phöông phaùp naày laø trong moät hôi thôû, haønh trì Phaät phaùp, vui trong thieàn ñònh, haønh trì haønh giaû phaûi xöng ñuû möôøi caâu Phaät hieäu. Tröôùc chaùnh phaùp, tuaân giöõ giôùi luaät Phaät, döùt boû coáng heát hít moät hôi thôû vaøo, ngöng laïi, nieäm ñuû soá cao ngaõ maïn, hieåu saâu Phaät phaùp—The ten

möôøi caâu Phaät hieäu. Keá ñeán thôû ra hít vaøo moät hôi perfecting Mahayana rules: right belief, good khaùc, roài tieáp tuïc nieäm y nhö tröôùc—The “Ten conduct, alertness,the joy of the bodhi mind, joy in Recitation in One Breath” method was taught by Dharma, joy in meditation, pursuing the correct the great Venerable Tsu-Yun, the Third Patriarch dharma, obedience precepts, departing from pride, of the Thirteen Patriarchs of Chinese Pureland and comprehending the inner of Buddha teaching. Buddhism. Essentially, this method requires the Thaäp Phaùp Cuù Cuûa Chö Boà Taùt Trong Kinh practitioner to recite the Buddha’s name ten times Hoa Nghieâm: Möôøi phaùp cuù cuûa chö Boà Taùt trong per breath. First, inhale, hold breath, and begin kinh Hoa Nghieâm. Thöù nhaát laø dieãn thuyeát phaùp reciting ‘Namo Amitabha Buddha’ ten times. cuù thò hieän ñoàng trong phaùp giôùi taát caû Phaät saùt vi Next, exhale, then inhale and repeat the process traàn, chö Phaät thöù ñeä xuaát theá, caùc coõi thöù ñeä as done previously. thaønh hoaïi. Thöù nhì laø dieãn thuyeát phaùp cuù coù theå Thaäp Nieäm Thaønh Töïu: Möôøi quaùn töôûng mang thò hieän ñoàng trong hö khoâng phaùp giôùi taát caû caùc laïi söï chöùng ñaéc—Ten invocations bringing about coõi Phaät, taän vò lai kieáp, aâm thanh taùn thaùn coâng completion. ñöùc cuûa Nhö Lai. Thöù ba laø dieãn thuyeát phaùp cuù coù Thaäp Nieäm Töông Tuïc: Ten continuous theå thò hieän ñoàng trong hö khoâng giôùi taát caû coõi thoughts—Möôøi suy nghó töông tuïc. Phaät, Nhö Lai xuaát theá voâ löôïng voâ bieân thaønh Thaäp Nieäm Vaõng Sanh: These ten invocations Chaùnh Giaùc Moân. Thöù tö laø dieãn thuyeát phaùp cuù will carry a dying man with an evil karma into the coù theå thò hieän ñoàng trong hö khoâng giôùi taát caû coõi Pure Land. Phaät, Ñöùc Nhö Lai ngoài ñaïo traøng giöõa chuùng hoäi Thaäp Nieäm Xöù: Ten objects of mindfulness— Boà Taùt. Thöù naêm laø dieãn thuyeát phaùp cuù nôi taát caû Möôøi choã nieäm trong thieàn ñònh: nieäm thaân, nieäm caùc loã loâng nieäm nieäm xuaát hieän ñoàng tam theá thoï, nieäm taâm, nieäm phaùp, nieäm caûnh giôùi, nieäm thaân bieán hoùa cuûa taát caû chö Phaät khaép phaùp giôùi. nôi tu haønh vaéng veû, nieäm ñoâ aáp, nieäm hoàng danh Thöù saùu laø dieãn thuyeát phaùp cuù coù theå laøm cho moät chö Phaät, nieäm hoïc phaùp Nhö Lai, nieäm ñoaïn chö thaân ñaày khaép möôøi phöông taát caû saùt haûi bình phieàn naõo—The ten repetition of an invocation ñaúng hieån hieän. Thöù baûy laø dieãn thuyeát phaùp cuù coù (Namo Amitabha)—These ten invocations will theå laøm cho trong taát caû nhöõng caûnh giôùi hieän khaép carry a dying man with an evil karma into the Pure tam theá chö Phaät thaàn bieán. Thöù taùm laø dieãn Land—A Bodhisattva’s ten objects of thought or thuyeát phaùp cuù coù theå laøm cho trong taát caû Phaät saùt meditation (body, senses, mind, things, vi traàn hieän khaép tam theá taát caû Phaät saùt vi traàn soá environment, monastery, city or district, good Phaät, nhöõng thaàn bieán traûi qua voâ löôïng kieáp. Thöù name, Buddha-learning, riddance of all passion chín laø dieãn thuyeát phaùp cuù coù theå laøm cho taát caû

loã loâng xuaát sanh aâm thanh ñaïi nguyeän haûi cuûa taát Conditionally Enlightened Ones, the Dharma caû tam theá chö Phaät, taän vò lai kieáp, khai phaùt hoùa Realm of Sound Hearers, the Dharma Realm of ñaïo taát caû Boà Taùt. Thöù

möôøi laø dieãn thuyeát phaùp gods, the Dharma Realm of humans, the Dharma cuù coù theå laøm cho toøa sö töû cuûa Phaät löôïng ñoàng Realm of Asuras, the Dharma realm of animals, phaùp giôùi, chuùng hoäi Boà Taùt, ñaïo traøng trang the Dharma Realm of hungry ghosts, and the nghieâm, taän vò lai kieáp chuyeån nhöõng phaùp luaân vi Dharma realm of hell-beings. dieäu—Ten indications used by Bodhisattvas in the Thaäp Phaùp Thoï Kyù: See Möôøi Phaùp Thoï Kyù. Flower Adornment Sutra. First, indication of the Thaäp Phaùp Truï: Theo Kinh Hoa Nghieâm, Phaåm succession of all Buddhas and the succession of 33, coù möôøi phaùp truï, ñeå an truï taát caû caù c phaùp cuûa lands in the atoms of the Buddha-lands throughout chö Phaät. Chö Phaät truï nôi giaùc ngoä taát caû phaùp all universes. Second, indication of the seeking giôùi. Chö Phaät truï nôi ñaïi bi ngöõ. Chö Phaät truï nôi and following of virtues of the Buddhas in all boån ñaïi nguyeän. Chö Phaät truï nôi chaúng boû ñieàu Buddha-lands in space throughout the future. phuïc chuùng sanh. Chö Phaät truï nôi phaùp khoâng töï Third, indication of Buddhas emerging in all taùnh. Chö Phaät truï nôi bình ñaûng cöùu ñoä chuùng Buddha-lands and showing the ocean of infinitely sanh. Chö Phaät truï nôi phaùp khoâng queân maát. Chö various doors of enlightenment. Fourth, indication Phaät truï nôi taâm khoâng chöôùng ngaïi. Chö Phaät truï of the hosts of enlightening beings in the circles of nôi taâm haèng chaùnh ñònh. Chö Phaät truï vaøo khaép the Buddhas in the Buddha-lands throughout space taát caû phaùp chaúng traùi töôùng thöïc teá —According to facing the terrace of enlightenment. Fifth, The Flower Adornment Sutra, Chapter 33, there indication of pervading the cosmos in a moment of are ten kinds of abode, abiding therein in all things thought with emanations in the forms of the of all Buddhas. All Buddhas abide in awareness of Buddhas of past, present and future, emitted in all realms of reality. All Buddhas abide in every pore. Sixth, indication of the light of compassion speech. All Buddhas abide in the magical pervasion of all multitudes of lands in all fundamental great vow. All Buddhas abide in the oceans in all directions equally with one body. persistence in civilizing sentient beings. All Seventh, indication of revelation of the power of Buddhas abide in the principle of absence of concentration of all pasts, presents and futures of selfhood. All Buddhas abide in impartial salvation. the transfigurations of the state of Buddhahood in All Buddhas abide in recollection of truth. All the surface of all objects. Eighth, indication of Buddhas abide in the unobstructed minds. All manifestation of the oceans of eons of various Buddhas abide in the constantly rightly successive transfigurations of Buddha in the lands concentrated minds. All Buddhas abide in equal of past, present and future, equal to the atoms of comprehension of all things without violating the all the lands. Ninth, indication of the birth of character of ultimate reality. Enlightening Beings from the endless power Thaäp Phaùp Voâ Hoïc: Asekha (p)—Ten qualities of emanating from every pore by the ocean of vows the non-learner—See Möôøi Phaùp (Thaäp Phaùp) Voâ of all Buddhas of past, present, and future. Tenth, Hoïc. indication of endless manifestation of varied Thaäp Phaùt Thuù Taâm: The ten directional expositions of truth amid equal adornments of decisions—Möôøi phaùt thuù taâm: xaû taâm, giôùi taâm, sites of enlightenment with circles of Enlightening nhaãn nhuïc

taâm, taán taâm, ñònh taâm, hueä taâm, Beings around lion thrones equal in extent to the nguyeän taâm, hoä taâm, hyû taâm, vaø ñænh taâm —Ten cosmos. decisions of inclination: the mind of renouncement Thaäp Phaùp Giôùi: Möôøi phaùp giôùi: Phaät phaùp giôùi, of the world, the mind of observance of the Boà Taùt phaùp giôùi, Duyeân giaùc phaùp giôùi, Thanh commandments, the mind of patience or vaên phaùp giôùi, Thieän phaùp giôùi, Nhaân phaùp giôùi, A endurance, the mind of zealous progress, the mind tu la phaùp giôùi, Suùc sanh phaùp giôùi, Quyû phaùp giôùi, of meditation, the mind of wisdom or perfect vaø Ñòa nguïc phaùp giôùi—Ten Dharma Realms: the understanding, the mind of the will for good for Dharma Realm of Buddhas, the Dharma Realm of oneself and others, the mind of protection of the Bodhisattvas, the Dharma Realm of the

Triratna (Buddha, Dharma, Sangha), the mind of soi raïng Chaân lyù cho nhaân loaïi, aân Ñaïi bi, aân joy, and the highest wisdom. tuøy thuaän hoùa chuùng, tröôùc tieân laø giaùo phaùp Thaäp Phaät: Theo Kinh Hoa Nghieâm, Phaåm 38, coù Tieåu Thöøa roài sau laø giaùo phaùp Ñaïi Thöøa, aân möôøi vò Phaät maø chö Boà Taùt hay noùi ñeán: Thaønh AÂn soi raïng Nieát baøn cho chuùng ñeä töû, aân AÂn Chaùnh Giaùc Phaät, Nguyeän Phaät, Nghieäp Baùo Phaät, Ñaïi bi thöông xoùt chuùng sanh maø nhaäp nieát Truï trì Phaät, Nieát Baøn Phaät, Phaùp giôùi Phaät, Taâm baøn ôû tuoåi 80 thay vì 100 vaø ñeå laïi Tam Taïng Phaät, Tam Muoäi Phaät, Boån Taùnh Phaät, vaø Tuøy kinh ñieån phoå cöùu cöùu chuùng sanh—Other ten Nhaïo Phaät—According to the Flower Adornment Buddha's initial resolve to universalize his Sutra, there are Ten kinds of Buddha whom Great salvation: grace of Initial resolve to Enlightening Beings speak of: the Buddha of universalize (salvation), grace of self- attainment of true enlightenment, the Buddha of sacrifice in previous lives, grace of complete Vows, the Buddha of rewards of action, the altruism, grace of descending into all the six Buddha of preservation of true teaching, the states of existence for their salvation, grace of Buddha of Nirvana, the Buddha of the cosmos, the relief of the living from distress and mortality. Buddha of Mind, the Buddha of concentration, the grace of profound pity, grace of revelation of Buddha of Fundamental Nature, and the Buddha himself in human and glorified form, grace of adapting to Mentalities. teaching in accordance with the capacity of Thaäp Phaät AÂn: Ten kinds of Buddha's grace. his hearers, first Hinayan, then Mahayana (A) Möôøi aân hay möôøi haïnh nguyeän Phaät phoå cöùu doctrine, grace of revealing his nirvana to chuùng sanh cuûa chö Phaät: AÂn Phaät töï hy sinh stimulate his disciples, and pitying thought for nhieàu ñôøi tröôùc, aân vò tha bao la, aân ñi vaøo coõi all creatures, in that dying at 80 instead of 100 luïc ñaïo Ta Baø maø cöùu ñoä chuùng sanh, aân laøm he left twenty years of his own happiness to xoa dòu nhöõng khoå ñau cuûa chuùng sanh trong his disciples; and also the tripitaka for voøng sanh töû, aân bi saâu roäng, aân thò hieän nôi universal salvation. thaân chuùng sanh trang nghieâm ñeå hoùa ñoä hoï, Thaäp Phaät Löïc: Dasa-balani (skt)—Möôøi naêng aân tuøy caên cô ñoä chuùng, aân soi raïng Nieát baøn löïc—Ten powers—See Thaäp Löïc Nhö Lai. khuyeán khích chuùng ñeä töû, aân hy sinh haïnh Thaäp Phaät Söï: Ten kinds of Buddha-work for phuùc rieâng mình, vaø aân ñeå laïi

tam taïng kinh sentient beings—See Möôøi Phaät Söï Vì Chuùng ñieån cho haäu theá tieáp tuïc phoå ñoä chuùng Sanh Cuûa Chö Phaät. sanh—Buddha's initial resolve to universalize Thaäp Phaät Trí: Möôøi trí cuûa Phaät: tam theá trí, his salvation: Buddha's self-sacrifice in Phaät phaùp trí, phaùp giôùi voâ ngaïi trí, phaùp giôùi voâ previous lives, complete altruism, his descent bieân trí, sung maõn nhöùt thieát theá giôùi trí, phoå chieáu into all the six states of existence for their nhöùt thieát theá giôùi trí, truï trì nhöùt thieát theá giôùi trí, salvation, relief of the living from distress and tri nhöùt thieát chuùng sanh trí, tri nhöùt thieát phaùp trí, mortality, profound pity, revelation of himself tri voâ bieân chö Phaät trí—The ten Buddha's in human and glorified form, teaching in powers of understanding or wisdom: perfect accordance with the capacity of his hearers understanding of past, present, and future, perfect (first hinayana, then mahayana doctrine), understanding of Dharma, unimpeded reveal his nirvana to stimulate his disciples, understanding of the whole Buddha realm, pitying thought for all creatures (He died at 80 unlimited or infinite understanding of Dharma, instead of 100. He left 20 years of his own understanding of Ubiquity, understanding of happiness to his disciples), and grace of Universal enlightenment, understanding of handing down the Tripitaka for universal omnipotence or universal control, understanding salvation. of omniscience regarding all living beings, (B) Möôøi haïnh nguyeän Phaät phoå cöùu chuùng sanh understanding of omniscience regarding laws of khaùc: AÂn Cöùu ñoä chuùng sanh, aân hy sinh trong universal salvation, and understanding of tieàn kieáp, aân vò tha ñeán muoân loaøi, aân giaùng omniscience regarding all Buddha's wisdom. traàn cöùu theá, aân cöùu khoå vaø vieãn ly sanh töû, aân

Thaäp Phaät Trí Löïc: Möôøi Phaät trí löïc: tri thò phi thaønh töïu chuùng sanh phoå—The ten universals of xöù trí löïc, tri tam theá nghieäp baùo trí löïc, tri chö a bodhisattva: universal pity and loving-kindness, Thieân giaûi thoaùt tam muoäi trí löïc, trí bieát taát caû caên vow of universal salvation, accordant action, cô thöôïng haï cuûa chuùng sanh, tri chuûng chuûng giaûi universal cutting off of delusions, freedom of trí löïc, tri chuûng chuûng giôùi trí löïc, tri nhöùt thieát sôû entry into all forms of truth, universal superhuman ñaïo trí löïc, tri Thieân nhaõn voâ ngaïi trí löïc, tri tuùc powers, universal accordance with conditions of maïng voâ laäu trí löïc, tri vónh ñoaïn taäp khí trí löïc — the receptivity of others, powers of universal The ten powers of a Buddha: the power of explication of the truth, power of universal service knowing (understanding) from awakening to what of all Buddhas, and the perfecting of all beings is and what is not the case, the power of knowing universally. karmic retributions throughout the three periods of Thaäp Phöông: Dasa-disah (skt)—Juppo (jap)— time, the wisdom power of knowing all Dhyanas, Ten directions—Everywhere—All directions. Liberation, and Samadhis, the wisdom power of (A) Möôøi phöông: ñoâng, nam, taây, baéc, ñoâng baéc, knowing all faculties, whether superior or inferior taây nam, taây baéc, haï phöông, thöôïng (superiority or baseness of the roots of all living phöông—Every directions: east, souht, west, beings), the wisdom power of knowing the various north, northeast, southwest, northhwest,

realms, the wisdom power of knowing the various below, above. understandings, the wisdom power of knowing (B) Trong Phaät giaùo, möôøi phöông coù nghóa laø vuõ where all paths lead, the wisdom power of truï voâ taän trong möôøi phöông vaø moãi phöông knowing through the heavenly eye without tieâu bieåu cho moät söï kieän ñaëc bieät. Thöù nhaát obstruction, the wisdom power of knowing laø Phöông Ñoâng. Nôi hoäi hoïp ñaàu tieân cuûa chö previous lives without outflows, the wisdom Boà Taùt töø caùc nôi xa beân ngoaøi theá giôùi ñaïi power of knowing from having cut off all habits haûi. Phöông Ñoâng coøn tieâu bieåu cho söï chöùng forever. nhaäp thaâm saâu vaøo phaùp giôùi. Thöù nhì laø Thaäp Phieàn Naõo: Phöông Nam, tieâu bieåu cho trì giöõ Phaùp giôùi. (A) Thaäp Söû hay möôøi phieàn naõo: töø 1 ñeán 5 (see Thöù ba laø Phöông Taây, nôi coù nuùi Tu Di vaø Luïc Ñaïi Phieàn Naõo), thaân kieán, bieân kieán, taø Vaân-hoùa ñòa, tieâu bieåu cho söï uy nghi kyø dieäu kieán, thuû kieán, vaø giôùi caám thuû—Ten kinds of cuûa Töù ñöùc Nieát baøn: thöôøng, laïc, ngaõ, tònh, afflictions: from 1 to 5 (see Luïc Ñaïi Phieàn laøm töôi maùt chuùng sanh moïi loaøi. Thöù tö laø Naõo), the illusion of the body or self, the Phöông Baéc. Söï cuùng döôøng cuûa y aùo tieâu extreme view, wrong views, clinging to wrong bieåu cho söï nhaãn nhuïc tónh laëng vaø caûm giaùc views, and clinging to heterodox ascetic hoå theïn. Ngöôøi ta duøng nhöõng y aùo naày laøm views or clinging to ritual and rules. trang söùc cho Phaùp thaân. Thöù naêm laø Phöông (B) Theo Thanh Tònh Ñaïo, goïi laø phieàn naõo vì töï Ñoâng Baéc, ñaây laø nhöõng tuùp leàu tieâu bieåu cho chuùng ñaõ oâ nhieãm maø coøn laøm oâ nhieãm caùc tinh thaàn Bi Trí trong nhaø Phaät. Thöù saùu laø phaùp töông öng vôùi chuùng: tham, saân, si, maïn, Phöông Ñoâng Nam. AÙnh saùng toaøn haûo, coù nghi, taø kieán, hoân traàm, traïo cöû, voâ taøm, vaø voâ nghóa laø söï toaøn haûo cuûa trí tueä maø khoâng quyù—According to The Path of Purification, thieáu thöïc haønh. Thöù baûy laø Phöông Taây Nam. so called because they are themselves defiled AÙnh saùng röïc leân, chæ cho trí tueä thanh tònh, and because they defile the states associated bôùi leân vaø ñoát chaùy taát caû nhöõng buøi nhuøi with them: greed, hate, delusion, deceit phieàn naõo. Thöù taùm laø Phöông Taây Baéc. Vì lôïi (pride), doubt (uncertainty), wrong or false ích cuûa chuùng sanh maø chö Boà Taùt thò hieän, view, stiffness of mind, agitation, phaûn aùnh hình aûnh cuûa chö Phaät, söï xuaát hieän consciencelessness, shamelessness. naày chæ khôûi leân töø nhöõng ñieàu kieän (vì chuùng Thaäp Phoå Moân: Möôøi cöûa roäng lôùn: töø bi phoå, sanh), chöù khoâng coù tính caùch hieän höõu thaät hoaèng theä phoå, tu haønh phoå, ñoaïn hoaëc phoå, nhaäp söï. Thöù chín laø Haï Phöông. Phöông naày tieâu phaùp moân phoå, thaàn thoâng phoå, phöông tieän phoå, bieåu cho Ba la maät maø vò Boà taùt thöïc haønh, thuyeát phaùp phoå, cuùng döôøng chö Phaät phoå, vaø thaàn thoâng vaø nhöõng haïnh cuûa chö Phaät. Thöù

möôøi laø Thöôïng Phöông. Nôi ñaây traû lôøi Thaäp Phöông Giôùi Chaân Thaät Nhaân Theå: Vuõ truï nhöõng caâu hoûi veà tieàn kieáp cuûa Phaät Toå vaø möôøi phöông chính thaät laø thaân naày—The whole Thaäp ba la maät—In Buddhism, “ten universe in the ten directions is the real human directions” means the endless universe in all body. directions and each direction symbolizes a Thaäp Phöông Hieän Taïi Phaät Taát

Taïi Tieàn Laäp specific fact. The first Bodhisattva assembly Ñònh Kinh: Pratyutpanna-samadhi (skt)—See Baùt from the East has come from a world very far Chu Tam Muoäi. away, beyond “seas of worlds.” This Thaäp Phöông Phaät Ñoä Trung: Juppo-Butsudo- symbolizes profound certification into the Chu (jap)—Phaät ñoä trong möôøi phöông, chæ coù Dharma realm. The second Bodhisattva nhaát thöøa Phaùp hieän höõu maø thoâi—The Buddha- assembly from the south which symbolizes lands of the ten directions. There only exists the the upholding and maintaining of the Dharma. one-vehicle Dharma. Third, the direction of West. Mount Sumeru Thaäp Phöông Phaät Nhieân: Buddhas in the ten and the transformation-clouds symbolize the directions are like that. wonderful loftiness of the four virtues of Thaäp Phöông Tam Theá Nhöùt Thieát Chö Phaät: Nirvana: permanence, bliss, true self, and All the Buddhas of the Ten directions and the purity, which cool and refresh living beings. three periods of time. Fourth, the direction of North. The offering of Thaäp Phöông Theá Giôùi: World of the ten garments is symbolic of still patience and a directions—Möôøi phöông theá giôùi. sense of shame. One adorns the Dharma Body Thaäp Phöông Theá Giôùi Thò Toaøn Thaân: Möôøi with such garments. Fifth, the direction of phöông theá giôùi trong moät thaân. Trong nhaø Thieàn, Northeast The different pavilions symbolize töø naày coù nghóa laø phaùp thaân cuûa ngöôøi trieät ngoä the dual benefits of compassion and wisdom. ñaày khaép möôøi phöông theá giôùi, cuøng vôùi möôøi Sixth, the direction of Southeast. The phöông theá giôùi keát thaønh moät—World of the ten perfection of light signifies the perfection of directions is just in one whole body. In Zen, the wisdom, but not lacking in practice. Seventh, term means the Dharma-Body of a completely the direction of Southwest. The blazing enlightened practitioner is overflowing in the flames refer to pure wisdom which exhumes world of the ten directions. That Dharma-Body the tinder of delusion. Eighth, the direction of and the world of the ten directions join together to Northwest. For the sake of all living beings be just one. these Bodhisattvas manifest reflected images Thaäp Phöông Voâ Ngaïi Quang Nhö Lai: Jinjippo- of all Buddhas, to show that such appearances Mugeko-Nyorai (jap)—The Buddha of arise only from conditions and do not have Unhindered Light throughout the ten directions. any actual existence. Ninth, the Direction Thaäp Quaù: Ten faults—Möôøi loãi laàm khoâng neân below. This refers to the Paramitas, the aên thòt, cuõng gioáng nhö trong "Taùm Lyù Do Khoâng Bodhisattva practices, their spiritual Neân AÊn Thòt" chæ theâm vaøo hai lyù do nöõa laø aên thòt penetrations and the deeds of the Buddhas. laø do taäp khí aùc cuûa ñôøi quaù khöù vaø aên thòt sau khi Tenth, the Direction Above. This passage maïng chung seõ bò ñoïa vaøo aùc ñaïo—Ten reasons answers questions concerning events of the for not eating animal food, which are similar to Buddha’s former lives and the ten Paramitas. "Eight reasons for not eating animal food", just Thaäp Phöông Bieán Hoáng Thaàn: Roaring add two more problems: to eat meat because of Everywhere Deity (Spirit). evil karmas of past lives, and to eat meat will Thaäp Phöông Chö Phaät: Möôøi phöông chö cause reborn in evil paths after death—See Taùm Phaät—Buddhas of the ten directions. Lyù Do Khoâng Neân AÊn Thòt. Thaäp Phöông Cung Ñieän Nhö Tu Di

Sôn Thaàn: Thaäp Quaùn Saùt Trí: See Möôøi Trí Quaùn Saùt Cuûa Palaces in All Directions Like Polar Mountains Chö Ñaïi Boà Taùt. Deity (Spirit). Thaäp Quang Chieáu Trí: See Möôøi Trí Quang Chieáu.

Thaäp Quaûng Ñaïi Trí: Theo Kinh Hoa Nghieâm, in the dark; his body becomes like grass or wood; Phaåm 36, chö Ñaïi Boà Taùt coù möôøi trí quaûng ñaïi. he sees everywhere turn into Buddha-lands; he Khi chö Ñaïi Boà Taùt truï nôi möôøi phaùp thanh tònh sees and hears distant things; and he sees good thôøi ñaày ñuû möôøi trí quaûng ñaïi: trí bieát taát caû taâm advisors. haønh cuûa chuùng sanh, trí bieát taát caû nghieäp baùo cuûa Thaäp Sö: Ten preceptors—Möôøi vò thaày. chuùng sanh, trí bieát taát caû Phaät phaùp, trí bieát lyù thuù Thaäp Söù: Ten facilitators—Ten messengers (who thaâm maät cuûa taát caû Phaät phaùp, trí bieát taát caû moân carry messages on impermanence to cultivators)— Ñaø La Ni, trí bieát taát caû vaên töï bieän taøi, trí bieát taát Möôøi söù giaû. caû ngoân ngöõ aâm thanh töø bieän thieän xaûo cuûa chuùng Thaäp Söû: Sanyojanas (skt)—1) Möôøi phieàn naõo: sanh, trí hieän thaân mình ôû khaép trong taát caû theá Ten kinds of afflictions (see Thaäp Phieàn Naõo); 2) giôùi, trí hieän aûnh töôïng mình ôû khaép trong taát caû Ten bonds: See Thaäp Kieát Söû. chuùng hoäi ñaïo traøng, trí ôû nôi taát caû choã thoï sanh Thaäp Söï Phi Phaùp: Ten immoral practices—Möôøi ñeàu ñaày ñuû nhöùt thieát trí—According to The phaùp xaáu—See Thaäp Taø. Flower Adornment Sutra, Chapter 36, there are Thaäp Taø: Ten Wrongnesses. ten kinds of broad knowledge. When great 1-8) See Baùt Taø. enlightening beings persist in the ten kinds of 9) Taø Trí: Wrong knowledge. purity, they become imbued with ten kinds of 10) Taø Giaûi Thoaùt: Wrong deliverance. broad knowledge: knowledge of all sentient Thaäp Taø Kieán: beings' mental behavior, knowledge of the (A) Möôøi taø kieán: thaân kieán (ngaõ kieán vaø ngaõ sôû consequences of actions of all sentient beings, kieán), bieân kieán, taø kieán, kieán thuû kieán, giôùi knowledge of all Buddha-teachings, knowledge of caám thuû kieán, tham, saân, ngaõ maïn, ngu si, vaø the profound, occult import of all Buddha nghi hoaëc—The ten wrong views: the view teachings, knowledge of all methods of that there is a real self and a mine and thine, concentration spells, knowledge of interpretation extreme views (extinction or permanence), of all writings, knowledge of the language and perverse views (which denying cause and speech of all sentient beings, knowledge of effect, destroy the foundation of morality), manifestation of their bodies in all worlds, stubborn perverted views (viewing inferior knowledge of manifestation of their reflections in things as superior or counting the worse as the all assemblies, and nowledge of embodying better), rigid views in favor of rigorous ascetic omniscience in all realms of beings. prohibitions (covering oneself with ashes), Thaäp Quyeát Ñònh Giaûi: Ten kinds of definitive desire, hate, pride, ignorance, and doubt understanding of worlds—See Möôøi Quyeát Ñònh (doubtful views). Giaûi Cuûa Chö Boà Taùt. (B) Möôøi Taø Kieán hay möôøi loaïi taø kieán theo Ñöùc Thaäp Saùt: Jissatsu Temples—See Ten Phaät vaø Phaät Phaùp cuûa Hoøa Thöôïng Narada. Distinguished Temples. Thöù nhaát laø khoâng tin nôi coâng ñöùc boá thí. Thöù Thaäp Saéc AÁm Ma: Theo Kinh Laêng Nghieâm nhì laø khoâng tin nôi coâng ñöùc cuùng döôøng. Thöù

quyeån Chín, coù möôøi saéc aám ma: thaân ra khoûi ba laø khoâng tin nôi coâng ñöùc cuûa haønh ñoäng ngaïi; trong thaân nhaët truøng; tinh phaùch ñaép ñoåi boá thí cuùng döôøng. Thöù tö laø khoâng tin nhaân hôïp; hö khoâng hoùa thaønh saéc baùu; trong toái thaáy quaû. Thöù naêm laø khoâng tin coù theá gian naày. vaät; thaân gioáng nhö caây coû; nhìn thaáy moïi nôi ñeàu Thöù saùu laø khoâng tin nôi "theá gian tôùi." Thöù thaønh nöôùc Phaät; nghe ñöôïc xa; thaáy thieän tri baûy laø tin raèng nhöõng haønh ñoäng baát hieáu vôùi thöùc—According to the Surangama Sutra, book meï ñeàu khoâng bò aûnh höôûng gì. Thöù taùm laø tin Nine, there are ten states within the form skandha: raèng nhöõng haønh ñoäng baát hieáu vôùi cha ñeàu Phaät hieän ra body can transcend obstructions; the khoâng coù aûnh höôûng gì. Thöù chín laø khoâng tin light pervades internally and he can extract nôi söï taùi sanh. Thöù möôøi laø tin raèng khoâng coù intestinal worms; his essence and souls alternately nhöõng baäc tu só xa laùnh choán phoàn hoa, tìm separate and unite, Buddhas appear; space takes nôi vaéng veû ñeå haønh thieàn, vaø nhöõng baäc thieän on the color of precious things; he can see things trí ñöùc ñoä cao caû vaø ñaïo haïnh trang nghieâm,

ñaõ chöùng ñaït ñaïo quaû—Ten kinds of wrong Tam Muoäi; Trí Quang Minh Taïng Ñaïi Tam Muoäi; views, according to The Buddha and His Lieãu Tri Nhöùt Thieát Theá Giôùi Phaät Trang Nghieâm Teachings of Most Venerable Narada. First, Tam Muoäi; Chuùng Sanh Sai Bieät Thaân Ñaïi Tam there is no such virtue as generosity (There is Muoäi; Phaùp Giôùi Töï Taïi Ñaïi Tam Muoäi; vaø Voâ no good effect in giving alms). Second, there Ngaïi Luaân Ñaïi Tam Muoäi—According to the is no such virtue as offering. Third, there is no Flower Adornment Sutra, Chapter 27, there are effect or virtue in charitable actions or ten concentrations of the Buddhas: The Great offering gifts to guests. Fourth, there is Concentration of Universal Light includes the neither fruit nor result of good or evil deeds. following concentrations: ten kinds of Fifth, there is no such belief as this world. Inexhaustible Qualities, ten kinds of boundless Sixth, there is no such world beyond. Seventh, will, ten kinds of knowledge of differentiation of there is no effect to anything done to mother. entry into concentration, and ten kinds of Eighth, there is no effect to anything done to knowledge of skills in entry into great father. Ninth, there are no beings that die and concentration; the Great Concentration of Subtle are reborn. Tenth, there are no righteous and Light; the Great Concentration of successive well disciplined recluses and brahmins who journeying to the Buddha-lands; the Great having realized by their own super-intellect. Concentration of the Action of the Pure Profound Thaäp Tam Boà Taùt Löïc: Möôøi ba löïc cuûa chö Boà Mind; the Great Concentration of Knowledge of Taùt: nhaân löïc, duyeân löïc, yù löïc, nguyeän löïc, the stores of Adornments of the Past; the Great phöông tieän löïc, thöôøng löïc, hyû löïc, ñònh löïc, hueä Concentration of the Treasury of Light of löïc, ña vaên löïc; löïc trì giôùi, nhaãn nhuïc, tinh taán vaø Knowledge; the great Concentration of thieàn ñònh; löïc chaùnh nieäm, chaùnh quaùn chö thoâng Knowledge of the Adornments of the Buddhas; minh; löïc Nhö phaùp ñieàu phuïc chö chuùng sanh— the Great Concentration of Differentiated Bodies The thirteen powers (balas) of Bodhisattvas of the of Sentient Beings; the Great Concentration of Pure Land

School: power of the causes, power of Freedom in the Elemental Cosmos; and the Great dependent conditions, power of the mind, power Concentration of the Unimpeded Wheel. of the will (for good for onself and others), power Thaäp Taâm: Ten minds—Möôøi taâm cuûa haønh giaû: of expedient means, power of the Impermanence, taâm thaät thaø ngay thaúng; taâm coù ñuû naêng löïc haønh power of joy, power of meditation, power of the ñoäng; taâm nhu nhuyeån; taâm kieåm soaùt caùc caên; mind of wisdom or perfect understanding, power taâm yeân oån; dieäu taâm; taâm khoâng nhieãm tröôùc; of broad study or hearing; power of observing taâm voâ tham tröôùc; taâm khinh an; taâm roäng lôùn vôùi commandments, endurance, effort and meditation; tha nhaân—Ten minds for any practitioners: sincere power of right mindfulness and right and straight mind; fitness to act; a soft and tender contemplation; and power of the True Law which mind; a mind to control sense-organs; tranquility; can guide and save all sentient beings. a truly wonderful mind; avoiding mixing with Thaäp Tam Giôùi Taêng Taøn: Sanghadisesa (skt)—people; absence of greed; a delightful mind; a Thirteen offences which entail monks or nuns great mind towards other sentient beings. temporary expulsion from the Order—See Cuï Tuùc Thaäp Taâm An OÅn: Ten kinds of attainment of Giôùi Tyø Kheo (II). peace of mind—See Möôøi Taâm An OÅn. Thaäp Tam Muoäi: Thaäp Ñònh cuûa chö Phaät (Kinh Thaäp Taâm Ñòa: Ten stages of mind—Möôøi giai Hoa Nghieâm—Phaåm 27): Phoå Quang Ñaïi Tam ñoaïn phaùt trieån taâm: Töù Voâ Löôïng Taâm, Thaäp Muoäi, goàm nhöõng phaùp tam muoäi sau ñaây: möôøi Thieän, Taâm quang minh (Phaùt quang ñòa), Dieãm phaùp moân voâ taän, möôøi moân voâ bieân taâm, möôøi hueä taâm (Dieãm Hueä ñòa), Ñaïi thaéng taâm, Hieän tieàn moân nhaäp Tam muoäi sai bieät trí, vaø möôøi moân Trí taâm (Hieän tieàn ñòa), Voâ sinh taâm, Baát khaû tö nghì thieän xaûo nhaäp ñaïi Tam muoäi; Dieäu Quang Ñaïi taâm, Tueä quang taâm, vaø Thoï vò taâm —Ten stages Tam Muoäi; Bieán vaõng chö Phaät quoác ñoä Ñaïi Tam of mental development: Four kinds of boundless Muoäi; Thanh Tònh Thaâm Taâm Haønh Ñaïi Tam mind or four immeasurable minds, Ten good Muoäi; Bieát Quaù Khöù Trang Nghieâm Taïng Ñaïi qualities of the mind (ten good deeds), the

illuminated mind, the mind of glowing wisdom, to the marks of the Buddhas, while always the mind of mastery, the mind of the open way, keeping the Buddhas in mind. the mind of no-rebirth, the mind of inexpressible, Thaäp Taäp Nhaân: See Thaäp Nhaân Thaäp Quaû. the mind of wisdom-radiance, and the mind of Thaäp Thanh Tònh: Ten kinds of purity—Möôøi perfect receptivity. loaïi thanh tònh cuûa chö Ñaïi Boà Taùt—Ten kinds of Thaäp Taâm Nieäm: Ten non-Seeking Practices— pure wisdom of Great Enlightening Beings—See See Möôøi Ñieàu Taâm Nieäm. Möôøi Thanh Tònh. Thaäp Taâm Thöông Xoùt: Ten kinds of minds of Thaäp Thaùnh Cö: Ariya-vasa (p)—Ten Ariyan sympathy and compassion (pity). dispositions—See Möôøi Thaùnh Cö. Thaäp Taâm Tònh Ñoä: Ten Minds developed by the Thaäp Thaéng Haïnh: See Thaäp Ñòa. Pure Land practitioners—Trong Kinh Ñaïi Baûo Thaäp Thaéng Söï: Ten great benefits—Theo hai Tích, Ñöùc Theá Toân baûo Ngaøi Di Laëc Boà Taùt: Ñaïi Sö Trí Giaû vaø Thieân Nhö trong Tònh Ñoä Thaäp “Möôøi Taâm cho haønh giaû Tònh Ñoä naày

khoâng phaûi Nghi Hoaëc Vaán Luaän, ngöôøi naøo chí taâm thoï trì haïng phaøm ngu, baát thieän, hay keû aùc nhieàu phieàn danh hieäu Phaät, hieän ñôøi seõ ñöôïc möôøi ñieàu thaéng naõo coù theå phaùt ñöôïc.” Nhöõng gì laø möôøi? Ñoái vôùi lôïi. Thöù nhaát laø ngaøy ñeâm thöôøng ñöôïc taát caû chö chuùng sanh khôûi loøng ñaïi töø, khoâng laøm toån haïi. Thieân, ñaïi löïc thaàn töôùng vaø haèng sa quyeán thuoäc Ñoái vôùi chuùng sanh khôûi loøng ñaïi bi, khoâng laøm aån hình uûng hoä. Thöù nhì laø thöôøng ñöôïc hai möôi böùc naõo. Vôùi chaùnh phaùp cuûa Phaät, heát loøng hoä trì, laêm vò Ñaïi Boà Taùt nhö Ñöùc Quaùn Theá AÂm vaø taát khoâng tieác thaân maïng. Vôùi chaùnh phaùp sanh loøng caû Boà Taùt theo thuû hoä beân mình. Thöù ba laø haèng thaéng nhaãn, khoâng chaáp tröôùc. Taâm ñieàm tónh an ñöôïc chö Phaät ngaøy ñeâm hoä nieäm; Ñöùc A Di Ñaø vui, khoâng tham söï lôïi döôõng, cung kính, toân troïng. thöôøng phoùng aùnh saùng nhieáp thoï ngöôøi aáy. Thöù tö Taâm caàu chuûng trí cuûa Phaät trong taát caû thôøi khoâng laø taát caû aùc quyû nhö Daï Xoa, La Saùt ñeàu khoâng theå queân laõng. Ñoái vôùi chuùng sanh, khôûi loøng toân laøm haïi. Taát caû roàng ñoäc, raén ñoäc vaø thuoác ñoäc troïng, cung kính, khoâng cho laø haï lieät. Khoâng tham ñeàu khoâng theå xaâm phaïm. Thöù naêm laø khoâng bò tröôùc theá luaän, vôùi phaàn Boà Ñeà sanh loøng quyeát nhöõng tai naïn nhö nöôùc troâi, löûa chaùy, giaëc oaùn, ñònh. Taâm thanh tònh, khoâng taïp nhieãm, sieâng ñao teân, goâng xieàng, tuø nguïc, hoaïnh töû. Thöù saùu laø troàng caùc caên laønh. Ñoái vôùi chö Phaät, xaû ly caùc nhöõng nghieäp aùc veà tröôùc laàn löôït tieâu dieät. Nhöõng töôùng, khôûi loøng tuøy nieäm—In the Maharatnakuta oan maïng bò ñöông nhôn gieát, nhôø coâng ñöùc nieäm Sutra, Sakyamuni Buddha told Maitreya Phaät, ñeàu ñöôïc giaûi thoaùt, khoâng coøn theo baùo Bodhisattva: “Ten Minds developed by the Pure phuïc. Thöù baûy laø ñeâm naèm nghæ yeân oån, hoaëc mô Land practitioners cannot be developed by thaáy ñieàm laønh hay thaáy saéc thaân thaéng dieäu cuûa ordinary people, nor those who lack virtue and are Phaät A Di Ñaø. Thöù taùm laø taâm thöôøng an vui, beset by afflictions.” What are these ten? First, to nhan saéc saùng nhuaän, khí löïc ñaày ñuû, vieäc laøm coù develop great loving kindness, not to harm keát quaû toát ñeïp. Thöù chín laø thöôøng ñöôïc moïi sentient beings. Second, to develop great ngöôøi kính troïng giuùp ñôõ, hoaëc hoan hyû leã baùi compassion, not to cause any afflictions to sentient cuõng nhö kænh Phaät. Thöù möôøi laø khi laâm chung beings. Third, to protect the true Dharma of the taâm khoâng sôï haõi, chaùnh nieäm hieän ra, ñöôïc thaáy Buddha without regard for one’s life. Fourth, to Phaät A Di Ñaø vaø caùc Thaùnh chuùng tay böng ñaøi develop Supreme Tolerance of the Correct vaøng tieáp daãn vaõng sanh veà Cöïc Laïc, cuøng taän Dharma, without clinging nor grasping. Fifth, to be kieáp vò lai höôûng thoï söï vui nhieäm maàu— still and peaceful, without seeking gain, support According to the two Great Masters Chih-I and nor respect. Sixth, to seek the Buddha’s wisdom at T’ien-Ju in The Pure Land Buddhism, those who all times. Seventh, to be respectful and reverential invoke the Buddha’s name with utmost sincerity toward all sentient beings at all times. Eighth, to will derive ten great benefits in this very life. avoid indulging in mundane discussions; to resolve First, day and night they enjoy the invisible to

Bodhi-Mind. Ninth, to keep the Mind pure, to protection of all celestial beings, powerful deities plant all good roots. Tenth, to give up attachment and their multitudes of retainers. Second, twenty- five great Bodhisattvas, including Avalokitesvara

Bodhisattva (Kuan-Yin) and other Bodhisattvas, Thus Come One: the body of Bodhi, the body of constantly keep them in mind and protect them. Vows, the Transformation body, the body of Third, they enjoy the continuous aid and Maintaining with powers, the body Adorned with protection of the Buddhas; Amitabha Buddha Marks and Characteristics, the body of Awesome emits constant light to gather them in. Fourth, no strength, the body produced by mind, the body of evil demons, ferocious dragons, poisonous snakes Blessing and Virtue, the Wisdom body, and the or the like can harm them. Fifth, they do not meet Dharma body. with such calamities as drowning, burning or other Thaäp Thaàn Löïc: Ten spiritual powers of the violent death; nor do they encounter such Buddha—See Thaäp Thaàn Thoâng Löïc. punishment as being shackled and imprisoned, or Thaäp Thaàn Thoâng: The ten supernatural sudden death. Sixth, previous karma is gradually powers—See Thaäp Thaàn Thoâng Löïc. dissipated; the souls of those whom they have Thaäp Thaàn Thoâng Löïc: Ten spiritual powers of murdered in past lives are liberated and no longer the Buddha—Theo Kinh Hoa Nghieâm, Phaät coù seek revenge. Seventh, they have restful sleep or möôøi thaàn thoâng löïc, Ngaøi coù theå hoùa thaønh taát caû dream of auspicious events or view the supremely nhöõng ñieàu kyø laï aáy baèng caùch nhaäp vaøo tam wonderful body of Amitabha Buddha. Eighth, their muoäi: gia löïc trì (naêng löïc ban boá cho Boà Taùt ñeå Minds are always joyful and at peace, their thaønh töïu muïc ñích cuûa ñôøi soáng), thaàn thoâng löïc complexions clear and bright, their bodies filled (naêng löïc taïo ra caùc pheùp laï), uy ñöùc löïc (naêng löïc with energy and strength; whatever they cheá ngöï), boån nguyeän löïc, tuùc theá thieän caên löïc undertake generally meets with success. Ninth, (naêng löïc cuûa nhöõng thieän caên trong ñôøi tröôùc), they are always honored and assisted by others, thieän tri thöùc nhieáp thoï löïc (naêng löïc tieáp ñoùn heát and are gladly accorded the respect reserved for thaûy baïn toát), thanh tònh tín trí löïc (naêng löïc cuûa tín the Buddhas. Tenth, at the time of death, they do vaø trí thanh tònh), ñaïi minh giaûi löïc (naêng löïc thaønh not experience fright, as right thoughts manifest töïu moät tín giaûi voâ cuøng saùng suoát), thuù höôùng Boà themselves; they witness Amitabha Buddha and Ñeà thanh tònh taâm löïc (naêng löïc laøm thanh tònh the Sacred Assembly bearing the golden lotus taâm töôûng cuûa Boà Taùt), vaø caàu nhaát thieát trí quaûng dais, to welcome and escort them to the Pure ñaïi nguyeän löïc (naêng löïc khieán nhieät thaønh höôùng Land, where they will enjoy peace of Mind and tôùi nhaát thieát trí vaø caùc ñaïi nguyeän)—According to happiness forever. the Avatamsaka Sutra, the Buddha has ten Thaäp Thaâm Taâm: Ten profound minds—Vò Ñaïi spiritual powers. He can achieve all these Boà Taùt ñaõ thanh tònh xong nhò ñòa muoán böôùc vaøo wonders by merely entering into a certain tam ñòa phaûi coù möôøi thaâm taâm sau ñaây: taâm thanh Samadhi: the sustaining and inspiring power which tònh, taâm an truï, taâm nhaøm boû, taâm lìa tham, taâm is given to the Bodhisattva to achieve the aim of baát

thoái, taâm kieân coá, taâm minh thaïnh, taâm duõng his life; the power of working miracles; the power maõnh, taâm roäng, taâm lôùn—A Bodhisattva of ruling; the power of original vow; the power of Mahasattva who has already purified the second goodness practiced in his former lives; the power ground, and who wishes to enter the third ground, of receiving good friends; the power of pure faith should bring forth ten kinds of profound minds: a and knowledge; the power of attaining a highly purified mind, a peaceful dwelling mind, a mind of illuminating faith; the power of purifying the disgust and renunciation, a mind free of greed, an thought of the Bodhisatva; and the power of unretreating mind, a solid mind, a mind of earnestly walking towards all-knowledge and floursihing brightness, a courageous mind, a vast original vows. mind, and a great mind. Thaäp Thaát Giôùi Taêng Taøn: Sanghadisesa (skt)— Thaäp Thaønh: Perfect. Seventeen offences which entail nuns temporary Thaäp Thaân Phaät: Möôøi thaân Phaät: thaân Boà ñeà, expulsion from the Order. thaân Nguyeän, thaân Hoùa, thaân Truï trì, thaân Töôùng Thaäp Thaát Toân Maïn Ñaø La: Loaïi maïn ñaø la coù haûo Trang nghieâm, thaân Theá löïc, thaân Nhö yù, thaân hình veû 17 vò toân giaû—Mandala of the seventeen Phöôùc ñöùc, thaân Trí, thaân Phaùp—Ten bodies of a sages.

Thaäp Theá Caùch Phaùp Dò Thaønh Moân: Theory of to steal, not to fornicate, not to lie, not to “variously completing ten time-periods creating polish your words for personal advantages, one entity—Noùi veà “söï thaønh töïu töø ña thuø cuûa 10 not to slander nor double-tongued, not to use thôøi gian taïo thaønh moät thöïc theå.” Quaù khöù, hieän harsh speech (not be of evil speech), not to taïi, vaø vò lai, moãi thôøi ñeàu chöùa ñöïng ba thôøi, nhö crave (desire or greed), not to be angry, and theá taïo thaønh chín thôøi, chuùng hôïp chung laïi thaønh not to be ignorant (Stupid) or wrong views. moät thôøi duy nhaát, chín vaø moät laø möôøi thôøi. Möôøi (B) Theo Kinh Töù Thaäp Nhò Chöông, Chöông 4, thôøi, taát caû ñeàu khaùc bieät, nhöng nhieáp nhaäp laãn Ñöùc Phaät daïy: “Chuùng sanh do möôøi ñieàu maø nhau, hoaøn thaønh caùi lyù taéc moät-trong-taát-caû. Taát thaønh thieän, cuõng do möôøi ñieàu maø thaønh aùc. caû nhöõng lyù thuyeát khaùc, chính yeáu lieân heä vôùi söï Möôøi ñieàu aáy laø gì? Thaân coù ba, mieäng coù hoã töông nhieáp nhaäp naày trong bình dieän “haøng boán, vaø yù coù ba. Thaân coù ba laø: Gieát haïi, troäm ngang,” nhöng lyù thuyeát naày laïi lieân heä vôùi moïi caép, daâm duïc. Löôõi coù boán laø: Noùi löôõi hai “quan heä haøng doïc” hay thôøi gian, nghóa laø moïi chieàu, noùi lôøi ñoäc aùc, noùi lôøi doái traù, noùi ba loaøi bò phaân taùch doïc theo chín thôøi, moãi thôøi töï hoa. YÙ coù ba laø: Taät ñoá, saân haän, ngu si. Möôøi ñaày ñuû ñeå cuoái cuøng taát caû ñeàu töông quan töông ñieàu aáy khoâng phuø hôïp vôùi con ñöôøng cuûa baäc lieân trong moät thôøi ñoäc nhaát; moät thôøi ñoäc nhaát Thaùnh, goïi laø haønh vi aùc. Neáu möôøi ñieàu aùc ñöôïc hình thaønh baèng chín thôøi kia. Ñaây laø moät naày ñöôïc chaám döùt thì goïi laø möôøi ñieàu trong möôøi nguyeân taéc caên baûn cuûa Hoa Nghieâm, thieän.”—According to the Sutra In Forty-Two nhôø ñoù maø trieát lyù toång theå cuûa Hoa Nghieâm ñöôïc Sections, Chapter 4, the Buddha said: “Living giaûng giaûi vaø thuyeát minh khaû tính cuûa theá giôùi beings may perform ten good

practices or ten “Söï Söï Voâ Ngaïi Phaùp Giôùi”—The theory of evil practices. What are the ten? Three are “variously completing ten time-periods creating three of the Body, four are of the Mouth and one entity.” Each of past, present and future the last three are of the Mind. The three of contains three periods thus making up nine periods the Body are killing, stealing and lust. The which altogether form one period, nine and one, four of the mouth are double-tongued speech ten periods in all. The ten periods, all distinct yet (duplicitous speech), harsh speech, lies, and mutually penetrating, will complete the one-in-all irresponsible speech. The three of the Mind principle. All other theories are concerned chiefly are jealousy, hatred, and stupidity. Thus, with the mutual penetration in “horizontal plane,” these ten are not in accordance (consistent) but this theory is concerned with the “vertical with the Holy Way and are called ten evil connection,” or time, meaning that all beings practices. To put an end to these evils is to separated along the nine periods, each complete perform the ten good practices.” in itself, are, after all, interconnected in one (C) Theo Kinh Duy Ma Caät, chöông möôøi, phaåm period, the one period formed by the nine. This Phaät Höông Tích, cö só Duy Ma Caät ñaõ noùi vôùi one of the ten basic principles (Ten Mysterious caùc Boà Taùt nöôùc Chuùng Höông raèng: “Boà Taùt Gates) of Hua-yen, by means of which the Hua ôû coõi naøy ñoái vôùi chuùng sanh, loøng ñaïi bi beàn Yen philosophy of totality is expounded and to chaéc thaät ñuùng nhö lôøi caùc ngaøi ñaõ ngôïi khen. elucidate the possibility of the realm of Fact and Maø Boà Taùt ôû coõi naày lôïi ích cho chuùng sanh fact world perfectly harmonized.” trong moät ñôøi coøn hôn traêm ngaøn kieáp tu haønh Thaäp Thieän: Dasa-kusala-karmani (skt)—Dasa- ôû coõi nöôùc khaùc. Vì sao? Vì coõi Ta Baø naày coù kusala (skt)—Ten good deeds—Ten good möôøi ñieàu laønh maø caùc Tònh Ñoä khaùc khoâng practices. coù.”—Theá naøo laø möôøi? Thöù nhaát laø duøng boá (A) Möôøi thieän nghieäp: khoâng saùt sanh, khoâng thí ñeå nhieáp ñoä keû ngheøo naøn. Thöù nhì laø duøng troäm caép, khoâng taø daâm, khoâng noùi doái, khoâng tònh giôùi ñeå nhieáp ñoä ngöôøi phaù giôùi. Thöù ba noùi lôøi trau chuoát, khoâng noùi lôøi ñaâm thoïc hay laø duøng nhaãn nhuïc ñeå nhieáp ñoä keû giaän döõ. noùi löôõi hai chieàu, khoâng noùi lôøi ñoäc aùc, khoâng Thöù tö laø duøng tinh taán ñeå nhieáp ñoä keû giaûi tham lam, khoâng saân haän, khoâng meâ muoäi taø ñaõi. Thöù naêm laø duøng thieàn ñònh ñeå nhieáp ñoä kieán—Ten wholesome deeds: not to kill, not keû loaïn yù. Thöù saùu laø duøng trí tueä ñeå nhieáp ñoä

keû ngu si. Thöù baûy laø noùi phaùp tröø naïn ñeå ñoä praising other’s good work, hearing the keû bò taùm naïn. Thöù taùm laø duøng phaùp ñaïi thöøa doctrine, expounding the doctrine, and ñeå ñoä keû öa phaùp tieåu thöøa. Thöù chín laø duøng straightening one’s own views by two parts caùc phaùp laønh ñeå cöùu teá ngöôøi khoâng ñöùc. Thöù (taking the three refuges and mindfulness). möôøi laø thöôøng duøng töù nhieáp ñeå thaønh töïu (E) See Thaân Tam-Khaåu Töù-YÙ Tam. chuùng sanh—According to the Vimalakirti Thaäp Thieän Caên Hoài Höôùng: See Möôøi Thieän Sutra, chapter ten, the Buddha of the Fragrant Caên Hoài Höôùng. Land, Vimalakirti said to Bodhisattvas of the Thaäp Thieän Chaùnh Phaùp: Thaäp Thieän—Ten Fragrant Land as follows: “As you have said, good deeds—Ten good

principles—Möôøi nguyeân the Bodhisattvas of this world have strong taéc thieän laønh. compassion, and their lifelong works of Thaäp Thieän Chi: Ten universals—Möôøi phaùp tu salvation for all living beings surpass those phoå bieán (cuûa baäc Boà Taùt). done in other pure lands during hundreds and Thaäp Thieän Ñaïo: The excellent karma resulting thousands of aeons. Why? Because they from practice of the ten commandments—See achieved ten excellent deeds which are not Thaân Khaåu YÙ. required in other pure lands."—What are Thaäp Thieän Ñòa Phaùp: Möôøi ñieàu kieän tinh these ten excellent deeds? What these ten thaàn ñeå vun boài thieän phaùp—Ten mental good deeds? First, using charity (dana) to conditions for cultivation of goodness. succour the poor. Second, using precept- Thaäp Thieän Giôùi: Thaäp Thieän—Ten good keeping (sila) to help those who have broken deeds—Ten good precepts—Möôøi ñieàu raên thieän the commandments. Third, using patient laønh. endurance (ksanti) to subdue their anger. Thaäp Thieän Giôùi Löïc: The power of the ten Fourth, using zeal and devotion (virya) to cure commandments—Ten good powers of precepts— their remissness. Fifth, using serenity Möôøi söùc maïnh toát laønh cuûa giôùi luaät. (dhyana) to stop their confused thoughts. Thaäp Thieän Nghieäp: Ten elements of virtue— Sixth, using wisdom (prajna) to wipe out Ten meritorious deeds—See Thaäp Thieän. ignorance. Seventh, putting an end to the Thaäp Thieän Taâm: Taâm cuûa möôøi ñieàu thieän— eight distressful conditions for those suffering The mind of the ten good qualities. from them. Eighth, teaching Mahayana to Thaäp Thieän Thaäp AÙc: Giöõ vaø phaù Thaäp Thieän those who cling to Hinayana. Ninth, Giôùi—Keeping or breaking the ten cultivation of good roots for those in want of commandments—See Thaäp Thieän and Thaäp AÙc. merits. Tenth, the four Bodhisattva winning Thaäp Thieän Vò: Ten good stages—Möôøi baäc thieän devices for the purpose of leading all living laønh. beings to their goals (in Bodhisattva Thaäp Thieän Vöông: Quaû vò hay söùc maïnh ñaït development). ñöôïc trong kieáp vò lai neáu hieän ñôøi tu trì thaäp (D) Thaäp Thieän Nghieäp theo Phaät Giaùo Nguyeân thieän, kieáp vò lai seõ ñöôïc sanh vaøo coõi trôøi hay Thuûy hay Möôøi Nghieäp Laønh Taïo Quaû Troå quoác vöông nôi coõi ngöôøi—The position or power Sanh Trong Duïc Giôùi ñöôïc ñeà caäp trong Ñöùc attained in the next life by observing the ten Phaät Vaø Phaät Phaùp cuûa Hoøa Thöôïng Narada: commandments here, to be born in the heavens, or boá thí, trì giôùi, thieàn ñònh, leã baùi, phuïc vuï, hoài as rulers of men. höôùng, hoan hyû, nghe phaùp hoaèng phaùp, vaø Thaäp Thieän Xaûo: The ten good crafts. cuûng coá chaùnh kieán cuûa mình (quy y tam baûo Thaäp Thoâng: Möôøi thaàn thoâng: tuùc meänh thoâng, vaø tænh thöùc)—According to Most Venerable thieân nhó thoâng, tha taâm thoâng, thieân nhaõn thoâng, Narada, there are ten kinds of good karma or hieän thaàn löïc thoâng, hieän ña thaân thoâng, thaàn tuùc meritorious actions which may ripen in the thoâng, naêng trang nghieâm saùt ñoä (coù theå laøm cho sense-sphere: generosity or charity, morality, quoác ñoä theâm töôi ñeïp), hieän hoùa thaân, vaø laäu taän meditation, reverence, service, transference thoâng—The ten supernatural, ubiquitous powers: of merit, rejoicing in other's good actions and knowing all previous transmigrations, deva

hearing, knowing the minds of others, deva vision, refuge, attachment to an attainable craving, showing deva powers, manifesting many bodies or attachment to truth that is not actually truth, fixed forms, being anywhere instantly, power of nature Hearers, and fixed nature Pratyekas. bringing glory to one's domain, manifesting a Thaäp Tieân: Trong Kinh Thuû Laêng Nghieâm, quyeån body of transformation, and power to end evil and Taùm, coù möôøi loaïi tieân: Ñòa Haønh Tieân, Phi Haønh transmigration. Tieân, Du Haønh Tieân, Khoâng Haønh Tieân, Thieân Thaäp Thuø Thaéng: Ten kinds of excellence— Haønh Tieân, Thoâng Haønh Tieân, Ñaïo Haïnh Tieân, Möôøi Thöù Thuø Thaéng Cuûa Chö Ñaïi Boà Taùt. Chieáu Haïnh Tieân, Tinh Haïnh Tieân, Tuyeät Haïnh Thaäp Thuø Thaéng Ngöõ: Ten excellent terms— Tieân—In the Surangama Sutra, book Eight, there Möôøi lôøi noùi thuø thaéng. are ten kinds of Immortals: Earth-Traveling Thaäp Thuï AÁm Ma: Theo Kinh Thuû Laêng Nghieâm, Immortals, Flying Immortals, Roaming Immortals, Ñöùc Phaät nhaéc oâng A Nan veà möôøi thuï aám ma: eùp Space-Traveling Immortals, Heaven-Traveling mình sanh ra buoàn, naâng mình leân ngang vôùi Phaät, Immortals, Immortal of penetrating conduct, trong ñònh hay nhôù, tueä ña cuoàng, thaáy gian hieåm Immortal with Way-conduct, Illuminating hay lo, thaáy an laønh hay möøng, thaáy hôn khinh Conduct, Immortal with Essential Conduct, and ngöôøi, tueä an töï cho laø ñuû, chaáp khoâng vaø phaùp Immortals of Absolute Conduct. giôùi, chaáp coù vaø buoâng daâm—According to the Thaäp Tieán Cöûu Thoái: The Buddha's teaching is Surangama Sutra, the Buddha reminded Ananda so difficult that of ten who enter it nine fall away. about the ten states of Feeling Skandha: Thaäp Tieåu Phieàn Naõo Ñòa Phaùp: suppression of the self leads to sadness, praising Upaklesabhumikah—Ten lesser illusions—Theo oneself is being equal to the Buddhas, samadhi out Caâu Xaù Luaän, coù möôøi taâm sôû khôûi daäy töø söï voâ of balance brings much reverie, wisdom out of minh chöa giaùc ngoä: töùc giaän (phaãn), che ñaäy toäi balance brings much arrogance, passing through loãi (phuù), buûn xæn (khan), ghen gheùt (taät ñoá), phieàn danger leads to anxiety, experiencing ease leads toaùi (naõo), aùc yù (haïi), haän thuø, daâm loaïn, doái traù to joy, viewing oneself as as supreme and (cuoáng), vaø ngaõ maïn coáng cao (maïn)—According arrogant, with wisdom comes lightness and ease, to the Kosa Sastra, there are ten lesser evils or which leads to complacency, becoming attached to illusions or temptations. Minor moral defects emptiness and slandering precepts, becoming arising from unenlightenment: anger, hidden sin, attached to existence and indulging in lust. stinginess, envy, vexation, ill-will, hate, Thaäp Thöøa Quaùn: Möôøi phaùp haønh thieàn trong adultation, deceit, and pride. Phaät giaùo—Ten meditations—Ten vehicles of Thaäp Tín: Möôøi baäc cuûa ñöùc tin—Ten grades of meditation. faith—Ten stages of faith. Thaäp Thöùc AÁm Ma: The ten states of Thaäp Tín Taâm: Trong Kinh Thuû Laêng Nghieâm, consciousness skandha—Theo Kinh Thuû Laêng quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi möôøi tín taâm cuûa Boà Taùt: tín Taâm Truï (taát caû voïng A Nan veà möôøi thöùc aám ma nhö sau: chaáp nhaân vaø töôûng voâ dö ñeàu döùt heát), nieäm taâm (ngöôøi thieän sôû nhaân, chaáp naêng phi naêng,

chaáp thöôøng phi nam ñoù ñeàu coù theå ghi nhôù khoâng soùt, tinh taán taâm thöôøng, chaáp tri voâ tri, chaáp sinh voâ sinh, chaáp quy truï (dieäu vieân thuaàn chaân, chaân tinh phaùt ra), tueä voâ quy, chaáp tham phi tham, chaáp chaân phi chaân, taâm truï (taâm tinh, hieän tieàn, thuaàn laø trí tueä, goïi laø ñònh tính Thanh Vaên, ñònh tính Ñoäc Giaùc —In the tueä taâm truï), ñònh taâm truï (giöõ gìn trí saùng, khaép caû Surangama Sutra, the Buddha reminded Ananda traïm tòch, tòch dieäu thöôøng yeân laëng), baát thoái taâm about the ten states of consciousness: attachment truï (ñònh quang phaùt saùng, tính saùng tieán saâu vaøo, to causes and what which is caused, attachment to chæ coù tieán maø khoâng thoaùi), hoä phaùp taâm truï (taâm ability that is not actually ability, atachment to a caøng tieán tôùi, caøng yeân laønh, giöõ gìn khoâng sai wrong idea of permanence, attachment to an maát), hoài höôùng taâm truï (giaùc minh giöõ gìn coù theå awareness that is not actually awareness, laáy ñöôïc dieäu löïc xoay töø quang cuûa Phaät), giôùi attachment to birth that is not actually birth, taâm truï (taâm saùng suoát bí maät xoay laïi, ñöôïc attachment to a refuge that is not actually a thöôøng truï voâ thöôïng dieäu tònh khoâng gì vöôït noåi

cuûa Phaät), nguyeän taâm truï (an truï giôùi töï taïi, coù theå ñieàu laønh maø caùc Tònh Ñoä khaùc khoâng coù. Theá naøo daïo chôi möôøi phöông, ñeán ñaâu ñeàu theo nhö laø möôøi? Moät laø duøng boá thí ñeå nhieáp ñoä keû ngheøo nguyeän)—In the Surangama Sutra, book Eight, the naøn; hai laø duøng tònh giôùi ñeå nhieáp ñoä ngöôøi phaù Buddha reminded Ananda about the ten grades of giôùi; ba laø duøng nhaãn nhuïc ñeå nhieáp ñoä keû giaän Bodhisattva faith: the mind that resides in faith döõ; boán laø duøng tinh taán ñeå nhieáp ñoä keû giaûi ñaõi; and faith which destroys illusions, rememberance naêm laø duøng thieàn ñònh ñeå nhieáp ñoä keû loaïn yù; saùu (unforgetfulness or the mind that resides in laø duøng trí tueä ñeå nhieáp ñoä keû ngu si; baûy laø noùi mindfulness), zealous progress or the mind that phaùp tröø naïn ñeå ñoä keû bò taùm naïn; taùm laø duøng resides in vigor, wisdom or the mind resides in phaùp ñaïi thöøa ñeå ñoä keû öa phaùp tieåu thöøa; chín laø wisdom, settled firmness on concentration or the duøng caùc phaùp laønh ñeå cöùu teá ngöôøi khoâng ñöùc; vaø mind that resides in samadhi, non-retrogression or möôøi laø thöôøng duøng töù nhieáp ñeå thaønh töïu chuùng the mind that resides in irreversibility, protection sanh.” Caùc Boà Taùt kia hoûi: “Boà Taùt phaûi thaønh töïu of the Truth or the mind that resides in protecting maáy phaùp ôû nôi coõi naày laøm khoâng laàm loãi, ñöôïc the Dharma, reflexive powers or the mind that sanh veà coõi Tònh Ñoä?” Duy Ma Caät ñaùp: “Boà Taùt resides in Making Transferences, the nirvana mind thaønh töïu taùm phaùp thôøi ôû coõi naày laøm khoâng laàm in effortlessness or the mind that resides in loãi, ñöôïc sanh veà coõi Tònh Ñoä. Taùm phaùp laø gì? precepts, action at will in anything in anywhere or Moät laø lôïi ích chuùng sanh khoâng mong baùo ñaùp; the mind that resides in vows. hai laø thay theá taát caû chuùng sanh chòu moïi ñieàu Thaäp Tín Vò: Giai ñoaïn tu haønh vôùi möôøi ñieàu khoå naõo; ba laø bao nhieâu coâng ñöùc ñeàu ban cho taát tin—Stage of the ten faiths. caû chuùng sanh; boán laø loøng bình ñaúng ñoái vôùi Thaäp Toaøn: Excellent—Perfect. chuùng sanh

khieâm nhöôøng khoâng ngaïi, ñoái vôùi Boà Thaäp Toái Thöôïng Cöùu Caùnh: Ten ultimate Taùt xem nhö Phaät; naêm laø nhöõng kinh chöa nghe, ends—Möôøi cöùu caùnh toái thöôïng cuûa chö Boà Taùt: nghe khoâng nghi; saùu laø khoâng choáng traùi vôùi haøng hieåu roõ baûn chaát toái thöôïng cuûa chuùng sanh; cuûa Thanh Vaên; baûy laø thaáy ngöôøi ñöôïc cuùng döôøng vuõ truï; cuûa khoâng gian; baûn chaát toái thöôïng cuûa cuõng khoâng taät ñoá, khoâng khoe nhöõng lôïi loäc cuûa chö phaùp; baûn chaát toái thöôïng cuûa nieát baøn; cuûa mình, ôû nôi ñoù maø ñieàu phuïc taâm mình; taùm laø chö Phaät, cuûa chö Phaät trí; cuûa phaùp saéc xö (ñoái thöôøng xeùt loãi mình, khoâng noùi ñeán loãi ngöôøi, haèng töôïng vaät chaát cuûa taâm); cuûa Phaät caûnh giôùi sinh nhöùt taâm caàu caùc coâng ñöùc.” Sau khi oâng Duy Ma hoaït vaø trí tueä; cuûa söï chuyeån hoùa cuûa theá giôùi Caät vaø ngaøi Vaên Thuø Sö Lôïi noùi phaùp naày roài, ôû chuùng sanh, cuûa phaùp vaø cuûa trí tueä—Ten trong ñaïi chuùng coù caû traêm ngaøn vò trôøi, ngöôøi ñeàu ultimate ends which Bodhisattvas should seek to phaùt taâm Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc, möôøi explore by making relevant vows: the ultimate ngaøn Boà Taùt chöùng ñaëng Voâ sanh Phaùp nhaãn— nature of sentient beings; of universe; of space; Vimalakirti's ten excellent deeds for Zen the ultimate dharma-nature; the ultimate nature of practitioners. According to the Vimalakirti Sutra, nirvana; of Buddhas; of Buddhas' wisdom; the Chapter Ten, Vimalakirti said: “As you have said, ultimate nature of all the objects of mind; of the the Bodhisattvas of the Fragrant world have strong Buddhas' spheres of activities and wisdoms; of the compassion and their lifelong works of salvation evolution of the sentient world, the Dharma and for all living beings surpass those done in other wisdom. pure lands during hundreds and thousands of Thaäp Toái Thöôïng Phaùp: Vimalakirti's ten aeons. Why? Because they achieved ten excellent excellent deeds—Duy Ma Caät daïy cho haønh giaû tu deeds which are not required in other pure lands. thieàn veà "Ñoä Chuùng Thaäp Phaùp." Theo kinh Duy What are these ten excellent deeds? They are: 1) Ma Caät, chöông möôøi, Duy Ma Caät noùi: “Boà Taùt ôû charity (dana) to succour the poor; 2) precept-coõi nöôùc Chuùng Höông ñoái vôùi chuùng sanh, loøng keeping (sila) to help those who have broken the ñaïi bi beàn chaéc thaät ñuùng nhö lôøi caùc ngaøi ñaõ ngôïi commandments; 3) patient endurance (ksanti) to khen. Maø Boà Taùt ôû coõi naày lôïi ích cho chuùn g sanh subdue their anger; 4) zeal and devotion (virya) to trong moät ñôøi coøn hôn traêm ngaøn kieáp tu haønh ôû cure their remissness; 5) serenity (dhyana) to stop coõi nöôùc khaùc. Vì sao? Vì coõi Ta Baø naày coù möôøi their confused thoughts; 6) wisdom (prajna) to

wipe out ignorance; 7) putting an end to the eight (Law-Flower or Tien Tai sect), the Flower distressful conditions for those suffering from Ornament Sect (Hua-yen Sect), Dharmalaksana, them; 8) teaching Mahayana to those who cling to Zen Sect (based on mind-only or intuitive), Hinayana; 9) cultivation of good roots for those in Esoteric Sect, and Amitabha-Lotus or Pure Land want of merits; and 10) the four Bodhisattva Sect. winning devices for the purpose of leading all Thaäp Toâng Cöông Yeáu: Theo Giaùo Sö Junjiro living beings to their goals (in Bodhisattva Takakusu trong Cöông

Yeáu Trieát Hoïc Phaät Giaùo, development). These are the ten excellent deeds." toâng Hoa Nghieâm heä thoáng hoùa toaøn boä giaùo lyù The visiting Bodhisattvas asked: "How many Phaät giaùo thaønh möôøi toâng cöông yeáu: see Phaùp Dharmas should a Bodhisattva achieve in this Ngaõ Caâu Höõu Toâng, see Phaùp Höõu Ngaõ Voâ Toâng, world to stop its morbid growth (defilements) in see Phaùp Voâ Khöù Lai Toâng, see Hieän Thoâng Giaû order to be reborn in the Buddha's pure land?" Thaät Toâng, see Tuïc Voïng Chaân Thöïc Toâng, see Vimalakirti replied: "A Bodhisattva should bring Chö Phaùp Ñaûn Danh Toâng, see Nhaát Thieát Giai to perfection eight Dharmas to stop morbid growth Khoâng Toâng, see Chaân Ñöùc Baát Toâng Khoâng, see in this world in order to be reborn in the Pure Töôùng Töôûng Caâu Tuyeät Toâng, vaø see Vieân Minh Land. They are: 1) benevolence towards all living Cuï Ñöùc Toâng—According to Prof. Junjiro beings with no expectation of reward; 2) Takakusu in The Essentials of Buddhist endurance of sufferings for all living beings Philosophy, the Hua-Yen School systematized the dedicating all merits to them; 3) impartiality whole teaching of the Buddha into ten tenets. towards them with all humility free from pride and Thaäp Trai Nhöït: Möôøi ngaøy aên chay tính theo aâm arrogance; 4) reverence to all Bodhisattvas with lòch laø moàng 1, 8, 14, 15, 23, 24, 28, 29 vaø 30. the same devotion as to all Buddhas (i.e. without Trong nhöõng ngaøy naày aên thòt, saên baén, caâu caù, discrimination between Bodhisattvas and haønh hình ñeàu bò caám—The ten "fast" days of a Buddhas); 5) absence of doubt and suspicion when month based on Lunar calendar are 1, 8, 14, 15, hearing (the expounding of) sutras which he has 18, 23, 24, 28, 29, 30. Eating flesh, hunting, not heard before; 6) abstention from opposition to fishing, execution, etc. are forbidden in those the sravaka Dharma, 7) abstention from days. discrimination in regard to donations and offerings Thaäp Trai Nhöït Phaät: Möôøi ngaøy cuùng chay cho received with no thought of self-profit in order to chö Phaät vaø chö Boà taùt. Ñònh Quang Phaät, ngaøy subdue his mind; and 8) self-examination without moàng moät. Döôïc Sö Phaät, ngaøy moàng taùm. Phoå contending with others. Thus, he should achieve Hieàn Boà Taùt, ngaøy 14. A Di Ñaø Nhö Lai, ngaøy 15. singleness of mind bent on achieving all merits; Quaùn AÂm Boà Taùt, ngaøy 18. Ñaïi Theá Chí Boà Taùt these are the eight Dharmas." After Vimalakirti ngaøy 23. Ñòa Taïng Boà Taùt ngaøy 24. Tyø Loâ Giaù Na and Manjusri had thus expounded the Dharma, Phaät ngaøy 28. Döôïc Vöông Boà Taùt ngaøy 29. Thích hundreds and thousands of devas developed the Ca Maâu Ni Phaät ngaøy 30—The ten Buddhas or mind set on supreme enlightenment, and ten Bodhisattvas connected with the ten "fast" days: thousand Bodhisattvas realized the patient Samadhi Buddha 1st day. Medicine Master endurance of the uncreate. Buddha 8th day. Samantabhadra Bodhisattva 14th Thaäp Toäi: Ten sins—See Thaäp AÙc. day. Amitabha Buddha 15th day. Avalokitesvara Thaäp Toâng: Möôøi Toâng phaùi Phaät giaùo Trung Bodhisattva 18th day. Mahasthama-prpta rd Quoác: Luaät Toâng (Nam Sôn Toâng), Caâu Xaù Toâng, Bodhisattva 23 day. Ksitigarbha (Earth-Store) Thaønh Thaät Toâng, Tam Luaän Toâng, Phaùp Hoa Bodhisattva 24th day. Vairocana Buddha 28th day. Toâng, Hoa Nghieâm Toâng, Phaùp Töôùng Toâng, Taâm Medicine King (Bhaisajya) Buddha 29th

day. Toâng, Chaân Ngoân Toâng, Tònh Ñoä Toâng Lieân Sakyamuni Buddha 30th day. Toâng—The ten schools of Chinese Buddhism: Thaäp Trí: Möôøi trí—Ten forms of understanding: Vinaya-discipline, Kosa (Abhidharma or (A) Tieåu Thöøa thaäp trí: theá tuïc trí, phaùp trí, loaïi trí Sarvastivadin), Satya-siddhi sect (founded by (trí khoân quaùn töôûng veà töù ñeá trong duïc giôùi), Harivarman), Madhyamika, the Lotus Flower Sect khoå trí, taäp trí, dieät trí, ñaïo trí, tha taâm trí, taän

trí vaø voâ sanh trí. Tha taâm trí laø toái cöïc trí cuûa 10) Phuù: Che daáu, löøa doái—Covering—Deceit. baäc A La Haùn, ñaõ caét ñöùt phieàn naõo cuûa tam Thaäp Trieàn Töù Phöôïc: Möôøi trieàn boán phöôïc— giôùi; voâ sanh trí cuûa baäc Boà Taùt chöùng bieát roõ Ten entanglements and four bonds. raøng laø khoâng coøn thoï sanh nôi tam giôùi nöõa— Thaäp Troïng Caám: Ten grave prohibitions—Möôøi Ten forms of understanding of the Hinayana: ñieàu troïng caám—Ten major precepts—See Möôøi common understanding, enlightened Giôùi Troïng Cuûa Chö Boà Taùt Trong Kinh Phaïm understanding, understanding of the four Voõng. noble truths in the worldly world, Thaäp Troïng Caám Giôùi: Ten grave prohibitions— understanding the nature of all sufferings, Ten major precepts—See Möôøi Giôùi Troïng Cuûa understanding the causes of all sufferings, Chö Boà Taùt Trong Kinh Phaïm Voõng. understanding of how to eliminate all Thaäp Troïng Chöôùng: Ten heavy obstacles— sufferings, understanding of the path leading Möôøi chöôùng ngaïi chính hay thaäp aùc nghieäp—Ten to nirvana where there are no more major obstacles, or ten unwholesome deeds, or sufferings, understanding the mind of others, evil actions—See Thaäp AÙc. understanding that puts an end to all previous Thaäp Troïng Giôùi: Ten major precepts—See faith in or for self, and nirvana wisdom. Möôøi Giôùi Troïng Cuûa Chö Boà Taùt Trong Kinh Nirvana wisdom, or final knowledge attained Phaïm Voõng. by the arhat, his release from the chain of Thaäp Troïng Toäi: Möôøi toäi naëng—Ten grave transmigration; the knowledge of the crimes. bodhisattva of the asurance of immortality, or Thaäp Truï: Trong Kinh Thuû Laêng Nghieâm, quyeån no rebirth Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà thaäp (B) Ñaïi Thöøa thaäp trí: tam theá trí, tam theá Phaät truï Boà Taùt nhö sau: phaùt taâm truï, trì ñòa truï, tu phaùp trí, phaùp giôùi voâ ngaïi trí, phaùp giôùi voâ haønh truï, sinh quí truï, phöông tieän cuï tuùc truï bieân trí, sung maõn nhöùt thieát trí, phoå chieáu (phöông tieän ñaày ñuû trong cuoäc töï lôïi lôïi tha), nhöùt thieát theá gian trí, truï trì nhöùt thieát theá giôùi chaùnh taâm truï, baát thoái truï, ñoàng chôn truï (con trí, tri nhöùt thieát chuùng sanh trí, tri nhöùt thieát Phaät vôùi ñuû ñaày Töôùng Phaät), phaùp vöông töû: (con phaùp trí, tri voâ bieân chö Phaät trí—Ten forms tinh thaàn cuûa baäc Phaùp vöông), quaùn ñænh truï—In of understanding of the Mahayana: perfect the Surangama Sutra, book Eight, the Buddha understanding of past, present and future, reminded Ananda about the Ten Grounds or the perfect understanding of Buddha-Law of past, ten stages (periods) in Bodhisattva-wisdom as present and future, unimpeded understanding follows: the purposive stage, clear understanding of the whole Buddha-realm, unlimited or and mental control or the dwelling of the ground infinite understanding of the whole Buddha- of regulation, unhampered liberty in every realm, perfect

understanding of ubiquity, direction or dwelling of cultivation, acquiring the perfect understanding of universal Tathagata nature or seed or dwelling of noble enlightenment, perfect understanding of birth, perfect adaptability and resemblance in self- omnipotence or universal control, perfect development and development of others or understanding of omniscience regarding all dwelling with endowment with skill-in-means, the living beings, perfect understanding of whole mind becoming Buddha-like or dwelling of omniscience regarding the law of universal the rectification of the mind, non-retrogression salvation. and perfect understanding of (perfect unity and constant progress or dwelling of omniscience regarding all Buddha wisdom. irreversibility), as a Buddha-son now, or the stage Thaäp Trí Nghieäp: Ten kinds of actions of of youth in Buddhahood or dwelling of pure youth, knowledge—See Möôøi Trí Nghieäp. as prince of the law or dwelling of a Dharma Thaäp Trieàn: Möôøi thöù troùi buoäc—Ten Prince, and baptism as the summit of attainment of entanglements or bonds—Möôøi Ñieàu Raøng Buoäc. the conception of Buddhahood or dwelling 1-8) From one to eight—See Baùt Trieàn. anointing the crown of the head. 9) Phaãn: Krohda (skt)—Anger.

Thaäp Truï Kinh: Sutra on the ten grounds—See giaùc taát caû chuùng sanh baát tö nghì; trí tuøy giaùc taát Thaäp Truï. caû phaùp, moät vaøo nhieàu phaùp, nhieàu vaøo moät phaùp; Thaäp Truï Luaän: Sastra on the ten grounds—See trí tuøy giaùc taát caû phaùp giôùi roäng lôùn; trí tuøy giaùc Thaäp Ñòa Luaän. taát caû hö khoâng giôùi roát raùo; trí tuøy giaùc taát caû theá Thaäp Truï Taâm: Möôøi choã truï cuûa taâm—Ten giôùi nhaäp quaù khöù theá; trí tuøy giaùc taát caû theá giôùi mental stages—See Thaäp Taâm Ñòa and Thaäp Truï. nhaäp vò lai theá; trí tuøy giaùc taát caû theá giôùi nhaäp Thaäp Truï Tyø Baø Sa Luaän: Dasa-bhumika- hieän taïi theá; trí tuøy giaùc taát caû Nhö Lai voâ löôïng vibhasa-sastra (skt)—Luaän Thaäp truï Tyø Baø Sa— haïnh nguyeän ñeàu ôû nôi moät trí maø ñöôïc vieân maõn; Boä Luaän baøn veà Thaäp Ñòa Phaåm, moät chöông quan trí tuøy giaùc tam theá chö Phaät ñeàu ñoàng moät haïnh troïng nhaát trong Kinh Hoa Nghieâm, noùi veà hai giai maø ñöôïc xuaát ly—According to the Flower ñoaïn ñaàu cuûa quaû vò Boà Taùt, ñaõ taïo aûnh höôûng raát Adornment Sutra, Chapter 38, Great Enlightening lôùn vôùi söï phaùt trieån cuûa caùc tröôøng phaùi Tònh Ñoä Beings have ten kinds of conscious knowledge. Trung Hoa. Cöu Ma La Thaäp dòch sang Hoa ngöõ — Enlightening Beings who abide by these can attain The sastra was composed by Nagarjuna, discussed the illumination of mastery of all truth, their vows and explained the course of the development (ten will be fulfilled, they will be instantly able to stages) of a bodhisattva, one of the most important understand all Buddhas' techniques and attain true chapter in Avatamsaka Sutra, was the doctrinal enlightenment: conscious knowledge of the basic of the early Chinese Pure Land schools. It infinite differentiations of all worlds; conscious was translated into Chinese by Kumarajiva. knowledge of the inconceivability of all realms of Thaäp Tröôûng Döôõng Taâm (Thaäp Truï Taâm): Ten sentient beings; conscious knowledge of all things, Dwelling Minds—Möôøi tröôûng döôõng taâm: töø taâm, each individual being immanent in the variegated bi taâm, hyû taâm, xaû taâm, thí taâm,

haûo ngöõ taâm (loøng manifold, and the variegated manifold being noùi söï toát), ích taâm (loøng laøm lôïi ích), ñoàng taâm, immanent in each individual unit; conscious ñònh taâm, vaø hueä taâm—Ten kinds of well- knowledge of the vastness of all spheres of nourished heart, essential to entry into the cult of reality; conscious knowledge of the ultimacy of all the higher patience and endurance: a heart of realms of space; conscious knowledge of all kindness, a heart of pity, a heart of joy in progress worlds entering the past; conscious knowledge of toward salvation of others, a heart of renunciation, all worlds entering the future; conscious a heart of almsgiving, a heart of delight in telling knowledge of all worlds entering the present; the dharma, a heart of benefitting or aiding others conscious knowledge of the infinite undertakings to salvation, a heart of unity or amity, a heart of and vows of all Buddhas reaching fulfillment in concentration in meditation, and a heart of one knowledge; and conscious knowledge that the wisdom. Buddhas of past, present and future all attain Thaäp Tuïng Luaät: Kinh luaät veà möôøi ñieàu tuïng. emancipation by own and the same practice. Nhöõng luaät naøy ñöôïc dòch ra töø boä luaät cuûa tröôøng Thaäp Töù Baát Öng Ñaùp Vaán: Fourteen questions phaùi Nhaát Thieát Höõu Boä. Boä Thaäp Tuïng Luaät ñöôïc on eternity and infinity—Möôøi boán loaïi caâu hoûi Ngaøi Phaät Nhöôïc Ñaø La ñôøi Haäu Taàn dòch ra Hoa maø ngoaïi ñaïo ñaët ra cho ñöùc Phaät, nhöng Ngaøi Ngöõ goàm 61 quyeån—Vinaya of the ten recitings. thöôøng giöõ im laëng. Nhöõng caâu hoûi naày coù theå These precepts were translated from the precepts ñöôïc nhoùm laøm boán nhoùm: theá giôùi naøy vónh haèng, of the Sarvastivadin School. Sarvastivada-version, khoâng vónh haèng, caû vónh haèng laãn khoâng vónh translated into Chinese in 61 books by Punyatara. haèng, hay caû khoâng vónh haèng laãn khoâng khoâng Thaäp Tuøy Giaùc Trí: Theo Kinh Hoa Nghieâm, vónh haèng; theá giôùi naøy höõu bieân, voâ bieân, caû höõu Phaåm 38—Ly Theá Gian, chö ñaïi Boà Taùt coù möôøi bieân laãn voâ bieân, hay khoâng höõu bieân cuõng khoâng trí tuøy giaùc. Chö Boà Taùt an truï trong phaùp naày thôøi voâ bieân; Nhö Lai coù toàn taïi sau khi nhaäp dieät, hay ñöôïc taát caû phaùp töï taïi quang minh, sôû nguyeän ñeàu khoâng toàn taïi, hay caû hai, hay khoâng caû hai; linh vieân maõn, trong khoaûng moät nieäm ñeàu hay bieát roõ hoàn coù gioáng hay khaùc vôùi thaân—Fourteen taát caû Phaät phaùp vaø thaønh chaùnh ñaúng chaùnh giaùc: questions which a non-Buddhist follower put to the trí tuøy giaùc taát caû theá giôùi voâ löôïng sai bieät; trí tuøy Buddha, but He always remained silent. These

can be grouped into four sets of questions: khoâng naêng ñoái sôû ñoái, coù theå khieán taát caû chuùng whether the world is eternal, or not, or both, or sanh hay giaän döõ xa lìa saân haän. Möôøi moät laø tieâu neither; whether the world is finite, or infinite, or traàn xoay trôû laïi saùng suoát, phaùp giôùi, thaân taâm both, or neither; whether Tathagata exists after döôøng nhö ngoïc löu ly trong suoát, khoâng ngaïi, coù death, or does not, or both, or neither; is the soul theå khieán taát caû chuùng sanh voâ thieän taâm, ngu identical with the body or different from it. ñoän, toái taêm, troïn xa lìa si aùm. Möôøi hai laø tieâu Thaäp Töù Baát Öng Phaùp: Fourteen things that are dung hình trôû laïi vaên tính, chaúng rôøi ñaïo traøng, xen not associated with

mind—See Baát Töông Öng vaøo theá gian. Duøng phöông tieän trí, coù theå khaép Phaùp. möôøi phöông cuùng döôøng caùc Ñöùc Phaät nhieàu nhö Thaäp Töù Chuûng Cuùng Döôøng: Fourteen kinds of vi traàn, vaø beân caùc Ñöùc Phaät ñöôïc laøm Phaùp vöông offering—See Möôøi Boán Loaïi Cuùng Döôøng. töû. Coù theå khieán cho nhöõng chuùng sanh khoâng con Thaäp Töù Saéc: Möôøi boán loaïi saéc—Fourteen kinds trai trong phaùp giôùi muoán caàu con trai thì sanh con of rupa. trai phuùc ñöùc trí tueä. Möôøi ba laø saùu caên vieân Thaäp Töù Voâ UÙy: Fourteen Fearlessnesses—Theo thoâng, saùng suoát möôøi phöông theá giôùi. Duøng thöïc Kinh Thuû Laêng Nghieâm, quyeån Saùu, ngaøi Quaùn trí thöøa thuaän möôøi phöông Nhö Lai nhieàu nhö vi Theá AÂm Boà Taùt ñaõ baïch Phaät veà 14 pheùp voâ uùy traàn, caùc bí maät phaùp moân ñeàu laõnh thuï khoâng soùt. nhö sau: “Baïch Theá Toân! Toâi laïi do caùc phaùp kim Coù theå khieán caùc chuùng sanh khoâng con gaùi trong cöông tam muoäi vaên huaân, vaên tu, voâ taùc dieäu löïc phaùp giôùi, muoán caàu con gaùi thì sanh con gaùi coù aáy, vôùi möôøi phöông ba ñôøi luïc ñaï o, taát caû chuùng töôùng toát, ñoan chính, phuùc ñöùc, nhu thuaän, ñöôïc sanh, ñoàng moät ñöùc bi ngöôõng, khieán caùc chuùng moïi ngöôøi kính yeâu. Möôøi boán laø trong tam thieân sanh nôi thaân taâm toâi ñöôïc 14 moùn voâ uùy.” Moät laø, ñaïi thieân theá giôùi coù 62 öùc haèng sa soá vò Phaùp bôûi toâi khoâng töï quaùn theo aâm thanh, do caùi quaùn vöông töû, tu phöông phaùp laøm moâ phaïm giaùo hoùa trí maø quaùn, khieán möôøi phöông chuùng sanh khoå chuùng sanh, tuøy thuaän chuùng sanh, phöông tieän trí naõo, quaùn nôi tieáng taêm maø ñöôïc giaûi thoaùt. Hai laø hueä, vaãn chaúng ñoàng nhau. Do toâi tu ñöôïc vieân xoay tri kieán trôû laïi, khieán caùc chuùng sanh, giaû söû thoâng baûn caên, phaùt dieäu nhó moân, roài sau thaân taâm vaøo trong ñoáng löûa, löûa chaúng thieâu ñöôïc. Ba laø do vi dieäu, bao khaép phaùp giôùi, coù theå khieán chuùng xoay caùi nghe trôû laïi, khieán caùc chuùng sanh duø gaëp sanh trì danh hieäu toâi, so saùnh vôùi chuùng sanh trì nöôùc lôùn troâi, maø khoâng bò chìm ñaém. Boán laø döùt caû 62 öùc haèng haø sa soá caùc Phaùp vöông töû, hai töø voïng töôûng, taâm khoâng saùt haïi, khieán caùc ngöôøi phuùc ñöùc baèng nhau khoâng khaùc. Baïch Theá chuùng sanh vaøo caùc quyû quoác, maø quyû khoâng haïi Toân! Moät danh hieäu cuûa toâi so vôùi nhieàu danh hieäu ñöôïc. Naêm laø huaân tu thaønh vaên tính, saùu caên ñeàu kia, hai beân khoâng khaùc, bôûi toâi tu taäp ñöôïc chaân tieâu tan, ñoàng vôùi aâm thanh. Coù theå khieán chuùng vieân thoâng—According to The Surangama Sutra, sanh saép bò gieát haïi, ñao kieám gaõy hoûng. Ñao binh book Six, Avalokitesvara Bodhisattva reported to cheùm mình nhö chaët xuoáng nöôùc, nhö thoåi aùnh the Buddha about fourteen fearlessnesses as saùng, khoâng heà lay ñoäng. Saùu laø caùi vaên huaân follows: “World Honored One! Using this vajra ñöôïc tinh minh, saùng khaép phaùp giôùi, deïp tan caùc u samadhi of becoming permeated with hearing and aùm. Coù theå khieán chuùng sanh bò quyû döõ nhö Döôïc cultivating hearing, and use the miraculous Xoa, La saùt, Cöu baøn traø, Tyø xaù gia, Phuù ñan na, strength of effortlessness, because I have a kind vaân vaân gaàn beân maø maét chaúng thaáy. Baûy laø aâm regard equally for all living beings in the six paths, thanh tieâu dung, xoay maùy nghe vaøo

trong, thoaùt I go throughout the ten directions and the three ly caùc traàn voïng, coù theå khieán chuùng sanh khoâng bò periods of time cause all living beings who raøng buoäc bôûi goâng cuøm xieàng xích. Taùm laø dieät encounter bodies of mine to receive the aâm thanh, thuaàn moät vaên tính, khaép sinh töø löïc, coù meritorious virtue of fourteen kinds of theå khieán chuùng sanh ñi ngang ñöôøng hieåm, khoâng fearlessness." First, because I do not contemplate bò giaëc cöôùp. Chín laø Vaên huaân xa lìa caùc traàn sounds for my own sake, but rather listen to the caûnh, chaúng bò caùi saéc cöôùp, coù theå khieán taát caû sounds of those whom I contemplate, I can enable chuùng sanh ña daâm xa lìa tham duïc. Möôøi laø thuaàn living beings throughout the ten directions who are aâm thanh, khoâng coù traàn, caên caûnh vieân dung, suffering and in distress to attain liberation by

contemplating their sounds. Second, since my and mind are like crystal, transparent and knowledge and views have turned around and unobstructed. Then I can make it so that all dark come back, I can make it so that if living beings and dull-witted beings whose natures are are caught in a raging fire, the fire will not burn obstructed, all Atyantikas, are forever free from them. Third, since contemplation and listening stupidity and darkness. Twelfth, when matter have turned around and come back, I can make it dissipates and return to the hearing, then so that if living beings are floundering in deep unmoving in the Bodhimanda I can travel through water, the water cannot drown them. Fourth, since worlds without destroying the appearance of false thinking is cut off, and my mind is without those worlds. I can make offerings to as many thoughts of killing or harming, I can make it so Buddhas, Thus Come Ones, as there are fine that if living beings enter the territory of ghosts, motes of dust throughout the ten directions. At the the ghosts cannot harm them. Fifth, since I am side of each Buddha I become a dharma prince, permeated with hearing and have brought hearing and I can make it so that childless living beings to accomplishment, so that the six sense-organs throughout the dharma realm who wish to have have dissolved and returned to become identical sons, are blessed with meritorious, virtuous, and with hearing, I can make it so that if living beings wise sons. Thirteenth, with perfect penetration of are about to be wounded, the knives will break the six sense-organs, the light and what is into pieces. I can cause swords of war to have no illumined are not two. Encompassing the ten more effect than if they were to slice into water, directions, a great perfect mirror stands in the or if one were to blow upon light. Sixth, when the empty treasury of the Thus Come One. I inherit hearing permeates and the essence is bright, light the secret dharma doors of as many Thus Come pervades the Dharma realm, so that absolutely no Ones as there are fine motes of dust throughout darkness remains. I am then able to make it so the ten directions. Receiving them without loss, I that, though Yakshas, Rakshasas, Kumbhandas, am able to make it so that childless living beings Pischachas, and Putanas may draw near to living throughout the dharma realm who seek daughters beings, the ghosts will not be able to see them. are blessed with lovely daughters who are upright, Seventh, when the nature of sound completely virtuous, and compliant and whom everyone melts away

and contemplation and hearing return cherishes and respects. Fourteenth, in this three- and enter, so that I am separate from false and thousand-great-thousand world system with its defiling sense-objects, I am able to make it so that billions of suns and moons, as many dharma if living beings are confined by cangues and princes as there are grains of sand in sixty-two fetters, the locks will not hold them. Eight, when Ganges rivers appear in the world and cultivate sound is gone and the hearing is perfected, an all- the dharma. They act as models in order to teach pervasive power of compassion arises, and I can and transform living beings. They comply with make it so that if living beings are travelling a living beings by means of expedients and wisdom, dangerous road, thieves will not rob them. Ninth, in different ways for each. However, because I when one is permeated with hearing, one have obtained the perfect penetration of the separates from worldly objects, and forms cannot sense-organ and have discovered the wonder of rob one. Then I can make it so that living beings the ear-entrance, after which my body and mind with a great deal of desire can leave greed and subtly and miraculously included all of the desire far behind. Tenth, when sound is so pure dharma realm, I am able to make it so that living that there is no defiling object, the sense-organ beings who uphold my name obtain as much and the external state are perfectly fused, without merit and virtue as would be obtained by a any complement and without anything person who upheld the names of all those Dharma complemented. Then I can make it so that living Princes who are as many as the grains of sand in beings who are full of rage and hate will leave all sixty-two Ganges rivers. World Honored One! hatred. Eleventh, when the dust has gone and has There is no difference between the merit of my turned to light, the dharma realm and the body name and the merit of those other names, because

from my cultivation I obtained true and perfect Thaäp Vaïn ÖÙc Phaät Ñoä, Taây Phöông Cöïc Laïc A penetration. Di Ñaø: Amitabha's Paradise in the West, beyond Thaäp Töï Taïi: Ten kinds of control of Great ten thousand million Buddha-realms. Enlightening BeingsTen kinds of mastery—Möôøi Thaäp Voâ Bieân Taâm: Theo Kinh Hoa nghieâm, thöù töï taïi. Phaåm 27—Thaäp Ñònh, coù möôøi moân voâ bieân taâm Thaäp Töôùng: Ten aspects—Möôøi khía caïnh—See cuûa chö Ñaïi Boà Taùt: phaùt taâm voâ bieân ñoä thoaùt taát Thaäp Moân. caû chuùng sanh; phaùt taâm voâ bieân thöøa söï taát caû chö Thaäp Töôùng Thaân Nhö Lai: Ten characteristics Phaät; phaùt taâm voâ bieân cuùng döôøng taát caû chö of the body of Buddha—See Möôøi Töôùng Xuaát Phaät; phaùt taâm voâ bieân thaáy khaép taát caû chö Phaät; Hieän Cuûa Ñöùc Nhö Lai. phaùt taâm voâ bieân thoï trì taát caû Phaät phaùp chaúng Thaäp Töôûng AÁm Ma: The ten states of thinking queân maát; phaùt taâm voâ bieân thò hieän voâ löôïng thaàn skandha—Theo Kinh Laêng Nghieâm, Ñöùc Phaät daïy bieán cuûa taát caû chö Phaät; phaùt taâm voâ bieân vì ñöôïc oâng A Nan veà möôøi töôûng aám ma: tham caàu thieän Phaät löïc neân chaúng boû taát caû Boà Ñeà haïnh; phaùt xaûo, tham caàu du lòch, tham caàu kheá hôïp, tham caàu taâm voâ bieân nhaäp khaép caûnh giôùi vi teá cuûa nhöùt bieän baïch vaø phaân taùch, tham caàu minh caûm, tham thieát trí dieãn thuyeát taát caû Phaät phaùp; phaùt taâm voâ caàu tónh maät,

tham caàu tuùc meänh, tham cöùu thaàn bieân nhaäp khaép caûnh giôùi quaûng ñaïi baát tö nghì löïc, tham caàu thaâm khoâng, tham caàu soáng laâu— cuûa Phaät. Taâm voâ bieân thöù möôøi laø phaùt taâm voâ According to The Surangama Sutra, the Buddha bieân ham thích bieän taøi cuûa Phaät vaø laõnh thoï caùc taught Ananda about the ten states of thinking Phaät phaùp. Thò hieän nhöõng thaân töï taïi vaøo trong skandha: greed for cleverness and skill, greed for chuùng hoäi ñaïo traøng cuûa taát caû Nhö Lai— adventure, greed for union, greed to analyze According to The Flower Adornment Sutra, things, greed for spiritual responses, greed for Chapter 27, there are ten kinds of boundless will peace and quiet, greed for past lives, greed for of Great Enlightening Beings: they awaken the spiritual powers, greed for profound emptiness, boundless will to liberate all sentient beings; the and greed for immortality. boundles will to attend all the Buddhas; the Thaäp UÙy: Ten fears—Möôøi moái lo sôï: sôï sa vaøo boundless will to provide for all Buddhas; the ñòa nguïc; sa vaøo caàm thuù ñaïo; sa vaøo ngaï quyû ñaïo; boundless will to see all Buddhas; the boundless sôï ngheøo khoå; sôï bò laïm duïng, chöûi ruûa hay noùi will to receive and hold all Buddha teachings xaáu; sôï bò bao truøm bôûi aùc duïc; sôï rôi vaøo thanh without forgetting any; the boundless will to vaên duyeân giaùc; sôï bò quaáy nhieãu bôûi thieân, nhaân, manifest the infinite spiritual metamorphoses of long thaàn vaø phi nhaân; sôï bò keû thuø, ñoäc thuù, ñoäc all Buddhas; the boundless will not to abandon any truøng, thöïc phaåm, löûa, sö töû, coïp beo, lang soùi vaø enlightening practices to attain enlightened power; ngöôøi khaùc taán coâng; vaø sôï bò roái loaïn bôûi taø the boundless will to enter into the subtle realm of kieán—Ten kinds of fears for any practitioners: all knowledge and explain all Buddha teachings; fear of falling into hell; into the realm of animals; the boundless will to enter into the inconceivable into the realm of hungry ghosts; fear of proverty; vast realm of Buddhahood. The tenth boundless fear of being abused, rebuked or spoken ill of; will is to develop profound aspiration for the fear of being covered by evil passions; fear of Buddhas' powers of elucidation and receive all falling into the stages of sravakas and pratyeka- Buddha teachings. To manifest all kinds of free buddhas; fear of harassment by devas, humans, bodies and enter the circles of all Enlightened dragon gods, and other demi-gods; fear of attack Ones. by enemy soldiers, poisonous animals or insects, Thaäp Voâ Caàu Haïnh: Ten Non-Seeking Conducts foods and fire, lions, tigers, wolves, and other or Practices—See Möôøi Ñieàu Taâm Nieäm. people; fear of being confused by wrong views. Thaäp Voâ Hoïc Phaùp: Asekha (p)—Ten qualities of Thaäp Vaïn Baùt Thieân: Möôøi muoân taùm ngaøn the non-learner—See Möôøi Phaùp Voâ Hoïc. (108.000)—One hundred and eight thousand. Thaäp Voâ Löôïng Söï: Ten infinite things—Ten Thaäp Vaïn ÖÙc Phaät Ñoä: Hundreds of thousands of Infinities of Phenomena—See Möôøi Voâ Löôïng millions of Buddha lands. Söï.

Thaäp Voâ Ngaïi: Möôøi loaïi voâ ngaïi—Ten kinds of world as the object of thought. Ninth, the world as mastery—Ten kinds of non-obstruction. the object of Buddha-knowledge. The world Thaäp Voâ Sôû Taùc: Ten kinds of nondoing—See where this worldly life, the Dharma and the Möôøi Voâ Sôû Taùc. Buddha-knowledge

are evolved. Thaäp Voâ Taän Giôùi: Ten inexhaustible Thaäp Voâ Taän Taïng: Ten boundless stores—Ten prohibitions—Möôøi ñieàu caám maõi maõi. inexhaustible treasures—Theo Kinh Hoa Nghieâm, Thaäp Voâ Taän Nguyeän: Dasanishthapada (skt)— Phaåm 18, coù möôøi voâ taän taïng thaønh ñaït bôûi chö Ten inexhaustible vows—Möôøi lôøi nguyeän voâ taän Boà Taùt khi caùc Ngaøi thaønh töïu ñaày ñuû möôøi cuûa moät vò Boà Taùt ôû Hoan Hyû Ñòa. Caùc lôøi nguyeän nguyeän: voâ taän taïng thaáy khaép chö Phaät, toång trì ñöôïc goïi laø voâ taän vì ñoái töôïng cuûa chuùn g thuoäc chaúng queân, quyeát roõ caùc phaùp, ñaïi bi cöùu ñoä, caùc baûn chaát nhö theá. Vì caû möôøi theá giôùi keå döôùi ñaây moân tam muoäi, phöôùc ñöùc roäng lôùn laøm thoûa maõn seõ khoâng bao giôø döùt taän, vaø heã chöøng naøo chuùng loøng chuùng sanh, trí hueä raát saâu coù khaû naêng giaûi coøn tieáp tuïc hieän höõu thì vò Boà Taùt vaãn seõ thöïc baøy taát caû caùc phaùp, baùo ñöôïc thaàn thoâng, truï voâ hieän caùc ñaïi nguyeän cuûa mình vôùi naêng löïc vaø söï löôïng kieáp, nhaäp voâ bieân theá giôùi—According to caû quyeát. Thöù nhaát laø Voâ Sinh Giôùi hay theá giôùi the Flower Adornment Sutra, Chapter 18, there cuûa caùc chuùng sanh (Sattvadhatu (skt). Theá giôùi are ten inexhaustible treasuries attained by thöù nhì laø Theá giôùi naày (Lokadhatu (skt). Theá giôùi enlightening beings once they have fulfilled ten thöù ba laø Hö Khoâng Giôùi hay khoâng gian, hö vows: perception of all the Buddhas, perfect khoâng (Akasadhatu (skt). Theá giôùi thöù tö laø Phaù p memory power, certain understanding of all the Giôùi hay theá giôùi trong ñoù Phaùp laø thuø thaéng teachings, compassion salvation, various states of (Dharmadhatu (skt). Thöù naêm laø Nieát Baøn Giôùi concentration, extensive blessings and virtues hay Theá giôùi Nieát Baøn (Nirvanadhatu (skt). Thöù satisfying the hearts of all beings, profound saùu laø Phaät Xuaát Hieän Giôùi hay theá giôùi maø ôû doù knowledge to expound all truths, spiritual powers Ñöùc Phaät ra ñôøi (Buddhotpadhatu (skt). Thöù baûy laø gained as a consequences of practice, subsistence Nhö Lai Trí Giôùi hay theá giôùi cuûa Nhö Lai trí for immeasurable eons, and entry into boundless (Tathagatajnanadhatu (skt). Thöù taùm laø Taâm Sôû worlds. Duyeân Theá Giôùi hay theá giôùi laøm ñoái töôïng cuûa yù Thaäp Voâ UÙy: Ten kinds of fearlessness—Möôøi Voâ töôûng (Cittalambanadhatu (skt). Thöù chín laø Phaät UÙy Cuûa Chö Ñaïi Boà Taùt. Trí Sôû Nhaäp Caûnh Giôùi Giôùi hay theá giôùi laøm ñoái Thaäp Vöông Phaùp: Dasa-raja-dhamma (p)— töôïng cuûa Phaät trí (Buddhavishayajnanadhatu Möôøi phaùp toái thaéng (vua cuûa caùc thöù phaùp): boá (skt). Thöù möôøi laø Theá Gian Chuyeån Phaùp Luaân thí, trì giôùi, hy sinh vò kyû, coâng baèng, thanh lòch, Trí Chuyeån Giôùi hay theá giôùi maø ôû ñoù cuoäc ñôøi khoå haïnh, khoâng saân haän, khoâng baïo ñoäng, kieân traàn tuïc naày Phaùp vaø Phaät trí phaùt sanh nhaãn, vaø khoâng choáng baùng ngöôøi khaùc—Ten (Lokavartani-dharmavartani-jnanavartani-dhatu royal dharmas: generosity, moral discipline, self (skt)—Ten Inexhaustible Vows to be made by the sacrifice, justice, gentleness, austerity, non- Bodhisattva at the Stage of Joy. The vows are enmity, non-violence, patience, non-opposition. called “inexhaustible” because their objectives Thaäp Xaûo Maät Ngöõ: Ten kinds of unexcelled are of such nature. Because all the ten

worlds will skillful esoteric speech of Great Enlightening never come to an end, and as long as they Beings—See Möôøi Xaûo Maät Ngöõ Cuûa Chö Ñaïi Boà continue to exist, the Bodhisattva will never put Taùt. forward his great vows with energy and Thaäp Xöù Ñònh: Ten bases of meditation—Möôøi determination. The first world is the world of neàn taûng cuûa thieàn ñònh. beings. The second world is this world. The third Thaäp Y Chæ: Theo Kinh Hoa Nghieâm, Phaåm 38, world is the space. Fourth, the world where coù möôøi y chæ maø chö Ñaïi Boà Taùt ñeàu phaûi nöông Dharma prevails. The fifth world is the Nirvana- theo ñeå thöïc haønh haïnh Boà Taùt. Y chæ cuùng döôøng world. The sixth world is the world where the taát caû chö Phaät thöïc haønh haïnh Boà Taùt. Y chæ ñieàu Buddha is born. The Seventh world is the world of phuïc taát caû chuùng sanh thöïc haønh haïnh Boà Taùt. Y Tathagata-knowledge. The eighth world is the chæ gaàn guûi taát caû thieän höõu thöïc haønh haïnh Boà

Taùt. Y chæ chöùa nhoùm taát caû thieän caên thöïc haønh to success, but to make us kind, sympathetic, haïnh Boà Taùt. Y chæ nghieâm tònh taát caû coõi Phaät understanding and rich in experience. thöïc haønh haïnh Boà Taùt. Y chæ chaúng lìa boû taát caû Thaát Baûo: Sapta ratna (skt)—The seven treasures chuùng sanh thöïc haønh haïnh Boà Taùt. Y chæ thaâm or precious things—Baûy baùu (Gold: vaøng, silver: nhaäp taát caû Ba La Maät thöïc haønh haïnh Boà Taùt. Y baïc, carnelian: sa cöø, coral: san hoâ, red pearl: xích chæ ñaày ñuû taát caû Boà Taùt nguyeän thöïc haønh haïnh chaâu, agate: maõ naõo, diamond: kim cöông, crystal: Boà Taùt. Y chæ voâ löôïng Boà Ñeà taâm thöïc haønh haïnh löu ly). Boà Taùt. Y chæ voâ löôïng Phaät Boà Ñeà thöïc haønh Thaát Baûo Hoa Nhö Lai: Sapta-ratna-padma- haïnh Boà Taùt—According to the Flower tathagata (skt)—Teân cuûa moät ñöùc Nhö Lai—Adornment Sutra, Chapter 38, there are ten kinds Name of a Tathagata. of basis on which Great Enlightening Beings carry Thaát Baûo Thuï Laâm: Röøng caây baûy baùu (moät phaàn out their practices. They carry out the practices of cuûa Tònh Ñoä)—The grove of jewel trees—Trees Enlightening Beings based on honoring all of the seven precious things (part of the Pure Buddhas. They carry out the practices of taming Land). all sentient beings. They associate with all good Thaát Baùt Haønh: Söï thöïc haønh Thaát Boà ñeà phaàn vaø companions. They accumulate all roots of Baùt Thaùnh ñaïo—The practice of the seven goodness. They purify all Buddha-lands. They bodhyanga and the eight marga. don't abandon all sentient beings. They enter Thaát Baát Khaû Tò: Baûy ñieàu khoâng theå traùnh ñöôïc: deeply into all transcendent ways. They fulfill taùi sanh (taùi sanh chaúng theå traùnh ñöôïc), laõo (giaø vows of Enlightening Beings. They have infinite chaúng traùnh ñöôïc), beänh (bònh chaúng traùnh ñöôïc), will for enlightenment. They rely on the töû (cheát chaúng traùnh ñöôïc), hình phaït (toäi chaúng enlightenment of all Buddhas. traùnh ñöôïc), haïnh phuùc theá gian (phöôùc chaúng Thaát AÙc: Baûy ñieàu aùc—Seven evils (sins)—Three traùnh ñöôïc), vaø nhaân quaû (nhôn quaû chaúng traùnh sins of the body and four of speech: ñöôïc)—The seven unavoidables: rebirth, old age, 1-3) Nôi thaân: saùt sanh, troäm cöôùp, vaø taø daâm — sickness, death, punishment for sins, worldly BODY: killing, robbing, and adultery. Happiness, and consequences (cause and

effect). 4-7) Nôi khaåu: noùi doái, noùi lôøi chia reõ, noùi lôøi laán Thaát Baát Tònh Quaùn: Seven Types of Meditation löôùt ñoäc aùc, vaø noùi lôøi voâ ích—SPEECH: on Impurity—See Thaát Phaùp Baát Tònh Quaùn. lying, slander, abuse, and double-tongue (vain Thaát Bieän: Seven kinds of eloquence—Baûy loaïi conversation). bieän thuyeát. Thaát AÙc Nghieäp: Baûy aùc nghieäp—Seven evil Thaát Boá Thí: Seven kinds of dana or charity. karmas—See Thaát AÙc. Thaát Boà Ñeà Phaàn: Thaát giaùc chi—The seven Thaát Baùch Hieàn Thaùnh: Baûy traêm vò Thaùnh Taêng Bodhyanga—Seven characteristics of bodhi— trong laàn Kieát Taäp Kinh Ñieån laàn thöù hai taïi thaønh Seven bodhi shares—Seven limbs of Xaù Veä—The 700 disciples who met in the enlightenment. Second Council (Synod) at Vaisali. (A) Baûy giaùc chi: chaùnh nieäm (tænh thöùc), traïch Thaát Baùch Kieát Taäp: See Thaát Baùch Hieàn Thaùnh. phaùp, tinh taán, hyû laïc, thanh tònh thaân taâm, Thaát Baïi: Failure—Vôùi ngöôøi Phaät töû, thaát baïi thieàn ñònh, vaø tònh maëc—Seven factors of chính laø coät truï cuûa thaønh coâng. Vì vaäy khi chuùng enlightenment: recollection or mindfulness, ta coù theå hoïc ñöôïc töø thaát baïi, coù nghóa laø chuùng ta investigation of choosing the dharma ñang treân ñöôøng ñi ñeán thaønh coâng. Thaát baïi (distinguishment or discriminative khoâng chæ giuùp chuùng ta thaønh coâng, maø coøn giuùp investigation of the dharma), effort (vigor or chuùng ta soáng töû teá, bieát thoâng caûm, hieåu bieát vaø zeal), delight (joy), tranquility of body and coù nhieàu kinh nghieäm hôn—To Buddhists, failures mind (ease of body and mind), concentration are but the pillars of success. So when we are able (contemplation), and equanimity (serenity). to learn from our failures, it means we are on the (B) Baûy giaùc chi theo Nguyeân Thuûy: traïch phaùp way to achieve success. Failures not only help us (phaân bieät ñuùng sai), tinh taán, hyû, khinh an (truùt ñöôïc gaùnh naëng duïc voïng meâ môø cho

thaân taâm nheï nhaøng an tònh), nieäm (khaû naêng Thaát Chi Nieäm Tuïng: Seven-part invocation— ghi nhôù nhöõng traïng thaùi an tònh qua thieàn Baûy phaàn nieäm tuïng. quaùn), ñònh (khaû naêng giöõ taâm taäp trung Thaát Chi Thieàn: Seven jhana factors—Baûy chi chuyeân chuù), vaø haønh xaû (hoaøn toaøn buoâng boû Thieàn—Theo Tyø Kheo Boà Ñeà trong Vi Dieäu Phaùp, vaø döûng döng tröôùc moïi phieàn toaùi)—Seven coù baûy chi Thieàn: taàm, saùt, phæ, nhaát ñieåm taâm, hyû, factors of enlightenment according to the laïc, vaø xaû—According to Bhikkhu Bodhi in Theravada: discrimination of the true and the Abhidhamma, there are seven Jhana Factors: false, zeal or understood progress, joy initial application, sustained application, zest, one- (delight), calmness (riddance of all passions pointedness, joy, displeasure, and equanimity. and ignorance and grossness or weight of Thaát Chí: Unsatisfied. body or mind, so that they may be light or free Thaát Chuùng: Baûy chuùng ñeä töû—Seven classes of and at ease), power of remembering the disciples: various peaceful and purified states passed 1-5) Chuùng xuaát gia: tyø kheo, tyø kheo ni, thöùc xoa through in contemplation, power to keep the ma na, sa di, vaø sa di ni—Those who have left mind in a given realm undiverted, complete home: bhiksu (a monk), bhiksuni (a female abandonment (equanimity or indifference to observer of all

the commandments), a novice all disturbances of subconscious or ecstatic nun (a novice or observer of the six mind). commandments), a male observer of the Thaát Boä Xaø: Loaïi raén caén cheát ngöôøi tröôùc khi minor commandments, and a female observer böôùc ñöôïc baûy böôùc—A snake of which bite of the minor commandments. brings death before seven steps can be taken. 6-7) Chuùng taïi gia: öu baø taéc vaø öu baø di—Those Thaát Caùch: Improper. who still remain at home: lay man, lay Thaát Caâu Chæ Phaät Maãu Toân: Saptakotibuddha- woman. matr (skt)—The fabulous mother of seven kotis of Thaát Chuùng Nhaân: Baûy loaò ngöôøi—Seven Buddhas. classes of people—Seven groups of people. Thaát Caáu: Seven contaminants—Baûy ñieàu oâ Thaát Chuûng Baát Hoaøn: Baûy loaïi quaû vò khoâng nhieãm: tham duïc, si meâ, ngaõ maïn coáng cao, thuïy coøn quay trôû laïi nöõa—Seven kinds of non- mieân hoân traàm, nghi hoaëc, taø kieán, vaø boûn xeûn — returning. The seven defilements: desire, ignorance or Thaát Chuûng Baát Tònh: Baûy loaïi baát tònh: chuûng töû stupidity, pride and arrogance, torpor, doubt, baát tònh (haït gioáng chaúng saïch, nghieäp nhaân phieàn wrong (false) views, and stinginess. naõo laø gioáng beân trong vaø theå xaùc cha meï laø gioáng Thaát Chaân Nhö: Sapta-vidhah-tathatah (skt)— beân ngoaøi ñeàu baát tònh), thoï sanh baát tònh (cha meï Baûy khía caïnh cuûa chaân nhö—Seven aspects of giao caáu, huyeát ñoû huyeát traéng chaúng saïch), truï xöù thusness. baát tònh (chín thaùng trong thai chaúng saïch), thöïc Thaát Chi: Baûy toäi nôi thaân vaø khaåu—The seven haùm baát tònh (aên uoáng chaúng saïch), sô sanh baát spreading branches of sins (three sins of the body tònh (luùc môùi sanh chaúng saïch), thaân theå chaúng and four sins of speech): saïch, vaø cöùu caùnh baát tònh (cuoái cuøng thì toaøn thaân (A) Thaân tam: saùt sanh, troäm caép, vaø taø daâm— thoái röûa baát tònh)—The seven kinds of Three sins of the body: killing, stealing or imcleanness: unclean parental seed, parental robber, and adultery. intercourse is unclean, the womb is unclean, the (B) Khaåu töù: noùi doái, noùi lôøi vu khoáng phæ baùng, pre-natal blood of the mother is not clean, birth is lôïi duïng, vaø noùi löôõi hai chieàu noùi lôøi voâ ích— not clean, one's own flesh is not clean, and one's Four sins of speech: lying, slander, abuse, and own putrid corpse is not clean at all. double-tongue or vain conversation. Thaát Chuûng Boá Thí: Thaát Chi Nghieäp: Nghieäp gaây taïo bôûi baûy toäi nôi (A) Baûy loaïi boá thí: boá thí cho khaùch laï hay cho thaân vaø khaåu—The karma resulting from the ngöôøi laän ñaän choán tha höông; boá thí cho seven sins of the body and the mouth. ngöôøi ñi ñöôøng; boá thí cho ngöôøi oám ñau bònh hoaïn; boá thí cho ngöôøi haàu bònh (troâng nom

ngöôøi beänh); boá thí cho tònh xaù chuøa chieàn; boá kieán töôûng töôïng hay bieán keá sôû chaáp, vaø vì ngöôøi thí (cuùng döôøng) ñoà aên thöôøng ngaøy cho chö ta coù theå chaáp vaøo thuaät ngöõ cuûa phaïm vi naày neân Taêng Ni; tuøy thôøi tuøy luùc boá thí (noùng, laïnh, chuùng ta coù caùc hoïc thuyeát veà 'khoâng,' 'baát sinh, gioù baõo…)—Seven kinds of dana or almsgiving: 'baát nhò,' voâ töï tính,' vôùi quan ñieåm giaûi thoaùt almsgiving to visitors or callers; almsgiving chuùng ta khoûi söï chaáp thuû." Moät caùch vaén taét coù to travellers; almsgiving to the sick; baûy loaïi khoâng: töôùng khoâng (caùi khoâng veà töôùng), almsgiving to the nurses; almsgiving

to the töï tính khoâng (caùi khoâng veà töï tính), voâ haønh monasteries; almsgiving of daily food to the khoâng (caùi khoâng veà voâ haønh), haønh khoâng (caùi monks and nuns; general almsgiving of khoâng veà haønh), nhaát thieát phaùp baát khaû thuyeát clothing and food according to season. khoâng (caùi Khoâng vôùi yù nghóa laø khoâng theå goïi teân (B) Baûy loaïi boá thí khaùc: boá thí thaân hay duøng cuûa Hieän Höõu), ñeä nhaát nghóa ñeá khoâng (caùi khoâng thaân mình ñeå phuïc vuï; boá thí taâm hay duøng cuûa caáp ñoä toái thöôïng, nghóa laø thöïc tính toái haäu taâm töø bi ban raõi cho ngöôøi khaùc; boá thí maét hay Thaùnh trí), vaø bæ bæ khoâng (caùi khoâng veà söï hoã hay moät caùi nhìn noàng aám coù theå laøm cho tha töông)—In The Lankavatara Sutra, the Buddha nhaân caûm thaáy an tònh; boá thí hoøa tu hay ban reminded Mahamati about ‘Emptiness’ as thus: cho moät nuï cöôøi hieàn hoøa eâm dòu; ngoân thí “Listen, Mahamati, to what I tell you. The idea of hay duøng lôøi aùi ngöõ noàng aám laøm cho ngöôøi Sunyata belongs to the domain of imaginative yeân vui; saøng toïa thí hay boá thí choã ngoài; contrivance, and as people are apt to cling to the phoøng xaù thí hay cho pheùp ai nguû qua ñeâm — terminology of this domain, we have the doctrines Seven other kinds of dana or almsgiving: the of Sunyata, Anutpada, Advaya, and Nihsvabhava, physical offering, this is to offer service by i.e., with the view of freeing from the clinging.” one’s labor; the spiritual offering, this is to Briefly, there are seven kinds of Emptiness: offer a compassionate heart to others; offering emptiness of appearance, emptiness of self- of eyes, this is to offer a warm glance to substance, emptiness of non-action, emptiness of others which will give them tranquility; the action, emptiness by which is meant the offering of countenance or to offer a soft Unnamability of Existence, emptiness of the countenance with smile to others; the oral highest degree by which is meant Ultimate Reality offering or to offer kind and warm words to or Supreme Wisdom, and emptiness of reciprocity. relieve others; the seat offering or to offer Thaát Chuûng Leã Phaät: Seven kinds of Buddha one’s seat to others; to offer the shelter or to worship—Baûy hình thöùc leã baùi Phaät. let others spend the night at one’s home. Thaát Chuûng Nhò Ñeá: Seven kinds of two truths— Thaát Chuûng Chaân Nhö: Seven kinds of See Baûy Loaïi Nhò Ñeá. suchness—Baûy loaïi chaân nhö. Thaát Chuûng Saùm Hoái Taâm: Baûy loaïi taâm saùm Thaát Chuûng Cuùng Döôøng Taêng Chuùng: Seven hoái—Seven kinds of repentant mental states—The kinds of offerings made to the Sangha. seven mental attitudes in penitential meditation or Thaát Chuûng Höõu: Baûy loaïi hieän höõu trong theá worship—See Thaát Chuûng Taâm Saùm Hoái. giôùi loaøi ngöôøi hay trong baát cöù duïc giôùi naøo: ñòa Thaát Chuûng Sinh Töû: Seven kinds of birth and nguïc höõu, suùc sanh höõu, ngaï quyû höõu, thieân höõu, death—Baûy loaïi sanh töû. nhôn höõu, nghieäp höõu, vaø thaân trung aám höõu —The Thaát Chuûng Taùc YÙ: Seven kinds of seven stages of existence in a human world or in contemplation—Baûy loaïi quaùn töôûng. any desire world: in the hells, as animals, in the Thaát Chuûng Taùi Sinh: Seven kinds of hungry ghosts, in the Devas, in the human beings, reincarnation—Baûy loaïi taùi sanh. karma, and in the intermediate stage. Thaát Chuûng Tam Muoäi: Sapta-bodhyangani- Thaát Chuûng Khoâng: Seven kinds of Emptiness— samadhi

(skt)—Sambojjhanga-samadhi (p)—Thaát Trong Kinh Laêng Giaø, Ñöùc Theá Toân ñaõ nhaéc toân Giaùc Chi Tam Muoäi—Pheùp tam muoäi duøng quaùn giaû Mahamati veà baûy loaïi khoâng: “Naøy Mahamati, töôûng ñeå ñaéc thaát Boà Ñeà phaàn hôïp thaønh quaû Boà haõy laéng nghe nhöõng gì ta saép noùi cho oâng bieát. Ñeà—Concentration of seven factors of Caùi yù nieäm veà ‘khoâng’ thuoäc phaïm vi cuûa söï saùng enlightenment—See Thaát Giaùc Chi.

Thaát Chuûng Taâm Saùm Hoái: Baûy taâm saùm hoái: xaû boû gheùt thöông; xaû boû keû thaân ngöôøi thuø; xaû boû caûm thaáy xaáu hoå vì chöa thoaùt ñöôïc luaân hoài sanh loãi laàm thöông gheùt gaây ra bôûi tham, saân, si; xaû boû töû; caûm thaáy sôï haõi tröôùc nhöõng khoå ñau cuûa ñòa lo aâu veà lôïi tha; xaû boû chaáp töôùng; xaû boû moïi vui nguïc; traùnh xa theá giôùi aùc ñoäc; mong caàu xuaát gia söôùng cuûa mình, ñem thí cho ngöôøi; laøm lôïi cho keû giaùc ngoä; tình thöông khoâng phaân bieät; caûm vì aân khaùc maø khoâng mong ñeàn ñaùp—Seven kinds of ñöùc cuûa Phaät; thieàn quaùn ñeå thaáy roõ baûn chaát detachment: cherishing non and nothing, no khoâng thaät cuûa toäi loãi, toäi loãi khôûi leân töø söï taø vaïy relations with others, riddance of love and hate, vaø khoâng coù thöïc höõu—The seven mental riddance of anxiety about the salvation of others, attitudes in penitential meditation or worship: riddance of the clinging of form, giving to others, shame for not yet being free from mortality; fear and benefitting others without hope of return. of the pains of hells; turning from the evil world; Thaát Chuûng Y: Seven kinds of clothing—Baûy loaïi desire for renunciation and enlightenment; y (cuûa chö Taêng Ni). impartiality in love to all; gratitude to the Buddha; Thaát Chuyeån Thöùc: Seven forthcoming and meditation on the unreality of the sin-nature, consciousnesses—Baûy söï bieát saép ñeán—See that sin arises from perversion and that it has no Chuyeån Thöùc. real existence. Thaát Chöùng: Baûy vò chöùng minh—Seven Thaát Chuûng Thanh Tònh: Baûy söï thanh tònh cho witnesses—See Tam Sö Thaát Chöùng. chö Taêng Ni: noùi naêng, suy nghó, ñi, ñöùng, naèm, Thaát Cô: To miss the opportunity. ngoài, vaø nguû nghæ ñeàu thanh tònh—Seven kinds of Thaát Cuù Nghóa Luaän: Sapta-padarthi (skt)—Teân purification for monks and nuns: purification of moät boä luaän—Name of a work of commentary. speech, thinking, walking, standing, lying, sitting, Thaát Dieäp Nghieâm: See Thaát Dieäp Thuï. and sleeping and resting. Thaát Dieäp Nham: Sapta-parna-guha (skt)—Satta- Thaát Chuûng Tuøy Mieân: Anusaya (p)—Baûy pani-guha (p)—Seven-leaf-tree’ stone cave— khuynh höôùng—Seven kinds of latencies—Seven Ñoäng Thaát Dieäp nôi dieãn ra cuoäc keát taäp kinh ñieån kinds of latent proclivities—See Thaát Tuøy Mieân. laàn thöù nhaát (do ngaøi Ma Ha Ca Dieáp chuû toïa)— Thaát Chuûng Töï Taùnh: Seven kinds of self- Where the First Council took place. nature—Theo Kinh Laêng Giaø, coù baûy loaïi töï taùnh: Thaát Dieäp Quaät: Sapta-parnaguha (skt)—‘Seven- Taäp Töï Taùnh (amudayasvabhava (skt), söï taäp hôïp leaf-tree’ cave—Hang ñaù nôi coù caây baûy laù maø hay tuï taäp; Taùnh Töï Taùnh (bhavasvabhava (skt), ngöôøi ta cho raèng ñaõ xaõy ra cuoäc keát taäp kinh ñieån höõu theå hay söï hieän höõu; Töôùng Töï Taùnh laàn ñaàu tieân ngay sau khi Ñöùc Phaät nhaäp dieät— (lakshanasvabhava (skt), daáu hieäu hay caùi töôïng The cave

where the “Seven-leaf-tree” grew, tröng; Ñaïi Chuûng Töï Taùnh (mahabhutasvabhava beneath which the first Council (Synod) is said to (skt) hay caùc thaønh toá; Nhaân Töï Taùnh have been held after the Buddha’s death. (hetusvabhava (skt), nguyeân nhaân hay lyù do; Thaát Dieäp Thuï: Caây Baûy Laù moïc döôùi hang ñaù Duyeân Töï Taùnh (pratyayasvabhava (skt), ñieàu nôi maø ngöôøi ta cho raèng ñaõ xaõy ra cuoäc keát taäp kieän hay duyeân; Thaønh Töï Taùnh kinh ñieån laàn ñaàu tieân ngay sau khi Ñöùc Phaät nhaäp (nishpattisvabhava (skt), söï hoaøn thaønh hay söï dieät, ñeå töôûng nhôù vaø quyeát ñònh ghi laïi nhöõng lôøi toaøn haûo—According to The Lankavatara Sutra, daïy doã cuûa Ngaøi—The “Seven-leaf-tree” that there are seven types of self-nature (svabhava): grew in the cave beneath which the first Council collection or aggregate, being (existence), sign (Synod) is said to have been held after the (symbol), the elements, cause or reason, condition Buddha’s death, to recall and determine his (causation), and perfection. teaching. Thaát Chuûng Voâ Thöôøng: Baûy loaïi voâ thöôøng— Thaát Dieät Tranh Giôùi: See Thaát Dieät Tranh Seven kinds of impermanence. Phaùp. Thaát Chuûng Voâ Thöôïng: Thaát thaéng söï—Baûy Thaát Dieät Tranh Phaùp: Adhikarana-samadha loaïi voâ thöôïng—Seven kinds of peerlessness. (skt)—Saptadhikarana-samatha (skt)—Sapta- Thaát Chuûng Xaû: Seven abandonments or dhikarana-samatha (skt)—Theo Kinh Phuùng Tuïng riddances—Baûy loaïi xaû boû: taâm taùnh bình ñaúng, trong Tröôøng Boä Kinh, coù baûy phaùp duøng ñeå hoøa

giaûi moãi khi coù söï tranh caõi giöõa chö Taêng. Thöù saturn)—Thaát dieäu bao goàm maët trôøi, maët traêng, nhaát laø Töï Thuaän hay öng döõ hieän tieàn tyø ni. Cho kim tinh, moäc tinh, thuûy tinh, hoûa tinh vaø thoå tinh. hai tu só tranh chaáp ñoái dieän nhau ñeå thanh minh Thaát Dieäu Phaùp: Saddhamma (p)—Theo Kinh vaø giaûi quyeát vaán ñeà. Thöù nhì laø ÖÙc Nieäm hay öng Phuùng Tuïng trong Tröôøng Boä Kinh, coù baûy dieäu döõ öùc nieäm tyø ni (coù chöùng côù raèng mình khoâng phaùp: tín, taøm, quyù, ña vaên, tinh taán, nieäm an truù, bieát hay khoâng nhôù). Laøm cho moät ngöôøi nhìn vaø trí hueä—According to the Sangiti Sutta in the nhaän raèng mình khoâng coøn nhôù gì veà vaán ñeà ñaõ Long Discourses of the Buddha, there are seven tranh chaáp nöõa. Thöù ba laø Baát Tri hay öng döõ baát right practices: faith, shame, moral dread, much tri tyø ni (noùi quyeát raèng taâm trí khoâng bình thöôøng learning, vigour, mindfulness, and wisdom. khi xaõy ra tranh chaáp). Laøm cho moät beân nhìn Thaát Duï: Seven metaphors—Baûy aån duï. nhaän raèng taâm trí mình khoâng bình thöôøng khi xaõy 1) Hoûa Traïch Duï: A simile of the burning ra tranh chaáp. Thöù tö laø Ña Nhôn Mích Toäi, house—See Hoûa Traïch Duï. chuyeån leân giaùo hoäi phaân xöû baèng bieåu quyeát cuûa 2) Cuøng Töû Duï: Daridra-purusa (skt)—A simile ña soá. Thöù naêm laø Öng Döõ Töï Ngoân Trò, hay töï aên of a poor son—See Phuù Gia Töû Tha Phöông naên xin loãi. Thöù saùu laø Ña Mích Toäi Töôùng, quanh Caàu Thöïc. co thoaùi thaùc vaø Taêng chuùng seõ hoûi ñi hoûi laï i ba 3) Döôïc Thaûo Duï: A simile of medicine (herbs laàn tröôùc khi quyeát ñònh hình phaït. Thöù baûy laø Nhö or medicine plants). Thaûo Phuù Ñòa hay cuøng nieäm Phaät khoûa laáp. Traùnh 4) Hoùa Thaønh Duï: A simile of the magic or ñeå cho nhieàu

ngöôøi bieát veà söï tranh chaáp trong illusion citye—See Hoùa Thaønh Duï. Taêng ñoaøn—According to the Sangiti Sutta in the 5) Y Chaâu Duï: AÅn duï veà ngoïc quyù trong cheùo Long Discourses of the Buddha, there are seven aùo—A simile of a precious pearl—See Y rules given in the Vinaya for settling disputes Chaâu. among monks (disputes arise from arguments, 6) Keá Chaâu Duï: A simile of the precious stone misconduct, judgment and punishment, correctness worn in the coiled hair on top of the king's of a religious observance)—Seven rules for the head—See Keá Baûo. participation and settlement of disputed questions 7) Y Töû Duï: A simile of the poisoned sons—See that have been raised: First, sammukha-vinaya or Y Töû. face to face evidence, or appeal to the law. To Thaát Ñaïi: Baûy yeáu toá lôùn: ñòa ñaïi, hoûa ñaïi, thuûy place the two quarrelling monks face to face in ñaïi, phong ñaïi, khoâng ñaïi (hö khoâng), kieán ñaïi, vaø order to clarify and solve the problem. Second, thöùc ñaïi—Seven elements: the element Earth, the smrti-vinaya or no witness or proof (no element Fire, the element Water, the element recollection). To make one admit that his memory Wind, the element Space, reasoning to make the had failed in regard to the point of dispute. Third, seven elements (sometimes it is also named as amudha-vinaya or irresponsibility (mental taâm ñaïi or mind), and perception or the perception derangement). To make a monk admit that he was of the six organs. not in his normal mind when the point of dispute Thaát Ñaïi Phu: Thaát Thaùnh—Caùc tröôøng phaùi arose. Fourth, pratijnakaraka-vinaya or decision khaùc goïi laø Thaát Thaùnh thì tröôøng phaùi Hoa by majority vote or verdict. Fifth, Nghieâm goïi laø Thaát Ñaïi Phu hay Thaát Só Phu— tatsvabhavaisiya-vinaya or voluntary confession While other schools call Thaát Thaùnh, Hua-Yen or formality of confession. Sixth, yadbhuyasikiya-School calls Thaát Ñaïi Phu or Thaát Só Phu—See vinaya or condemnation of unconfessioned sin, Thaát Thaùnh. make a statement and ask thrice for judgment. Thaát Ñaïi Sö: Seven masters—See Thaát Thaùnh. Seventh, trnastaraka-vinaya or covering the mud Thaát Ñaúng Giaùc Chi: See Thaát Giaùc Chi in with straw (covering over with grass). The Vietnamese-English Section. avoidance of publicity to a dispute within the Thaát Ñieân Ñaûo: Viparyaya (skt). Sangha. (A) Baûy thöù ñieân ñaûo: thöôøng, laïc vaø voâ laïc, ngaõ, Thaát Dieäu: Graha (skt)—The sun, moon, and five tònh vaø voâ tònh, voâ thöôøng, voâ ngaõ, vaø ñieân graha or planets (venus, jupiter, mercury, mars, ñaûo veà caùi khoâng—Seven inversions or

upside-down views: wrong views on taát caû phaùp laønh caøng ngaøy caøng taêng tröôûng; vì tu permanence, wrong views on worldly thieän boû aùc neân luoân luoân ñöôïc an laïc, khoâng bò happiness and unhappiness, wrong views on ñau khoå; seõ chöùng quaû thaønh Phaät: traïch phaùp, tinh ego, wrong views on purity and impurity, taán, hyû, khinh an, nieäm, ñònh, vaø xaû giaùc chi— wrong views on impermanence, wrong views According to the Sangiti Sutta in the Long on non-egoism, and wrong views on Discourses of the Buddha, there are seven Limbs emptiness. (factors) of Enlightenment, or the seven Bodhi (B) Theo Du Giaø Luaän: töôûng, kieán, taâm, thöôøng, shares. Practicing the seven awakening states will laïc, ngaõ (cho raèng coù caùi ngaõ thöôøng haèng), vaø result in the following achievements: Elimination

tònh ñieân ñaûo (cho baát tònh laø tònh)— of evil; development of virtue; feeling of According to the Yogacara Sastra: evil cheerfulness versus suffering; final enlightenment: thoughts or wrong views on (upside down) selection of the proper dharma (distinguishing the perception or false views or wrong views or true teaching from the false), constant effort illusory or misleading views (to see things (making efforts to practice the true teaching), upside down), deluded or upside down mind cheerfulness or high spirits (rejoicing in the true or mind following the external environments, teaching), peaceful mind (eliminating indolence wrong views on permanence and and attaining comfort and relaxation), impermanence, wrong views on worldly remembrance of the dharma (being mindful so as happiness and unhappiness, wrong views on to keep the balance between concentration and ego and non-ego, and wrong views on purity insight), concentration ability, and non-attachment and impurity. ability (detaching one's thoughts from external Thaát Ñieân Baùt Ñaûo: Completely upset. objects, thereby securing serenity of mind). Thaát Ñieàu Caø Sa (Y): Y baûy maûnh—The Uttara- Thaát Giaùc Chi Tam Muoäi: Sapta-bodhyangani- sanga (skt)—The outer mantle of a monk, samadhi (skt)—Sambojjhanga-samadhi (p)—Pheùp composed of seven pieces. tam muoäi duøng quaùn töôûng ñeå ñaéc thaát Boà Ñeà Thaát Ñieàu Y: See Thaát ñieàu caø sa. phaàn hôïp thaønh quaû Boà Ñeà—Concentration of Thaát Ñònh Cuï: Theo Kinh Phuùng Tuïng trong seven factors of enlightenment. Tröôøng Boä Kinh, coù baûy ñònh cuï: chaùnh tri kieán, Thaát Giaùc Phaàn: See Thaát Boà Ñeà Phaàn, and Thaát chaùnh tö duy, chaùnh ngöõ, chaùnh nghieäp, chaùnh Giaùc Chi. maïng, chaùnh tinh taán, vaø chaùnh nieäm —According Thaát Giaùc Phaàn Tam Muoäi: Sapta-bodhyangani- to the Sangiti Sutta in the Long Discourses of the samadhi (skt)—Sambojjhanga-samadhi (p)—Thaát Buddha, there are seven requisites of Chuûng Tam Muoäi—Thaát Giaùc Chi Tam Muoäi— concentration: right views, right thought, right Pheùp tam muoäi duøng quaùn töôûng ñeå ñaéc thaát Boà speech, right action, right livelihood, right effort Ñeà phaàn hôïp thaønh quaû Boà Ñeà—Concentration of (energy), and right mindfulness. seven factors of enlightenment—See Thaát Giaùc Thaát Ñöùc: Inhuman—Lack of virtues—Contrary Chi. to virtue. Thaát Giôùi: Seven mental realms—See Thaát Taâm Thaát Gia Haønh: Baûy phaùp chuaån bò tu trì—Seven Giôùi. preparatory practices. Thaát Haûi: Nine Cakravala (skt)—Chín raëng nuùi Thaát Gia Haønh Vò: Baûy baäc tu trì—Seven stages hay luïc ñòa bò phaân caùch bôûi taùm bieån cuûa vuõ truï. of application. Ngoaøi lôùp bieån ngoaøi cuøng nöôùc maën, coøn 7 bieån Thaát Giaùc Chi: Sapta-bodhyangani (skt)— kia ñeàu chöùa ñaày coâng ñöùc thuûy neân goïi chung laø Sambojjhanga (p)—Satta-sambojjhanga (p)— Thaát Haûi—Nine concentric mountain ranges or Seven elements of bodhi—Seven factors of continents, separated by eight seas, of a universe. enlightenment—Theo Kinh Phuùng Tuïng trong The extremely outside sea with salted water, the Tröôøng Boä Kinh, coù baûy giaùc chi hay thaát boà ñeà rest 7 seas are full with water of meritorious phaàn. Phaät töû tu haønh thaát giaùc chi ñaït ñöôïc nhöõng deeds—See Cöûu Sôn Baùt Haûi. keát quaû sau ñaây: Taát caû aùc phaùp ñeàu ñöôïc tieâu tröø;

Thaát Hieàn Vò: Seven stages of goodness—Baûy nhaát thieát laø ñeå phuû nhaän khaû naêng dieãn ñaït cuûa baäc thieän hieàn—Seven virtuous stages—Baûy baäc vaên töï maø chæ ñeå traùnh söï nguy hieåm cuûa söï maéc ñaïo haïnh. keït vaøo ngoân ngöõ maø thoâi. Ngöôøi ta khuyeân chuùng Thaát Hoa: Baûy loaïi hoa giaùc ngoä: giôùi thanh tònh, ta neân duøng vaên töï moät caùch kheùo leùo vì lôïi ích taâm thanh tònh, kieán thanh tònh, nghi phaân bieät cuûa ngöôøi nghe—According to the Pi Yen Lu, thanh tònh, phaùn quyeát thanh tònh, haïnh thanh tònh, example 9, one day, a monk asked Chao-chou, vaø nieát baøn thanh tònh—Seven flowers of "What is Chao-chou?" Chao-chou replied, "East enlightenment: commandments are pure, heart is gate, west gate, south gate, north gate." This monk pure, views are pure, purity in doubt asked this way, Chao Chou answered this way; discrimination, purity in judgment, purity in how will Zen practitioners look for them? This conduct, and purity in Nirvana. way won't do, not this way won't do either. Thaát Hoa Baùt Lieät: Thaát ñieân baùt ñaûo—To be According to Yuan-Wu in the Pi-Yen-Lu, when turned upside down—According to the Pi-Yen-Lu, you immerse yourself in meditation and inquire example 9, moät hoâm coù moät vò Taêng hoûi Trieäu about the Path, it is in order to clearly understand Chaâu: "Theá naøo laø Trieäu Chaâu?" Trieäu Chaâu ñaùp: yourself; just avoid picking and choosing among "Cöûa Ñoâng, cöûa Taây, cöûa Nam, cöûa Baéc." Vò Taêng verbal formulations. Why? Haven't you read what hoûi Trieäu Chaâu theá aáy, Trieäu Chaâu ñaùp theá aáy, Chao-chou said "The ultimate path has no haõy noùi laøm sao doø tìm? Theá aáy cuõng chaúng ñöôïc, difficulties; just avoid picking and choosing." An maø chaúng theá aáy cuõng chaúng ñöôïc. Theo Vieân haven't you read what Yun-men said "These days Ngoä trong Bích Nham Luïc, phaøm keû tham thieàn whenever followers of Ch'an gather in threes and hoûi ñaïo xeùt roõ chính mình, toái kî giaûn traïch ngoân fives their mouths chatter on and on; they say cuù. Ñaâu chaúng thaáy Trieäu Chaâu ñaõ noùi: "Chí ñaïo 'these are words of high ability, those are words voâ nan, chæ hieàm giaûn traïch." Laïi chaúng thaáy Vaân uttered in reference to the self.'" They don't Moân noùi: "Hieän nay thieàn khaùch tuïm ba tuïm naêm realize that within the gate of expedient means noùi chuyeän oàn aøo, noùi caùi naày laø cuù ngöõ 'thöôïng the Ancients couldn't help but establish expedient taøi', caùi kia laø cuù ngöõ 'töï thaân xöù.'" Hoï khoâng nhaän verbal formulae for latecoming students of ra raèng ñaây chæ laø cöûa phöông tieän cuûa coå nhaân, vì elementary capacities who had not yet clarified keû sô cô haäu hoïc chöa roõ choã taâm ñòa, chöa thaáy their mind ground nor seen their fundamental baûn taùnh, neân baát ñaéc dó maø laäp ra ngöõ cuù phöông nature. An Ancient said, "Mind is the sense tieän. Coå nhaân noùi: "Taâm laø caên, phaùp laø traàn, hai faculty, things are the objects; bothe elements are thöù ví nhö veát treân göông." Khi haønh giaû ñeán ñöôïc like flaws on a mirror." When practitioners get to caûnh giôùi naøy seõ töï nhieân saïch seõ vaø trô troïi. Cho this realm will naturally be clean and naked, bare daàu toät cuøng lyù luaän ñi nöõa cuõng chöa phaûi laø choã and untrammelled. Even the ultimate principle of yeân oån. Khi ñeán choã naøy ngöôøi ta thöôøng laàm hieåu theory is not yet the place of peace and security. cho ñoù laø caûnh voâ söï, neân Phaät

cuõng chaúng theøm People often misunderstand this point; they stay laïy maø nhang cuõng chaúng theøm ñoát. Thaät tình within the realm of unconcern and neither pay gioáng thì coù gioáng, nhöng daàu laø nhö theá hoï ñang homage to the Buddhas nor burn incense. They do sai laàm hoaøn toaøn. Khi bò haïch hoûi ñeán, caâu traû lôøi indeed seem to be right, but in spite of that they're cuûa hoï gioáng nhö chaân lyù toái thöôïng, nhöng khi hoï totally wrong. When questioned, their replies do bò naém laáy thì ngay laäp töùc thaát ñieân baùt ñaûo (thaát resemble the ultimate principle, but as soon as hoa baùt lieät), truï ôû choã buïng thì troáng roãng coøn taâm they are pressed, they're shattered, confused; they thì cao ngaïo; ñeán ñeâm töø tòch (30 thaùng chaïp) quô sit there with an empty belly and a proud heart, tay ñaám ngöïc thì ñaõ muoän roài. Haønh giaû tu thieàn but when they get to their last day they'll wring phaûi thaáy cho thaät roõ raèng söï nhaán maïnh chính their hands and beat their breasts, but it'll already trong nhaø Thieàn laø khoâng döïa vaøo vaên töï. Theo lôøi be too late. Zen practitioners should see clearly Phaät daïy trong Kinh Laêng Giaø, nhaø Thieàn döïa vaøo that the main emphasis in Zen is "no establishment thöïc taäp hôn laø vaên töï saùch vôû. Ngöôøi thöïc taäp of words and letters." According to the Buddha's thieàn thöôøng khuyeân "baát laäp vaên töï." Ñaây khoâng teachings in the Lankavatara Sutra, the Zen or

intuitive school does "not set up scriptures." It lays La, Tyø Na Ñaùt Ca, vaø Ni Daân Ñaït La—Seven stress on meditation and intuition rather than on concentric ranges around Sumeru: Yugamdhara, books and other external aids. People who Isadhara, Khadiraka, Sudarsana, Asvakarna, practice Zen often advise not using words. This is Vinataka, and Nemimdhara. not to discredit words, but to avoid the danger of Thaát La Baø: Sravana (skt)—Söûu—A constellation becoming stuck in them. It is to encourage us to identified with the Ox of the Chinese use words as skillfully as possible for the sake of constellations, in the Aries and Sagittarius. those who hear them. Thaát La Ma Na Lí Ca: Sramanerika (s&p)—See Thaát Hoøa: Baát hoøa—Dissension— Sa Di Ni. Disagreement—Discord. Thaát La Maït Ni La: Sramanera (skt)—See Sa Di Thaát Huyeät Baùt Xuyeân: See Thaát Xuaát Baùt Moät. and Giôùi Sa Di. Thaát Höõu: Seven existences—Baûy söï hieän höõu— Thaát La Phaït: Thaát La Phaït Taát Ñeå—See Xaù Veä See Thaát Chuûng Höõu. Quoác. Thaát Höõu Y Phuùc Nghieäp: Seven bases of Thaát La Phaït Taát Ñeå: Sravasti or saravati (skt)— fortuitous karma—Seven bases of fortunate See Xaù Veä Quoác. karma—Baûy caên baûn cuûa nghieäp laønh. Boá thí cho Thaát La Phieät Thaønh: Savatthi (p)—S(h)ravasti khaùch vaø ngöôøi lôõ böôùc. Giuùp ñôõ ngöôøi bònh hay (skt)—Xaù Baø Ñeà—Thaát La Phaït—See Xaù Veä boá thí cho ngöôøi bònh vaø giuùp ñôû ngöôøi haàu bònh. Quoác. Troàng caây vaø laøm vöôøn cho tònh xaù hay boá thí Thaát La Phöôïc Naõ Ma Taåy: Sravana-masa vöôøn töôïc. Thöôøng xuyeân cung caáp thöïc phaåm cho (skt)—Thaùng noùng nhaát cuûa muøa heø (töø 16 thaùng 5 chö Taêng Ni hay boá thí ñoà aên thöôøng ngaøy. ñeán 15 thaùng 6)—The hottest month of summer, Thöôøng xuyeân cung caáp y aùo cho chö Taêng Ni. July-August (from 16th of 5th month to 15th of 6th Thöôøng xuyeân cung caáp thuoác men cho chö Taêng month). Ni. Cuoái cuøng laø tuøy luùc boá thí—The

seven Thaát Lôïi: Sri (skt)—Teân taét cuûa Ngaøi Vaên Thuø grounds for a happy karma through benevolence Thaát Lôïi (Sö Lôïi)—An abbreviation for Manjusri. to the needy: almsgiving to visitors, travellers or Thaát Lôïi Cuùc Ña: Srigupta (skt)—Teân cuûa moät strangers; help the sick and their nurses; gifts of ngöôøi thuø gheùt Ñöùc Phaät, ñaõ toan haïi Phaät baèng gardens and groves to monasteries; regular haàm löûa vaø moät loaïi thöùc uoáng ñoäc—Name of an provision of food for the monks and the nuns; enemy of Sakyamuni, whom he tried to destroy regular provision of clothes for the monks and the with a pitfall of fire and a poisoned drink. nuns; regular provision of medicines to the monks Thaát Lôïi Ñeà Baø: Srideva (skt)—Teân cuûa Ñaïo Hy, and the nuns; and finally, practice almsgiving moät nhaø sö noåi tieáng cuûa Trung Quoác—Name of whenever possible. T'ao-Hsi, a noted monk in China. Thaát Khoâng: Seven kinds of Emptiness—Seven Thaát Lôïi La: Sarira (skt)—Xaù lôïi—Relics. emptinesses—See Thaát Chuûng Khoâng. Thaát Lôïi La Ña: Srilabdha (skt)—Moät bình luaän Thaát Kieán: Seven views—Baûy quan ñieåm hay gia Phaät Phaùp noåi tieáng, ngöôøi ñaõ coáng hieán taäp baûy caùch nhìn. bình luaän veà Ñaïi Thöøa Khôûi Tín Luaän; ngöôøi ta Thaát Kieát Söû: Theo Kinh Phuùng Tuïng trong goïi oâng laø ngöôøi giaùc ngoä cuûa vuøng Baéc AÁn —A Tröôøng Boä Kinh, coù baûy kieát söû: aùi, saân, kieán, celebrated commentator, to whom is attributed the nghi, maïn, höõu tham, vaø voâ minh kieát söû — chief commentary on the Awakening of Faith; he According to the Sangiti Sutta in the Long is called the enlighter of northern India. Discourses of the Buddha, there are seven fetters: Thaát Lôïi Maät Ña La: Srimitra (skt)—Moät vò complaisance, resentment, wrong views, doubt, hoaøng töû AÁn Ñoä, xuaát gia roài sang Trung Hoa conceit, fetter of craving for becoming, and fetter khoaûng nhöõng naêm 317-322. Ngaøi ñaõ dòch ba boä of ignorance. kinh (khoâng roõ teân kinh naøo)—A prince of India, Thaát Kim Sôn: Baûy voøng nuùi vaøng bao quanh who became a monk and translated three works in nuùi Tu Di: Du Kieät Ñaø La, Y Sa Ña La, Kieät Ñòa Nan-King around 317-322 A.D. Laït Giaø, Toâ Ñaït Leâ Xa Na, An Thaáp Phöôïc Yeát

Thaát Lôïi Ngaät Laät Ña Ñeå: Srikritati (skt)—Theo Thaát Ma Ñaùt Lyù: Saptamatr (skt)—The seven Eitel trong Trung Anh Phaät Hoc Töø Ñieån, ñaây laø divine mothers, or personified of the principal teân xöa cuûa Kashgar—According to Eitel in The deities. Dictionary of Chinese-English Buddhist Terms, Thaát Maïn: Theo Caâu Xaù Luaän, coù baûy loaïi kieâu Srikritati was an ancient name of Kashgar. maïn: Thöù nhaát laø Maïn (mana (skt), khôûi taâm kieâu Thaát Lôïi Phaät Theä: Sribhuja (skt)—Teân nöôùc maïn cho raèng mình hôn hay mình baèng ngöôøi. Thöù Chaâu Maït La Du töùc nöôùc Thi Lôïi Phaät Theä hay nhì laø Quaù maïn (ati-mana (skt), khôûi taâm kieâu Maõ Lai ngaøy nay, mieàn ñoâng cuûa ñaûo Sumatra— maïn cho raèng mình hôn nhöõng ngöôøi baèng mình, Name of Malaya which is now Sribhuja, east of vaø cho raèng mình baèng hay coi thöôøng nhöõng Sumatra. ngöôøi hôn mình. Thöù ba laø Maïn quaù maïn (manati- Thaát Lôïi Sai Ñaùn La: Sriksetra (skt)—Theo Eitel mana (skt), khôûi taâm kieâu maïn cho raèng mình hôn trong Trung Anh Phaät Hoïc Töø Ñieån, Thaát Lôïi Sai nhöõng ngöôøi hôn mình. Thöù tö laø Ngaõ maïn (atma-

Ñaùn La laø teân moät vöông quoác AÁn Ñoä thôøi coå, kinh mana (skt), khôûi taâm kieâu maïn chaáp coù ta vaø coù ñoâ coù leõ baây giôø laø Silhet—According to Eitel in caùi sôû höõu cuûa ta. Thöù naêm laø Taêng thöôïng maïn The Dictionary of Chinese-English Buddhist (adhi-mana (skt), khôûi taâm kieâu maïn khi chöa terms, Sriksetra was an ancient kingdom near the chöùng ñaéc Thaùnh ñaïo maø cho laø chöùng ñaéc. Thöù mouth of the Brahmaputtra, capital probably is saùu laø Ti maïn hay Ti Haï Maïn (una-mana (skt), modern Silhet (Srihatta). khôûi taâm kieâu maïn cho raèng ngöôøi cöïc kyø taøi gioûi Thaát Lôïi Yeát Baø: Srigarbha (skt)—1) Kieát Töôøng chæ hôn mình chuùt ít thoâi. Thöù baûy laø Taø maïn Thai: Fortune's womb; 2) Danh Hieäu cuûa Visnu: (mithya-mana (skt), khôûi taâm kieâu maïn cho raèng An epithet of Visnu; 3) Thanh kieám: A sword; 4) mình coù ñaïo ñöùc, kyø thaät mình chaúng coù ñaïo ñöùc Moät loaïi ñaù quyù: A precious stone. gì—According to the Kosa Sastra, there are seven Thaát Loä: Laïc ñöôøng—To lose one's way. pretensions or arrogances: First, asserting Thaát Luaän: Seven treatises—Baûy boä luaän: Phaùp superiority over inferiors and equality with equals. Tuï (phaân loaïi caùc phaùp), Phaân Bieät (nhöõng tieát Second, the pride which among equals regards muïc), Giôùi Thuyeát (luaän giaûi veà caùc nguyeân toá hay self as superior and among superiors as equal giôùi), Nhôn Thuyeát (chæ danh nhöõng caù tính), (superiority over equals and equality with Thuyeát Söï (nhöõng ñieåm tranh luaän), Song Ñoái (boä superiors). Third, superiority over manifest saùch veà nhöõng caëp ñoâi), vaø Phaùt Thuù (boä saùch ñeà superiors. Fourth, egotism or overweening pride. caäp ñeán nhöõng vaán ñeà lieân quan)—Seven Books Fifth, vaunting assertion of possessing the truth. of the Abhidhamma Pitaka: Classification of Sixth, vaunting one's inferiority or flase humility. Dhamma (dhammasangani), Divisions (vibhanga), The pride of regarding self as little inferior to Discourse on Elements (dhatukatha), the Book on those who far surpass one. Seventh, vaunting lack Individuals(puggala-pannatti), Points of of virtue for virtue. Controversy (kathavatthu), the Book of Pairs Thaát Maãu Thieân: Seven divine mothers. (yamaka), and the Book of Causal Relation Thaát Mieân: Maát nguû—Sleeplessness—Insomnia. (patthana). Thaát Minh: Blind. Thaát Löïc: Theo Kinh Phuùng Tuïng trong Tröôøng Thaát Naïn: The seven calamities. Boä Kinh, coù baûy löïc: tín löïc, tinh taán löïc, taøm löïc, (A) Baûy naïn: naïn bôûi maët trôøi maët traêng loãi ñoä, quyù löïc, nieäm löïc, ñònh löïc, vaø hueä löïc — naïn bôûi caùc vì sao loãi ñoä, naïn löûa chaùy, naïn According to the Sangiti Sutta in the Long luït, naïn gioâng baõo, naïn haïn haùn, vaø naïn giaëc Discourses of the Buddha, there are seven cöôùp—Seven disasters: sun and moon losing powers: power of faith, power of energy, power of their order (eclipses or too early monsoon or moral shame, power of moral dread, power of too late monsoon), unlucky stars mindfulness, power of concentration, and power of (constellations irregular), fire, flood, wind- wisdom. storms (violent storms), drought, and rebellion Thaát Lî La: Sarira (skt)—Xaù lôïi—Relics. (invasion and robbers or hateful bandits and thieves).

(B) Baûy naïn khaùc: naïn löûa, naïn nöôùc, naïn gioâng Thaát Phaùp Taøi: The seven riches or seven ways baõo, naïn göôm ñao, naïn quyû döõ, naïn goâng of becoming

rich in the Law—See Thaát Thaùnh cuøm, vaø naïn giaëc cöôùp—Other seven Taøi. disasters: fire, water, violent or wind storms, Thaát Phaùp Baát Tònh Quaùn: Baûy phaùp baát tònh knives and staves, vengeful ghosts, yokes, quaùn: Thöù nhaát laø chuûng töû baát tònh, thaân naày do chains and fetters, and hateful bandits and nôi nghieäp daâm duïc, töø haït gioáng tham aùi maø sanh. thieves. Thöù nhì laø thoï sanh baát tònh. Maàm sanh khôûi cuûa Thaát Nghi: Improper. baûn thaân do moät ñieåm tinh huyeát cuûa cha meï hoøa Thaát Nghòch: Seven heinous crimes—Thaát nghòch hôïp trong khi gaàn guûi. Thöù ba laø truï xöù baát tònh. toäi: laøm thaân Phaät chaûy maùu, thí phuï (gieát cha), thí Thai thaân ôû trong töû cung nhô nhôùp, naèm döôùi ruoät maãu (gieát meï), gieát Taêng, thí a xaø leâ (gieát thaày non, treân ruoät giaø. Thöù tö laø thöïc ñaïm baát tònh. Khi daïy ñaïo), phaù kieát ma, vaø thí a la haùn—The seven coøn ôû trong thai, huyeãn thaân laïi thoï duïng huyeát rebellion acts or deadly sins: shedding a Buddha's phaàn cuûa ngöôøi meï. Thöù naêm laø sô sanh baát tònh. blood, killing father. killing mother, killing a Khi ñaõ ñuû thaùng ngaøy, thai thaân ñaàu höôùng veà saûn monk, killing a master (teacher), subverting or moân, ra khoûi mình ngöôøi meï cuøng moät luùc vôùi maùu disrupting monks, and killing an Araht. muû, söï hoâi nhô daãy ñaày. Thöù saùu laø cöû theå baát tònh. Thaát Ngoân: To speak in vain—To waste one's Trong lôùp da ngoaøi che ñaäy thaân naày laø taát caû söï words. hoâi nhô cuûa caùc chaát, thòt, xöông, maùu, ñaøm, ñaïi, Thaát Nhaân Taâm: Unpopular. tieåu, vaân vaân. Thöù baûy laø cöùu caùnh baát tònh. Ñeán Thaát Nhaät: Baûy ngaøy trong moät tuaàn: Chuû Nhaät, khi cheát roài, thaân naày laø moät ñoáng thòt sình thuùi raõ Thöù Hai, Thöù Ba, Thöù Tö, Thöù Naêm, Thöù Saùu, vaø rôøi, maëc cho gioøi töûa boø lan hoaëc quaï dieàu tha moå. Thöù Baûy—Seven days in a week: Sunday Theo Hoøa Thöôïng Thích Thieàn Taâm trong Tònh (Ravivara-skt), Monday (Somavara-skt), Tuesday Ñoä Thaäp Nghi Hoaëc Vaán Luaän, haønh giaû tu tònh ñoä (Mangalavara-skt), Wednesday (Budhavara-skt), muoán quyeát ñònh ñöôïc sanh veà Taây Phöông Cöïc Thursday (Brhaspativara-skt), Friday (Sukravara- Laïc, caàn neân luoân taäp tu haïnh yeãm ly baèng caùch skt), and Saturday (Sanivara-skt). quaùn baûy phaùp baát tònh. Thaân mình ñaõ theá, thaân Thaát Nhö Lai: Baûy ñaáng Nhö Lai: A Di Ñaø, Cam ngöôøi khaùc laïi cuõng nhö vaäy. Neáu thöôøng quaùn saùt Loä Vöông, Quaùn AÂm, Dieäu Saéc Thaân, Baûo Thaéng, baûy ñieàu baát tònh naày, ñoái vôùi caùc thaân nam nöõ maø Li Boá UÙy, vaø Quaûng Baùc Thaân (Ña Baûo)—The ngöôøi ñôøi cho raèng xinh ñeïp, cuõng sanh nieäm yeãm seven Tathagatas: Amitabha, Kanlu Wang, Kuan ly vaø löûa aùi duïc laàn laàn tieâu giaûm —Seven Types Yin, Surupakaya Tathagata, Ratnasambhava, of Meditation on Impurity: First, the impure seed, Free-From-Fear Tathagata (Abhayam-kara- this body is born from the karma of lust and tathagata), and Prabhutaratna. attachment. Second, the impure birth, the fetus is a Thaát Nieäm: Amanasikara (skt)—Mushitasmriti combination of father's sperm and mother's egg in (skt)—Distraction—Inattention—Khoâng chuù sexual intercourse. Third, the fetus in impure, taâm—Söï maát chaùnh nieäm—Distraction—To lose dirty area of the womb, under the small intestines the train of thought or meditation—Loss of and above the

large intestines. Fourth, as a fetus, memory—Loss of mindfulness—Wandering mind. the body drinks the mother's blood. Fifth, once Thaát Phaùp: ready to be born, the fetus emerges from the 1) Baûy ñieàu khoâng traùnh khoûi—The seven womb with pus and blood gushing forth and foul unavoidable—See Thaát Baát Khaû Tò. odors in profusion. Sixth, inside a thin layer of 2) Baûy phaùp aùm chæ baûy con ñöôøng ñöa ñeán giaùc skin, the body contains nothing but flesh, bones, ngoä: Seven dharmas—Imply seven branches blood, sputum, urine, and stool, etc. Seventh, after of enlightenment—See Thaát Boà Ñeà Phaàn. death, the body swelling up and rotting away, with Thaát Phaùp Baát Khaû Tò: Baûy ñieàu khoâng theå traùnh flesh and bones disarray, feeding feelers and ñöôïc—The seven unavoidables—See Thaát Baát crows. According to Most Venerable Thích Thieàn Khaû Tò. Taâm in the Pure Land Buddhism, if a Pure Land practitioner wishes to be assured of rebirth, he or

she should perfect the practice of disgust of the realm. five desires by engaging in the seven types of (A) Baûy Taàng Trôøi Saéc Giôùi: Tònh Cö Thieân, meditation on impurity. Our own bodies being Phaïm Thieân, Tha Hoùa Thieân, Tha Hoùa Töï Taïi impure, the bodies of others are likewise. If we Thieân, Ñaâu Suaát Thieân, Toâ Daï Ma Thieân, vaø constantly meditate on these seven impurities, we Ñao Lôïi Thieân—Seven heavens in the form will gradually develop disgust toward those male realm: the Heavens of Pure Dwelling, the and female forms which ordinary people judge Brahma Heavens, the Heavens of Others' handsome and beautiful. Thus the flames of lust Transformation, the Heavens of Comfort from will gradually diminish. Transformation, the Tushita Heaven, the Thaát Phaät: Baûy vò coå Phaät—The seven ancient Suyama Heaven, and the Heaven of the Buddhas—Thaát Phaät bao goàm Ba vò Phaät trong Thirty-Three. thôøi quaù khöù Trang Nghieâm Kieáp: Tyø Baø Thi Phaät, (B) Baûy Taàng Trôøi Saéc Giôùi khaùc: Phaïm Thieân, Thi Khí Phaät, Tyø Xaù Phuø Phaät. Boán vò Phaät trong naêm coõi trôøi Tònh Cö, Voâ Töôûng Thieân, Nhöùt thôøi Hieàn Kieáp: Ca-la-ca-toân (Caâu Löu Toân) Phaät, Thieàn Thieân, Nhò Thieàn Thieân, Tam Thieàn Caâu Na Haøm Maâu Ni Phaät, Ca Dieáp Phaät, vaø Thieân, vaø Töù Thieàn Thieân—Seven other Thích Ca Maâu Ni Phaät—Three Buddhas in the heavens in the form realm: the Brahma past glorious kalpa: Vipasyin Buddha (Universally Heaven, the five Pure Dwelling Heavens, Preaching), Sikhin Buddha (Fire), Visyabhu Heavens of No-Return, the No Thought Buddha (All Benevolent). Four Buddhas in the Heaven, the First Dhyana Heaven, the present or Bhadra kalpa: Krakucchanda Buddha Second Dhyana Heaven, the Third Dhyana (present kalpa—Gold Wizard), Kanakamuni Heaven, and the Fourth Dhyana Heaven. Buddha (present kalpa—Golden Wizard), Thaát Sinh: Seven lifetimes—Baûy laàn sanh töû. Kasyapa Buddha (Drinking Brightness), and Thaát Söù Giaû: Klesas (skt)—Baûy söù giaû cuûa aùc Sakyamuni Buddha (present kalpa—Benevolence ñaïo: aùi duïc, saân haän, vöôùng maéc, coáng cao ngaõ and Serenity). maïn, voâ minh, taø kieán, vaø nghi hoaëc —The seven Thaát Phaät Chaân Thaät Luaän: Tattva-saptati messengers or agents that cause sentient beings to (skt)—Luaän veà Baûy vò coå Phaät—Treatise on the go down to the evil paths: desire, anger, clinging seven ancient Buddhas. or attachment, pride or

arrogance, ignorance or Thaát Phaät Dieät Toäi Chaân Ngoân: True Words of unenlightenment, wrong views, and doubts. Seven Buddhas for Eradicating Offences. Thaát Söï Tuøy Thaân: Baûy moùn tuøy thaân: tam y, Thaát Phaät Döôïc Sö: The seven healing Buddhas. nhaát baùt, lö höông, baøn chaûi, gheá ñaåu, giaáy veä Thaát Phaät Thoâng Giôùi: Sakyamuni Buddha and sinh, vaø ñoà ñeå röûa raùy—The seven appurtenances six legendary Buddhas who preceded him—See of a monk: the three garments, a bowl, a censer, a Thaát Phaät. duster or fly-brush, a stool, hygienic paper, and Thaát Phi Dieäu Phaùp: Asaddhamma (p)—Theo material for washing. Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù baûy Thaát Tai Naïn: See Thaát Naïn. phi dieäu phaùp: baát tín, voâ taøm, voâ quyù, thieåu vaên, Thaát Taøi: Ariya-dhanani (p)—Baûy taøi saûn— giaûi ñaõi, thaát nieäm, vaø lieät tueä—According to the Seven riches—Seven Treasures of Enlightened Sangiti Sutta in the Long Discourses of the Beings—See Thaát Thaùnh Taøi. Buddha, there are seven wrong practices: lack of Thaát Taêng: faith, lack of moral shame, lack of moral dread, (A) Phaùp hoäi töï vieän goàm baûy vò Taêng: truù nguyeän little learning, being slack, unmindful, and lack of sö, ñaïo sö, phaïm aâm sö, chuû teá sö, taùn hoa sö, wisdom. ñöôøng ñaït sö, vaø tích tröôïng sö—An assembly Thaát Phöông Tieän: Baûy phöông tieän—Seven of a monastery fraternity, usually composed expedients. of seven monks: invoker, leader, master of Thaát Quaùn: Baûy thöù quaùn töôûng hay traàm tö— sacred words, intoner or leader of the Seven contemplations. chanting, flower-scatterer, distributor of Thaát Saéc Thieân: Seven heavens in the form missals, and shaker of the rings on the metal

staff. Long Discourses of the Buddha, there are (B) Baûy vò Taêng khaùc: giaûng sö, ñoäc sö, truù seven Ariyan treasures: the treasure of faith, nguyeän sö, tam leã sö, chuû teá sö, taùn hoa sö, vaø the treasure of morality, the treasure of moral ñöôøng ñaït sö—Other seven monks: shame, the treasure of moral dread, the expounder, reader, invoker, director of the treasure of learning, the treasure of three ceremonies, intoner or leader of the renunciation, and wisdom. chanting, flower scattered, and distributor of Thaát Thaùnh Vò: Seven stages of holiness—Thaát missals. Thaùnh hay baûy böôùc ñi vaøo kieán ñaïo (trí hueä Thaát Taêng Phaùp Hoäi: An assembly of a khoâng sai phaïm)—Seven sacred graces or seven monasterial fraternity—See Thaát Taêng. grades or steps in virtue preceding the entry into Thaát Taêng Teà: An endowment for a complete faultless wisdom. monastic fraternity of seven monks. Thaát Thaéng Söï: Baûy loaïi voâ thöôïng: Phaät thaân, Thaát Taâm Giôùi: Seven mental realms—Baûy coõi Phaät phaùp, Phaät hueä, Phaät toaøn, thaàn löïc, khaû naêng cuûa taâm: taâm nhaõn, taâm thieät, taâm thính, taâm tyû, ñoaïn khoå giaûi thoaùt, vaø Nieát Baøn—The seven taâm thaân, taâm töôûng, vaø taâm yù —The seven realms surpassing qualities of a Buddha: Buddha's body perception: perception produced by eye, (his body with thirty-two signs and eighty-four perception produced by tongue, perception marks), Buddha's dharma or universal law (His produced by ear, perception produced by nose, way of universal mercy), Buddha's wisdom, perception produced by body, perception produced Buddha's perfection (His perfect insight or by mind, and perception produced by thought. doctrine), His supernatural

powers, His ability to Thaát Thaùnh: Theo Ñaïi Thöøa, thaát Thaùnh hay baûy overcome hindrance and attain Deliverance, and böôùc ñi vaøo kieán ñaïo (trí hueä khoâng sai phaïm). His abiding place (Nirvana). Theo tröôøng phaùi Caâu Xaù cuûa Tieåu Thöøa, thaát Thaát Thaäp Khoâng Taùnh Luaän: Sunyata-sastra- Thaùnh laø baûy söï phaùt trieån ñeå ñi ñeán Thaùnh thieän: sapati (skt)—Seventy treatises on the nature of the tín, giôùi, vaên, taøm, quí, xaû, vaø tueä —According to Void or immaterial—Seventy treatises on state of the Mahayana, seven sacred graces or seven emptiness. grades or steps in virtue preceding the entry into Thaát Thaäp Khoâng Taùnh Luaän Thích: Sunyata- faultless wisdom. According to Kosa School of sapativrtti (skt)—Interpretation of the seventy Hinayana, the seven sacred graces are seven treatises on the nature of the Void or immaterial— developments of holiness: faith, observance of the Interpretation of the seventy treatises on state of commandments, hearing instruction, shame for emptiness. self, shame for others, renunciation, and wisdom. Thaát Thaäp Nguõ Giôùi Chuùng Hoïc (Taêng): Sikkka- Thaát Thaùnh Giaùc: See Thaát Boà Ñeà Phaàn. karaniya (skt)—Sekhiyadhamma (p)—Tieáng Phaïn Thaát Thaùnh Taøi: Ariya-dhanani (p)—Baûy taøi goïi laø Thöùc Xoa Ca La Ni—Theo Luaät Taïng, saûn. Thöùc Xoa Ca La Ni laø baûy möôi laêm giôùi caàn hoïc (A) Baûy taøi saûn cuûa baäc Thaùnh Nhaân: tín, taán, taøm trong sinh hoaït haèng ngaøy—According to the quyù (hoå vôùi beân ngoaøi vaø theïn vôùi beân trong), Vinaya Pitaka, Sikkka-karaniya includes seventy- ña vaên, xaû (khoâng chaáp giöõ trong taâm), ñònh five rules of conduct which are connected with (taâm khoâng dao ñoäng), vaø hueä—Seven daily activities. Treasures of Enlightened Beings: faithfulness, Thaát Thaäp Nguõ Phaùp: Baûy Möôi Laêm Phaùp cuûa vigor, shamefulness, broad knowledge, Caâu Xaù toâng, ñöôïc chia laøm naêm nhoùm: 11 Saéc forgiveness or abandonment, concentration or phaùp, 1 Taâm phaùp, 46 Taâm sôû höõu phaùp, 14 Taâm Samadhi, and wisdom. baát töông öng haønh phaùp, vaø 3 Voâ Vi töôùng (B) Theo Kinh Phuùng Tuïng trong Tröôøng Boä phaùp—The seventy-five dharmas of the Kinh, coù thaát thaùnh taøi: tín taøi, giôùi taøi, taøm taøi Abhidharma Kosa, divided into five groups: 11 (xaáu hoå khi töï mình laøm loãi), quyù taøi (xaáu hoå Rupati (Material), 1 Cittam (Mind), 46 Citta- khi ngöôøi khaùc laøm loãi), vaên taøi, thí taøi, vaø tueä samprayuktasamskarah, 14 Non-mental Citta- taøi—According to the Sangiti Sutta in the viprayuktasamskarah, and three unconditioned or

non-phenomenal elements (asamskrta-dharma)— suaát thieân, toâ daï ma thieân, vaø ñao lôïi thieân — See Baûy Möôi Laêm Phaùp Caâu Xaù Toâng. Seven Heavens in the Form Realm: the Thaát Thaäp Nhò Thieân: The seventy-two devas— Heavens of Pure Dwelling, the Brahma Baûy möôi hai vò trôøi. Heavens, the Heavens of Others' Thaát Thaäp Nhò Tueá: Tuoåi 72, tuoåi maø Ñöùc Phaät Transformation, the Heavens of Comfort from noåi tieáng khi ñaõ thuyeát Kinh Phaùp Hoa—The age Transformation, the Tushita Heaven, the 72, at which Buddha is reputed to have preached Suyama Heaven, and the Heaven of the the Lotus Sutra. Thirty-Three. Thaát Thaäp Tam Toân: Trong Maïn Ñaø La cuûa (B) Baûy taàng trôøi: phaïm thieân, tònh cö thieân (nguõ tröôøng phaùi Maät Toâng, coù baåy möôi ba vò Toân tònh cö thieân), voâ töôûng

thieân, nhöùt thieàn Quyù—The Diamond world Mandala of the thieân, nhò thieàn thieân, tam thieàn thieân, vaø töù esoteric sect, containing seventy-three honoured thieàn thieân—Seven Heavens in the Form ones. Realm: the Brahma Heaven, the five Pure Thaát Thaát Kî: Ngaøy leã thöù 49 cho ngöôøi cheát— Dwelling Heavens (Heavens of No-Return), The seventh seven day of the masses for the dead. the No Thought Heaven, the First Dhyana Thaát Thaát Nhöït: Boán möôi chín ngaøy—The Heaven, the Second Dhyana Heaven, the period of forty nine days after death. Third Dhyana Heaven, and the Fourth Thaát Thaát Nhöït Kî: The seventh seventh of the Dhyana Heaven. masses for the dead. Thaát Thieân Theå: Seven celestial bodies—See Thaát Thaát Nhaät Leã: Leã Thaát 49 Ngaøy—Forty- Thaát Dieäu. Nine-Day Ceremony—Leã maø gia ñình ngöôøi cheát Thaát Thieân Tuï: Seven kinds of wrong doing of cöû haønh vaøo ngaøy cuoái cuûa thôøi kyø “Thaân Trung monks and nuns. AÁm”—A memorial ceremony performed on 1-5)See Luïc Thieân Tuï, ngoaïi tröø Ñoät Caùt La Toäi—behalf of a deceased on what is believed by From one to 5 see Luïc Thieân Tuï, except Ñoät Buddhists to be the final day of the Bardo Period Caùt La (Duskrta). (in the intermediate state between death and 6) Ñoät Caùt La veà thaân: Duskrta (skt)—Light sins, rebirth). errors, or faults in action. Thaát Thaát Nhöït Teà: Leã “Tuaàn” cho ngöôøi cheát, 7) Ñoät Caùt La veà khaåu: Light sins, errors, or cöù baûy ngaøy moät laàn trong baûy tuaàn. Trong thôøi faults on speech. gian naày, traïng thaùi cuûa ngöôøi cheát laø traïng thaùi Thaát Thieän: Baûy ñieàu thieän toái thaéng trong Phaät “thaân trung aám.” Vaøo cuoái ngaøy thöù 49, söï xeùt phaùp: hôïp thôøi, hôïp nghóa, hôïp ngöõ, ñoäc phaùp, cuï ñoaùn veà ñaàu thai baét ñaàu. Neáu laøm ñuùng leã, gia tuùc, thích nghi thanh tònh, vaø phaïm haïnh—The ñình coù theå hoä nieäm giuùp ngöôøi cheát vöôï t qua seven excellences claimed for the Buddha’s nhöõng hieåm ñòa ñeå ñaït ñeán caûnh giôùi sung teaching: right timing or seasonable, right söôùng—Masses for the dead on every seventh day meaning, right expression, uniqueness, for seven times. During this period, the deceased completeness, pure adaptability, and noble is in the antarabhava or intermediate state (thaân objective of nirvana. trung aám). At the end of forty nine days, judgment Thaát Thoâng Baùt Ñaït: Moâ taû caùch ngoä trieät ñeå roõ having been made, the deceased enters upon the raøng, khoâng trôû ngaïi—Relate the method of next state. By observing the proper rites, his enlightenment thoroughly, and without any family may aid him in overcoming his perils and obstacles. attaining to a happy destiny. Thaát Thuù: Seven destinies—Baûy ñöôøng: ñòa nguïc, Thaát Thaát Trai: Forty-Nine-Day Ceremony—See ngaï quyû, suùc sanh, a tu la, nhôn, phi nhôn, vaø Thaát Thaát Nhaät Leã. thieân—Seven gati or states of sentient beings: Thaát Thí: Seven parables—Baûy thí duï. hells, hungry ghosts, animals, demons of higher Thaát (Saéc) Thieân: order, humans, non-humans, and gods (a genius or (A) Baûy Taàng Trôøi Saéc Giôùi: tònh cö thieân, phaïm higher spiritual being). thieân, tha hoùa thieân, tha hoùa töï taïi thieân, ñaâu Thaát Thuù Ma La: Sisumara (skt)—Con caù saáu—

A crocodile. baûy yù thöùc—Wave of the seven consciousnesses. Thaát Thuù Ma La Ngö: Sisumara (skt)—Thuùc Thaát Thöùc Truù: Sapta-vijnana-sthitayah (skt)— Thuùc

Ma La—Caù saáu—A crocodile. Seven abodes consciousness—Baûy choã truù cuûa Thaát Thuø Dieäu Söï: Baûy söï thuø dieäu—Middasa- thöùc. Theo Kinh Ñaïi Duyeân vaø Kinh Phuùng Tuïng vatthuni (p)—Theo Kinh Phuùng Tuïng trong tröôøng trong Tröôøng Boä Kinh, coù baûy thöùc truù. Coù loaïi Boä Kinh, coù baûy söï thuø dieäu: tha thieát haønh trì hoïc höõu tình, thaân sai bieät vaø töôûng sai bieät, nhö loaøi phaùp, vaø khaùt voïng haønh trì hoïc phaùp trong töông ngöôøi, moät soá chö Thieân vaø moät soá thuoäc ñoïa xöù. lai; tha thieát quaùn phaùp vaø khaùt voïng quaùn phaùp Coù loaïi höõu tình thaân sai bieät nhöng töôûng ñoàng trong töông lai; tha thieát ñieàu phuïc caùc duïc voïng loaïi, nhö Phaïm Thieân chuùng vöøa môùi sanh laàn ñaàu vaø khaùt voïng ñieàu phuïc caùc duïc voïng trong töông tieân (hay do tu sô thieàn). Coù loaïi höõu tình thaân lai; tha thieát soáng an tònh vaø khaùt voïng soáng an ñoàng loaïi, nhöng töôûng sai bieät, nhö chö Quang tònh trong töông lai; tha thieát soáng tinh taán vaø khaùt AÂm Thieân. Coù loaïi höõu tình thaân ñoàng loaïi vaø voïng soáng tinh taán trong töông lai; tha thieát quaùn töôûng ñoàng loaïi, nhö chö Thieân coõi trôøi Bieán Tònh. saùt töï nieäm vaø khaùt voïng quaùn saùt töï nieäm vaø khaùt Coù loaïi höõu tình vöôït khoûi moïi töôûng veà saéc, ñieàu voïng quaùn saùt töï nieäm trong töông lai; tha thieát vôùi phuïc moïi töôûng veà saân, khoâng taùc yù ñeán caùc töôùng kieán giaûi vaø khaùt voïng hieåu bieát sôû kieán trong sai bieät, chöùng Khoâng Voâ Bieân Xöù. Coù loaïi höõu töông lai—According to the Sangiti Sutta, there tình vöôït khoûi hoaøn toaøn Khoâng Voâ Bieân Xöù, nghó are seven grounds for commendations: keenly raèng: “Thöùc laø voâ bieân,” vaø chöùng Thöùc Voâ Bieân anxious to undertake the training, and wants to Xöù. Coù loaïi höõu tình vöôït khoûi hoaøn toaøn Thöùc Voâ persist in this; keenly anxious to make a close Bieân Xöù, nghó raèng: “Khoâng coù vaät gì caû,” vaø study of the Dhamma, and wants to persist in this; chöùng Voâ Sôû Höõu Xöù—According to the keenly anxious to get rid of desires, and wants to Mahanidana sutta and the Sangiti Sutta in the persist in this; try to find solitude, and wants to Long Discourses of the Buddha, there are seven persist in this; arouse energy, and wants to persist stations of consciousness. There are beings in this; develop mindfulness and discrimination, different in body and different in perception, such and wants to persist in this; and develop as human beings, some evas and some states of penetrative insight, and wants to persist in this. woe. There are beings different in body and alike Thaát Thöùc: Baûy thöùc: nhaõn, nhó, tyû, thieät, thaân, vaø in perception, such as the devas of Brhama’s yù. YÙ thöùc xaûy ra khi giaùc quan tieáp xuùc vôùi ñoái retinue, born there (on account of having attained) töôïng beân ngoaøi—Seven consciousnesses: sight the first jhana. There are beings alike in body and consciousness, hearing consciousness, scent different in perception, such as the Abhassara consciousness, taste consciousness, touch Devas. There are beings alike in body and alike in consciousness, mind (mano) consciousness, and perception, such as the Subhakinna devas. There klistamano consciousness. Consciousness refers to are beings who have completely transcended all the perception or discernment which occurs when perception of matter, by the vanishing of the our sense organs make contact with their perception of sense-reactions and by non-attention respective

objects (The first five consciousness to the perception of variety; thinking: “Space is correspond to the five senses. The sixth infinite,” they have attained to the Sphere of consciousness integrates the perceptions of the Infinite Space. There are beings who, by five senses into coherent images and make transcending the Sphere of Infinite Space, judgments about the external world. The seventh thinking: “Consciousness is infinite,” have consciousness is the active center of reasoning, attained to the Sphere of Infinite Consciousness. calculation, and construction or fabrication of There are beings who, having transcended the individual objects. It is the source of clinging and Sphere of Infinite Consciousness, thinking: “There craving, and thus the origin of self or ego and the is nothing,” have attained to the Sphere of No- cause of illusion that arises from assuming the Thingness. apparent to be real). Thaát Thöôïng Nhaân Phaùp: Sappurisa-dhamma Thaát Thöùc Laõng: Thöùc Ba Laõng—Ngoïn soùng cuûa (p)—Theo Kinh Phuùng Tuïng trong Tröôøng Boä

Kinh, coù baûy thöôïng nhaân phaùp: tri phaùp, tri nghóa, Chaân Ngoân Toâng, Thieàn Toâng—The seven töï tri, tri löôïng, tri thôøi, tri chuùng, vaø tri nhaân— Japanese Sects: Ritsu (Risshu or Vinaya), Hosso According to the Sangiti Sutta, there are seven (Dharmalakshana), Sanron (San-Lun), Kegon qualities of the true man: knower of the dhamma, (Hua-Yen), Tendai (T’ien-T’ai), Shingon, and knower of the meaning, knower of self, knower of Zen. moderation, knower of the right time, knower of Thaát Tri: Baûy ñieàu bieát: bieát phaùp, bieát nghóa, groups, and knower of persons. bieát thôøi bieát vieäc, bieát ñieàu tieát, bieát mình, bieát Thaát Tín: To break one’s promise. ngöôøi, vaø bieát ngöôøi nhö nhöõng caù nhaân—Seven Thaát Tinh: The seven brilliant ones—Maët trôøi, knowledges—The seven knowings: to know the maët traêng cuøng vôùi naêm haønh tinh lieân heä vôùi löûa, Law, to know its meaning, to know the times and nöôùc, moäc, kim khí vaø ñaát: thaùi döông, maët traêng, all duties; to know moderation, to know oneself, to hoûa tinh, thuûy tinh, moäc tinh, kim tinh (thaùi baïch), know the different classes of people, and to know vaø thoå tinh—The sun and moon together with the people as individuals. five planets which are connected with fire, water, Thaát Trì: Seven correctives—Seven wood, metal and earth: Sun, Moon (thaùi aâm), corrections—Baûy thöù söûa ñoåi trong tu taäp. Mars, Mercury, Jupiter, Venus, and Saturn. Thaát Trò: Seven forms of punishment for Thaát Tình: Seven sentiments—Baûy caûm xuùc: vui, monks—See Thaát Tuï. buoàn, thöông, gheùt, tham voïng, saân haän, vaø sôï Thaát Trung: Unfaithful. haõi—The seven emotions: joy (happiness, Thaát Truøng Haøng Thoï: Seven rows of trees— pleasure), sorrow (grief), love, hate, desire, anger, The seven avenues of gem trees in Paradise. and fear. Thaát Truøng La Voõng: Seven tiers of netting. Thaát Tình Luïc Duïc: Seven sentiments and six Thaát Truøng Lan Thuaån: Seven tiers of railings. desires—See Thaát Tình and Luïc Duïc. Thaát Truyeàn: Extinct (v). Thaát Toå: Seven patriarchs—See Thaát Toå Tònh Ñoä Thaát Tuï: Baûy loaïi toäi loãi cuûa Taêng chuùng: Ba La Nhaät Baûn. Di, Taêng Taøn, Thaân Lan Gia, Ba Daät Ñeà, Ñeà Xaù Thaát Toå Tònh Ñoä Nhaät Baûn: Baûy vò toå trong Tònh Ni (Ba La Ñeà Xaù Ni), Ñoät Caùt La (aùc taùc), vaø Ñoät Ñoä toâng: Long Thoï, Theá Thaân, Ñaøm Loan, Ñaïo Caùt La (aùc thuyeát hay lôøi noùi aùc ñoäc)—The

seven Xöôùc, Thieän Ñaïo, Nguyeân Tín, vaø Phaùp Nhieân— kinds of wrong-doing: Parajika (see Nguõ Tuï (1), Seven patriarchs of the Pureland Sect: Nagarjuna, Sanghavasesa (see Nguõ Tuï (2), Sthulatyaya (see Vasubandhu, T'an-Luan, Tao-Ch'o, Shan Tao, Luïc Tuï (3), Prayascitta (see Nguõ Tuï (3), Genshin and Honen Pratidesaniya (see nguõ Tuï (4), Duskrta (see Nguõ Thaát Toái Thaéng: Baûy toái thaéng: an truï toái thaéng, y Tuï (5), and Sins, errors or faults in speech. chæ toái thaéng, yù quaû toái thaéng, söï nghieäp toái thaéng, Thaát Tuï Giôùi: Seven groups of precepts—Seven xaûo tieän toái thaéng, hoài höôùng toái thaéng, vaø thanh classes of precepts—Baûy nhoùm giôùi caám. tònh toái thaéng—The seven perfections: perfect rest Thaát Tuùc: Tröôït chaân—To lose one's footing—To in the bodhisattva nature, perfect reliance on or stumble over. holding fast to the great bodhi (awaken mind), Thaát Tung: To lose the trail. perfect resultant aim in pity for all, perfect in Thaát Tung Baùt Hoaønh: Seven horizontals and constant performance, perfect in able device (for eight verticals—See Thaát Xuaát Baùt Moät. spiritual presentation), perfect direction towards Thaát Tuøy Mieân: Anusaya (p)—Theo toâng nghóa the highest bodhi, and perfect purity and peace. cuûa Höõu Boä Tieåu Thöøa, "Tuøy Mieân" laø moät teân Thaát Toäi: See Thaát Nghòch in Vietnamese- khaùc cuûa phieàn naõo. Theo toâng nghóa cuûa phaùi English Section. Duy Thöùc Ñaïi Thöøa, ñaây laø teân goïi chung cho Thaát Toâng: Shichi-shu (jap)—Seven schools— chuûng töû cuûa "Phieàn Naõo Chöôùng" vaø "Sôû Tri See Thaát Toâng Nhaät Baûn. Chöôùng" (tham, saân, si, maïn, nghi, taø kieán). Theo Thaát Toâng Nhaät Baûn: Shichi-shu (jap)—Baûy toâng Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù baûy phaùi ôû Nhaät Baûn: Luaät Toâng, Phaùp Toâng, Tam tuøy mieân. Do chuùng aên saâu neân goïi laø tuøy mieân, Luaân Toâng, Hoa nghieâm Toâng, Thieân Thai Toâng, chuùng laø caùi nhaân cho tham duïc, v.v., sanh ñi sanh

laïi maõi: duïc aùi tuøy mieân, saân tuøy mieân, kieán tuøy dispassion, and perception of cessation. mieân, nghi tuøy mieân, maïn tuøy mieân, höõu tham tuøy Thaát Tyø Ni: Baûy qui ñònh veà neáp sinh hoaït— mieân, vaø voâ minh tuøy mieân—Latent proclivities or Seven rules in vinaya. underlying tendencies are used by the Thaát Vi: 1) Vi traàn nhoû nhöùt coù theå thaáy ñöôïc Sarvastivadins as an equivalent for klesa, the (thöôøng ñöôïc keát hôïp bôûi baûy nguyeân töû): The passions and delusions. They are used by the smallest visible particle (usually composed of school of consciousness as the seed of klesa seven atoms); 2) Baûy nguyeân töû cöïc nhoû: Seven (greed, hatred, ignorance, pride, doubt, wrong atoms, seven particles. views). According to the Sangiti Sutta in the Long Thaát Voïng: To lose hope—Disappointed. Discourses of the Buddha, there are seven latent Thaát Voâ Taän: Saptaksara (skt)—Baûy thöù baát proclivities or underlying tendencies, or inherent taän—Seven Inexhaustibles. tendencies. For it is owing to their inveteracy that Thaát Voâ Thöôïng Ñaïo: Thaát Toái Thaéng—Baûy con they are called inherent tendencis (anusaya) since ñöôøng voâ thöôïng—Seven unsurpassed paths. they inhere (anusenti) as cause for the arising of Thaát Xuaát Baùt Moät: Moâ taû caùch ngoä trieät ñeå roõ greed for sense desire, etc., again and again: raøng, khoâng trôû ngaïi—Relate the method of sensous greed (the underlying tendency to sensual enlightenment thoroughly, and without any

lust or the inherent tendency to greed for sense obstacles. desire), resentment (the underlying tendency to Thaát Xuyeân Baùt Huyeät: See Thaát Xuaát Baùt Moät. aversion or the inherent tendency to resentment), Thaát Xöù: Seven places—Baûy coõi. wrong views (the underlying tendency to views or Thaát Xöù Baùt Taèng: Taùm chuùng taïi baûy nôi tuï hoïp the inherent tendency to false view), doubt (the khaùc nhau—Eight assemblies in seven different underlying, inherent tendency to doubt or places. uncertainty), conceit (the underlying or inherent Thaát Xöù Bình Maõn Töôùng: Baûy choã troøn ñaày tendency to conceit or pride), craving for treân thaân Phaät—See Thaát Xöù Long Maõn Töôùng. becoming (the underlying tendency to lust for Thaát Xöù Long Maõn Töôùng: Baûy choã troøn ñaày existence or becoming), ignorance (the underlying treân thaân Phaät: Loøng baøn chaân, baøn tay, hai vai vaø tendency to ignorance). treân ñænh, baûy choå aáy ñeàu ñaày ñaën—Seven Thaát Töû: Trong Kinh Nieát Baøn, Ñöùc Phaät daïy: prominences on the body of the Buddha: Two “Cha meï thöông con caùi ñoàng ñeàu theá naøo thì Phaät soles, two palms, two shoulders, and crown well- cuõng thöông chuùng sanh toäi loãi theá aáy.” Baåy loaøi rounded (distinctive and full), one of the thirty-two con caùi cuûa Phaät ba goàm nhaân, thieân, thanh vaên, auspicious marks—See Tam Thaäp Nhò Haûo duyeân giaùc, vaø tam chuûng Boà Taùt—The Buddha’s Töôùng. seven kinds of sons. In the Nirvana Sutra, the Thaát YÙ: Despair—See Thaát Voïng. Buddha taught: “The parents love their sons Thaát Yeát Ma: Baûy loaïi tröøng phaït daønh cho chö equally, so does the Buddha especially care for Taêng Ni phaïm toäi—Seven punishments (for the sinners.”: mankind, deva, sravaka, pratyeka- monks and nuns). buddha, and three kinds of Bodhisattvas. Thaät: Trong Thieàn, ñaây laø loaïi caâu hoûi baét ñaàu Thaát Töôùng Laân Maãn: Seven forms of baèng moät loái nhaän xeùt tröïc tieáp. Moät nhaø sö hoûi kindness—Baûy loaïi töø taâm. Tam Thaùnh: “Keû hoïc naày chæ thaáy Hoøa Thöôïng laø Thaát Töôûng: Theo Kinh Phuùng Tuïng trong Taêng, ñaâu laø Phaät? Ñaâu laø Phaùp?” Tam Thaùnh Tröôøng Boä Kinh, coù baåy thöùc: voâ thöôøng töôûng, voâ ñaùp: “Ñaây laø Phaät, ñaây laø Phaùp, bieát chaêng?”—In ngaõ töôûng, baát tònh töôûng, hoaïn naïn töôûng, ñoaïn Zen, this is a kind of question that starts from an töôûng, ly tham töôûng, vaø dieät töôûng—According to immediate fact of observation. A monk asked San- the Sangiti Sutta in the Long Discourses of the Sheâng: “I see that you belong to the Brotherhood, Buddha, there are seven perceptions: perception what is the Buddha? What is the Dharma?” San- of impermanence, perception of Not-Self, Sheâng replied: “This is the Buddha, this is the perception of foulness, perception of danger, Dharma, do you know?”—See Phaàn Döông Thaäp perception of abandonment, perception of Baùt Vaán.

Thaät Baùo Ñoä: Thoï Duïng Ñoä, quoác ñoä cuûa baùo Caên Baûn Trí. thaân Nhö Lai—The realm of Sambhogakaya. Thaät Töôùng: Töôùng traïng xöa nay cuûa söï vaät— Thaät Chöùng Chö Phaùp: Realization of the truth Reality of everything—Real mark of True of all Buddha-laws. Suchness—See Chaân Nhö. Thaät Chöùng Chö Phaùp Taâm: See Taâm Thaät Thaät Töôùng Chaân Nhö: Laksana-tathata (skt)— Chöùng Chö Phaùp. Thaät töôùng do nhaân voâ ngaõ vaø phaùp voâ ngaõ caùc Thaät Cuù Nghóa:

Draya (skt)—Chaân thaät nghóa cuûa phaùp hieån baøy—Reality of Tathata—Real mark moät caâu hay moät meänh ñeà: Real meaning of a of True Suchness. sentence, a phrase, or a clause—Thöïc Cuù Nghóa: Thaät Töôùng Luaän: Phenomenalism—Quan nieäm Real substance of dharma—Thöïc theå cuûa phaùp. cho raèng theá giôùi tieàm taøng trong moät khoaûnh khaéc Thaät Ñeá: Truth—True statement of a fundamental cuûa tö töôûng, laø trieát hoïc noäi taïi theå, thì hieän töôïng principle—Lyù chaân thöïc hay laø chaân phaùp. vaø taùc ñoäng cuûa taâm laø moät. Ta coù theå goïi laø “Hieän Thaät Hieàn (1686-1734): Sua-Sen—See Thieät töôïng luaän,” nhöng theo thuaät ngöõ, neân goïi laø Hieàn Ñaïi Sö. “Thaät töôùng luaän,” moãi hieän töôïng taâm hay vaät, töï Thaät Hoùa: The real transformation—Nhaát Thöøa bieåu loä lyù taùnh hay baûn taùnh cuûa chính noù—The Chaân Phaùp—Thaät hoùa laø phöông phaùp daïy raèng concept that the world is immanent in one moment taát caû chuùng sanh ñeàu coù Phaät taùnh vaø cuoái cuøng of thought is the philosophy of immanence, roài cuõng ñaït ñöôïc giaùc ngoä—The real phenomena being identical with conscious action. transformation tries to teach that all beings have It may be called ‘phenomenology,’ each the Buddha-nature and must ultimately become phenomenon, matter or enlightened. mind, expressing its own principle or nature. Thaät Lôïi Luaän: Artha-sastra (skt)—Vedic treatise Thaät Töôùng Nieäm Phaät: Real mark Buddha- on real benefits—Veä Ñaø Thaät Lôïi Luaän. recitation. Thaät Ngöõ: Sacca-vada (p)—Satya-vada (skt)— Thaät Töôùng Phaùp Thaân: Real dharmakaya— True words. Thöïc thaân hay thaân voâ töôùng cuûa Nhö Lai. Thaät Phaïm (?-1144): Teân cuûa moät vò danh Taêng Thaät Töôùng Phong: Gioù thaät töôùng—Wind of real Nhaät Baûn thuoäc toâng Chaân Ngoân vaøo theá kyû thöù mark. XII—Name of a Japanese famous monk of the Thaät Töôùng Quaùn: Quaùn thöïc taùnh cuûa vaïn phaùp Shingon Sect, who lived in the twelfth century. hay quaùn taùnh khoâng hay söï taäp trung tö töôûng vaøo Thaät Saéc Thaân: Sambhogakaya (skt)—Real chaân lyù—Meditation on the real or underlying Buddha-body—Trikaya and Sambhogakaya. nature or the concentration of the mind upon Thaät Taïi Luaän: Realism. reality. Thaät Taùnh: Real—Reality—Suchness—True Thaät Töôùng Tam Muoäi: Tam muoäi thaät töôùng. Suchness—See Chaân Nhö. Trong Thieàn, thaät töôùng tam muoäi chæ cho traïng Thaät Teá Lyù Ñòa: Caûnh giôùi töï chöùng hay trieät ngoä thaùi toïa thieàn chæ bieát coù ngoài maø thoâi chöù khoâng vaø baûn thaân thöïc taïi khoâng hai, noù hoaøn toaøn thanh thöù gì khaùc—Concentration of real mark. In Zen, tònh vaø voâ nhieãm—The realm of self-realization or concentration of real mark means the state of the absolutely complete enlightenment and sitting meditation in which practitioners only focus Reality itself are not two, it is completely pure and on sitting and nothing else. undeluded. Thaät Töôùng Thaân: Dharmakaya (skt)—Real Thaät Teá Nghóa: Thieät teá nghóa, vì bieát roõ roát raùo body. chôn thieät nghóa cuûa phaùp toái thöôïng—Principle of Thaät Töôùng Voâ Töôùng: Töôùng traïng thaät vaø söï the limit of reality, realizing ultimate truth. khoâng coù hình töôùng cuûa vaïn höõu. Trong thieàn, Thaät Theå: True state. ñaây laø chaân lyù döùt tuyeät moïi chaáp tröôùc nôi töôùng Thaät Tính: See Chaân Nhö. traïng hay voïng taâm phaân bieät ñeå trôû veà

vôùi thaät Thaät Trí: Mulajnana (skt)—Fundamental töôùng—Real mark of True Suchness and wisdom—Original wisdom—Primal wisdom—See marklessness of all things. In Zen, this is the absolute truth of having no differentiated ideas

and deluded discriminations, and returning to the monk or nun—See Ñaïi Toäi. Real mark of True Suchness. Thaâu Taâm: A thief's mind—Taâm cuûa keû troäm caép, Thaät Xoa Nan Ñaø (652-710): Siksananda (skt)— chæ taâm höôùng ngoaïi caàu hình—In Zen, this is the Hoïc Hyû—See Thöïc Xoa Nan Ñaø. mind that looks outward for appearances. Thaâu Baø: Thaùp—Stupa. Thaâu Thaàn Nhaäp Dieät: Gathered up his vital Thaâu Coát: To collect the bones or relics after energy and expired on the spot. cremation. Thaáu Ñònh: Ñònh an chæ—Absorption—See Thaâu Ñaïo: Adinnandanam (p)—Troäm ñaïo—To Samatha. rob—To steal—Thaâu ñaïo hay troäm caép laø moät Thaáu Hieåu: To understand thoroughly. trong möôøi troïng toäi cuûa ngöôøi Phaät töû. Theo Thaáu Ly Vi: Thoaùt khoûi hai phaàn theå vaø duïng— Thieàn sö Philip Kapleau trong quyeån Giaùc Ngoä Get rid of both essence and function. Thieàn, giôùi luaät thöù hai caám laáy nhöõng gì maø ngöôøi Thaáu Lyù: See Thaáu Hieåu. ta khoâng cho baïn. Noùi caùch khaùc, khoâng ñöôïc aên Thaáu Nhó: Thaáu aâm—Auditory clairvoyance— caép maø phaûi toân troïng moïi thöù... Laïm duïng ñoà vaät The ability to hear very distant sounds. cuõng ñi ngöôïc laïi tinh thaàn cuûa giôùi luaät thöù hai Thaáu Quan: Vöôït qua cöûa aûi thieàn ngoä—To cross hoaëc loái soáng ñaïo ñöùc. Laáy moät quyeån saùch, chaúng the gate of enlightenment. haïn, môû toang ra laøm cho bìa saùch bò gaõy vaø Thaáu Quan Nhaõn: Taàm nhìn xuyeân thaáu qua cöûa quyeån saùch bò hoûng cuõng laø moät hình thöùc troäm aûi thieàn ngoä—Vision that penetrates the gate of caép. Haønh vi naøy cho thaáy söï thieáu toân troïng ñoái enlightenment. vôùi giaù trò toái thöôïng cuûa söï vaät. Kinh doanh gian Thaáu Suoát: To penetrate. laän cuõng laø troäm caép, chaúng haïn nhö traû löông thaáp Thaáu Tam Quan: Vöôït qua ba caûnh giôùi thieàn— cho nhaân vieân. Nhöng vi teá hôn, ñaùnh caép thôøi Crossing three realms in Zen: gian cuûa chính mình, ñaùnh caép thôøi gian daønh cho 1) Quaù Sô Quan: Haønh giaû loaïi boû heát thaûy voïng nhöõng muïc ñích lôùn cuûa chính mình, phí phaïm taøi töôûng—Crossing the first gate where nguyeân cuûa mình hay cuûa theá giôùi, cuõng laø vi practitioners get rid of all deluded thoughts. phaïm ñoái vôùi giôùi luaät naøy—Theft, one of the ten 2) Phaù Truøng Quan: Haønh giaû phaù tan moïi chaáp sins of a Buddhist. According to Zen Master Philip tröôùc vaøo höõu vaø khoâng—Crossing the second Kapleau in The Awakening to Zen, the second gate where practitioners destroy the gate of precept is to refrain from taking what is not given. attachment to existence and non-existence Another way to put it is, not to steal by to respect after seeing the nature. all things... To misuse things is also contradictory 3) Thaáu Lao Quan: Haønh giaû ñaït ñeán caûnh giôùi to the spirit of this second precept or item of good tòch chieáu. Trong caûnh giôùi naày, haønh giaû thaáy character. To take a book, for example, and lay it vaïn höõu giai khoâng, nhöng caùi khoâng ôû ñaây down open so that the spine breaks and the book, khoâng hoaøn toaøn troáng roãng vì noù laø söï quang in time, is destroyed is also a form of stealing. It minh choùi raïng trong tòch tónh hay tòch chieáu. shows a

lack of respect for the ultimate value of Tòch chieáu laø söï trong saùng cho pheùp moïi hieän the article. Fraudulent business dealings would töôïng hieän ra vaø ñaây cuõng laø ñaëc tính cuûa certainly come under this precept, as would the 'khoâng'—Crossing the third gate where underpayment of employees. But, more subtly, practitioners reach the realm of void stealing time from oneself and from one's own luminosity. In this realm, Zen practitioners deepest purposes, squandering resources, one's see everything is void, but the voidness is not own and the world's, would also be a violation of completely empty because it has luminosity. this precept—See Nguõ Giôùi. Luminosity or clarity allows all phenomena to Thaâu Laïn Giaù: See Thaâu Laïn Giaù Da. appear and is a characteristic of emptiness. Thaâu Laïn Giaù Da: Sthulatyaya (skt)—Söï vi phaïm Thaáu Thò: Rsi-rsi (skt)—Vision-Penetrating traàm troïng, moät trong nhöõng vi phaïm lôùn cuûa Taêng One—Visual clairvoyance—Ability to see very Ni (toäi bò ñuoåi khoûi giaùo ñoaøn)—A great distant things. transgression, one of the major transgressions of a Thaáu Thoaùt: Tou-to (chi)—To penetrate or break

through the walls of clinging in order to strip off chuùng ta khoâng coøn quaù baän bòu vôùi ngoaïi vaät, vaø dualistic conceptions—Free from sufferings— khieán cho chuùng ta taän höôûng söï thanh tònh thaät söï Thaáu thoaùt coù nghóa laø giaûi tröø hay côûi boû. Chuùng töø beân trong, vaø töø ñoù chuùng ta coù theå hieåu ñöôïc ta coù theå noùi ña soá caùc coâng aùn trong nhaø Thieàn luaät chi phoái vaïn höõu. Trong Phaät giaùo, chöõ ‘Phaùp ’ ñeàu döïa treân laäp tröôøng chaân lyù cöùu caùnh ñöôïc coù nghóa laø luaät, con ñöôøng cuûa vaïn höõu, hay söï bieåu thò qua 'phuû nhaän tuyeät ñoái' hay laø 'minh giaûi bieán chuyeån cuûa moïi hieän töôïng. Phaùp cuõng coù baèng phuû nhaän', moät phöông phaùp ñöôïc caùc thieàn nghóa laø nhöõng yeáu toá vaät lyù vaø taâm lyù taïo neân con sö öa chuoäng nhaát. Caùc thieàn sö linh maãn ñaõ duøng ngöôøi; moïi yeáu toá trong taâm nhö yù nghó, caùi nhìn, nhöõng töø ngöõ vaø caùc loái bieåu hieän sinh ñoäng ñeå tình caûm, taâm thöùc; vaø nhöõng yeáu toá taïo neân vaät giaûi minh chaân lyù Baùt Nhaõ. Caùch duy nhaát ñeå ñaït chaát, vaân vaân. Ngöôøi tu taäp thieàn ñònh trong Phaät ngoä maø caùc ngaøi ñaõ duøng laø phöông caùch ñi xuyeân giaùo chæ coù nhieäm vuï laø tìm hieåu nhöõng phaùp vöøa qua böùc töôøng chaáp tröôùc ñeå côûi boû caùc khaùi nieäm noùi treân trong thaân vaø taâm cuûa mình, yù thöùc ñöôïc nhò nguyeân. Trong Thieàn, muïc ñích cuûa vieäc töøng yeáu toá, cuõng nhö hieåu ñöôïc luaät bieán chuyeån thuyeát giaûng kinh ñieån chæ laø ñeå giuùp haønh giaû vaø söï lieân heä cuûa chuùng. Ngöôøi tu taäp chaân thuaàn Thaáu Thoaùt vaø ñi ñeán giaûi thoaùt cuoái cuøng maø laø phaûi kinh nghieäm ñöôïc theå chaân thaät cuûa nhöõng thoâi—To penetrate or break through means to thöù naày töøng giaây töøng phuùt. Thieàn khoâng phaûi chæ release or to strip off. We may say that the laø traàm tö maëc töôûng. Ngoä khoâng coát taïo ra moät majority of Zen koans were based on approach in ñieàu kieän naøo ñoù theo chuû taâm ñaõ ñònh tröôùc baèng which the ultimate truth is expressed through caùch taäp trung tö töôûng maïnh vaøo ñoù. Traùi laïi, absolute negation or illustration through negating, Thieàn laø söï nhaän chaân

moät naêng löïc taâm linh môùi which is a favorite method used by Zen masters. coù theå phaùn ñoaùn söï vaät treân moät quan ñieåm môùi. The ingenious Zen masters used colorful phrases Phaùp tu Thieàn vôùi muïc ñích laø döùt khoaùt laät ñoå and expressions to illustrate the Prajna-truth. The ngoâi nhaø giaû taïo maø mình ñang coù ñeå döïng leân caùi only way that Zen masters used to obtain khaùc treân moät neàn moùng hoaøn toaøn môùi. Cô caáu cuõ Enlightenment is to penetrate or break through the goïi laø voâ minh, vaø ngoâi nhaø môùi goïi laø giaùc ngoä. walls of clinging in order to strip off dualistic Do ñoù trong Thieàn khoâng heà coù vieäc traàm tö veà conceptions. In Zen, the purpose of preaching its nhöõng caâu noùi töôïng tröng hoaëc sieâu hình naøo theories in the sutras is merely to make thuoäc veà saûn phaåm cuûa yù thöùc hay cô trí. Thieàn laø practitioners break through and strip off so they laøm cho taát caû duïc voïng tieâu tröø, töø ñoù taâm coù theå can attain their final emancipation. quay veà taâm baûn lai. Taâm baûn lai laø tröôùc khi suy Thaáu Toå Sö Quan: Vöôït qua cöûa aûi thieàn cuûa Toå nghó. Ñang khôûi sanh suy nghó, lieàn coù ñoái nghòch. sö—Crossing the gate of Patriarchal Zen. Tröôùc suy nghó khoâng coù ñoái nghòch. Ñaây môùi ñích Thaáu Trieät: Prativedha (skt)—Hieåu roõ töôøng thöïc laø tuyeät ñoái, khoâng coù ngoân ngöõ hay vaên töï. taän—Full comprehension—Full understanding— Neáu chuùng ta môû mieäng ra, laäp töùc chuùng ta sai Thorough knowledge—To know (ins and outs of) lieàn. Vì vaäy, tröôùc khi suy nghó laø taâm saùng suoát. thoroughly. Taâm saùng suoát khoâng trong khoâng ngoaøi. Ñöùc Phaät Thaáy Baûn Taùnh Thaät Cuûa Moïi Vaán Ñeà Laø Thaáy daïy trong kinh Kim Cang: “Taát caû söï vaät treân ñôøi Taùnh Thaønh Phaät: To see the true nature of these ñeàu hö doái khoâng thaät. Neáu thaáy taát caû töôùng problems is to see into our own true nature to chaúng phaûi töôùng, lieàn thaáy Nhö Lai.” Vaäy neáu become Buddha—See Thaáy Taùnh Thaønh Phaät. chuùng ta chaáp vaøo hình töôùng cuûa baát cöù thöù gì, töùc Thaáy Loãi Ngöôøi Thì Deã, Thaáy Loãi Mình Khoù: laø chuùng ta khoâng theå naøo thaáu roõ chaân lyù. Nhöng Easy seen are others’ faults; hard indeed to see taâm baûn lai laø taâm gì? Theo Phaät giaùo, taâm baûn lai one’s own faults—The Buddha taught that we laø taâm ‘khoâng’, laø taâm bò dính chaët vaø khoâng theå bò should not evade self-responsibility for our own lay chuyeån. Noù gioáng nhö coá gaéng xuyeân thuûng actions by blaming them on circumstances or moät böùc töôøng theùp hoaëc coá leo leân moät ngoïn nuùi unluckiness. baïc. Taát caû moïi voïng töôûng ñeàu bò ñoaïn dieät. Theo Thaáy Ñöôïc Maët Muõi Thöïc Taïi: To See the True Kinh Ñaïi Baùt Nieát Baøn, “taát caû moïi söï thaønh hình Face of Reality—Thieàn quaùn giuùp cho taâm cuûa ñeàu voâ thöôøng; laø phaùp sanh dieät. Khi sanh dieät

khoâng coøn, thì tòch dieät laø vui.” Coù nghóa laø khi töôùng cuûa söï vaät, chuùng ta khoâng thaáu roõ ñöôïc khoâng coù söï sanh dieät trong taâm chuùng ta, thì caùi chaân lyù. Hay noùi caùch khaùc, chuùng ta khoâng theå taâm ñoù laø vui söôùng haïnh phuùc. Ñaây laø caùi taâm naøo thaáy roõ ñöôïc maët muõi cuûa thöï c taïi. Thaät vaäy, khoâng suy töôûng. Luïc Toå Hueä Naêng noùi: “Boån lai moïi söï vaät treân ñôøi laø khoâng thaät vaø hình töôùng voâ nhaát vaät.” Khi sanh vaø dieät caû hai ñeàu döùt baët khoâng phaûi hình töôùng, taát caû ñeàu töø taùnh thaáy bieát

roài, thì caûnh giôùi tónh laëng naày laø chaân haïnh phuùc. maø ra. Neáu thaáy ñöôïc nhö vaäy laø chuùng ta thaáy Nhöng kyø thaät, khoâng coù söï tónh laëng vaø khoâng coù ñöôïc thöïc taùnh cuûa vaïn höõu—Zen meditation chaân haïnh phuùc. Neáu chuùng ta thaáy taát caû hình helps us free our mind from the excessive töôùng chaúng phaûi hình töôùng, töùc thaáy theå taùnh occupation with outward things and let us enjoy moïi hieän töôïng söï vaät. Nhöng kyø thaät, khoâng coù the true rest and quiet that comes from within, and theå taùnh vaø hieän töôïng söï vaät. Saéc töùc laø khoâng, therefore, we can understand the law that governs khoâng töùc laø saéc. Nhöng kyø thaät, khoâng saéc khoâng everything. In Buddhism, 'Dharma' means the khoâng. Chuùng ta coù theå thaáy ñöôïc maøu saéc khoâng? law, the way things are, or the process of all Chuùng ta coù theå nghe aâm thanh khoâng? Chuùng ta phenomena. Dharma also means psychic and coù theå xuùc chaïm khoâng? Ñaây laø saéc hay ñaây laø physical elements which comprise all beings; the khoâng? Neáu chuùng ta chæ oùi moät chöõ laø ñaõ sai. Vaø elements of minds such as thoughts, visions, neáu chuùng ta khoâng noùi gì caû chuùng ta cuõng sai emotions, consciousness; and the elements of luoân. Vaäy thì chuùng ta phaûi laøm sao? Sanh dieät, matter, and so on. The responsibilities of a Zen buoâng noù xuoáng! Voâ thöôøng, buoâng noù xuoáng! Saéc practitioner is only to explore these 'dharmas' khoâng, buoâng noù xuoáng! Theá laø ñuû laém cho moät within us, to be aware of each of them, as well as ñôøi haønh thieàn! Xuaân ñeán tuyeát tan, sanh dieät chæ understand the law governing their process and laø nhö theá. Gioù ñoâng thoåi, keùo maây möa ôû höôùng relationship. A devout Zen practitioner should taây; voâ thöôøng vaø thöôøng chæ laø nhö theá. Khi chuùng experience in every moment the truth of out ta baät ñeøn leân, caû phoøng trôû neân saùng suûa. Toaøn boä nature. Meditation is not only a state of self- chaân lyù laø nhö theá. Saéc laø saéc, khoâng laø khoâng. suggestion. Enlightenment does not consist in Theo Thieàn sö Thích Nhaát Haïnh trong quyeån "Traùi producing a certain premeditated condition by Tim Maët Trôøi," muïc ñích cuûa thieàn quaùn laø ñeå intensely thinking of it. Meditation is the growing thaáy ñöôïc maët muõi cuûa thöïc taïi, thöïc taïi naøy chính conscious of a new power in the mind, which laø taâm cuûa ñoái töôïng nhaän thöùc cuûa taâm. Khi enabled it to judge things from a new point of chuùng ta noùi taâm vaø caûnh, laäp töùc chuùng ta bò keït view. The cultivation of Zen consists in upsetting ngay vaøo vuõ truï veà khaùi nieäm nhò nguyeân. Neáu the existing artificially constructed framework chuùng ta duøng chöõ taâm vaø ñoái töôïng cuûa taâm, once for all and in remodelling it on an entirely chuùng ta coù theå traùnh ñöôïc nhöõng thieät haïi gaây neân new basis. The older frame is call 'ignorance' and bôûi löôõi kieám cuûa phaân bieät nhò nguyeân. Taùc duïng the new one 'enlightenment.' It is eveident that no cuûa thieàn quaùn cuõng gioáng nhö löûa döôùi caùi noài products of our relative consciousness or ñang naáu, hay nhöõng tia naéng maët trôøi ñang chieáu intelligent faculty can play any part in Zen. Zen is roïi treân tuyeát, hay hôi aám cuûa con gaø maùi ñang aáp letting go of all desires, so that the mind can return tröùng. Trong caû ba tröôøng hôïp, khoâng coù noã löïc to its original status. Original mind is before phaân tích hay suy dieãn maø chæ coù coâng

phu taäp thinking. After thinking, there are opposites. trung beàn bæ. Chuùng ta chæ coù theå laøm cho thöïc taïi Before thinking, there are no opposites. This is hieån loä, chöù chuùng ta khoâng theå naøo dieãn taû ñöôïc exactly the absolute, where there are no words or thöïc taïi baèng toaùn hoïc, baèng hình hoïc, trieát hoïc speech. If we open our mouth, we are hay baát cöù hình thöùc tri thöùc naøo cuûa chuùng ta. immediately wrong. So before thinking is clear Haønh giaû tu thieàn phaûi neân luoân nhôù lôøi Ñöùc Phaät mind. In clear mind there is no inside and no daïy trong kinh Kim Cang: “Taát caû moïi söï vaät treân outside. The Buddha taught in the Diamond Sutra: ñôøi laø khoâng thaät. Neáu thaáy taát caû hình töôùng “All things that appear in the world are transient. khoâng phaûi hình töôùng, laø thaáy ñöôïc thöïc taùnh cuûa If we view all appearances as non-apprearance, vaïn höõu.” Vì vaäy neáu chuùng ta chaáp vaøo hình then we will see the true nature of everything.” So

if we are attached to the form of anything, we continuous concentration. We can allow the truth don’t understand the truth. But, what is the original to appear, but we cannot describe it using math, mind? According to Buddhism, orginal mind is the geometry, philosophy, or any other image of our ‘No’ mind, the mind that is stuck and cannot intellect. Zen practitioners should always budge. It is like trying to break through a steel remember the Buddha’s teachings in the Diamond wall or trying to climb a silver mountain. All Sutra: “All things that appear in the world are thinking is cut off. According to the transient. If you view all appearances as non- Mahaparinirvana Sutra, “all formations are apprearance, then you will see the true nature of impermanent; this is the law of appearing and everything.” So if we are attached to the form of disappearing. When appearing and disappearing anything, we don’t understand the truth. Or disappear, then this stillness is bliss.” This means speaking in another way, we cannot see the true that when there is no appearance or disappearance face of reality. In fact, all things that appear in the in our mind, that mind is bliss. This is a mind world are transient and all appearances are non- devoid of all thinking. The Sixth Patriarch said: apprearance; all things come from the seeing. If “Orignially there is nothing at all.” When we can view all things in this way, then we see the appearing and disappearing disappear, then this true nature of everything. stillness is bliss. But there is no stillness and no Thaáy Nhö Thöïc: Yathabhutam (skt)—Hieåu Nhö bliss. If we view all appearance as Thaät—Thaáy vaät gì roõ raøng nhö thöïc—To know nonappearance, then we will see true nature of all things as they really are—To perceive things as things. But there is no true nature and no things. they are—To see things as they really are. Form is emptiness, emptiness is form. But there is Thaáy Taùnh Thaønh Phaät: To see one’s nature is to no emptiness and no form. Can we see colors? achieve Buddhahood—Nhöõng ai noùi khoâng ñeå yù Can we hear sounds? Can we touch things? Is this ñeán nhöõng vaán ñeà cuûa theá giôùi nhö naïn ñoùi, aùp form or is it emptiness? If we say even one word, böùc, baát coâng xaõ hoäi vaø raèng chæ caàn tu haønh laø ñuû, we are wrong. And if we say nothing, we are caùc vò aáy khoâng hieåu ñuû moät caùch saâu saéc veà yù wrong too. So, what can we do? Appearing and nghóa cuûa Ñaïi Thöøa. Leõ dó nhieân, chuùng ta phaûi disappearing,

put it down! Impermanence and taäp ñeám hôi thôû cuûa mình, quaùn töôûng, hoïc kinh permanence, put it down! Form and emptiness, put keä, nhöng muïc ñích cuûa nhöõng vieäc laøm aáy laø caùi it down! That is enough for our whole life of gì? AÁy laø ñeå coù yù thöùc veà nhöõng gì ñang dieãn ra meditation! Spring comes and the snow melts: trong chuùng ta vaø treân theá giôùi. Nhöõng gì ñang appearing and disappearing are just like this. The dieãn ra treân theá giôùi cuõng ñang dieãn ra trong chuùng east wind blows the rainclouds west: ta vaø ngöôïc laïi. Moät khi ñaõ hieåu roõ ñieàu ñoù, ngöôøi impermanence and permanence are just like this. ta khoâng ngaàn ngaïi xaùc ñònh laäp tröôøng hoaëc haønh When we turn on the lamp, the whole room ñoäng. Laø ngöôøi Phaät töû coù trí hueä vaø töø taâm, ngöôøi becomes bright: all truth is just like this. Form is aáy seõ tìm caùch ñeå tu haønh vaø ñoàng thôøi giuùp ñôõ form, emptiness is emptiness. According to Zen ngöôøi khaùc. Ngöôøi ta vaãn noùi tu theo ñaïo Phaät laø Master Thich Nhat Hanh in The Sun My Heart, ñeå kieán taùnh thaønh Phaät. Neáu chuùng ta khoâng theå the aim of this practice is to see the true face of thaáy nhöõng gì ñang dieãn ra quanh mình, laøm sao reality, which is mind and mind-object. When we chuùng ta coù theå hy voïng thaáy ñöôïc baûn taùnh cuûa speak of mind and of the outside world, we mình? Baûn taùnh cuûa caùi ngaõ vaø baûn taùnh cuûa ñau immediately are caught in a dualistic conception khoå vaø baát coâng voán gaén chaët vôùi nhau. Thaáy ñöôïc of the universe. If we use the words mind and baûn taùnh cuûa nhöõng thöù aáy laø thaáy ñöôïc baûn taùnh mind-object, we can avoid the damage done by chaân thaät cuûa chính mình—Those who say not to the sword of conceptualized discrimination. The pay attention to the problems of the world like effect of meditation is like the fire under the pot, hunger, oppression, social injustice, who say that the sun’s rays on the snow, and the hen’s warmth we should only practice have not understood on her eggs. In these three cases, there is no deeply enough the meaning of Mahayana. Of attempt at reasoning or analysis, just patient and course, we should practice counting the breath,

meditation, and sutra study, but what is the Theá Chí: See Ñaïi Theá Chí Boà Taùt. purpose of doing these things? It is to be aware of Theá Chí Phaät: Vò Phaät coù naêng löïc cöùu ñoä vó what is going on in ourselves and in the world. ñaïi—The Buddha of mighty power to heal and What is going on in the world is also going on save all sentient beings. within ourselves, and vice versa. Once we see this Theá Chí Quaùn: Quaùn töôûng thaáy roõ saéc thaân cuûa clearly, we will not refuse to take a position or to Boà Taùt Ñaïi Theá Chí, ñaây laø pheùp quaùn töôûng thöù act. To be a Buddhist with wisdom and ba trong 16 pheùp quaùn—Visualization of compassion, he will find ways to practice Mahasthamaprapta Bodhisattva, this is the third of Buddhism while helping other people. To practice sixteen contemplations (sixteen meditations)—Buddhism, it is said, is to see into one's own nature See Thaäp Luïc Quaùn. and to become a Buddha. if we cannot see what is Theá Chuû: Lokanatha (skt)—Theá Chuû Thieân— going on around us, how can we expect to see our Phaïm Thieân—Ñaïi Chí Taïi Thieân hay vua cuûa theá own nature? There is a relationship between the gian—The lord of the world—World ruler— nature of the self and the nature of

suffering and Brahma (Phaïm Thieân)—Mahesvara—The four injustice. To see the true nature of these problems Maharajas (Töù Thieân Vöông). is to see into our own true nature."—See Kieán Theá Chuû AÂm: Voice of a World Leader. Taùnh Thaønh Phaät. Theá Chuû Thieân: See Theá Chuû. Thaày: Acariya (p)—Acarya (skt)—Guru (skt)—Theá Cuøng Löïc Kieät: Ñaõ caïn heát söùc löïc— Sensei (jap)—Lo pon (tib)—Teacher—Master. Strength and energy exhausted. Thaày (cuûa) Trôøi Ngöôøi: Teacher of Gods and Theá Da Na Taùt Naãm: Sayana-sana (skt)—Ngoïa Humans—See Thieân Nhaân Sö. Cuï—Vaät duïng ñeå naèm nhö giöôøng, chieáu, ñoà Thaày Taâm Linh: A spiritual master. nguû—A couch, bed, mat, bedding, sleeping Thaày Toå: Patriarches and Teachers. garments. Thaày Tu: Monk. Theá Ñaïi: Theá heä—A generation—A lifetime— Theo Baûn Naêng: Instinctively. The world. Theo Ñuùng Con Ñöôøng Giaùc Ngoä: To follow the Theá Ñao: Dao caïo raâu—Razor. right way of Enlightenment. Theá Ñaïo: Worldly path—Worldly way—Con Theo Ñuoåi Duïc Voïng: Chase after pleasures. ñöôøng cuûa theá tuïc. Theo Truyeàn Thoáng Thieàn Toâng: To follow the Theá Ñeá: Söï thöïc cuûa theá gian, ngöôïc laïi chaân Zen Practice—To be a follower of Zen. ñeá—Ordinary or worldly truth, opposite of truth in Theâ Ñaêng: Baäc thang, yù noùi tieäm giaùo, ñoái laïi vôùi reality (chaân ñeá). ñoán giaùo—Ladder rungs, or steps, used for the Theá Ñeá Baát Sinh Dieät: Wordly truth of no arising school of gradual revelation in contrast with the and ceasing—Theá ñeá chaúng sanh chaúng dieät (chaân full and immediate revelation. lyù baát sanh baát dieät cuûa theá gian). Phaøm phu cho Theâ Quang: AÙnh saùng cuûa Ñöùc Nhö Lai ngöøng raèng söï töôùng theá ñeá laø thöôøng truï neân chaáp tröôùc, nghæ hay Nieát Baøn cuûa Ñöùc Phaät (khi Nhö Lai dieät ngöôïc laïi nhò thöøa cho raèng theá ñeá voâ thöôøng maø ñoä thì tröôøng quang cuûa ngaøi cuõng taét theo)—To chaùn gheùt. Caû hai ñeàu bò toâng Thieân Thai gaït boû, bring his light to rest, the Buddha's nirvana. toâng naày cho raèng chö phaùp thöïc töôùng coù ñuû ñaày Theâ Thaân: To take one's rest—To retire from the lyù baát sanh baát dieät—Ordinary worldly postulates world. that things are permanent, as contrasted with the Theâ Thaàn: To rest the spirit, or mind, be doctrine of impermanence advocated by unperturbed. Hinayana; both positions are controverted by Theá: Yuga (skt)—1) Moät theá heä (30 naêm): A T'ien-T'ai which holds that the phenomenal human generation (a period of thirty years); 2) world is neither becoming nor passing, but is an Theá giôùi: world. aspect of eternity. Theá Anh: World hero or Buddha—See Theá Toân. Theá Ñeá Phaùp: Phöông phaùp hay nguyeân taéc cuûa Theá Baûo: Chaâu baùu cuûa theá gian—Worldly pearls. theá gian—Ordinary or worldly principles. Theá Ñeá Tính: Prajnapti-satyata (skt)—Tuïc Ñeá

Tính—Traïng thaùi hieåu bieát töông ñoái—State of Lokavartani-dharmavartani-jnanavartani-dhatu relative knowledge. (skt)—Theá giôùi maø ôû ñoù cuoäc ñôøi traàn tuïc naày Theá Ñeä Nhaát Ñòa: Level of being first in the Phaùp vaø Phaät trí phaùt sanh—The world where this world—Moät trong töù gia haïnh. Soá löôïng tieâu dieät, worldly life, the Dharma and the Buddha- trung ñaïo giöõa meâ vaø giaùc, ñeàu khoâng coøn teân goïi. knowledge are evolved. Ñaây goïi laø theá ñeä nhaát ñòa—One of the four kinds Theá Gian Danh Lôïi: Danh vaø lôïi treân

traàn theá— of wonderfully perfect additional practices. When Wordly fame and material profit. numbers are destroyed, there are no such Theá Gian Duy Thò Taâm: Cittamatramlokam designations as the middle way or as confusion (skt)—Theá giôùi laø duy taâm—The world is Mind and enlightenment; this is called the ‘level of only. being first in the world.’ Theá Gian Ñaøn: Conditional alms—Worldly Theá Ñeä Nhaát Phaùp: Gia Haïnh thöù tö cuõng laø gia gifts—Caùch boá thí höõu laäu cuûa phaøm phu— haïnh cao nhöùt trong boán gia haïnh—The fourth and Worldly dana or giving with thoughts of the highest disciplinary process—See Töù Haïnh. possession. Theá Ñieån: Kinh ñieån hay saùch vôû cuûa theá gian Theá Gian Ñaïo: Lokiya-magga (p)—Con ñöôøng (khoâng phaûi Phaät phaùp)—Non-Buddhist classical theá tuïc—Mundane path—Worldly path—A path works. which is mundane, not leading to nirvana. Theá Ñöùc: Coâng ñöùc theá tuïc—Mundane virtues. Theá Gian Ñònh: Lokiya-samadhi (skt)—Nhieãm Theá Gian: Lokiya (skt)—The world—In the Ñònh—Traïng thaùi ñònh khoâng thanh khieát — world—The finite impermanent world—Secular Defiled state of concentration. world—Mundane world—Theá giôùi cuûa chuùng Theá Gian Giaûi: Lokavid (skt)—Lokavit (skt)— sanh, nhöõng nguôøi ñang nhaän laáy chaùnh baùo cuûa Sekenge (jap)—Loä Ca Bò—Theá Gian Giaûi—chính hoï—The world of the living beings, who are Knower of the world—Coøn goïi laø Loä Giaø Bò, dòch receiving their correct recompense (chaùnh baùo) or laø “Tri Theá Gian,” hay “Theá Gian Giaûi,” moät trong karma. möôøi danh hieäu cuûa Ñöùc Phaät—He who knows, or Theá Gian Ba La Maät: Paramitas for people in interprets the world, one of the ten epithets general relating to this world—Worldly (characteristics) of a Buddha—See Thaäp Hieäu. paramita—Loaïi theá gian Ba La Maät ñöôïc thöïc Theá Gian Giaùo: The ordinary teaching of a moral haønh bôûi nhöõng ngöôøi theá gian taàm thöôøng, thöôøng life. chaáp vaøo yù nieäm veà “ngaõ” vaø “ngaõ sôû;” hoï khoâng Theá Gian Haønh: Nhöõng vieäc laøm ôû theá gian— theå vuøng thoaùt khoûi nhöõng raøng buoäc nhò bieân nhö Activities in the world. höõu vaø phi höõu, vaø taát caû nhöõng ñöùc haïnh maø hoï Theá Gian Hoøa Ñieäu: Harmony of the world— Söï thöïc haønh ñeàu ñöôïc ñaët caên baûn treân yù nieäm ñaït hoøa ñieäu cuûa theá gian—Theá giôùi töông giao hoøa moät caùi gì ñoù coù tính caùch vaät chaát nhö laø moät söï ñieäu giöõa chính caùc söï, caùc hieän thöïc. Trong theá ñeàn ñaùp laïi. Hoï coù theå ñaït ñöôïc moät soá khaû naêng giôùi hieän thöïc, söï phaùp giôùi, chuû nghóa caù nhaân coù taâm linh naøo ñoù vaø sau khi cheát ñöôïc sanh vaøo coõi cô noåi baät; caïnh tranh, xung ñoät, tranh luaän vaø Trôøi cuûa Phaïm Thieân—The worldly kind of tranh chaáp cuõng seõ laøm roái loaïn söï hoøa ñieäu. Coi paramitas is practiced by worldly people who xung ñoät nhö chuyeän ñöông nhieân, laø ñöôøng loái cling to the idea of an ego and what belongs to it; cuûa caùc neàn trieát hoïc xöa nay. Ñaïo Phaät döïng leân they are unable to shake themselves off the fetters moät theá giôùi trong ñoù ñôøi soáng hieän thöïc ñaït tôùi of dualism such as being and non-being, and all choã hoøa ñieäu lyù töôûng—The world in which the virtues they would practice are based on the actuality attains harmony in itself. In the actual idea of gaining something material as a reward. world individualism is apt to

predominate, and They may gain certain psychic powers and after competition, conflict, dispute and struggle too death be born in the heaven of Brahma. often will disturb the harmony. To regard conflict Theá Gian Baùt Nhaõ: Theá gian trí—Temporal as natural is the way of usual philosophies. wisdom. Buddhism sets up a world in which actual life Theá Gian Chuyeån Phaùp Luaân Trí Chuyeån Giôùi: attains an ideal harmony.

Theá Gian Kinh: Kinh luaän veà Khoå Taäp Dieät (ba eyes of men: Phaät Nhaõn. ñeá ñaàu trong Töù Dieäu Ñeá)—A sutra discussing Theá Gian Phaùp: Loka-dhamma (p)—Mundane causality in regard to suffering (khoå), law—The world law—Worldly dharmas—Phaùp Accumulated consequences in karma (taäp) and theá gian (cuûa taát caû caùc loaïi höõu tình vaø phi tình), extinction (dieät), the first three of the Four ñaëc bieät veà sanh töû vaø lieân heä tôùi Khoå Taäp Dieät Dogmas in Agamas (A Haøm Kinh). Ñaïo—Law of this world, especially of birth-and- Theá Gian Nan Tín Thoï Kinh: Kinh noùi veà con death; in this respect, it is associated with ñöôøng nhanh vaø thaúng ñeán quaû vò Phaät quaû laø khoù suffering (khoå) and accumulated consequences in maø tin ñöôïc treân theá gian naày—Sutra contains the karma (taäp). speedy and straight way to Buddhahood which the Theá Gian Phöông Tieän: Phöông tieän thieän xaûo do world finds it hard to believe. chö Boà Taùt thò hieän laøm töï lôïi vaø lôïi tha— Theá Gian Ngoân Thuyeát: Söï giaûi thích cuûa ngöôøi Conventional expedients (skills in means) which ñôøi—Conventional explanation. Bodhisattvas manifest to benefits to self and Theá Gian Nghieäp Trí: Karmic wisdom of the others. conventional world. Theá Gian Quaû: Quaû cuûa theá gian—Phaàn thöôûng Theá Gian Ngöõ: Ngoân ngöõ theá gian—Human cuûa theá gian—Wordly reward. language—Trong Phaät giaùo, ngöõ ngoân vaên töï bao Theá Gian Söï: Nhöõng vaán ñeà theá tuïc—Worldly goàm giaùo lyù, söï tuïng ñoïc vaø chuyeän keå, vaân vaân. affairs. Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: “Chính do Theá Gian Thaønh Töïu: Theá gian phuù laïc—Söï con ngöôøi khoâng bieát roõ caùi baûn taùnh cuûa caùc ngoân thaønh coâng cuûa theá tuïc—Wordly success. töø, neân ngöôøi ta xem ngoân töø laø ñoàng nhaát vôùi yù Theá Gian Thaéng Nghóa Ñeá: Theå Duïng Hieån Hieän nghóa.” Ñöùc Phaät nhaán maïnh vaøo söï ñaït töï noäi caùi Ñeá—Postulates on constitution and function of the chaân lyù maø heát thaûy caùc Ñöùc Nhö Lai trong quaù five skandhas. khöù, hieän taïi vaø vò lai theå chöùng, chöù khoâng phaûi laø Theá Gian Theá Tuïc Ñeá: Considering the nominal ngöõ ngoân vaên töï. Caûnh giôùi cuûa Nhö Lai taïng voán as real—Common postulates on reality—Voâ Thaät laø A Laïi Da Thöùc thì thuoäc veà chö Boà Taùt Ma Ha Ñeá. Taùt theo ñuoåi chaân lyù chöù khoâng thuoäc caùc trieát Theá Gian Thieân: Chö thieân cuûa theá gian hay gia chaáp vaøo vaên töï, hoïc haønh vaø suy dieãn nhöõng baäc quaân vöông—World-devas or Earthly suoâng—In Buddhim, human languages include kings. teaching, recitation, and stories, etc. In the Theá Gian Thieân Vieän: Vieän thöù ba trong Thai Lankavatara Sutra, the Buddha taught: “It is owing Taïng Giôùi—The third court in the Garbhadhatu. to his not perfectly understanding the nature of Theá Gian Thieàn: Lokiya-samadhi (skt)—Nhieãm words that he regards them as identical with the Ñònh—Traïng thaùi ñònh khoâng thanh

khieát — sense.” The Buddha emphasized the inner Defiled state of concentration. attainment of the truth, not the teaching realized Theá Gian Thuø Thaéng Trí Moân: The highest by all the Tathagatas of the past, present, and knowledge in the world. future. The realm of the Tathagatagarbha which is Theá Gian Thöøa: Mundane vehicle—Coã xe theá the Alayavijnana belongs to those Bodhisattva- gian—Giaùo phaùp daïy veà caùch thaønh töïu thieän Mahasattvas who follow the course of truth and nghieäp trong kieáp naày, ngöôïc laïi vôùi Xuaát theá gian not to those philosophers who cling to the letter, thöøa—The Vehicle or teaching for the attainment learning, and mere discourse. of good fruit in the present life, in contrast with Theá Gian Nhaõn: 1) Nhuïc nhaõn: The eye of the that for attainment in lives outside this world world, worldly or ordinary eyes; 2) Ñöùc Phaät laø (Xuaát theá gian thöøa). maét cuûa ngöôøi theá gian, chæ baûo daãn daét hoï ñi theo Theá Gian Tònh Trí: Trí tònh khieát nhöng vaãn coøn chaùnh ñaïo. Ñöùc Phaät môû maét cho ngöôøi theá gian ôû haïng baäc theá gian—Pure cognition at the ñeå hoï thaáy ñöôïc chaùnh ñaïo: The Buddha is the mundane level. eye of the world, the eye that sees for all men. Theá Gian Trí: Jnanam-laukikam (skt)—Laukika- The Buddha, who is also one of that opens the jnana (skt)—Earthly or ordinary wisdom—

Knowledge of the ordinary—Phaøm trí hay trí cuûa full of storms and conflicts—The world of storm ngöôøi phaøm, chöa ñöôïc giaùc ngoä. Phaøm trí chaáp and strife (xung ñoät). tröôùc heát thaûy höõu voâ cuûa chö phaùp—Worldly Theá Giôùi Ñieân Ñaûo: Upside-down state of the knowledge or knowledge of ordinary men and world. those unenlightened by Buddhism. Normal Theá Giôùi Noäi Taâm: Inner world—World within— worldly knowledge which attaches to all things Ñeå coù theå coù ñöôïc söï hieåu bieát veà theá gian beân and ideas. trong, coù leõ kieán thöùc khoa hoïc seõ khoâng giuùp ích Theá Gian Tueä: Trí khoân cuûa ngöôøi ñôøi— gì ñöôïc cho chuùng ta. Söï thaät cuøng toät naày khoâng Conventional wisdom. theå naøo tìm thaáy ñöôïc trong laõnh vöïc khoa hoïc. Theá Gian Töï Taïi Chuùa Thieân Vöông: Lord of Ñoái vôùi caùc nhaø khoa hoïc thì tri thöùc laø ñieàu gì ñoù World Sovereign—Moät trong möôøi Bieán Tònh ngaøy caøng troùi chaët hoï vaøo kieáp sinh toàn naày. Do Thieân Vöông—See Bieán Tònh Thieân Vöông. vaäy tri thöùc ñoù khoâng phaûi laø tri kieán giaûi thoaùt. Theá Gian Töông Vi: Lokaviruddha (skt)— Ngöôïc laïi, ñoái vôùi ngöôøi nhìn cuoäc ñôøi vaø taát caû Contradictory to common sense—Moät trong 33 loãi nhöõng gì lieân quan ñeán cuoäc ñôøi naày ñuùng theo lyù luaän, laäp ra toâng phaùp maø chaúng bieát ñoù laø traùi thöïc chaát cuûa chuùng, moái quan taâm chính cuûa hoï vôùi kinh nghieäm hieåu bieát cuûa moïi ngöôøi—One of veà cuoäc soáng naày khoâng phaûi laø suy dieãn moâng the thirty-three logical errors, set up a premise lung hay chu du vaøo nhöõng vuøng hoang aûo cuûa trí contrary to human experience. töôûng töôïng voâ ích, maø laøm sao ñeå ñaït ñeán chaân Theá Gian Töôùng: Daáu hieäu cuûa theá gian. Theo haïnh phuùc vaø giaûi thoaùt khoûi nhöõng khoå ñau hay Kinh Phaùp Hoa, ñaây laø söï töôùng theá gian—Mark baát toaïi nguyeän. Ñoái vôùi hoï chaân tri kieán tuøy thuoäc of the world. According to the Lotus Sutra, “Theá vaøo caâu hoûi “söï hoïc naày coù hôïp vôùi thöïc teá hay Töôùng”

means the condition, appearance, khoâng? Noù coù höõu ích cho chuùng ta trong cuoäc phenomena or world-state. chinh phuïc chaân an laïc vaø tónh laëng noäi taâm hay Theá Gian Töôùng Thöôøng Truï: Hình töôùng cuûa khoâng? Noù coù ñaït ñeán chaân haïnh phuùc hay theá gian laø thöôøng truï—Marks of the world are khoâng?" Ñeå hieåu ñöôïc theá gian beân trong naày permanent—World-forms, systems or states are chuùng ta caàn phaûi coù söï höôùng daãn, söï chæ daãn cuûa eternal as existing in the absolute (chaân nhö). moät baäc toaøn tri coù ñaày ñuû khaû naêng vaø chaân thaät, Theá Gian Voâ Tyû: Theá gian khoâng saùnh ñöôïc— moät baäc maø trí vaø minh cuûa hoï ñaõ theå nhaäp ñöôïc Have no peer in the world. vaøo nhöõng phaàn saâu kín nhaát cuûa cuoäc ñôøi vaø nhaän Theá Gian Xuaát Theá Gian: Seken-Shusseken ra baûn chaát thaät söï naèm trong moïi hieän töôïng. Vò (jap)—Trong soá nhöõng ngöôøi taïi gia laãn ngöôøi aáy phaûi ñích thöïc laø moät trieát gia, moät khoa hoïc xuaát gia—Both among lay people and among gia chaân chính coù theå naém baét troïn veïn yù nghóa monks. cuûa nhöõng ñoåi thay voâ thöôøng vaø ñaõ bieán söï hieåu Theá Giôùi: Loka-dhatu (skt)—Coù hai loaïi theá giôùi: bieát naày thaønh söï chöùng ñaéc nhöõng söï thaät thaâm Chuùng sanh theá giôùi, nhöõng ngöôøi ñang nhaän laáy saâu nhaát maø con ngöôøi khoâng theå doø ñöôïc, nhöõng chaùnh baùo cuûa chính hoï vaø Khí theá giôùi hay theá söï thaät cuûa tam töôùng (Tilakkhana): Voâ thöôøng, giôùi vaät chaát—The finite world. There are two khoå vaø Voâ Ngaõ. Nhöõng khoán khoå cuûa cuoäc soáng kinds: The world of the living beings, who are khoâng coøn laøm cho vò aáy boái roái hoaëc nhöõng ñieàu receiving their correct recompense (chaùnh baùo) or phuø du khoâng coøn laøm cho vò aáy xuùc ñoäng nöõa. karma. And the world of the material, or that on Ñoái vôùi vò aáy, moät quan nieäm mô hoà veà moïi hieän which karma depends for expression. töôïng laø ñieàu khoâng theå coù, vì vò aáy ñaõ vöôït qua Theá Giôùi Chuû: 1) Chuû theá giôùi hay chuùa teå theá moïi khaû naêng coù theå gaây ra laàm loãi nhôø vaøo söï voâ giôùi. Phaïm vöông cuûa coõi sô thieàn thieân laø chuû cuûa nhieãm hoaøn toaøn, söï voâ nhieãm maø chæ coù theå phaùt moät coõi trong töù thieàn: The lord, or ruler over a sanh töø trí tueä noäi quaùn—For the understanding of world Dhyana Heaven, one for each of the four the world within, science may not be of much help Dhyana-Heavens; 2) Phaät: The Buddha. to us. Ultimate truth can not be found in science. Theá Giôùi Cöïc Laïc: Ultimate Bliss World. To the scientist, knowledge is something that ties Theá Giôùi Ñaày Gioâng Toá vaø Xung Ñoät: The world him more and more to this sentient existence. That

knowledge, therefore, is not saving knowledge. To chæ theá giôùi cuûa chuùng ta, nôi coù ñaày nhöõng khoå one who views the world and all it holds in its ñau phieàn naõo; tuy theá chuùng sanh trong ñoù vaãn proper perspective, the primary concern of life is haân hoan höôûng thuï vaø chòu ñöïng—World of not mere speculation or vain voyaging into the endurance refers to our world which is filled with imaginary regions of high fantasy, but the gaining sufferings and affections, yet gladly enjoyed and of true happiness and freedom from ill or endured by its inhabitants. unsatisfactoriness. To him, true knowledge Theá Giôùi Taát Ñaøn: The mundane or ordinary depends on

this question: “Is this learning modes of expression—Moät trong boán loaïi taát ñaøn, according to actuality? Can it be of use to us in the aùm chæ vieäc Theá Toân thuyeát phaùp ñeå gaây nieàm tin conquest of mental peace and tranquility, of real ôû theá gian, ñöa chuùng sanh veà vôùi chaân lyù —One happiness?” To understand the world within we of the four siddhantas: The Buddha’s line of need the guidance, the instruction of a competent reasoning in earthly or common terms to draw and genuine seer clarity of vision and depth of men to the higher truth—See Töù Taát Ñaøn. insight penetrate into the deepest recesses of life Theá Giôùi Thaàn Tieân: Fairy land. and cognize the true nature that underlies all Theá Giôùi Töï Nhieân: Khí Giôùi—Khí Theá Gian— appearance. He, indeed, is the true philosopher, Natural world. true scientist who has grasped the meaning of Theá Giôùi Vaät Chaát: Material world—Theo giaùo change in the fullest sense and has transmuted this lyù nhaø Phaät, coù hai loaïi theá giôùi: theá giôùi vaät chaát understanding into a realization of the deepest vaø theá giôùi phi vaät chaát. Theá giôùi vaät chaát laø theá truths fathomable by man, the truths of the three giôùi cuûa caùc loaøi höõu tình vaø voâ tình. Trong theá signs or characteristics: Impermanence, giôùi vaät chaát, moïi vaät hieän höõu nhôø vaøo söï keát hôïp Unsatisfactoriness, Non-self. No more can he be cuûa nhaân duyeân. Moät caùi caây hay caây lôùn coù theå confused by the terrible or swept off his feet by moïc leân laø nhôø vaøo haït gioáng, nöôùc, aùnh saùng maët the glamor of thing ephemeral. No more is it trôøi, ñaát vöôøn vaø ngöôøi laøm vöôøn. Khoâng coù nhöõng possible for him to have a clouded view of yeáu toá naøy thì caây khoâng coù ñuû nhöõng ñieàu kieän phenomena; for he has transcended all capacity caàn thieát ñeå moïc leân. Cuõng nhö vaäy, moïi ñoái for error through the perfect immunity which töôïng ñeàu khoâng toàn taïi ñöôïc neáu chuùng gaëp insight alone can give. nhöõng nhaân duyeân (hoaøn caûnh vaø ñieàu kieän) Theá Giôùi Phi Vaät Chaát: Immaterial world—Theo khoâng thuaän tieän. Neáu coù ai ñoù baûo raèng khoâng coù giaùo lyù nhaø Phaät, coù hai loaïi theá giôùi: theá giôùi vaät caùi goïi laø “Nhôn Duyeân” thì moïi vaät seõ maõi maõi ôû chaát vaø theá giôùi phi vaät chaát. Theá giôùi phi vaät chaát cuøng moät traïng thaùi hay laø chaúng coù gì coù theå hieän hay laø Taâm, thì khoâng coù hình chaát, khoâng theå höõu ñöôïc caû—According to Buddhist theory, there thaáy ñöôïc, nhöng coù tri giaùc. Maëc duø khoâng cuï theå are two kinds of world: the material world and nhö trong theá giôùi vaät chaát, nhöõng traïng thaùi taâm immaterial world. Material world or world of cuûa chuùng ta cuõng xuaát hieän vaø toàn taïi bôûi moät soá matter is the world of living things or animate and nhaân duyeân nhaát ñònh, gioáng nhö vaïn höõu trong inanimate. In the physical world, things come into theá giôùi vaät chaát—According to Buddhist theory, existence by the combined force of causes and there are two kinds of world: the material world conditions. A plant or tree is able to arise because and immaterial world. Material world or world of of a seed, water, sunshine, garden soil and the matter is the world of living things or animate and gardener. Without these elements, the plant or inanimate. The immaterial world or the world of tree would not have the conditions it needs to mind is shapeless and invisible, but it has its arise. Similarily, things cease to exist

when they consciousness. Though not physical, our states of meet adverse circumstances and conditions. If mind also come about and exist by certain causes anyone says that there is no such rule called and conditions just in the same way things in the “Causes and Conditions”, then everything would material world do. exist forever in the same state or nothing would Theá Giôùi Ta Baø: Saha World—Universal come into existence at all. Monarch—Theá giôùi Ta Baø, theá giôùi chòu ñöïng ñeå Theá Giôùi Voâ Löôïng: Worlds are countless—Theá

giôùi nhieàu voâ soá keå. ñeán sanh töû luaân hoài. Ñaây laø con ñöôøng theá tuïc, Theá Giôùi Vöông Phaät: Lokesvararaja-buddha khoâng daãn ñeán nieát baøn—All the phenomena in (skt)—Theá Töï Taïi Vöông Phaät—World-Sovereign the world. Way of the world or ordinary courses of King Buddha—See Theá Töï Taïi Vöông. action in the secular world which are the cause of Theá Hoä: Lokaraksa (skt)—Chi Caâu La Saám—transmigration of Samsara. A path which is Name of an Indian monk. mundane, not leading to nirvana. Theá Huøng: World hero or Buddha—See Theá Toân. Theá Luaân: Bhava-cakka (p)—Bhavacakra (skt)— Theá Huøng Löôõng Tuùc Toân: The World-hero and Höõu Luaân—Voøng sanh töû—Cycle of birth and two-legged (or human) honoured one—The death—Worldly wheel—See Höõu Luaân. Buddha, or the honoured among human bipeds. Theá Luaän: Evil discussion—Ñaøm luaän hay baøn Theá Höõu: Vasumitra (skt)—Baø Tu Maät Ña—Phieät luaän theo kieåu theá gian, kieåu cuûa nhöõng ngöôøi Toâ Maät Ñaùt La—Teân cuûa moät vò Boà Taùt ra ñôøi chöa giaùc ngoä—Worldly discussion or ordinary 400 naêm sau ngaøy Phaät nhaäp dieät. Töø Phaïn ngõõ chæ unenlightened ways of description or definition. “Theá Höõu” (Ngöôøi baïn tuyeät vôøi). Teân cuûa moät Theá Löïc: Authority—Influence—Power. nhaø sö AÁn Ñoä theo truyeàn thoáng ñöôïc vua Ca Nò Theá Löïc Quyû: Loaøi quyû cöïc maïnh—A powerful Saéc Ca môøi chuû toïa hoäi nghò keát taäp kinh ñieån laàn demon. thöù tö. OÂng cuõng laø vò toå thöù baûy cuûa Thieàn Toâng Theá Löïc Thaân: Phaät Taâm—Laáy caùi taâm töø bi cuûa AÁn Ñoä. Theo Eitel trong Trung Anh Phaät Hoïc Töø Phaät ñeå nhieáp phuïc taát caû—Power-body, Ñieån, Phieät Toâ Maät Ñaùt La ñöôïc moâ taû nhö laø moät embracing all with his heart of mercy. Taêng só thuoäc phaùi Ñaïi Chuùng Boä, ngöôøi baéc Theá Löïc Töï Taïi Vöông: Mighty Lord. Thieân Truùc. Tröôùc kia theo ngoaïi ñaïo Micchaka Theá Maït Luaän: Trong Phaät giaùo khoâng coù vaán ñeà soáng ñôøi phoùng ñaõng, nhöng veà sau quy-y Phaät vaø Theá Maït Luaän thoâng thöôøng, bôûi vì taát caû chuùng trôû thaønh vò Thöôïng Thuû trong laàn keát taäp kinh sanh ñeàu chìm ñaém trong doøng sinh hoùa voâ cuøng ñieån laàn thöù tö döôùi trieàu vua Kaniska, laø toå thöù taän. Tuy nhieân, neân nhôù raèng, caùi soáng môû ñöôøng baûy taïi AÁn Ñoä—Name of a Bodhisattva, born 400 cho caùi cheát, vaø roài caùi cheát laïi môû ñöôøng cho caùi years after the Buddha’s death. A Sanskrit term soáng. Soáng vaø cheát laø hai hieän töôïng taát nhieân cuûa for “Excellent Friend.” Name of an Indian monk chu kyø söï soáng, noù khoâng ngôùt taùi dieãn. Cuøng ñích who according to tradition presided over the cuûa chuoãi töï taïo ñoù chæ giaûn dò laø theå hieän cuoäc “Fourth Buddhist Council” sponsored by Kaniska I soáng lyù töôûng, nghóa laø khoâng

gaây ra moïi ñieàu and held in Gandhara around 100 A.C. He was kieän thoï sinh; noùi caùch khaùc, laø thaønh töïu töï do also the seventh patriarch of Indian Zen Sect. toaøn veïn, khoâng coøn bò leä thuoäc vaøo nhaân duyeân According to Eitel in the Dictionary of Chinese- trong thôøi-khoâng nöõa. Nieát Baøn laø traïng thaùi töï do English Buddhist Terms, Vasumitra is described as toaøn veïn ñoù—In Buddhism, there are no ordinary a native of northern India, converted from riotous eschatological questions because all beings are in living by Micchaka, was a follower of the the eternal flux of becoming. One should note, Sarvastivadah school, became president of the last however, that birth incurs death, and death again synod for the revision of the Canon under incurs birth. Birth and death are two inevitable Kaniska, was seventh patriarch, and wrote the phenomena of the cycle of life which ever repeats Abhidharma-prakarana-pada sastra. its course. The end of self-creation is simply the Theá Hyû: The pleasures of the world. realization of the Life-Ideal, that is, the undoing of Theá La: Saila (skt)—1) Ngoïn nuùi: A mountain; 2) all life-conditions, in other words, the attainment Nuùi non truøng ñieäp: Mountainous. of perfect freedom, never more to be conditioned Theá Laïc: Nieàm vui treân theá gian—Wordly by causation in space-time. Nirvana is the state of pleasure. perfect freedom. Theá Loä: Lokiya-magga (p)—Ñöôøng ñôøi— Theá Naêng: Potential energy. Mundane path—Path of life—Way of the world— Theá Nghieäp: Ngheà nghieäp: Career—Taøi saûn theá Wordly path—Moïi hieän töôïng theá gian. Ñöôøng ñôøi gian: Worldly property. hay nhöõng haønh ñoäng theá tuïc laø nguyeân nhaân daãn Theá Nhaõn: Theá Gian Nhaõn—Maét cuûa theá tuïc—

Wordly eye. veû ñeïp beân trong maø thoâi. Thaät laø deã nhaän ra chö Theá Nhaân Caên Taùnh Thaønh Thuïc: Wait until the Taêng Ni vôùi caùi ñaàu caïo nhaün cuûa hoï. Thì giôø ñeå time is ripe to develop people's immature trau tria cho maùi toùc thì hoï duøng vaøo nhöõng sinh faculties—Ñôïi ñeán khi theá nhôn caên taùnh ñöôïc hoaït quan troïng khaùc nhö ngoài thieàn hay tuïng kinh. thaønh thuïc—Thöôøng thì chö Boà Taùt vì muoán chôø Caïo raâu toùc, theo chaân Ñöùc Phaät Thích Ca Maâu Ni ñeán khi theá nhôn caên taùnh ñöôïc thaønh thuïc, maø thò khi Ngaøi duøng löôõi göôm beùn caét boû buùi toùc vôùi yù hieän khoå haïnh. Ñaây laø moät trong möôøi lyù do khieán nghóa caét ñöùt nhöõng heä luïy cuûa traàn theá. Vì theá lyù chö Ñaïi Boà Taùt thò hieän khoå haïnh. Chö Boà Taùt do taïi sao chö Taêng Ni phaûi caïo toùc laø ñeå töø boû duøng phöông tieän khoå haïnh naày ñeå ñieàu phuïc vaø nhöõng duïc voïng traàn tuïc vaø nhöõng ham muoán khaùc laøm cho chuùng sanh an laïc—Bodhisattvas usually nhaèm ñaït ñöôïc söï thanh tònh, thoaùt khoûi aûo voïng, wait until the time is ripe to develop people's loaò tröø chöôùng ngaïi vaø böôùc vaøo con ñöôøng tu taä p. immature faculties. This is one of the ten reasons Moät khi ñaõ caïo toùc, hoï ñöôïc deã daøng phaân bieät vôùi Great Enlightening Beings practice austerities. nhöõng ngöôøi chöa gia nhaäp giaùo ñoaøn —To shave Enlightening Beings use these expendient means the hair, following Sakyamuni, who cut off his of austerities to pacify all sentient beings—See locks with a sharp sword or knife to signify his Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Thò Hieän Khoå cutting himself off

from the world. While most Haïnh. people want to have beautiful hair and spend lots Theá Nhieâu Vöông: Laâu Di Caéng La Phaät—Vò of time and money on hairstyles, Buddhist monks Phaät trò vì theá giôùi hay Theá Töï Taïi Vöông Phaät and nuns shave their heads. They are no longer hay Phaät Nhieâu Theá laø vò coå Phaät tieáp noái Ñònh concerned with outward beauty, but with Quang Phaät. Vò Phaät maø Phaät A Di Ñaø trong tieàn developing their inner beauty. Monks and Nuns kieáp ñaõ xuaát gia toøng tu vaø theä nguyeän 48 lôøi are easy to recognize with their shaven heads. The nguyeàn—An ancient Buddha, The lord or ruler of time they would have spent on caring for their hair the world; successor to Ting-Kuang Buddha. is spent on more important activities like Buddha under whom Amitabha, in a previous meditating or chanting sutras. To shave the hair, existence, entered into the ascetic life and made following Sakyamuni, who cut off his locks with a his forty-eight vows—See Nhieâu Vöông Phaät. sharp sword or knife to signify his cutting himself Theá Nhieâu Vöông Phaät: See Nhieâu Vöông Phaät. off from the world. So the reason why Monks and Theá Phaùp: 1) Hieän töôïng theá gian: Mundane Nuns shave their heads because monastics need to phenomena; 2) Phaùp theá ñeá hay phaùp theá gian: renounce all the mundane desires and other Common or ordinary dharmas (truth, laws, things, longings in order to achieve purity, to be free from etc); 3) Phaùp cuûa taát caû caùc loaïi höõu tình vaø phi delusions, to remove hindrances, and to enter the tình, ñaëc bieät veà sanh töû vaø lieân heä tôùi Khoå Taäp way of practice. Once they shave their heads, they Dieät Ñaïo: Law of this world, especially of birth- can easily be distinguished from those who have and-death; in this respect, it is associated with not joined the sangha. suffering (khoå) and accumulated consequences in Theá Phuùc: The blesing of this world—Mundane karma (taäp). blessing—Worldly happiness—Nhöõng ñieàu thieän Theá Phaùp Thöôøng Truï: See Tuïc Ñeá Thöôøng Truï. laønh hay phöôùc baùo theá gian—Earthly happiness, Theá Phaùt: Teihatsu (jap)—Mundaka (skt)—arising from the ordinary good living of those Mundana (skt)—Shave (v) one's hair—To shave unenlightened by Buddhism. one's head—Shaving—Caïo raâu toùc, theo chaân Theá Taøi: Cuûa caûi theá gian—Wordly possession. Ñöùc Phaät Thích Ca Maâu Ni khi Ngaøi duøng löôõi Theá Taøi Tham Hyû: Theøm muoán cuûa caûi theá göôm beùn caét boû buùi toùc vôùi yù nghóa caét ñöùt nhöõng gian—Craving for worldly possessions— heä luïy cuûa traàn theá. Trong khi haàu heát moïi ngöôøi Enjoyment for worldly possessions. ñeàu muoán coù maùi toùc ñeïp vaø duøng thaät nhieàu thì Theá Taêng: Moät vò Taêng treû daãn daét vò hoaøng töû giôø cuõng nhö tieàn baïc lo trau tria cho maùi toùc, thì môùi sanh—A youth who becomes a monk as chö Taêng Ni caïo boû ñi maùi toùc aáy. Hoï khoâng coøn deputy for a new-born prince. baän bòu gì ñeán veû ñeïp beà ngoaøi, nhöng chæ lo cho Theá Taêng Thöôïng: Lokadhipateyyam (p)—The

predominant influence on the world. nguoàn goác töø chöõ "Bhaj" coù nghóa laø "toân kính." Theá Thaønh (1270-1342): Teân cuûa moät vò Thieàn sö Ñaây laø hình thöùc ñeå goïi Phaät thoâng duïng nhaát Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø trong caùc kinh ñieån Phaät giaùo—The honored Nguyeân (1280-1368)—Name of a

Chinese Zen within and outside of this world which has six master of the Lin-chi Sect in the Yuan dynasty. meanings: at ease and comfortable, radiant, Theá Thaân: Vansubandhu (skt)—Yik nyen (tib)— upright and adorned, renowned, auspicious, See Thieân Thaân. honored and noble. One of the ten epithets of a Theá Thaàn: To be influential. Buddha. Bhagavan is a Sanskrit term in ancient Theá Theá: Heát ñôøi naøy ñeán ñôøi khaùc—Age after Indian religion used to name sages. The term is age—From generation to generation. also used for an epithet of the Buddha, often Theá Theá Sinh Sinh: Heát ñôøi naày qua ñôøi khaùc translated as “Lord” or “Blessed One.” It is trong luïc ñaïo; heát sinh laïi töû, heát töû laïi sinh— derived from the Sanskrit root Bhaj, meaning Transmigration after transmigration in the six “fortunate,” “illustrious,” or “venerable.” This is states of mortal existence. the most common form of address for Sakyamuni Theá Thieân: Vasudeva (skt). Buddha in Buddhist sutras. 1) Baø Taåu Thieân: Theo truyeàn thoáng AÁn giaùo, Theá Toân Ñaûn Sanh: Vesakha (p)—Vesak (skt)— ngöôøi ta tin raèng Theá Thieân chính laø con cuûa See Phaät Ñaûn. thaàn Vi Nöõu vaø laø cha cuûa ngaøi Theá Thaân — Theá Toân Ñaêng Toøa: The World Honored One According to Hinduism, it is believed he is Ascends the Throne, example 92 of the Pi-Yen- the son of Visnu and father of Vasubandhu. Lu—See Coâng AÙn Theá Toân Ñaêng Toøa. 2) Theá Toân: Bhagava (skt)—Lokajyestha (skt)— Theá Toân Nieâm Hoa: The World-Honored One Theá Thieân—Toân hieäu cuûa Ñöùc Phaät, vò coù ñuû Twirls a Flower—See Coâng AÙn Theá Toân Nieâm muoân ñöùc ñöôïc theá gian toân troïng. Moät trong Hoa. möôøi danh hieäu cuûa Phaät—World Most Theá Toân Sô Sinh: Vesakha (p)—Vesak (skt)— Venerable or Lokanatha—Lord of worlds— See Phaät Ñaûn. World’s Honored One—One of the ten Theá Toân Thaêng Toøa: The World Honored One epithets of a Buddha. Ascends the Throne—See Coâng AÙn Theá Toân Theá Thieän: Wordly goodness—Nhöõng ñieàu thieän Ñaêng Toøa. laønh hay phöôùc baùo theá gian—The pleasures of Theá Toân Vò Thuyeát Nhaát Töï: Theá Toân chöa noùi the world. moät lôøi—The World Honored One has not yet Theá Thoï: Tuoåi thoï treân theá gian—Worldly age. spoken a word. Theá Toå: Forefather—Ancestor—Founder. Theá Trí: Mundane wisdom—Trí tueä phaøm phu—Theá Toác: Java (skt)—Impulsive process— Trí tueä phaøm phu hieån nhieân hieän höõu trong moïi Speed—Tieán trình thuùc ñaåy mau choùng. ngöôøi. Ñaây laø khaû naêng suy nghó roõ raøng vaø khaû Theá Toân: Bhagava (skt)—Lokajyestha (skt)—naêng hieåu bieát töôøng taän. Coù hai loaïi phaøm tueä: Lokanatha (skt)—Sugata (skt)—Blessed One— vaên tueä vaø tö tueä. Vaên tueä laø söï tích luõy caùc söï Exalted One—Perfected One—World Most kieän coøn nguyeân sô qua söï hoïc hoûi, trong khi tö Venerable or Lokanatha—Lord of worlds— tueä laø söï noái keát caùc söï kieän treân laïi vôùi nhau laøm World’s Honored One—Ñaáng Theá Toân caû trong thaønh kieán thöùc môùi—Mundane wisdom is quite laãn ngoaøi theá giôùi naày. Ngaøi coù saùu ñaëc tính: töï taïi, naturally present in anyone. It is the ability to xí thaïnh, ñoan nghieâm, danh xöng vang doäi, caùt think clearly and to understand comprehensively. töôøng, vaø toân quí. Toân hieäu cuûa Ñöùc Phaät, vò coù ñuû There are two categories of mundane wisdom: muoân ñöùc ñöôïc theá gian toân troïng. Moät trong

möôøi hearing wisdom and thinking wisdom. Hearing danh hieäu cuûa Phaät. Töø Baéc Phaïn cho "Theá Toân" wisdom is the accumulation of raw facts through laø "Bhagavan", ñöôïc duøng trong toân giaùo thôøi coå learning while thinking wisdom is the connection cuûa AÁn Ñoä ñeå goïi caùc baäc Hieàn Thaùnh. Töø naøy of these facts together to form new knowledge. cuõng ñöôïc duøng ñeå noùi veà danh hieäu cuûa Ñöùc Theá Trí Bieän Thoâng: Taùi sanh laøm ngöôøi thoâng Phaät, thöôøng döôïc dòch laø “Ñaáng toân kính.” Noù coù minh vaø coù giaùo duïc cao trong coõi phaøm traàn, ñaây

laø moät trong taùm ñieàu khoù gaëp Phaät, Boà Taùt hay Theá Töôùng: Worldly state—Theo Kinh Phaùp Hoa, nghe ñöôïc Phaät phaùp—Rebirth as an intelligent, ñaây laø söï töôùng, hình töôùng, hay hieän töôïng theá educated person in the mundane sense, one of the gian—According to the Lotus Sutra, “Theá Töôùng” eight conditions under which it is difficult to meet means the condition, appearance, phenomena or Buddhas and Bodhisattvas or hear the Dharma— world-state. See Baùt Nan. Theá Vinh: Söï vinh hoa phuù quyù cuûa theá tuïc— Theá Tröø Tu Phaùt: Teihatsu (jap)—Mundaka Worldly honour and wealth. (skt)—Mundana (skt)—Shaving—See Theá Phaùt. Theá Voâ Baát Taïi: Omni-present—1) Chieáu dieäu Theá Tuïc: Laukika (skt)—Samisa (skt)—Sammuti khaép moïi nôi: Universally shining; 2) Ñaày khaép (p)—Samvrti (skt)—1) Phaøm tuïc (theá tuïc): moïi nôi trong hö khoâng, teân tieáng Phaïn cuûa Phaùp Mundane, worldly; 2) Tuïc ñeá hoaëc phaùp theá gian: thaân Phaät Tyø Loâ Giaù Na: Pervaiding everywhere, World, common or ordinary things, common or an epithet or Sanskrit name for Vairocana. worldly ways or views. Theá Xuaát Theá: Theá tuïc vaø sieâu thoaùt theá tuïc— Theá Tuïc Duyeân: Duyeân cuûa theá tuïc (nhöõng vöôùng Mundane and supramundane worlds. luïy cuûa theá gian)—Mundane entanglements— Theá Y: Töø toân xöng Ñöùc Phaät vì Ngaøi laø choã Worldly conditions. nöông töïa troâng caäy cuûa taát caû theá gian—He on Theá Tuïc Ñeá: Sammuti-saccam (p)—Samvrti-satya whom the world relies—Buddha. (skt)—Superficial truth, or ordinary ideas of Theà Nguyeàn: Swear (v)—Theä Nguyeän—To things—Conventional Truth—Chaân lyù töông ñoái vow—Phaät töû chaân thuaàn theä nguyeän töø Phaät giaùo hay söï thaät töông ñoái hay söï töôùng theá gian hay maø sanh, hoä trì chaùnh phaùp, chaúng ñeå döùt Phaät caùi thaáy vaãn coøn bò phieàn naõo chi phoái —Relative chuûng, ñeå sanh vaøo nhaø nhö Lai caàu nhöùt thieát or conventional truth of the mundane world trí—Devoted Buddhists should be issued from the subject to delusion. Common or ordinary realm of the Buddha-teaching, always accomplish statement, as if phenomena were real. the preservation of the Buddha-teaching, vow to Theá Tuïc Giôùi: Giôùi caám cuûa theá tuïc (giôùi luaät cuûa sustain the lineage of Buddhas, be oriented toward traàn theá)—Mundane precepts. rebirth in the family of Buddhas, and seek Theá Tuïc Höõu: Thöïc taïi cuûa theá tuïc—Mundane omniscient knowledge. reality. Theå: The essence of mind—See Theå Taâm. Theá Tuïc Khoå: Caùi khoå cuûa traàn theá—Ordinary Theå Caùch: Taikaku (jap)—Physical constitution. suffering. Theå Chaân Chæ: Cessation as insight into the true Theá Tuïc Khoå Nhaân: Nhaân gaây ra ñau khoå cuûa theá

essence of reality—See Chæ Quaùn Tam Chuûng (1). tuïc—Mundane causes of suffering. Theå Chaân Nhö: See Phaùp Xuaát Ly Kính. Theá Tuïc Taäp Quaùn: Phong tuïc vaø taäp quaùn cuûa Theå Chöùng Nhaát Theå: Actualization of the theá gian—Worldly custom and convention. oneness—Khi chuùng ta tu taäp Thieàn, chuùng ta tu Theá Tuïc Trí: Samrti-jnana (skt)—Sammuti- taäp queân chính mình, chuùng ta ñöôïc giaûi thoaùt vaø nanam (p)—Trí tueä cuûa theá tuïc—Common thaáy roõ vaïn vaät. Ñaây goïi laø "theå chöùng taùnh nhaát understanding—Conventional knowledge— theå cuûa cuoäc soáng." Chuùng ta phaûi môû roäng söï theå Ordinary or worldly knowledge or wisdom— chöùng naøy vaøo cuoäc soáng haèng ngaøy cuûa mình vaø Wordly wisdom. laøm cho cuoäc soáng naøy trôû thaønh ñôøi soáng ñaõ ñöôïc Theá Töï Taïi Vöông: Lokesvararaja (skt)—World- theå chöùng. Vì theá chæ ngoài thieàn khoâng thoâi chöa Sovereign King—Theá Nhieâu Vöông—Vò Phaät maø ñuû. Chuùng ta phaûi hieån hieän trí hueä naøy trong caùch Phaät A Di Ñaø trong tieàn kieáp ñaõ xuaát gia toøng tu mình soáng. Laøm sao soáng ñöôïc cuoäc soáng theå vaø theä nguyeän 48 lôøi nguyeàn—Buddha under nghieäm naøy? Chæ soáng trong caùch theå chöùng thoâi whom Amitabha, in a previous existence, entered vaãn chöa ñuû, maø chuùng ta phaûi cuøng nhau chia seû, into the ascetic life and made his forty-eight vows. chia seû vôùi ngöôøi khaùc. Laøm theá naøo môùi coù theå Theá Töï Taïi Vöông Phaät: Lokesvararaja-buddha chia seû toát nhaát vôùi ngöôøi khaùc, ñeå cho moãi ngöôøi (skt)—World-Sovereign King Buddha—See Theá chuùng ta ñeàu coù theå soáng ñôøi soáng giaùc ngoä, ñaây Töï Taïi Vöông. chính laø moät trong nhöõng muïc ñích cao caû cuûa

ngöôøi con Phaät chaân chaùnh—When we practice ngöôøi ra laøm nguõ uaån, 12 xöù, 18 giôùi, v.v., phaân Zen, we practice to forget ourselves, we are taùch saéc ra nhöõng phaàn cöïc kyø nhoû, taâm ra thaønh liberated and confirmed by all things. This is the moät nieäm, roài töø keát quaû cuûa söï phaân taùch ñoù môùi realization of the oneness of life. We then must thaáy vaïn höõu vi khoâng thì goïi laø “tính khoâng”)—extend this realization into our daily life and make The emptiness, unreality, or immateriality of our life the realized life. So mere sitting is not substance, the “mind-only” theory, that all is mind enough. We must reveal this wisdom in the way or mental, a Mahayana doctrine. Corporeal you live. How can we live this realization? Just entities are unreal, for they disintegrate. living in a realized way is still not enough, we Theå Khoâng Quaùn: Quaùn taùnh khoâng coát yeáu cuûa must share it together, with each other. How can vaïn höõu—Contemplation on Emptiness we share it best with everybody, so that all of us (immateriality of substance). can live the enlightened life is the real purpose of Theå Loä: Complex exposure or manifestations. a true Buddhist. Theå Loä Chaân Thöôøng: Hieån baøy chaân töôùng cuûa Theå Cuï: See Taùnh Cuï. vaïn höõu—Manifestations of the real mark of Theå Cuûa Chö Phaùp (hieän töôïng) laø Khoâng: All things. phenomena dharma are by nature empty. Theå Loä Kim Phong: Yun Men's the body exposed Theå Duïng: Theå vaø duïng—Essence-function—in the golden wind—See Coâng AÙn Theå Loä Kim Thöïc töôùng (theå) vaø söï hoaït ñoäng treân luaät nhaân Phong. quaû (duïng)—Substance, or body, and function; the

Theå Loä Kim Thu: Yun Men's the body exposed in fundamental and phenomenal; the function of any the golden wind—See Coâng AÙn Theå Loä Kim body. Phong. Theå Duïng Hieån Hieän Ñeá: Theá gian thaéng nghóa Theå Löïc: Tairyoku (jap)—Physical strength. ñeá—Postulates on constitution and function of the Theå Nghieäm: Taiken (jap)—Real experience. five skandhas. Theå Nghieäm Caù Nhaân: Personal experience— Theå Ñaïi: Substance—Taâm tính cuûa heát thaûy Cöùu caùnh toái haäu cuûa Thieàn laø giaûi thoaùt khoûi moïi chuùng sanh laø duy nhaát tuyeät ñoái, chaúng sinh, khoå ñau phieàn naõo cuûa traàn theá. Thieàn raát chuù chaúng dieät, chaân thöïc nhö thöôøng laø theå, ñaày raãy troïng theå nghieäm caù nhaân. Neáu coù thöù gì coù theå trong phaùp giôùi laø ñaïi—The greatness of the goïi laø döïa treân kinh nghieäm cöïc ñoan thì thöù ñoù laø bhutatathata in its essence or substance, the Thieàn. Baát keå xem bao nhieâu soá löôïng kinh ñieån, greatness of quintessence, or fundamental thuyeát bao nhieâu giaùo, hay tónh toïa quaùn töôûng immutable substance of all things—See Theå bao nhieâu ñeàu khoâng laøm cho haønh giaû trôû thaønh Töôùng Duïng. Thieàn sö. Sinh meänh phaûi ñöôïc naém baét ngay giöõa Theå Ñaït: Nguyeân taéc phoå quaùt toûa khaép vaïn doøng ñôøi; caûn trôû noù ñeå xem xeùt hay phaân tích, höõu—The universal fundamental principle all chaúng khaùc naøo gieát cheát sinh meänh cuûa chính pervasive. mình, ñeå roài khö khö oâm laáy caùi thaây ma laïnh Theå Hieän: To represent. tanh. Vì theá, haønh giaû tu Thieàn phaûi luoân caån thaän Theå Hoäi: To comprehend. vôùi moïi thöù trong tu taäp vaø moïi chi tieát cuûa thôøi Theå Khoâng: Emptiness—Essential emptiness— khoùa tu haønh ñeàu phaûi ñöôïc saép xeáp nhaèm theå Immateriality of substance—Unreality—Taùnh hieän cho ñöôïc quan ñieåm naøy. Noùi toùm laïi, trong khoâng coát yeáu cuûa vaïn höõu—Khoâng taùnh, khoâng Thieàn thì theå nghieäm caù nhaân laø quan troïng hôn voâ, roãng khoâng, hö khoâng—Theo Duy Thöùc Hoïc caû, vì neáu muoán hieåu söï vaät moät caùch roõ raøng vaø hay giaùo thuyeát Ñaïi Thöøa, vaïn höõu vi khoâng, coù hieäu quaû nhaát thì khoâng gì baèng söï theå nghieäm nghóa laø taát caû caùc phaùp höõu vi töï noù laø khoâng chöù caù nhaân. Theo Thieàn sö D.T. Suzuki trong quyeån khoâng caàn phaûi lyù luaän phaân taùch môùi laøm cho "Thieàn Hoïc Nhaäp Moân," ngöôøi khoâng coù neàn taûng chuùng thaønh khoâng. Moïi phaùp ñeàu do nhaân duyeân theå nghieäm thì khoâng theå hieåu ñöôïc baát cöù yù töôûng sanh dieät, chöù khoâng coù thöïc theå (tröïc tieáp caên cöù naøo. Ñieàu naøy xöa roài. Treû sô sinh khoâng coù yù vaøo theå cuûa phaùp maø quaùn nhö huyeãn nhö moäng laø töôûng, vì taâm trí cuûa noù vaãn chöa phaùt trieån ñeán ñoä khoâng; ngöôïc laïi, Tieåu Thöøa giaùo phaân taùch con coù theå duøng phöông thöùc yù töôûng ñeå kinh nghieäm

baát cöù söï vieäc gì. Neáu coù ñi nöõa thì cuõng raát toái short, personal experience, therefore, is taêm, khoâng roõ raøng vaø khoâng töông öùng vôùi theá everything in Zen, for to get the clearest and most giôùi thöïc taïi. Do ñoù, ñeå hieåu roõ vaø coù hieäu quaû efficient understanding of a thing, there is no nhaát veà moät söï vieäc thì phaûi ñöôïc theå nghieäm caù better way than that of personal experience. nhaân. Ñaëc bieät laø söï vieäc lieân quan ñeán chính sinh According to Zen master Daisetz

Teitaro Suzuki in meänh, thì söï theå nghieäm caù nhaân laø tuyeät ñoái caàn "An Introduction to Zen Buddhism (p.3)," no ideas thieát. Khoâng coù söï theå nghieäm naøy thì khoâng coù are intelligible to those who have no backing of caùi gì töông ñoái vôùi caùi duïng thaâm saâu cuûa sinh experience. This is a platitude. A baby has no meänh seõ ñöôïc naém baét moät caùch chính xaùc vaø coù ideas, for its mentality is not yet so developed as hieäu quaû. Neàn taûng cuûa taát caû khaùi nieäm ñeàu chæ laø to experience anything in the way of ideas. If it kinh nghieäm ñôn giaûn vaø thaät thaø. Thieàn ñaëc söï has them at all, they must be something extremely nhaán maïnh cao toät treân neàn taûng kinh nghieäm naøy, obscure and blurred and not in correspondence vaø kinh nghieäm ñöôïc maéc leân giaù ñôõ baèng ngoân with realities. To get the clearest and most ngöõ vaø khaùi nieäm kieåu naøy baøng baïc khaép nôi efficient understanding of a thing, therefore, it trong vaên chöông Thieàn ñöôïc bieát nhö laø "Ngöõ must be experienced personally. Especially when Luïc" Thieàn toâng. Maëc daàu giaù ñôõ naøy laø coâng cuï the thing is concerned with life itself, personal höõu hieäu nhaát ñeå ñi ñeán theá giôùi thöïc taïi saâu thaúm, experience is an absolute necessity. Without this roát cuoäc noù vaãn laø moät söï trau chuoác vaø giaû taïo. experience nothing relative to its profound Neáu chuùng ta xem noù laø thöïc töôùng roát raùo thì working will ever be accurately and therefore chuùng ta seõ ñaùnh maát ñi toaøn boä yù nghóa cuûa noù. efficiently grasped. The foundation of all concepts Baûn chaát söï hieåu bieát cuûa nhaân loaïi buoäc chuùng ta is simple, unsophisticated experience. Zen places khoâng neân töï tin vaøo keát caáu thöôïng taàng. Söï thaàn the utmost emphasis upon this foundation bí hoùa coøn laâu laém môùi laø muïc ñích cuûa Thieàn, experience, and it is around this that Zen nhöng vôùi nhöõng ai chöa töøng chaïm vaøo söï kieän constructs all the verbal and conceptual scaffold trung taâm cuûa sinh meänh Thieàn thì noù roõ raøng which is found in its literature known as "Sayings" thaâm aùo. Khi xuyeân thaáu qua keát caáu thöôïng taàng (yu-lu). Though the scaffold affords a most useful cuûa khaùi nieäm vaø caùi ñöôïc töôûn g töôïng thì söï thaàn means to reach the inmost reality, it is still an bí hoùa laäp töùc bieán maát vaø ñoàng thôøi seõ coù söï giaùc elaboration and artificiality. We lose its whole ngoä. Vì theá, Thieàn luoân giöõ vöõng kinh nghieäm tinh significance when it is taken for a final reality. thaàn noäi taïi, hoaøn toaøn khoâng xem troïng kinh ñieån, The nature of the human understanding compels thaäm chí nhöõng chuù thích cuûa caùc vò luaän sö. Thieàn us not to put too much confidence in the söû duïng söï theå nghieäm caù nhaân ñeå môû ra söï caân superstructure. Mystification is far from being the baèng giöõa quyeàn uy vaø khaùch quan. Ngöôøi tu taäp object of Zen itself, but to those who have not Thieàn cuõng chuû tröông laáy Thieàn Na laøm phaùp touched the central fact of life Zen inevitably moân thöïc chöùng cuûa söï khai ngoä—The ultimate appears as mystifying. Penetrate through the goal of Zen is a liberation from the worldly conceptual superstructure and what is imagined to sufferings and afflictions. Zen is emphatically a be mystification will be at once disappeared, and matter of personal experience; if anything can be at the same time there will be an enlightenment. called radically empirical, it is Zen. No

amount of Zen, therefore, most strongly and persistently reading, no amount of teaching, no amount of insists on an inner spiritual experience. It does not contemplation will ever make one a Zen master. attach to any intrinsic importance to the sacred Life itself must be grasped in the midst of its flow; sutras or to their exegeses by the wise and to stop it for examination and analysis is to kill it, learned. Personal experience is strongly set leaving its cold corpse to be embraced. Therefore, against authority and objective revelation, and as Zen practitioners should be very careful with the most practical method of attaining spiritual everything in practice and every detail of its enlightenment the followers of Zen propose the disciplinary curriculum is so arranged as to bring practice of Dhyana. this idea into the most efficient prominence. In Theå Nghieäm Thieàn: Zen experience—Chuùng ta

khoâng theå naøo hieåu ñöôïc Thieàn neáu chuùng ta chæ hoûi: "Con coù theå töï mình ñeán thaúng ñoù hay thaûo luaän noù theo quan ñieåm trí tueä. Thaät ra, khoâng?" Nam Tuyeàn noùi: "Nghó ñeán laø ñaõ ñi khoâng coâng baèng chuùt naøo ñeå ñôùi xöû vôùi Thieàn ngöôïc laïi vôùi söï tu taäp cuûa chính mình." Trieäu moät caùch trieát lyù nhö vaäy. Thieàn tröôùc sau vaãn laø Chaâu tieáp: "Neáu khoâng nghó ñeán thì laøm sao bieát phaùp tu haønh theå nghieäm, vaø khoâng theo baát cöù loái ñoù laø Ñaïo?" Nam Tuyeàn noùi: "Ñaïo khoâng thuoäc giaûi thích naøo; bôûi vì giaûi thích chæ phí maát thôøi chuyeän bieát hay khoâng bieát. Bieát laø aûo voïng, gian vaø söùc löïc vaø chaúng bao giôø ñi ñöôïc vaøo troïng khoâng bieát laø söï troáng khoâng. Neáu quaû thaät oâng taâm cuûa noù. Theå nghieäm Thieàn coù theå thöïc hieän ñeán ñöôïc Ñaïo, baáy giôø cuõng nhö thaùi hö, troáng ñöôïc nhôø vaøo moät tieán trình tu taäp naøo ñoù nhö maëc khoâng bao la. Laøm sao coù theå baøn luaän phaûi traùi chieáu coâng phu hay tham coâng aùn. Thieàn khoâng ñöôïc?" Vôùi nhöõng lôøi naøy, Trieäu Chaâu lieàn ngoä. gioáng nhöõng hình thöùc khaùc cuûa chuû nghóa thaàn bí Thieàn sö Nam Tuyeàn muoán noùi gì vôùi ngöôøi treû hoaøn toaøn phoù thaùc cho baûn chaát tuøy höùng vaø cô Trieäu Chaâu trong cuoäc ñoái thoaïi naøy? Ngaøi thaät söï hoäi may ruûi. Thieàn luoân coá gaéng naém baét cuoäc muoán noùi caùi toàn taïi tónh laëng, töï tin, vaø chaân soáng trong sinh hoaït cuûa chính cuoäc soáng; caét ñöùt thaønh cuûa chính baïn laø chaân lyù cuûa Thieàn. Thieàn doøng chaûy cuûa cuoäc soáng ñeå quaùn saùt khoâng phaûi hoaøn toaøn thöïc tieãn bôûi vì noù hieån baøy cuoäc soáng laø chuyeän cuûa Thieàn. Haønh giaû tu Thieàn neân luoân moät caùch tröïc tieáp, maø khoâng caàn baøn luaän ñeán nhôù raèng trong Thieàn, söï khai ngoä ñaït ñöôïc ngay linh hoàn hay baát cöù thöù gì can döï vaøo quaáy raày trong nhöõng sinh hoaït cuûa ñôøi soáng, chöù khoâng cuoäc soáng bình thöôøng. YÙ töôûng veà Thieàn laø naém phaûi ñeø neùn chuùng nhö nhieàu ngöôøi vaãn töôûng. baét cuoäc soáng trong doøng chaûy cuûa noù. Trong Haønh giaû tu Thieàn neân luoân nhôù raèng nhöõng gì maø Thieàn hoaøn toaøn chaúng coù ñieàu gì phi thöôøng hay caùc baïn thaáy ñeàu laø quan ñieåm sai laàm hay bò boùp thaàn bí caû. Baát cöù chuyeän gì baïn laøm trong ñôøi meùo. Khi maø Thieàn muoán baïn neám thöû vò ngoït cuûa soáng nhö ñoïc moät quyeån saùch, nhìn nhöõng treû chôi ñöôøng thieät, Thieàn seõ ñaët mieáng ñöôøng ngay vaøo ñuøa, hay ngaém maây bay ñi khuaát trong khu röøng

mieäng cuûa baïn vaø khoâng caàn lôøi noùi naøo caû. Kinh laân caän, vaân vaân, ngay trong taát caû söï vieäc naøy baïn Laêng Giaø daïy veà ngoùn tay chæ traêng, hay tay chæ ñeàu ñang tu taäp Thieàn, ñeàu ñang traûi nghieäm cuoäc thoû treân traêng; ngoùn tay tieâu bieåu cho kinh ñieån, vaø soáng Thieàn. Khoâng caàn thaûo luaän baèng lôøi, cuõng traêng tieâu bieåu cho chaân lyù. Nhöõng ñeä töû nhaø khoâng caàn phaûi giaûi thích chi caû. Baïn coù theå chaúng Thieàn seõ noùi gioáng nhö ngöôøi laáy ngoùn tay chæ maët bieát taïi sao, vaø khoâng caàn thieát phaûi giaûi thích taïi traêng, neáu laàm ngoùn tay laø maët traêng thì thaät moät sao, nhöng baïn thaáy kìa khi maët trôøi vöøa nhoâ leân laø tai hoïa. Ñieàu naøy coù leõ khoâng xaûy ra, nhöng bao toaøn theå theá giôùi naøy nhaûy muùa vôùi söï hoan hyû vaø nhieâu laàn chuùng ta ñaõ phaïm phaûi sai laàm maø luùc aáy moïi ngöôøi ñeàu traøn ñaày nieàm haïnh phuùc chuùng ta khoâng töï bieát. Chæ moät mình söï voâ minh trong tim mình. Neáu Thieàn coù theå nhaän thöùc ñöôïc, thöôøng cöùu chuùng ta khoûi söï quaáy raày cuûa söï töï thì chuùng ta phaûi naém baét noù ngay taïi choã naøy —It maõn. Tuy nhieân, coâng vieäc duy nhaát maø moät ngöôøi is impossible to comprehend Zen through the vieát veà Thieàn khoâng theå naøo vöôït ra ngoaøi caùi channel of intellectual point of view. In fact, it is chuyeän ngoùn tay chæ traêng, vì ñaây laø phöông tieän not fair to Zen to treat it thus philosophically. Zen duy nhaát cho pheùp anh ta trong nhöõng tình huoáng; is primarily and ultimately a discipline and an vaø moïi chuyeän trong khaû naêng cuûa anh ta seõ phaûi experience, which is independent on no ñöôïc laøm roõ raøng cuõng nhö hoaøn toaøn hieåu ñöôïc. explanation; for an explanation wastes time and Khi Thieàn ñöôïc coi nhö sieâu hình hoïc thì ngöôøi energy and is never to the point. Zen experience ñoïc baèng caùch naøo ñoù coù theå chaùn naûn vì söï khoù is something realizable by going through a certain hieåu cuûa noù, bôûi vì haàu heát moïi ngöôøi thöôøng meâ process of training such as efforts of eerene- nghieän caùi loái nghieàn ngaãm hay noäi quaùn. Trong reflection meditation or practicing Zen through the Voâ Moân Quan 19, noùi veà tình tieát ñöa ñeán giaùc koan exercise. Zen is not like other forms of ngoä cuûa ngöôøi tuoåi treû Trieäu Chaâu luùc 18 tuoåi mysticism, entirely left to the sporadic nature or trong cuoäc vaán ñaùp vôùi oâng. Moät hoâm, Trieäu Chaâu capriciousness of luck for its experience. Zen hoûi Nam Tuyeàn: "Theá naøo laø Ñaïo?" Nam Tuyeàn always attempts to take hold of life in its act of ñaùp: "Bình thöôøng taâm thò ñaïo." Trieäu Chaâu laïi living; to stop the flow of life and to look into it is

not the business of Zen. Zen practitioners should sudden realization. What does Zen master Nan- always remember that in Zen, Enlightenment is ch'uan want to tell the young man Chao-chou in attained in the midst of activities of life and not by this dialogue? He really wants to say a quiet, self- suppressing them, as some may imagine. Zen confident, and trustful existence of your own is the practitioners should always remember that all that truth of Zen. Zen is pre-eminently practical you see is a misunderstanding and a twisted view because it appeals directly to life, not even of of the thing. When Zen wants you to taste the making reference to a soul or to anything that sweetness of real sugar, it will put the required interferes with or disturbs the

ordinary course of article right into your mouth and no further words living. The idea of Zen is to catch life as it flows. are said. The Lankavatara Sutra taught about There is nothing extraordinary or mysterious about pointing a finger at the moon, or to indicate the Zen. Anything you do in life such as reading a hare in the moon; the finger represents the sutras, book, seeing the children playing, or seeing the the moon represents their truth. The followers of clouds blown away beyond the neighboring Zen would say "A finger is needed to point at the woods, etc., in all these you are practicing Zen, moon." But what a calamity it would be if one you are living Zen. No wordy discussion is took the finger for the moon! This seems necessary, nor any explanation. You may not improbable, but how many times we are know why, and there is no need of explaning, but committing this form of error we do not know. when the sun rises the whole world dances with Ignorance alone often saves us from being joy and everybody's heart is filled with bliss. If disturbed in our self-complacency. The business of Zen is at all conceivable, it must be taken hold a writer on Zen, however, cannot go beyond the right here. pointing at the moon, as this is the only means Theå Nghieäm Vaø Tri Thöùc: Söï khaùc bieät giöõa Tri permitted to him in the circumstances; and Thöùc vaø Theå Nghieäm—The Difference between everything that is within his power will be done to Experiential and Intellectual Knowledge—Söï nhìn make the subject in hand as thoroughly thaáy baûn tính cuûa mình khoâng phaûi laø moät caùi thaáy comprehensible as it is capable of being so made. trí thöùc, ñöùng ngoaøi, maø laø caùi thaáy theå nghieäm, coù When Zen is metaphysically treated, the reader theå noùi laø töø beân trong. Söï khaùc bieät giöõa caùi bieát may get somewhat discouraged about its being at trí thöùc vaø theå nghieäm naøy thaät laø quan troïng coát all intelligible, since most people are not yeáu ñoái vôùi thieàn vaø ñoàng thôøi laø moät trong nhöõng generally addicted to speculation or introspection. khoù khaên caên baûn maø caùc thieàn sinh Taây phöông In the example 19 of the Wu-Men-Kuan, coá gaéng hieåu veà thieàn. Taây phöông, suoát hai ngaøn regarding the incident that led to the naêm vaãn tin raèng caâu giaûi ñaùp sau cuøng cho vaán ñeà enlightenment of the eighteen-year-old Chao- hieän sinh coù theå traû lôøi baèng tö töôûng; caâu traû lôøi chou in a mondo (questions and answers) with him ñuùng trong toân giaùo vaø trong trieát hoïc coù taàm quan (master Nan-Ch'uan). One day, Chao-chou (778- troïng toái thöôïng. Nhaán maïnh nhö vaäy ngöôøi ta 897) asked Nan Chuan, "What is the Way?" Nan chuaån bò con ñöôøng cho söï naåy nôû cuûa khoa hoïc Ch'uan replied, "The ordinary mind is the Way." thieân nhieân. ÔÛ ñaây caùi tö töôûng ñuùng, trong khi Chao-chou asked, "Should I try to direct myself khoâng ñöa ra ñöôïc caâu traû lôøi toái haäu cho vaán ñeà toward it?" Nan-ch'uan said, "If you try to direct hieän sinh, laïi coá höõu trong phöông phaùp vaø caàn yourself you betray your own practice." Chao- thieát cho vieäc aùp duïng tö töôûng vaøo thöïc haønh, chou asked, "How can I know the Tao if I don't nghóa laø, cho kyõ thuaät. Traùi laïi, thieàn döïa vaøo tieàn direct myself?" Nan-ch'uan said, "The Tao is not ñeà raèng khoâng theå traû lôøi caâu ñaùp toái haäu cho ñôøi subject to knowing or not knowing. Knowing is soáng baèng tö töôûng ñöôïc. Caùi phöông thöùc coá ñònh delusion; not knowing is

blankness. If you truly trí thöùc cuûa “coù” vaø “khoâng” thì thaät laø thích hôïp reach the genuine Tao, you will find it as vast khi söï vaät dieãn ra bình thöôøng; nhöng ngay khi caâu boundless as outer space. How can this be hoûi toái haäu cuûa ñôøi soáng khôûi daäy, trí naêng khoâng discussed at the level of affirmation and traû lôøi thoûa maõn ñöôïc—This insight into one’s own negation?" With these words, Chao-chou had nature is not an intellectual one, standing outside,

but an experiential one, being inside, as it were. nghieäm thieàn ñònh naøy laø daáu hieäu cuûa söï tieán boä, This difference between intellectual and chöù khoâng phaûi thuït luøi, haønh giaû coù theå theå experiential knowledge is of central important for nghieäm nhieàu tö töôûng ñeán vaø ñi trong voøng moät Zen and, at the same time, constitutes one of the thaäp phaân cuûa moät giaây. Söï kieän naøy ñaõ ñöôïc basic difficulties the Western student has in trying chính ñöùc Phaät xaùc nhaän trong Kinh Giaûi Thaâm to understand Zen. The West, for two thousand Maät: years has believed that a final answer to the "A laïi da thöùc raát thaâm teá; problem of existence can be given in thought; the Heát thaûy chuûng töû nhö thaùc luõ. right answer in religion and in philosophy is of Ta chaúng khai dieãn cho phaøm ngu, paramount importance. By this insistence the way Sôï hoï phaân bieät chaáp ngaõ." was prepared for the flourishing of the natural Theo trieát lyù cuûa Duy Thöùc, caùi doøng tö töôûng sciences. Here is the right thought, while not khoâng ngôùt sinh khôûi maø haønh giaû theå nghieäm giving a final answer to the problem of existence, trong khi tu taäp thieàn ñònh chæ laø söï hieän haønh cuûa is inherent in the method and necessary for the caùc "Chuûng Töû Huaân Taäp" trong Taøng thöùc cho application of the thought to practice, that is, for ñeán nay vaãn khoâng ñöôïc bieát ñeán. Nhöõng "Chuûng technique. Zen on the other hand, is based on the Töû" naøy, nhieàu voâ soá, bao la voâ haïn, vaø ñöôïc duy premise that the ultimate answer to life cannot be trì trong kho chöùa A Laïi Da Thöùc, laø chaát lieäu coát given in thought. The intellectual groove of “yes” yeáu caáu taïo khuoân khoå caên baûn taâm thöùc cuûa con and “no” is quite accommodating when things run ngöôøi. Toaøn theå phaïm vi cuûa Luaân Hoài ñöôïc duy their course; but as soon as the ultimate question trì bôûi A Laïi Da Thöùc naøy. Duïng coâng tu taäp thieàn of life comes up, the intellect fails to answer ñònh, tröôùc tieân, laø nhaän ra taùc ñoäng cuûa nhöõng satisfactorily. "Chuûng Töû" töï theå hieän nhö laø doøng tö töôûng; thöù Theå Nghieäm Voïng Nieäm: To experience ever- ñeán laø ngöng söï hieän haønh cuûa "Chuûng Töû" vaø arising distracting thoughts—Trong Thieàn, vieäc cuoái cuøng laø, chuyeån hoùa hay thaêng hoa chuùng ñaàu tieân maø haønh giaû phaûi kinh qua laø theå nghieäm thaønh khaû naêng voâ haïn cuûa Phaät quaû. Do ñoù, haønh nhöõng voïng nieäm khoâng ngôùt khôûi sinh. Haønh giaû giaû khoâng neân chaùn naûn vì khaùm phaù ra doøng tö khaùm phaù ra raèng taâm mình baát trò ñeán noãi mình töôûng baát trò naøy, maø phaûi tieáp tuïc tu taäp thieàn ñònh khoù loøng maø cheá phuïc ñöôïc noù daàu chæ trong moät cho ñeán khi naøo nhaäp ñöôïc vaøo traïng thaùi thôøi gian raát ngaén. Voïng nieäm troâi chaûy lieân tuïc "Ñònh"—In meditation, the first thing that the nhö moät thaùc nöôùc, khoâng ngöøng daàu chæ moät meditator experiences is the

experience of his khoaûnh khaéc. Ngöôøi môùi baét ñaàu tu taäp caûm thaáy ever-arising, distracting thoughts. He discovers mình coù nhieàu voïng nieäm hôn baát cöù luùc naøo tröôùc that his mind is so ungovernable that he can hardly ñaây; thieàn ñònh döôøng nhö ñaõ laøm taêng voïng nieäm control it even for a very short period of time. chöù khoâng laøm chuùng giaûm ñi. Nhieàu ngöôøi môùi Errant thoughts flow on and on like a waterfall, baét ñaàu tu taäp bò caûn trôû moät caùch nghieâm troïng vaø without halting for a single moment. The beginner naûn chí vì caùi kinh nghieäm sô khôûi naøy. Trong söï feels that he has many more distracting thoughts böïc boäi hoï baét ñaàu hoaøi nghi veà hieäu quaû cuûa thieàn than ever before; meditation seems to have taäp, vaø trôû neân nghi ngôø ngay caû khaû naêng nhaäp increased rather than lessened, them. Many ñònh. Roài coù moät soá ngöôøi thay ñoåi kyõ thuaät thieàn beginners are seriously baffled and disheartened ñònh cuûa hoï töø phaùp moân naøy qua phaùp moân khaùc, by this initial experience. In their frustration they vaø ñi ñeán choã laø tuyeät voïng hoaøn toaøn, ñeå roài cuoái begin to doubt the effectiveness of their cuøng boû luoân vieäc tu taäp. Söï thaät thì nhöõng voïng meditation practice, and become sceptical about nieäm khoâng bao giôø gia taêng do bôûi tu taäp thieàn, the very possibility of attaining "Samadhi". Some thieàn ñònh chæ laøm cho haønh giaû yù thöùc nhieàu hôn then change their meditation techniques from one veà nhöõng voïng nieäm naøy. Chæ moät caùi Taâm Tónh type to another, and end up in utter despair, finally môùi coù theå yù thöùc ñöôïc caùi doøng tö töôûng cho ñeán giving up their practice altogether. The truth is nay vaãn luoân luoân troâi chaûy maø treân thöïc teá khoâng that distracting thoughts are never increased by ñöôïc ñeå yù ñeán luùc chöa tu ñònh. Do ñoù, kinh meditation; meditation only makes one more

aware of them. Only a quiet mind can become cuûa Trieäu Chaâu, treân ñoù taát caû chuùng sanh nhö aware of this thought-flux, which up to now has ngöïa, löøa, coïp, ruøa, thoû, vaø ngöôøi, vaân vaân, ñeàu always been flowing on practically unnoticed. böôùc qua. Ñaây laø söï thaønh töïu lôùn nhaát maø ngöôøi Therefore, this meditation experience is a sign of ta coù theå thöïc hieän ñöôïc treân ñôøi, vaø khoâng phaûi ai progress, not of regression. It is said that if the trong chuùng ta ñeàu coù khaû naêng laøm ñöôïc; nhöng meditator has really gained some progress in his khoâng haïi gì khi chuùng ta coá heát söùc mình ñeå tieán meditation, he may experience many thoughts ñeán gaàn lyù töôûng Boà Taùt, neáu khoâng ñôøi naøy thì which come and go within a fraction of a second. nhöõng ñôøi sau qua voâ löôïng kieáp. Khi caùi gì ñoù This fact has been testified to by Buddha himself, cuûa lyù töôûng naøy ñöôïc naém vöõng thì haønh giaû tu in the Sutra of the Elucidation of the Hidden Thieàn coù theå baét ñaàu cuoäc soáng thöïc cuûa hoï trong Profundity: xaõ hoäi, hay trong moät coäng ñoàng lôùn hôn: theá "Most subtle and profound is giôùi—The main purpose of cultivation of Zen is to the Store Consciousness (Alaya), grasp and to penetrate the truth of Emptiness in In it all Seeds of thought in torrent flow. every phase of practical life with multitudinous I do not teach this Consciousness to fools challenges, difficulties and complications. At that Lest to it they should cling as the True Self." time, a great heart of compassion is awakened According to the philosophy of Yogacara, the impartially,

in the way rain falls on the unjust as ever-arising thought-flux experienced in well as on the just, or in the way Chao-chou's meditation is the bringing-into-play (hsien hsing) stone bridge, which is trodden on by all sorts of of the "Impression-Seeds" that have so far been beings, by horses, donkeys, tigers, jackals, unnoticed in the Store Consciousness (Alaya). tortoises, hares, human beings, and so on. This is These "Seeds", infinite in number, unlimited in the greatest accomplishment man can achieve on range, and well-preserved in the depository of the earth, and everyone of us cannot be expected to Alaya Consciousness, are the essential material be capable of this; but there is no harm in our constituting the basic framework of the human doing the utmost to approach the ideal of mind. The entire realm of Samsara is upheld by Bodhisattvahood, if not in one life, then in lives to this Alaya Consciousness and is set in motion by come through kotis of kalpas. When something of these "Seeds". The work of meditation is, first, to this ideal is firmly grasped, Zen practitioners can recognize the action of the "Seeds" which begin their real life in society, or in a larger manifests itself as thought-flux; second, to halt the community: the world. propulsive workings of the Seeds; and finally, to Theå Noäi Phöông Tieän Theå Ngoaïi Phöông Tieän: transform or sublimate them into infinite capacity Theo toâng Thieân Thai, Ñöùc Phaät phöông tieän of Buddhahood. Therefore, one should not be giaûng trong Kinh Lieân Hoa, phaåm Phöông Tieän laø discouraged by the discovery of this ungovernable thuø thaéng trong voøng chaân lyù tuyeät ñoái neân goïi laø thought-flow, but continue one's meditation theå noäi phöông tieän, trong khi caùc toâng phaùi khaùc practice until one reaches the state of "Samadhi". khoâng duøng phöông tieän neân goïi laø theå ngoaïi Theå Nhaän Tính Khoâng: Pativijjhati (p)—To grasp phöông tieän—The T'ien-T'ai school indicating the truth of Emptiness—See Theå Nhaäp Tính that the expedients in the "Tactiful Chapter" in the Khoâng. Lotus Sutra are within the ultimate reality of that Theå Nhaäp: Pativijjhati (p)—Pativijjhanam (p)— sutra, while those of other schools are without it. Anubhodhate (skt)—To penetrate. Theå Phaùp: Tính phoå quaùt hay söï khoâng thaät cuûa Theå Nhaäp Tính Khoâng: To penetrate the truth of chö phaùp theo quan ñieåm cuûa Thoâng Giaùo, ñoái laïi Emptiness—Muïc ñích chính cuûa tu Thieàn laø theå vôùi quan ñieåm cuûa Taïng Giaùo—The universality nhaän vaø theå nhaäp tính khoâng trong moïi giai ñoaïn of substance and the unreality of dharmas or cuûa ñôøi soáng thöïc teá vôùi voâ soá thöû thaùch, khoù khaên phenomena, the view of the "interrelated or vaø phöùc taïp. Khi ñoù loøng töø bi bao la ñöôïc thöùc intermediate teaching" as contrasted with that of tænh moät caùch bình ñaúng, gioáng nhö möa rôi treân the "tripitaka teaching." keû aùc cuõng nhö ngöôøi thieän; hay nhö chieác caàu ñaù Theå Quang Giaùp: Visvamitra (skt)—Tyø Xa Maät

Ña La—Teân cuûa moät vò thaày daïy Ñöùc Phaät Thích "Theå" vaø "Khoâng" theo quan ñieåm nhaø Thieàn— Ca luùc coøn nhoû—Name of Sakyamuni's school The "Essence" or the innermost core of the mind. teacher. In Zen, the Essence of mind is the Illuminating- Theå Taøi: Method. Void Suchness. An enlightened Zen Buddhist not Theå Taùnh: See Theå Tính. only knows the illuminating aspect of the Theå Taùnh Hö Khoâng Quang Hoa Ñònh: consciousness but, most important of all, he also

Essence-Nature Empty Space Floral Brilliance knows the void aspect of the mind. Illumination Samadhi. with attachment is decried by Zen as "dead Theå Taâm: Ti-Hsin (chi)—The essence of the water", but illumination without attachment, or the mind—"Theå Taâm" hay caùi taâm ñieåm noäi taïi nhaát Illuminating-Voidness, is praised as "the great cuûa taâm. Trong Thieàn, theå cuûa Taâm laø caùi khoâng life." The stanza which Shen-hsiu wrote to nhö chieáu dieäu. Moät Thieàn gia ñaõ ngoä khoâng demonstrate his understanding of Zen to the Fifth nhöõng chæ bieát caùi phöông dieän chieáu dieäu cuûa yù Patriarch showed that he knew only the thöùc, maø quan troïng hôn heát coøn bieát caû caùi illuminating, not the void, aspect of the mind. phöông dieän khoâng cuûa taâm. Chieáu dieäu maø coøn When his mirror-like bright consciousness came chaáp tröôùc bò Thieàn khinh thò laø "töû thuûy", coøn up against Hui-neng's "From the beginning not a chieáu dieäu maø khoâng chaáp tröôùc, hoaëc caùi Tính thing exists!" it became so pitifully insignificant Khoâng Chieáu Dieäu thì ñöôïc Thieàn ca ngôïi laø "ñaïi that it made him lose the race for the title of the sinh meänh". Baøi keä maø Thaàn Tuù vieát ñeå baøy toû "Sixth Patriarch of Zen". Hui-neng's "From the kieán thöùc veà Thieàn cuûa mình leân cho Nguõ Toå beginning not a thing exists!" expresses chöùng toû Thaàn Tuù chæ bieát caùi phöông dieän chieáu unmistakably the Essence of Mind as well as the dieäu, chöù khoâng bieát caùi khoâng cuûa taâm. Khi caùi innermost core of Zen. It was because of this deep "taâm nhö ñaøi göông saùng" cuûa oâng ñöùng ñoái laïi vôùi understanding that Hui-neng became the Sixth caùi "xöa nay khoâng moät vaät" cuûa Hueä Naêng, noù trôû Patriarch of Zen. Zen practitioners should always neân voâ vò moät caùch thaûm thöông ñeán noãi noù laøm remember that the illuminating consciousness oâng thua trong cuoäc tranh chöùc "Luïc Toå Thieàn." which is a key to all inner realization, basically Caâu "xöa nay khoâng moät vaät" cuûa Hueä Naêng bieåu and qualitatively it is still "clinging-bound". thò hieån nhieân caùi "Theå cuûa Taâm" cuõng nhö caùi coát Buddhist enlightenment is not gained through tuûy thaâm saâu nhaát cuûa Thieàn. Chính nhôø caùi kieán holding on to or inflating one's self-awareness. thöùc saâu xa naøy maø Hueä Naêng ñaõ trôû thaønh Luïc Toå One the contrary, it is gained through killing or Thieàn Toâng. Haønh giaû tu Thieàn neân luoân nhôù raèng crushing any attachment to this illuminating caùi yù thöùc chieáu dieäu laø moät manh moái cuûa taát caû consciousness; only by transcending it may one nhöõng thöïc hieän noäi taâm, baûn chaát vaø ñaëc taùnh cuûa come to the innermost core of Mind, the perfect noù vaãn laø chaáp tröôùc. Ngoä cuûa Phaät giaùo khoâng ñaït free and thoroughly nonsubstantial illuminating- ñöôïc baèng caùch baùm laáy hay baønh tröôùng töï thöùc Voidness. This illuminating-Void character, empty cuûa chính mình. Traùi laïi, ngoä ñaït ñöôïc nhôø gieát yet dynamic, is the Essence of the mind. Usually, cheát hay tieâu dieät baát cöù söï chaáp tröôùc naøo vaøo caùi when the word "Essence" is mentioned, people yù thöùc chieáu dieäu naøy; chæ baèng caùch vöôït qua noù immediately think of something quintessentially maø may ra chuùng ta môùi ñaït ñeán ñöôïc caùi taâm envision a dead and static "nothingness". Both of ñieåm taän cuøng cuûa Taâm, caùi "Khoâng" hoaøn toaøn töï these conceptions miss the meaning

of the word do, hoaøn toaøn voâ töôùng saùng toû. Caùi tính Khoâng "Essence" in the point of view of Zen. chieáu dieäu naøy, troáng roãng nhöng naêng ñoäng, laø Theå Thanh: Nirdesa (skt)—Chuû caùch noùi chung "Theå" cuûa Taâm. Thoâng thöôøng, khi chuùng ta ñeà veà vaät theå. caäp ñeán "Theå", chuùng ta lieân töôûng ñeán caùi gì cuï Theå Tính: Atmakatva or Dharmata (skt)—Söï theå coù theå chaát; vaø khi ñeà caäp ñeán chöõ "Khoâng", khoâng thay ñoåi cuûa thöïc chaát cuûa vaïn höõu —The thì chuùng ta laïi töï ñoäng lieân töôûng ñeán hình aûnh veà essential or substantial nature of all things—Self- moät thöù "hö khoâng" cheát cöùng vaø tónh toïa. Caû hai substance. khaùi nieäm naøy ñeàu khoâng ñuùng vôùi yù nghóa cuûa Theå Trí:

1) Trí cô baûn thaám suoát moïi thöïc taïi. Trí hueä theå conceptions are distinguished: substance of body, hoäi chaân khoâng—Fundamental wisdom which appearance, and function or activity. Body penetrates all reality. corresponds to the idea of mass or being, 2) Coøn goïi laø Chaân Trí, Chaùnh Trí, Nhö Lyù Trí, appearance to that of form, and function to that of Voâ Phaân Bieät Trí, nghóa laø hieåu bieát roõ chaân force. Every reality is regarded by Buddhist lyù maø khoâng coù söï phaân bieät naêng duyeân hay philosophers as analysable into these three sôû duyeân, ñaây laø trí sanh ra nhaát thieát chaân lyù notions. Sometimes, however, the second vaø coâng ñöùc, ñoái laïi vôùi “haäu ñaéc trí”: conception, 'appearance', is absorbed in that of Fundamental, original, or primal wisdom, 'being' or 'body'. Without functioning no objects source of all truth and virtue; knowledge of exist, but functioning cannot take place without fundamental principles; intuitive knowledge something functions. The two ideas, according to or wisdom, in contrast with acquired wisdom. Buddhist philosophers, are thus inseparable for our 3) Coøn goïi laø Phaân Bieät Trí, töùc laø caùi trí chaân understanding of the universe. chaùnh, saâu kính, ngaàm hôïp chaân nhö, trí sôû Theå Tyø Lyù: Sthavira (skt)—Tha Tyø Lyù—Tha Tyû ñaéc theo sau caên baûn trí: Detailed or specific La—Thöôïng Toïa—Tröôûng Laõo—Elder— knowledge or wisdom succeeding upon or President. arising from fundamental knowledge (Caên Theå Tyû Löôïng: Inference from the corporeal—Töø baûn trí). boä phaän maø suy ra caùi lyù cuûa toaøn theå. Theå Töôùng: Thöïc chaát laø baûn theå, döïa vaøo thöïc Theå Voâ Baát Taïi: Omnipresent (a). chaát maø hieän thaønh caùc chi phaàn sai bieät beân ngoaøi Theä: Kyù hôïp ñoàng: To sign a contract—1) Theà laø töôùng, nhö söùc noùng trong löûa —Substance and nguyeàn: To swear (to take an oath); 2) Theä theá phenomena, or characteristics; substance being (cheát): To pass away (to depart, to die). unity and phenomena diversity. Qualitative forms Theä Baát Thaønh Chaùnh Giaùc: Theä chaúng giöõ laáy or qualitatives as heat is in fire—See Theå Töôùng ngoâi chaùnh giaùc (48 lôøi nguyeän cuûa Ñöùc Phaät A Di Duïng. Ñaø)—Shall not attain enlightenment (Amitabha Theå Töôùng Duïng: Ba thöù lôùn trong Khôûi Tín Buddha's 48 vows). Luaän. Theo Boån Theå Hoïc Phaät giaùo, caùch giaûn dò Theä Cung: vaø minh baïch nhaát ñeå phaùc hoïa cô caáu cuûa taâm laø 1) Teân goïi cung ñieän cuûa Phaïm Vöông vaø cuûa moâ taû taâm nhö laø coù ba phöông dieän hay giai taàng. con ngöôøi: The transcient mansions of Theá neân theo nhieàu hoïc giaû Phaät giaùo, taâm ñöôïc Brahma and of men. phaân bieät thaønh ba khaùi nieäm: theå hay boån theå, 2)

Thieân cung: Cung ñieän cuûa maët trôøi, maët töôùng hay hình daùng, vaø duïng hay taùc ñoäng. Theå traêng, vaø caùc vì sao—Astronomical mansions. töông ñöông vôùi khaùi nieäm veà theå chaát cuûa hieän Theä Ña: Jeta or Jetr (skt)—Keû Chieán Thaéng— höõu, töôùng chæ veà hình töôùng, vaø duïng chæ veà naêng Con trai vua Ba Tö Naëc cuûa xöù Caâu Taùt La, laø chuû löïc hoaït ñoäng. Caùc trieát gia Phaät giaùo cho raèng tröôùc ñaây cuûa Theä Ña Laâm (ngaøy thaùi töû chaøo ñôøi moïi thöïc taïi coù theå phaân taùch thaønh ba khaùi nieäm cuõng laø ngaøy maø vua Ba Tö Naëc vöøa chieán thaéng nhö treân. Nhöng ñoâi khi khaùi nieäm töôùng bò huùt ñòch quaân, neân thaùi töû mang teân "Keû Chieán maát trong khaùi nieäm theå. Khoâng coù duïng thì khoâng Thaéng.")—Victor—Son of king Prasenajit of coù vaät naøo heát, nhöng duïng khoâng theå ñoäng duïng Kosala, previous owner of the Jetavana. ñöôïc neáu khoâng coù gì chuyeån duïng. Neân theo caùc Theä Ña Laâm: Jetavana (skt)—See Kyø Thoï Caáp trieát gia Phaät giaùo, theå vaø duïng laø hai khaùi nieäm Coâ Ñoäc Vieân. khoâng theå taùch rôøi nhau trong vieäc nhaän thöùc vuõ Theä Haûi Minh Sôn: To call the seas and truï—Substance, characteristics, function, the three mountains to witness—To swear by the seas and great fundamentals in the Awakening of Faith. In by the mountains. Buddhist ontology, the simplest and most explicit Theä Ngoân: Vow—Oath—Swear. way to delineate the structure of mind is to Theä Nguyeän: Prani (skt)—Usitavrata (skt)—To describe it as having three aspects or layers. So vow—To swear. according to many Buddhist scholars, three 1) Phaät töû chaân thuaàn theä nguyeän töø Phaät giaùo

maø sanh, hoä trì chaùnh phaùp, chaúng ñeå döùt Phaät ham muoán danh lôïi." Neáu baïn laøm vieäc thieän, baïn chuûng, ñeå sanh vaøo nhaø nhö Lai caàu nhöùt thieát neân haønh ñoäng vì lôïi ích cuûa tha nhaân. Haïnh phuùc trí—Devoted Buddhists should be issued from khôûi leân trong taâm mình ngay luùc baïn laøm vieäc the realm of the Buddha-teaching, always thieän laønh aáy, töï noù laø moät phaàn thöôûng tinh thaàn accomplish the preservation of the Buddha- heát söùc lôùn lao—Usually people wish be repaid teaching, vow to sustain the lineage of when granting or doing someone a favour. Buddhas, be oriented toward rebirth in the However, in Buddhism, when giving charity, one family of Buddhas, and seek omniscient does not cherish the thought that he is the giver, knowledge. and sentient beings are the receivers, what is 2) Boán möôi taùm lôøi theä nguyeän cöùu ñoä chuùng given and how much is given, thus, in one's mind sanh cuûa Ñöùc Phaät A Di Ñaø: The forty-eight no arrogance and self-conceit would arise. This is vows of Amitabha to save all beings—See Töù an unconditioned alms-giving or compassion on Thaäp Baùt Nguyeän. equality basis. The Buddha taught: "One should Theä Nguyeän An Laïc Haønh: An laïc baèng caùch not wish to be repaid for good deeds. Doing good giaûng daïy kinh phaùp—To attain a happy deeds with an intention of getting repayment will contentment by the will to preach all sutras. lead to greed for fame and fortune." If you do Theä Nguyeän Giaùc Ngoä: Pranidhana-bodhicitto- good, then do it for the sake of doing service to pada (skt)—Aspirational mind of enlightenment. some other beings. The happiness which arises in Theä Nguyeän Giöõ Giôùi Haïnh:

Prani-pratimoksa your mind together with the performance of the (skt)—Vow to keep precepts. good deed is itself an extremely big reward. Theä Nguyeän Taäp Khí: Taäp khí cuûa theä nguyeän— Thi Baø Ñaøn Ni: Sitapani (skt)—Teân cuûa moät trong The habit energy of vows. nhöõng luaän sö vaø phaùp sö noåi tieáng cuûa phaùi Höõu Theä Saét Tra: Teân thaùng töø 15 thaùng 3 ñeán 15 Boä—Name of one of the great dharma and sastra thaùng 4 aâm lòch (vaøo khoaûng thaùng naêm vaø thaùng masters of the Sarvastivada. saùu)—The month Jyaistha (May-June), when the Thi Baùn Thi: Gieát ngöôøi baèng phöông phaùp Tyø Ñaø full moon is in the constellation Jyestha. La, nghóa laø laáy ma löïc baèng caùch luyeän chuù treân Theä Taâm: Theå nguyeän trong loøng—Mental moät thaây ma. Neáu laø thaây khoâng ñaàu hay töøng attitude of vowing. phaàn cuûa thaây thì goïi laø “Baùn Thi.” Neáu laø toaøn Theä Theá: To pass away—To die. thaây thì goïi laø “Thi.”—To kill a person by the Theä Thuûy: See Kim Cang Thuûy. Vetala Method of obtaining magic power by Thi: Boá thí (cho): To give (to offer, to donate)— incantations on a dead body; when a headless Ñi thi: To go in (sit) for an examination—Töû thi: corpse, or some part of the body is use, it is called Dead body (corpse of a dead person)—Thô: “Half-Corpse Vetala.” When the corpse is used, it Poetry. is called “Whole-Corpse Vetala.” Thi AÂn: To grant (do) a favour. Thi Ca La: Sagala (skt)—Xaù Kieät Quoác—Teân Thi AÂn Baát Caàu Baùo: Laøm ôn maø khoâng caàu cuûa moät vöông quoác coå naèm veà phía baéc AÁn Ñoä— ñöôïc baùo ñaùp—Wish not be repaid for good Name of an ancient kingdom in northern India. deeds—See Thi AÂn Caàu Baùo. Thi Ca La Vieät: Sigalavada (skt)—Tu Xaø Ñaø, con Thi AÂn Caàu Baùo: Wish be repaid for good trai cuûa moät vò tröôûng giaû trong thaønh Vöông Xaù — deeds—Thöôøng thì nguôì ta ao öôùc ñöôïc ñeàn ñaùp Sujata, son of an elder of Rajagrha. khi thi aân cho ngöôì khaùc. Tuy nhieân, trong ñaïo Thi Ca La Vieät Boà Taùt: Sigalavada-bodhisattva Phaät, khi boá thí, khoâng neân aáp uû yù töôûng ñaây laø (skt)—Teân vò Boà Taùt Tu Xaø Ñaø, con trai cuûa moät ngöôøi cho kia laø keû ñöôïc cho, cho caùi gì vaø cho vò tröôûng giaû trong thaønh Vöông Xaù—Name of bao nhieâu, ñöôïc nhö vaäy thì kieâu maïn vaø töï phuï seõ Bodhisattva Sujata, son of an elder of Rajagrha. khoâng sanh khôûi trong ta. Ñaây laø caùch boá thí voâ Thi Ca La Vieät Kinh: Sigalavada Sutta (p)— ñieàu kieän hay bi taâm döïa treân caên baûn bình ñaúng. Thieän Sinh Kinh. Ñöùc Phaät daïy: “Thi aân baát caàu baùo, coøn caàu baùo laø Thi Ca Thieàn Toâng: Poetry and songs in Zen thi aân coù möu ñoà vaø söï thi aân nhö vaäy seõ ñöa tôùi sects.

Thi Ña Baø Na: Sitavana (skt)—Teân vuøng Thi Ñaø Tuy nhieân, ngay töø ñaàu caùc Thieàn sö hoaèng phaùp Laâm ôû Baéc AÁn Ñoä—A place named Sitavana in taïi Nhaät Baûn vaø caùc vò thieàn sö Nhaät Baûn keá thöøa Northern India. hoï, ñaõ lieân tuïc caûnh baùo veà tình traïng chuù taâm cho Thi Ñaø Laâm: Sitavana (skt)—Coøn goïi laø Thi Ñaø caùc noã löïc vaø thaønh töïu vaên chöông trong Taêng Baø, Thi Ña Baø Na, An Ñaø Laâm, Truù AÙm Laâm, ñoaøn. Thieàn sö Sô Thaïch Moäng Sôn (1275-1316) Khuông Tyø Laâm, Khuông UÙy Laâm, Haøn Laâm —Röøng ñaõ töøng leân tieáng dieãn taû moät caùch mieät thò caùc vò laïnh, nôi boû xaùc ngöôøi cheát hay laø nghóa ñòa (chính Taêng daønh thì giôø cuûa hoï cho caùc noã löïc vaên aâm

laø Thi Ña Baø Na, coù nghóa laø Haøn Laâm hay chöông nhö vaäy laø nhöõng "cö só ñaàu troïc," nhöõng röøng laïnh. Röøng naày naèm saâu trong röøng thaúm ngöôøi maø Sö xeáp döôùi cuøng trong haøng moân ñeä laïnh leõo. Luùc Phaät coøn taïi theá thì khu röøng naày cuûa mình. Nhöng theo Kenneth Kraft trong quyeån naèm caïnh thaønh Vöông Xaù, xaùc ngöôøi cheát ñöôïc "Thieàn: Truyeàn Thoáng vaø Söï Chuyeån Tieáp," khi ñem boû vaøo ñoù cho keân keân ræa thòt)—Cold grove, loøng nhieät thaønh toân giaùo suùt giaûm, caùc töï vieän a place for exposing corpses, a cemetery. In the ngaøy caøng thu huùt nhieàu ngöôøi tìm ñeán khoâng chæ north of Rajagrha, there was a big sitavan at the vì lyù do taâm linh, quaù trình tu taäp khaét khe trôû neân time of the Buddha. ngaøy caøng côûi môû hôn, dung hôïp caùc moái quan taâm Thi Haønh: To carry out—To execute—To veà muïc tieâu ngheä thuaät vaø hoïc thuaät. Thöïc teá, perform or fulfil (a promise)—To give effect to ñöôïc khuyeán khích bôûi nhöõng lôøi tuyeân boá baûo (decree)—To enforce (the law)—To achieve ñaûm vôùi hoï raèng Thieàn vaø Thi Keä laø töông hôïp veà (work). maët baûn chaát, chö Taêng ñi ñeán choã xem söï theo Thi Hieän Cung Ñieän Thaàn: Displaying Palaces ñuoåi mang tính hoïc thuaät nhö theá maø moät trong Deity (Spirit). nhöõng bieåu hieän chính cuûa ñôøi soáng Thieàn. Kyõ Thi Hoa La Saùt Nöõ: Puspadanti (skt)—Hoa Xó La naêng saùng taùc thi keä baèng chöõ Haùn ñaõ trôû thaønh Saùt Nöõ—See Hoa Xó. moät phöông tieän ñeå taïo ñaït ñöôïc thanh theá trong Thi Hoä: Danapala (skt)—See Thí Hoä. caùc coäng ñoàng Taêng ñoaøn, vaø coù leõ thu huùt ngay Thi Keä: Poem and verse. caû söï ñeå yù cuûa theá gian. Ñeán khoaûng theá kyû thöù Thi Keä Thieàn: Zen Poems and verses—Zen XV, ngay caû chö Taêng trong caùc Thieàn vieän noåi poetry—Thuaät ngöõ "Thi keä Thieàn" ñöôïc dieãn giaûi baät ôû ñeá ñoâ Kyoto ñaõ daønh troïn thôøi gian coâng phu laø caùc taùc phaåm thi ca ñöôïc saùng taùc bôûi caùc vò haønh Thieàn vaøo ban ñeâm ñeå taäp laøm thô hay caâu Taêng, Ni vaø cö só Thieàn toâng hoaëc caùc taùc phaåm ñoái baèng chöõ Haùn. Trong khi caùc loaïi hình thi keä thi ca theå hieän tinh thaàn vaø lyù Thieàn. Trong ñôøi Haùn töï, ñaëc bieät laø daïng thi keä töù tuyeät, vaãn ñöôïc soáng Thieàn vieän coù nhieàu dòp thi ñöôïc vieát leân, chæ duy trì vaø phoå bieán cho ñeán ngaøy nay, nhieàu Thieàn nhö chuùng ñöôïc duøng trong nhieàu cô hoäi xaõ giao giaû Nhaät Baûn coøn höôùng ñeán vieäc dieãn ñaït kinh bôûi nhöõng töøng lôùp coù giaùo duïc noùi chung. Caùc baäc nghieäm noäi kieán cuûa mình thoâng qua caùc hình thöùc hoïc giaû vaø quan chöùc Trung Hoa thöôøng trao ñoåi thi ca baûn xöù—The term "Zen poetry" means thi keä khi töø bieät baïn höõu trong moät chuyeán haønh works written by Monks, Nuns, and lay believers trình ñi xa, taäp quaùn naøy cuõng phoå bieán giöõa caùc of the Zen sect, or works that in some way Thieàn Taêng ôû chaâu AÙ. Döôùi ñaây laø baøi thô "Tieãn embody the spirit of Zen teachings. Poems were thò giaû ñi ñeán Hoshu" cuûa Thieàn sö Nam Phoå written on many occasions in the life of the Zen Thieäu Minh, ñöôïc bieát nhieàu hôn vôùi thuïy hieäu monastery, just as they were used on numerous Ñaïi ÖÙng Quoác Sö. Baøi thô thuoäc theå loaïi thaát ngoân social occasions by members of the educated class töù tuyeät, ñöôïc Quoác Sö Ñaïi ÖÙng saùng taùc cho in general. Chinese scholar-officials customarily ngöôøi thò giaû cuûa mình laø Soshin Sokuan,

khi vò exchanged poems of parting when one of their naøy leân ñöôøng ñi ñeán chuøa Manju taïi vuøng Hoshu: number set off on a journey, and the same practice "Ta giaø chaúng kham goïi ba laàn prevailed among the Zen monks in Asia. The Ñaønh ñeå thu phong giuùp xoay vaàn following is such a poem of farewell by the Ngöôi veà beân suoái Bungo aáy Japanese monk Nampo Jomyo (1235-1308), better Hoûi laù vaøng rôi bôûi vì ai?" known by his title Daio Kokushi. It is entitled "Sending My Attendant Shin off to Hoshu" and is

seven-character quatrain form. The attendant, “A Shell-like tuft of hair” in the Orginal Soshin Sokuan (?-1351), was going to a temple Practice Sutra. called Manju-ji in Bungo (Hoshu). In the poem 3) Vò Phaät thöù 999 cuûa kieáp cuoái cuøng maø Ñöùc Daio Kokushi offers his disciple some advice on Thích Ca Maâu Ni ñaõ töøng gaëp, cuõng laø vò Phaät how to proceed in the search for enlightenment: thöù nhì trong baûy vò coå Phaät: The 999th "I'm old, Buddha of the last (preceeding) kalpa, whom no strength to keep calling three times. Sakyamuni is said to have met, the second of I leave it to autumn winds the Sapta Buddha. to help get things moving. 4) Vò Phaät thöù hai trong baûy vò Phaät quaù khöù, When you've left here, sanh taïi Quang Töôùng Thaønh—The second of look as you stand by Bungo Castle stream: the seven Buddhas of antiquity, born in Yellow leaves tumbling in the air, Prabhadvaja as a Ksatriya. for whose sake do they fly?" Thi Khí Ñaïi Phaïm: Sikhi-brahman (skt)—Thi Khí However, both early Chinese masters in Japan and coøn laø teân goïi cuûa Ñaïi Phaïm Thieân Vöông, nghóa their successors repeatedly warned against laø “Ñænh Keát” hay “Hoûa Tai Ñænh” (ñaïi hoûa tai inordinate attention to literary accomplishments in thôøi kieáp maït). Vì nhaäp Hoûa Quang Ñònh maø ñoaïn Japan in the fourteenth century. Zen master Muso lìa duïc hoaëc maø trôû veà theo giôùi ñöùc —A Soseki scornfully described monks who devoted Mahabrahma, whose name Sikhin is defined as their time to such endeavors as mere "shaven- having a flame tuft on his head; connected with headed laymen" who ranked below the lowest of the world-destruction by fire. Sikhin is also his disciples. But according to Kenneth Kraft in described as a flame or a flaming head and as the "Zen: Tradition and Transition," as religious fervor god of fire, styled also “Suddha Pure.” He ebbed and more persons were drawn to the observed the Fire Dhyana, broke the lures of the monasteries for other than spiritual reasons, ralm of desire, and followed virtue. rigorous religious training increasingly gave way Thi Khí Phaät: Sikhi-buddha (skt)—Sikhin-buddha to interest in artistic or scholarly pursuits. Indeed, (skt)—Keá Na Thi Khí Phaät—Thích Ca Thi Khí encouraged by critical pronouncements assuring Phaät—Vò Phaät thöù 999 cuûa kieáp cuoái cuøng maø Ñöùc them that Zen and poetry were essentially Thích Ca Maâu Ni ñaõ töøng gaëp, cuõng laø vò Phaät thöù compatible, monks came to regard such pursuits as nhì trong baûy vò coå Phaät—The 999th Buddha of the one of the prime expressions of Zen life. Skill in last (preceeding) kalpa, whom Sakyamuni is said the composing of poetry in Chinese became a to have met, the second of the Sapta Buddha. means of gaining renown within monastic circles, Thi Khí Thieân: Sikhi-deva (skt)—See Ñaïi Phaïm and even perhaps of attracting the notice of the Thieân. secular world. By the fifteenth

century at least Thi Khí Thieân Vöông: Shikhin—Moät trong möôøi some of the monks in a prominent Kyoto Ñaïi Phaïm Thieân Vöông—See Ñaïi Phaïm Thieân monastery were spending their time during the Vöông. evening meditation session thinking up clever Thi Khí Tyø: teân moät vò trôøi phuï traùch veà aâm nhaïc couplets in Chinese. While Chinese verse forms, ôû Thieân Ñöôøng Ñoâng Ñoä—A deva of music particularly the quatrain, have remained popular located in the Eastern Paradise. till the present, many Japanese Zen writers also Thi Khieâu Baát Thöôïng, Taéng Chöng Baát Thuïc: turned to native forms of poetic expression. Muoãng muùt chaúng ñöôïc, noài haáp chaúng chín. Thi Khai Pheá: See Thí Khai Pheá. Trong thieàn, töø naày chæ duï moät ngöôøi khoù khoù ñaït Thi Khí: Sikhin (skt)—Thöùc Khí—Thöùc Caät— ngoä vì caên cô thaáp keùm—A spoon cannot be used Crested or flame, explained by fire. to scoop up things; a pot cannot be used to steam 1) Trong Caâu Xaù Luaän baûn cuõ goïi laø Laït Na Thi something. In Zen, the term indicates that a person Khí: Called Ratnasikhin in Abhidharma, Kosa who is difficult to to be enlightened due to his low sastra old version. capacity. 2) Trong Baûn Haïnh Kinh goïi laø Loa Keát: Called Thi La: Sila (skt)—Thi Ñaùt La.

1) Thanh löông: Pure and cool. Thi La Baït Ñeà: Savatthi (p)—S(h)ravasti (skt)— 2) Giôùi: Commandments—Restraint or keeping Xaù Veä Thaønh—Thaát La Phaït—Thaát La Phaït Taát the commandments. Ñeå—Xaû La Baø Taát Ñeá Da—Xaù Baø Ñeà—See Xaù 3) Ba La Maät thöù nhì trong Luïc Ba La Maät, Veä Quoác. thanh tònh ba nghieäp thaân, khaåu, yù: It is the Thi La Baát Thanh Tònh: Impure second of the six paramitas, moral purity of commandments—Neáu giôùi baát tònh, khoâng ai vaøo thought, word, and deed. ñöôïc tam muoäi—If the sila, or moral state, is not 4) Boán nghóa hay boán ñieàu kieän cuûa giôùi: thanh pure, none can enter samadhi. löông, yeân oån, yeân tónh, vaø tòch dieät—Four Thi La Ñaït Ma: Siladharma (skt)—Giôùi Phaùp, teân meanings or four conditions of sila: Chaste moät vò sa moân nöôùc Vu Ñieàn—Name of a sramana (pure and cool), calm, quiet, and extinguished of Khotan—See Giôùi Phaùp. (Nirvana). Thi La Taøng: Maøn laøm baèng ñaù quyù thanh 5) Naêm giôùi ñaàu trong thaäp giôùi laø daønh cho taát löông—A curtain made of chaste precious stones. caû Phaät töû: The first five or panca-sila, of the Thi La Thanh Tònh: Thanh Tònh Giôùi, caáp thieát ten sila or commandments are for all cho vieäc nhaäp ñònh—Moral purity, essential to Buddhists. enter into samadhi. Thi La A Ñieät Ña: Siladitya (skt)—Giôùi Nhaät— Thi Laïi Naõ Phaït Ñeå: Hiranyavati (skt)—Kim Haø Vua Thi La A Ñieät Ña, leân ngoâi taïi Kanyakubja hay soâng Vaøng, teân cuûa con soâng trong laõnh thoå vaøo naêm 606 sau Taây Lòch vaø sau ñoù xaâm chieám Neù-Pal, baây giôø laø Gandaki, gaàn nôi Phaät Thích Ca Punjab. OÂng laø moät thí chuû raát phoùng khoaùng ñoái nhaäp Nieát Baøn—The gold river, a river of Nepal, vôùi Phaät Giaùo. OÂng laø ngöôøi ñaõ xaây nhieàu thaùp töï, now called Gandaki, near which Sakyamuni is toû ra thích thuù ñaëc bieät vôùi caùc vò Sö Giôùi Hieàn vaø said to have entered nirvana. Huyeàn Trang, vaø ñaõ vieân soaïn boä Baùt Ñaïi Linh Thi Lôïi: Cuõng coøn ñöôïc goïi laø (also called) Sö Thaùp Phaïm Taùn. OÂng trò vì khoaûng 40 naêm —Son Lôïi, Thaát Lôïi, Thaát Ly, Thaát Lyù, Tu Lôïi, Taát Lôïi. of Pratapaditya

and brother of Rajyavardhana. 1) Danh töø Phaïn ngöõ coù boán nghóa: Thuû (ñaàu), Under the spiritual auspices of Avalokitesvara, he thaéng (troäi hôn, toát ñeïp hôn), caùt töôøng (toát became king of Kanyakubja, 606 A.D. and laønh), vaø ñöùc—A Sanskrit term with four conquered India and the Punjab. He was merciful meanings: High rank, success, good (good to all creatures, strained drinking water for horses fortune or prosperity), and virtues. and elephants, he was most liberal patron of 2) Teân vaén taét cuûa Ngaøi Vaên Thuø Sö Lôïi: An Buddhism, re-established the great quinquennial abbreviation for the name of Manjusri. assembly, built many stupas, showed special 3) Moät tieáp ñaàu ngöõ hay tieáp vó ngöõ coù nghóa laø favour to Silabhadra and Hsuan-Tsang, and danh döï hay ñöôïc toân vinh tröôùc teân caùc vò composed the Astama-hasri-Caitya-Samskrta- Thaàn, caùc baäc vó nhaân, hay nhöõng quyeån saùch Strota. He reigned about 40 years. quyù: An honorific prefix or affix to names of Thi La Ba La Maät: Silaparamita (skt)—Haïnh trì gods, great men, and books. moät trong saùu hay möôøi giôùi Ba La Maät— 4) Teân cuûa vôï cuûa Thaàn Visnu: Name of the Morality—The second of the six or ten wife of Visnu. paramitas—See Luïc Ñoä Ba La Maät. Thi Lôïi Ca Na: Sriguna (skt)—Haäu Ñöùc, moät Thi La Baùt Phaû: Silaprabha (skt)—Giôùi Quang laø danh hieäu cuûa Phaät—Abundantly virtuous, a title teân Phaïn cuûa Phaùp Sö Ñaïo Laâm ôû Thieân Truùc — of a Buddha. The Sanskrit name of a learned monk (T'ao-Lin) Thi Lôïi Cuùc Ña: Srigupta (skt)—Thi Lôïi Quaät in India. Ña—Thaát Lôïi Cuùc Ña—Teân moät vò tröôûng giaû ôû Thi La Baït Ñaø Ñeà: Silabhadra (skt)—Teân cuûa thaønh Vöông Xaù, ngöôøi ñaõ duøng haàm löûa vaø côm moät vöông töû trong Kinh Hieàn Ngu quyeån 6— troän thuoác ñoäc ñònh haïi Phaät, nhöng khoâng thaønh. Name of a prince. OÂng beøn quy y theo Phaät—An elder in Rajagrha, Thi La Baït Ñaø La: Silabhadra (skt)—See Giôùi who tried to kill the Buddha with fire and poison, Hieàn. but he failed. He then took refuge in the Triratna.

Thi Lôïi Daï: Sriyasas (skt)—Vò Thaàn mang ñeán söï path of poetry and songs and the path of Zen are kieát töôøng—A god who bestows good luck. related and convergent at one point. Thi Lôïi Maät Ña La: Srimitra (skt)—Kieát Höõu— Thi Thieát: Laäp baøy—Designations. Moät hoaøng thaùi töû AÁn Ñoä, ngöôøi ñaõ thoaùi vò Thi Thieát Luaän: Prajnapti-sastra (skt)—Moät trong nhöôøng ngoâi cho em mình, roài xuaát gia ñi tu, sang caùc boä saùch cuûa Boä Luaän Taïng cuûa Boä phaùi Taøu, dòch boä "Quaùn Ñaûnh" vaø caùc kinh khaùc—An Thuyeát Nhöùt Thieát Höõu Boä, ñöôïc vieát bôûi Ngaøi Indian prince who resigned his throne to his Muïc Kieàn Lieân, thaûo luaän veà caùc caùch goïi teân, younger brother, became a monk, came to China, trình baøy söï phaùt sinh caùc söï kieän taâm thöùc vaø vuõ translated the Summit of Contemplation and other truï luaän—The treatise on designations, one of the books. books of the Sarvastivadin Abhidharma Pitaka, Thi Lôïi Phaät Theä: Sribhuja (skt)—Teân nöôùc Chaâu written by Maudgalyayana, the arising of mental Maït La Du töùc nöôùc Thi Lôïi Phaät Theä ngaøy nay— events, and cosmology. Name of Malaya which is now Sribhuja. Thi Thieát Luaän Boä: Prajnapti-sastra sect—See Thi Lôïi Sa: Acacia Sirissa (skt)—Also called Thi THuyeát Giaû Boä. Lôïi Saéc, Saù Lôïi Sa, Daï Hôïp Thuï, Hôïp Hoân Thuï — Thi Thieát Tuùc Luaän: Prajnapti-pada-sastra Sa La

Thuï—Caây Hôïp Hoân, coù hai loaïi: Thöù nhaát (skt)—World-system, written by laø Thi Lôïi Sa, loaïi coù laù vaø quaû to. Ngöôøi ta noùi Maudgalyayana—Boä luaän ñöôïc vieát bôûi ngaøi Muïc döôùi goác caây naày ñöùc Phaät Caâu Löu Toân ñaõ thaønh Kieàn Lieân. ñaïo. Thöù nhì laø Thi Lôïi Söû, loaïi coù laù vaø quaû Thi Thu Ma La Sôn Thoân: Sisumara-ragira (p)— nhoû—The marriage tree. There are two kinds: Thuùc Thuùc Ma La Sôn Thoân, nôi coù raát nhieàu caù First, described as with large leaves and fruit. It is saáu—Sisumara mountain village, where there are said that under this tree Krakucchanda Buddha lots of crocodiles. became enlightened. Second, described as with Thi Tyø Ca: Sivi (p)—Sibi (skt)—Thi Tyø Giaø— small leaves and fruit. Theo Ñaïi Trí Ñoä Luaän, Thi Tyø Ca laø moät trong Thi Lôïi Sa Ca: Sirisaka (skt)—Teân cuûa moät vò nhöõng tieàn thaân cuûa Ñöùc Phaät, ngöôøi ñaõ töøng caét sö—Name of a monk. thòt mình boá thí cho chim boà caâu—According to Thi Lôïi Sa Thuï: Acacia Sirissa (skt)—See Thi Lôïi the sastra on Prajna-Paramita Sutra, Sivi was one Sa. of Sakyamuni's former incarnations, when to save Thi Ma Xaù Na: Smasana (skt) or Asmasayana a life of a dove he cut off and gave his own flesh (skt)—Moät nghóa ñòa trong vuøng Thi Ñaø Laâm —A to an eagle which pursued it, which eagle was cemetery in Sitavana. Siva transformed in order to test him. Thi Pheä Ña Ba Nga Phöôïc Ñeå: Svetabhagavati Thi Tyø Vöông: Sivi (p)—See Thi Tyø Ca. (skt)—White-bodied Avalokitesvara Thí: Dana (skt)—Boá thí—To give alms—To Bodhisattva—White-robed Avalokitesvara bestow—To give—Charity—See Boá Thí. Bodhisattva—Baïch Thaân Quaùn Töï Taïi Boà Taùt. Thí AÂn: See Thi aân. Thi Quyû: Quyû töû thi, ñöôïc döïng daäy vaø sai ñi gieát Thí Ba La Maät: Transcendental giving—Thí Ba haïi keû thuø (ñaây laø moät thöù chuù thuaät cuûa ngoaïi La Maät coù nghóa laø xaû boû taát caû sôû höõu— ñaïo)—A corpse-ghost, called up to kill an enemy. Transcendental giving means relinquishing all we Thi Thaønh: Kusinagara or Kusigramaka (skt)— have. Teân taét cuûa thaønh Caâu Thi Na, thuoäc Vöông Quoác Thí Chaån: See Thí. coå AÁn Ñoä, gaàn thaønh Kasiah, nôi Ñöùc Phaät nhaäp Thí Chuû: Danapati (skt)—Coâng Ñöùc Chuû—Ñaøn dieät, vaø cuõng laø nôi sanh cuûa chín hoïc giaû noåi tieáng Vieät Baùt Ñeå—1) Ñaøn chuû (thí chuû): Benefactor, ôû AÁn Ñoä—Belonged to an ancient Indian lord of charity, noble giver; 2) Ngöôøi chuû laøm vieäc Kingdom, near Kasiah, the place where boá thí, ngöôøi töï mình boû ra cuûa caûi ñeå cuùng döôøng: Sakyamuni died, also the birth place of nine An almsgiver; 3) Ngöôøi hoä trì Phaät phaùp: famous scholars—See Caâu Thi Na. Danapati (skt)—A patron of Buddhism. Thi Thieàn Nhaát Thieát Thuyeát: Thi ñaïo vaø Thieàn Thí Duï: Avadana (skt)—A Baø Ñaø Na—A Va Ñaø ñaïo töông quan vaø ñoàng qui veà moät moái—The Na—Metaphor—Simile—Duøng thí duï ñeå noùi leân

nghóa lyù cuûa giaùo phaùp, chöùng minh raèng nhöõng cuûa Ñöùc Phaät—According to the Lotus Sutra, this haønh ñoäng thieän laønh daãn ñeán keát quaû thieän laønh, is a term which the T'ien-T'ai sect used to nhöõng haønh ñoäng xaáu aùc daãn tôùi nhöõng heä quaû xaáu indicate the three periods of Buddha's teaching. aùc. Avadanas goàm nhöõng truyeàn thuyeát veà caùc vò 1) Thí Thôøi: Tröôùc thôøi kyø Phaùp Hoa, Ñöùc Phaät Thaùnh trong Phaät giaùo—Metaphor on a great or ñaõ noùi veà Tam

thöøa giaùo, ñaây Ngaøi chæ duøng glorious act or achievement. Avadanas show that phöông tieän thieän xaûo ñeå giuùp ngöôøi ñi vaøo good deeds bring about good results, and bad Chaùnh Ñaïo Nhaát Thöøa Giaùo, neân goïi laø “vò deeds bad results. The Avadanas consist of thöïc thí quyeàn”—Bestowing the truth in legends about previous lives of Buddhist saints. Hinayana and other partial forms. Thí Duï Boä: Samkantikah (skt)—Samkrantivadah 2) Khai Thôøi: Thôø kyø Ñöùc Phaät “khai quyeàn hieån (skt)—See Kinh Löôïng Boä. thöïc” ñeå giuùp chuùng sanh hieåu roõ Tam Thöøa Thí Duï Kinh: Asivisopama-suttana (p)—Avadana chæ laø phöông tieän cuûa Nhaát Thöøa—Opening (skt)—An exposition of the dharma through of the perfect truth like the Lotus, as in the allegories—Sutra on stories of the Buddha and his Lotus Sutra. former lives. 3) Pheá Thôøi: Ñöùc Phaät chæ daïy neân “pheá quyeàn Thí Duï Luaän Sö: Distantika (skt)—Nhaät Xuaát laäp thöïc” moät khi ñaõ bieát roõ Tam Thöøa chæ laø Luaän Giaû—Thí Duï Sö—Vò toå ñaàu tieân cuûa Kinh phöông tieän cho Nhaát Thöøa—Abrogating the Löôïng Boä (trong soá 18 boä Tieåu Thöøa)—Reputed earlier imperfect forms. founder of the Sautrankita school. Thí Khan: Moät mình ta nhaän cuûa boá thí naày. Ñaây Thí Duï Löôïng: Nhöõng thí duï trong kinh ñieån theo laø moät trong naêm loaïi buûn xæn—I am the only one lyù luaän giuùp ngöôøi hieåu ñöôïc giaùo lyù—The who receive this alms. This is one of the five kinds example in logic. of stinginess. Thí Duï Sö: See Thí Duï Luaän Sö. Thí Khaát Xoa Nan Ñaø (652-710): Siksananda Thí Duï Taäp Kinh: Avadana-kalpalata (skt)— (skt)—Hoïc Hyû—See Thöïc Xoa Nan Ñaø. Sutra on collections of metaphors and similes— Thí Laâm: Moät trong boán caùch toáng taùng, laâm taùng, See Thí Duï. hay toáng taùng baèng caùch ñem xaùc ngöôøi cheát boû Thí Ñaïo Khaùn: Shi-Do-Kan (jap)—Haõy noùi caùi gì vaøo trong röøng—One of the four kinds of burial, to ñoù ñeå ta xem—See if you can express yourself— give to the forest, i.e. burial by casting the corpse To say something, and I will examine you. into the forest—See Töù Taùng. Thí Haønh: Haønh phaùp boá thí (taøi thí, phaùp thí, vaø Thí Lôïi: Cuûa caûi do ngöôøi ñôøi quyeân taëng cho taêng voâ uùy thí)—The practice of charity—See Tam Boá só—Wealth donated to monks from ordinary Thí, Töù Boá Thí, Nguõ Boá Thí, Thaát Boá Thí, and Baùt people. Boá Thí. Thí Nguyeän AÁn: Varada-Mudra (skt)—Maãu Ñaø Thí Haønh Phöôùc Nghieäp Söï: Danamayam punna La Phaùp AÁn—Baøn tay phaûi höôùng xuoáng döôùi, kiriya vatthu (p)—The merit of giving. loøng baøn tay höôùng ra phía tröôùc. Ñaây laø cöû chæ Thí Hoùa: Boá thí chaân lyù giaùo hoùa chuùng sanh, hay cuûa Phaät Thích Ca toû yù laáy trôøi laøm chöùng cho tính boá thí vaø giaùo hoùa—To bestow the transforming Phaät cuûa mình—The right hand palm facing out, truth. directed downward. This is the gesture of Thí Hoä: Danapala (skt)—Vò Taêng xöù Udyana, Sakyamuni Buddha when he summoned Heaven ngöôøi ñaõ dòch 111 boä kinh sang Hoa ngöõ. Naêm 982 as witness to his Buddhahood. sau Taây Lòch, ngaøi ñöôïc ban töôùc hieäu Minh Tín Thí Nhaát Thieát Voâ UÙy Boà Taùt: Abhayam-dana Ñaïi Sö—A native of Udyana who translated into (skt)—Fearlessness-Giving Bodhisattva—See Thí Chinese some 111 works. In 982 A.D. he received Voâ UÙy Boà Taùt. the title of Great Master and brilliant expositor of Thí Phaùt: Teihatsu (jap)—Caïo toùc theo nhö Ñöùc

the faith. Phaät Thích Ca, ngöôøi ñaõ duøng löôõi göôm beùn caét Thí Hueä: To bestow kindness, or charity. boû toùc haøm yù caét ñöùt moïi heä luïy vôùi traàn theá —To Thí Khai Pheá: Theo Kinh Phaùp Hoa, ñaây laø töø maø shave the hair, following Sakyamuni, who cut off toâng Thieân Thai duøng ñeå chæ ba thôøi giaùo thuyeát his locks with a sharp sword or knife to signify his

cutting himself off from the world—See Theá Phaùt. lo sôï khoå naïn. Ngaøy vía Ñöùc Thí Voâ UÙy Boà Taùt laø Thí Taøi: Tyagadhana (skt)—Caga (p)—Xaû Taøi— ngaøy hai möôi hai trong thaùng—One of the titles Laáy vieäc boá thí laøm cuûa baùu (laáy haïnh boá thí laøm of Avalokitesvara because he gives 14 cuûa baùu)—Consider the giving of money to the fearlessnesses to those who pray to him so that poor as treasures (the treasure of renunciation). they will have no fear in suffering. Day dedicated Thí Tam Thoán: Phaùt bieåu yù kieán hay giaûng giaûi— to His manifestation (to a Buddha's vital spirit) is To express one's opinions. the twenty-second day of the month. Thí Taêng: Cuùng döôøng moät vò Taêng—To give Thí Voâ UÙy Giaû: Abhayadana (skt)—Abhayandada alms to a monk. (skt)—Bestower of fearlessness—Fearlessness Thí Taâm: A heart of almsgiving. giving—One who give charity of fearlessness— Thí Thaân: To sacrifice one’s life. Coøn goïi laø Thí Voâ UÙy hay Thí Voâ UÙy Taùt Ñoûa— Thí Thieát: Thieát laäp hay baét ñaàu—To start, to Ngöôøi boá thí söï voâ uùy. Laøm cho ngöôøi khaùc khoâng establish, or to set up. coøn lo aâu sôï haõi. Khi moät ngöôøi gaëp tai hoïa laøm Thí Thieát Luaän Boä: Karmikah (skt)—Tröôøng phaùi khuûng hoaûng, chính giaây phuùt aáy, Boà Taùt baèng chuû tröông trì giôùi vöôït treân kieán thöùc—The school phöông tieän lôøi noùi hay caùc phöông phaùp khaùc ñeå of Karma, which taugh the superiority of ngöôøi ñoù deïp boû ñöôïc söï lo laéng. Deïp boû ñöôïc söï morality over knowledge. sôï haõi cho ai laø moùn quaø voâ uùy thí. Voâ uùy thí laø Thí Thuoäc Phaùp Vaät: Caùc vaät phaåm cuùng döôøng caùch toát nhaát mang laïi hoaø bình vaø an laïc cho moïi Tam Baûo nhö nhö ruoäng vöôøn vaø caây traùi, ñöôïc ngöôøi, bôûi vì traïng thaùi khoâng sôï haõi ñoàng nghóa chia laøm hai phaàn: moät phaàn cuùng döôøng cho kinh vôùi töï do, an laïc khoâng coù chieán tranh, haän thuø, saùch vaø phaàn kia cuùng döôøng cho nhöõng vò ñoïc ñaùnh nhau hay cheùm gieát nhau, vaân vaân—When tuïng kinh ñieån—Offerings to the Triratna, i.e., rice someone encounters disasters or calamities which fields and trees, which are divided into two parts: terrify him, at that moment the Bodhisattva one part is offered to obtain sutras; the other part removes his anxieties and sufferings through one’s is offered to the sutra-reciters. own efforts. Dispelling fear means to give the gift Thí Thöïc: Sejiki (jap)—1) Cuùng döôøng thöùc aên of fearlessness. The giving of fearlessness is the cho chö Taêng: To bestow food on monks; 2) Boá thí best way that can give a genuine peaceful and thöùc aên cho quyû ñoùi: To bestow food on hungry happy environment for everyone, because a real ghosts—See Thieàn Vaø Leã Thí Thöïc. state of fearlessness is considered as synonymous Thí Thöïc Hoäi: Boá thí thöùc aên cho quyû ñoùi—To with the freedom and bliss without war, dislike, bestow food on hungry ghosts—See Thieàn Vaø Leã fighting, killing, etc... Thí Thöïc. Thí Voâ Yeám Töï: See Na Lan Ñaø Töï. Thí Voâ UÙy:

Abhayandada or Abhayadana (skt)— Thæ: Muõi teân: An arrow—Phaân: Excrement. Ngöôøi boá thí söï voâ uùy, laøm cho ngöôøi khaùc khoâng Thæ Chung: Beginning and end. coøn lo aâu sôï haõi—The bestower of fearlessness. Thæ Ñaûm Töû: Gaùnh phaân, yù noùi thaân nguôøi trong Thí Voâ UÙy AÁn: Abhaya-mudra (skt)—Thí Voâ UÙy chöùa ñaày phaân maø con ngöôøi phaûi luoân gaùnh noù ñi AÁn—Cöû chæ cuûa Phaät Sakyamuni ngay sau khi khaép nôi—A load of night-soil, i.e. the human Ngaøi ñaït Ñaïi giaùc (baøn tay phaûi ñöa ngang vai, caùc body that has to be carried about. ngoùn tay duoãi thaúng, loøng baøn tay höôùng veà phía Thæ Giaùc: Initial enlightenment or beginning of tröôùc)—The gesture of Sakyamuni Buddha right illumination—See Thuûy Giaùc. after he attained enlightenment (the right hand is Thæ Giaùo: See Thuûy Giaùo. raised to shoulder level with fingers extended and Thæ Haønh Nhaân: Ngöôøi môùi baét ñaàu—A palm turned outward)—See Maãu Ñaø La Phaùp AÁn. beginner. Thí Voâ UÙy Boà Taùt: Abhayam-dana (skt)— Thæ Phaån Ñòa Nguïc: Ñòa nguïc chöùa ñaày phaân hoâi Abhayandada Bodhisattva—Fearlessness-Giving thuùi—The excrement hell. Bodhisattva—Moät trong nhöõng danh hieäu cuûa Boà Thæ Só: See Thuûy Só. Taùt Quaùn Theá AÂm vì ngaøi ban cho nhöõng ai caàu Thæ Thaïch: Muõi teân vaø ñaù laø hai thöù choáng choïi nguyeän ñeán ngaøi 14 pheùp voâ uùy ñeå hoï khoâng coøn laïi vôùi nhau vì teân khoâng xuyeân qua ñaù ñöôïc —

Arrow and rock are two incompatibles, for an Thò Dieät: Cheát—To pass away. arrow cannot pierce a rock. Thò Duïc: To desire. Thæ Xuy Khaùnh Huy (1879-1939): Teân cuûa moät vò Thò Ñoà: Chæ daïy—To guide, to teach. hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaän Baûn vaøo theá Thò Giaû: Antevasin (skt)—Companion— kyû thöù XX—Name of a Japanese famous Buddhist Attendant—Personal attendant—Servant—Ngöôøi scholar in the twentieth century. laøm phaän söï cuûa moät ñeä töû (haàu haï thaày), hay Thò: Laø: To be (the verb to be, i.e. is, are, was, ngöôøi laøm vieäc phuïng söï Tam Baûo. Ngöôøi giuùp ñôõ were, etc.)—Ñuùng: Right—Chôï hay nôi hoäi hoïp nhö oâng A Nan laøm thò giaû cho Ñöùc Phaät—One coâng coäng: A market (a fair or an open place for who performs the duties of a disciple, or one who public assembly)—Meâ: To be fond of (given up attends on and serves the Triratna. Helper, e.g. as to)—Nhìn thaáy: To look (to see, to behold)—Ananda was to the Buddha. Thoâng baùo: To indicate (to notify, to proclaim)— Thò Giaû Tam Chuûng: Ba loaïi thò giaû: Thieâu Troâng coi: To attend (to wait on, attendant). Höông, Thænh Khaùch vaø Thö Traïng—Three kinds Thò Caù Haùn: Moät baäc tröôïng phu chaân chaùnh—A of attendant—See Thieâu Höông Thò Giaû, Thænh true noble-minded man. Khaùch Thò Giaû and Thö Traïng Thò Giaû. Thò Caûm: Visual sensation. Thò Giaû Tuaàn Phoá: Thò giaû: Ngoâi nhaø nghæ—The Thò Chaân: Vò thò giaû phuïc dòch duôùi chaân aûnh cuûa attendant's rest house—See Coâng AÙn Thò Giaû toå sö—An attendant monk who serves under the Tuaàn Phoá. true images of patriarchs. Thò Giaùc: Vision—Initial enlightenment. Thò Chaân Haønh Giaû: Ngöôøi cö só phuï taù cho vò thò Thò Giaùo: Chæ daïy—To point out and instruct. giaû phuïc dòch duôùi chaân aûnh cuûa toå sö. Traùch Thò Hieän: Pakasati (p)—Pariyutthana

(skt)— nhieäm chính cuûa vò cö só naày laø laøm nhöõng vieäc laët Pratiharya (skt)—Vidarsana (skt)—Vyaktaya vaët trong ñieän thôø toå—A layperson who assists an (skt)—Baøy toû ra ngoaøi—To manifest—To make attendant monk who serves under the true images manifest. of patriarchs. This layperson's main responsibility Thò Hieän Ban Cho Chuùng Sanh Söùc Duõng is to do sundry works around the patriarchal hall. Maõnh: Manifest the desire to give sentient beings Thò Chaân Thöïc Töôùng: Loä ra chaân töôùng—Show courageous strength—Vì hieän muoán ban cho the true characteristics. chuùng sanh söùc duõng maõnh maø thò hieän ñi baûy Thò Chuùng: Thuøy ngöõ—Tuyeân boá—To make an böôùc, moät trong möôøi lyù do khieán chö ñaïi Boà Taùt announcement. thò hieän ñi baûy böôùc maø Ñöùc Phaät ñaõ daïy trong Thò Chuyeån: Indicative turn of the law-wheel— Kinh Hoa Nghieâm. Chö Ñaïi Boà Taùt vì muoán ñieàu Postulation and definition of the Four Noble phuïc cho chuùng sanh ñöôïc an laïc neân thò hieän ñi Truths—Ñöùc Phaät giaûng veà ñònh ñeà vaø ñònh nghóa baûy böôùc nhö vaäy—To manifest the desire to give cuûa Töù Dieäu Ñeá trong vöôøn Loäc Uyeån, moät trong sentient beings courageous strength, one of the ten ba loaïi chuyeån Phaùp Luaân cuûa Ñöùc Phaät—The reasons Great Enlightening Beings show the act of Buddha preached in the Deer park on postulation walking seven steps. For these ten reasons they and definition of the four noble truths, one of the show the act of walking seven steps after birth; three turns of the law-wheel of the Buddha in the they manifest this to pacify sentient beings—See Deer park. Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Thò Hieän Ñi Thò Chö Phaùp Khoâng Töôùng, Baát Sanh Baát Baûy Böôùc. Dieät: Ze-Shoho-Kuso, Fusho-Fumetsu (jap)— Thò Hieän Nhöùt Thieát Nhö Lai Thaàn Bieán Ma Ni There is no appearance and disappearance of real Vöông Traøng Voõng Thuøy Phuùc Keá: Crest dharmas—Real dharmas are bare manifestations. Covered with a Net of the Finest Jewels They neither appear nor disappear. Representing the Lights Magically Produced by Thò Dieãn Ñaéc Ca: Jetaka (skt)—Sa Ña Baø Haùn All Buddhas. Na—Sadvahana (skt)—Quoác vöông cuûa xöù Nam Thò Hieän Thaàn Thoâng: Perform a psychic Kosala—A king of southern Kosala, patron of power—Thò hieän pheùp thaàn thoâng. Nagarjuna. Thò Hieän Voâ Löôïng Theá Giôùi: Manifest countless

of pure beings in infinite worlds—Taát caû chö Phaät, when going against and with, vertically and trong moät nieäm, ñeàu thò hieän voâ löôïng theá giôùi, voâ horizontally, even the Buddhas cannot know. One löôïng voâ soá chuùng sanh thanh tònh—All Buddhas who is a man detached from the world, who can, in a single instant, manifest countless of pure transcends convention, reveals the abilities of a beings in infinite worlds. great man who stands out from crowd. He walks Thò Löïc: Power of eyesight (vision--seeing). on thin ice, runs on a sword's edge. He is like the Thò Moät: Caùi gì?—What? unicorn's horn, like a lotus flower in fire. Master Thò Na Da Xaù: Jinayasas (skt)—Moät vò Taêng noåi Yung Kuang of central Chekiang said, "If you tieáng ngöôøi AÁn—A noted monk from India. miss at the point of their words, then you're a Thò Phaät Tri Kieán: Demonstrating the knowledge thousand miles from home. In fact you must let go and vision of the Buddha. your hands while hanging

from a cliff, trust Thò Phi: Gossips of right and wrong. yourself and accept the experience. Afterwards Thò Phi Chi Taâm: Taâm phaân bieät thò phi—The you return to life again. I can't deceive you; how mind of discriminations of right and wrong. could anyone hide this extraordinary truth?" The Thò Phi Ñieân Ñaûo: Viparyaya (skt)—Perversion. meaning of Chao Chou's question is like this. T'ou Thò Phi Giao Keát Xöù: Phieàn naõo laø choã khôûi leân Tzu is an adept, and he didn't turn his back on cuûa thò phi. Trong thí duï thöù 41 cuûa Bích Nham what Chao Chou asked: it's just that he cut off his Luïc, moät hoâm Trieäu Chaâu hoûi Ñaàu Töû: "Ngöôøi ñaïi feelings and left no traces, so unavoidably he's töû khi soáng laïi thì theá naøo?" Ñaàu Töû ñaùp: "Chaúng hard to understand. He just showed the little bit cho ñi ñeâm, ñôïi saùng seõ ñeán." Haønh giaû tu Thieàn before the eyes. Thus an Ancient said, "If you neân luoân nhôù raèng khi choã phaûi quaáy laãn loän (thò want to attain Intimacy, don't ask with questions. phi keát giao xöù), ngay caû caùc baäc Thaùnh cuõng The question is in the answer, and the answer is in khoâng theå bieát. Khi nghòch thuaän doïc ngang, Phaät the question." It would have been very difficult for cuõng khoâng theå bieát. Ngöôøi sieâu luaân tuyeät theá someone other than T'ou Tzu to reply when ñöôïc theá gian khaùm phaù ra, hieån hieän khaû naêng questioned by Chao Chou. But since T'ou Tzu is sieâu quaàn baït chuùng. Ngöôøi aáy coù theå ñi treân baê ng, an expert, as soon as it's raised he knows where it chaïy treân kieám beùn lieàn ñoù gioáng nhö söøng laân hay comes down. lieân hoa trong löûa. Hoøa Thöôïng Vónh Quang ôû Thò Quan: Maét—Organ of sight. Chieát Trung noùi: "Ngoân phong neáu sai thì coång Thò Taâm Thò Phaät: Taâm töùc Phaät—This mind is laøng queâ caùch xa muoân daëm, phaûi laø bôø cao voùt Buddha—The mind is Buddha. buoâng tay, töï nhaän thöøa ñöông, sau khi cheát soáng Thò Taâm Taùc Phaät: Zeshin-Sa-Butsu (jap)—This laïi chaúng daùm khi anh, yù chæ phi thöôøng, ngöôøi naøo mind becomes Buddha. thöôøng ö?" YÙ Trieäu Chaâu hoûi nhö theá, Ñaàu Töû laø Thò Taéc: Tuy vaäy—Nevertheless. haøng taùc gia cuõng khoâng coâ phuï caâu hoûi kia. Chæ laø Thò Taät: Nhuoám beänh naëng saép cheát—To be tuyeät tình baët daáu, quaû thaät khoù hieåu, chæ hieän baøy going to pass away for catching a serious disease. tröôùc maét ñoâi chuùt. Vì theá coå nhaân noùi: "Muoán Thò Theá: To rely upon one’s influence. ñöôïc thaân thieát chôù ñem hoûi ñeán hoûi, hoûi taïi choã Thò Thôøi Phi Thôøi: Timely or untimely—Ñuùng ñaùp, ñaùp taïi choã hoûi." Neáu chaúng phaûi Ñaàu Töû, bò thôøi hay phi thôøi—See Naêm Loaïi Ngoân Ngöõ. Trieäu Chaâu moät caâu hoûi cuõng khoù ñaùp ñöôïc. Chæ vì Thò Thöïc: To attest—To certify. kia laø keû taùc gia, nhaéc ñeán lieàn bieát choã rôi— Thò Tòch: Thò hieän nieát baøn—To indicate the way Afflictions are places that arised from gossips of of nirvana. right and wrong. In example 41 of the Pi Yen Lu, Thò Tu: Caàn phaûi—Be necessary. one day Chao Chou asked T'ou Tzu, "How is it Thò Töôùng Chuyeån: Indicative turn of the law- when a man who has died the great death returns wheel—See Thò Chuyeån. to life?" T'ou Tzu said, "He must not go by night: Thò Töôùng Ñaùp: Duøng caùc loaïi hình töôùng maø traû he must get there in daylight." Zen practitioners lôøi, moät trong hai caùch ñoái ñaùp—Reply by signs, should always remember that when right and one of the two

kinds of reply—See Nhò Ñaùp. wrong are mixed, even the sages cannot know; Thò Vaät: Caùi gì?—What?

Thò Voâ Boà Taùt: Mujaku (jap)—Voâ Tröôùc Boà suzerainty of Kosala, an adjoining kingdom. Later Taùt—Asanga Bodhisattva. Buddhists, in order to surpass Brahmans, invented Thò Xöù Phi Xöù Löïc: Khaû naêng bieát söï lyù ñuùng hay a fabulous line of five kings. A fabulous line of khoâng ñuùng, moät trong Thaäp Löïc—The power to five kings of the Vivartaklapa headed by distinguish right from wrong, one of the ten Mahasammata. Followed by five Cakravarti, the Buddha-powers—See Thaäp Löïc (1). first being Murdhaja. Then came nineteen kings, Thích: Sakya (skt)—See Thích Ca. the first being Catiya, the last Mahadeva. These Thích Ca: Sakya (skt)—Theo Eitel trong Trung were succeeded by dynasties of 5,000 kings, 7,000 Anh Phaät Hoïc Töø Ñieån, boä toäc hay gia ñình Thích kings, 8,000 kings, 9,000 kings, 10,000 kings, and Ca, ngöôøi ta noùi töø Thích Ca laáy töø danh töø “Saka” 15,000 kings. After which king Gautama opens a coù nghóa laø thöïc vaät, nhöng theo Hoa ngöõ coù nghóa line of 1,100 kings, the last, Iksvaku, reigning at laø maïnh, coù söùc löïc, vaø ñöôïc giaûi thích baèng chöõ Potala. With Iksvaku, the sakyas are said to have “Naêng.” Doøng hoï Thích Ca ñaõ raøy ñaây mai ñoù begun. His four sons reigned at Kapilavastu. (daân du muïc) doïc theo thung luõng ñoàng baèng AÁn Sakyamuni was one of his descendants in the Haø,sau ñoù chieám cöù moät khu vöïc vaøi ngaøn daëm seven generations. Later, after the destruction of vuoâng naèm theo trieàn ñoài xöù Neùpal vaø nhöõng vuøng Kapilavastu by Virudhaka, four survivors of the thaûo nguyeân veà phía nam. Kinh ñoâ laø thaønh Ca Tyø family founded the kingdoms of Udyana, La Veä. Vaøo thôøi Ñöùc Phaät coøn taïi theá, boä toäc ñöôïc Bamyam, Himatala, and Sambi. ñaët döôùi söï quyeàn cai trò cuûa Kosala, moät vöông Thích Ca Baø: Sakra (skt)—Thieân vöông. quoác laân caän. Veà sau naày, muoán cho vöôït troäi hôn Thích Ca Boà Taùt: Sakya-bodhisattva (skt)—Moät Baø La Moân, nhöõng Phaät töû ñaõ döïng neân moät doøng trong nhöõng tieàn kieáp cuûa Phaät Thích Ca—One of hoï huyeàn thoaïi. Moät doøng hoï huyeàn thoaïi the previous incarnation of the Buddha. Vivartakalpa khôûi ñaàu bôûi Thieân Tam Muoäi Ña. Thích Ca Ña Baûo Nhö Lai: Sakyamuni Buddha Theo sau ñoù laø naêm vò Luaân Vöông, vaø vò vua ñaàu and Prabhutaratna Buddha (Abundant-treasures tieân laø Ñaûnh Sanh Vöông Theo sau ñoù laø möôøi Buddha)—See Thích Ca and Ña Baûo Nhö Lai. chín (19) vua khaùc, baét ñaàu vôùi vua Xaû Ñeá vaø cuoái Thích Ca Ñeà Baø: Sakra-deva (skt)—Thích Ñeá cuøng laø vua Ñaïi Thieân. Sau ñoù ñöôïc keá vò bôûi caùc (Indra). trieàu ñaïi cuûa 5.000 vò vua, 7.000 vò vua, 8.000 vò Thích Ca Ñeà Baø Nhôn Ñaø La: Sakra-devendra or vua, 9.000 vò vua, 10.000 vò vua, 15.000 vò vua. Sakro-devanamindra (skt)—Thích Ñeà Hoaøn Sau ñoù vua Coà Ñaøm môû ñaàu 1.100 vò vua, cuoái Nhôn—Thích Ñeá (Indra). cuøng bôûi vua Iksvaku, ngöï trò vuøng Potala. Vôùi Thích Ca Ñeà Hoaøn Nhôn: Sakra-devendra or doøng vua cuoái cuøng Iksvaku, ngöôøi ta noùi doøng Sakro-devanamindra (skt)—Indra—See Thích Ñeá. Thích Ca khôûi ñaàu. Boán ngöôøi con cuûa Iksvaku Thích Ca Maâu Ni: Sakyamuni (skt)—See Thích ngöï trò vuøng Ca Tyø La Veä. Thích Ca Maâu Ni laø Ca. doøng doõi baûy ñôøi cuûa Iksvaku. Veà sau thaønh Ca Tyø Thích Ca

Maâu Ni Nhö Lai: Shakamuni-Nyorai La Veä bò Trì Quoác tieâu dieät, boán ngöôøi soáng soù t (jap)—Sakyamuni Thus Come One—Sakyamuni cuûa doøng hoï laäp neân nhöõng vöông quoác Udyana, Tathagata—Vò Phaät thöù baûy trong baûy vò coå Bamyam, Himatala, vaø Sambi—According to Eitel Phaät—The seventh of the seven ancient in The Dictionary of Chinese-English Buddhist Buddhas—See Thích Ca Maâu Ni Phaät. Terms, the clan or family of the Buddha, said to be Thích Ca Maâu Ni Phaät: Sakyamuni Buddha— derived from Saka, vegetables, but interpreted in The Sage of the Sakyas—A title applied to the Chinese as powerful, strong, and explained by Buddha. “Neng.” The clan, which is said to have wandered 1) Ñöùc Phaät lòch söû, ngöôøi ñaõ sanh ra trong doøng hither from the delta of the Indus, occupied a hoï Thích Ca. Nhaø Thoâng Thaùi cuûa doøng hoï district of a few thousand square miles lying on Thích Ca. Phaät Thích Ca Maâu Ni, vò Phaät lòch the slopes of the Nepalese hills and on the plains söû ñaõ saùng laäp ra Phaät giaùo. Ngaøi teân laø Coà to the south. Its capital was Kapilavastu. At the Ñaøm Só Ñaït Ña, ñaûn sanh naêm 581-501 tröôùc time of the Buddha, the clan was under the Taây lòch, laø con ñaàu loøng cuûa vua Tònh Phaïn,

trò vì moät vöông quoác nhoû maø baây giôø laø Ñaâu Suaát, vaø vaøo ngaøy 8 thaùng tö giaùng traàn Nepal vaø kinh ñoâ laø Ca Tyø La Veä. Vaøo tuoåi baèng baïch töôïng, vaøo hoâng phaûi cuûa Hoaøng 29 Ngaøi lìa boû cung ñieän vaø vôï con, ra ñi tìm Haäu Ma Da vôï vua Tònh Phaïn. Naêm sau vaøo ñöôøng giaûi thoaùt chuùng sanh. Vaøo moät buoåi ngaøy 8 thaùng hai Hoaøng Haäu haï sanh ngaøi saùng luùc Ngaøi 35 tuoåi, Ngaøi ñaõ thöïc chöùng trong vöôøn Laâm Tyø Ni, ôû phía ñoâng thaønh Ca giaùc ngoä trong khi ñang thieàn ñònh döôùi coäi Boà Tyø La Veä, nay thuoäc Neùpal. Ngaøi laø con vua ñeà. Töø ñoù veà sau, Ngaøi ñaõ ñi khaép caùc mieàn Tònh Phaïn, doøng doõi Saùt Ñeá Lôïi, cai trò thaønh AÁn Ñoä giaûng phaùp giuùp ngöôøi giaûi thoaùt. Ngaøi Ca Tyø La Veä. Haï sanh ngaøi ñöôïc baûy ngaøy thì nhaäp dieät vaøo naêm 80 tuoåi. Sau ñaây laø baøi keä Hoaøng Haäu Ma Da qua ñôøi, ngaøi ñöôïc baø dì phoù phaùp cuûa ñöùc Thích Ca truyeàn laïi chaùnh teân Ba Xaø Ba Ñeà nuoâi naáng daïy doã. Ngaøi phaùp cho toân giaû Ca Dieáp: vaâng leänh vua cha keát hoân cuøng coâng chuùa Da "Phaùp voán laø phaùp chaúng phaùp Du Ñaø La, ñöôïc moät con trai teân La Haàu La. Chaúng phaùp phaùp cuõng laø phaùp Sau ñoù Ngaøi lìa boû gia ñình ra ñi tìm chaân lyù, Nay ta trao caùi chaúng phaùp trôû thaønh moät nhaø tu khoå haïnh, cuoái cuøng vaøo Phaùp coù bao giôø laø phaùp? naêm 35 tuoåi Ngaøi chöùng ngoä vaø nhaän thöùc The historical Buddha, who was born into the raèng giaûi thoaùt khoûi voøng sanh töû khoâng phaûi Sakya clan. Historical founder of Buddhism, do khoå haïnh, maø do nôi giôùi ñöùc thanh tònh; Gautama Siddhartha, the Buddha Sakyamuni, nhöõng ñieàu naày ngaøi giaûi thích trong Töù Dieäu who was born in 581-501 BC as the first son Ñeá vaø Baùt Chaùnh Ñaïo. Coäng ñoàng Taêng Só of King Suddhdana, whose small kingdom cuûa ngaøi döïa treân ñöùc haïnh vaø trí tueä, ñöôïc with the capital city of Kapilavastu was bieát ñeán nhö laø Ñaïo Phaät, vaø Ngaøi cuõng ñöôïc located in what is now Nepal. At the age of bieát ñeán nhö laø vò Phaät. Ngaøi nhaäp dieät twenty nine, he left his father’s palace and his khoaûng naêm 487 tröôùc Taây Lòch, khoaûng 8 wife and child in search of the meaning of naêm

tröôùc Khoảng Töû. Teân toäc (gia ñình) cuûa existence and way to liberate. One morning at ngaøi laø Coà Ñaøm, ngöôøi ta noùi Coà Ñaøm laø teân the age of thirty five, he realized cuûa toaøn boä toäc—According to Eitel in The enlightenment while practicing meditation, Dictionary of Chinese-English Buddhist seated beneath the Bodhi tree. Thereafter, he Terms composed by Professor Soothill, spent the rest 45 years to move slowly across Sakyamuni, the saint of the sakya tribe. Muni India until his death at the age of 80, is saint, holy man, sage, ascetic, monk; it is expounding his teachings to help others to interpreted as benevolent, charitable, kind, realize the same enlightenment that he had. also as one who dwells in seclusion. After 500 The following is the gatha from Sakyamuni or 550 previous incarnations, Sakyamuni Buddha: finally attained to the state of Bodhisattva, "The Dharma is ultimately a dharma was born in the Tusita heaven, and descended Which is no-dharma; as a white elephant, through her right side, A dharma which is no-dharma into the womb of the immaculate Maya, the Is also a dharma; purest woman on earth; this was on the 8th day As I now hand this no-dharma over to you; of the 4th month; the following year on the 8th What we call the Dharma, the Dharma, day of the 2nd month he was born from her Where after all is the Dharma?" right side painlessly as she stood under a tree 2) Theo Eitel trong Trung Anh Phaät Hoïc Töø in the Lumbini garden. He was born the son of Ñieån, Thích Ca Maâu Ni laø vò Thaùnh cuûa doøng King Suddhodana, of the Ksatriya caste, ruler hoï Thích Ca. Chöõ Thích Ca coù nghóa laø nhaân of Kapilavastu, and Maya his wife; that Maya töø hay tònh maëc, laø moät vò soáng ñoäc cö, hay died seven days later, leaving him to be baäc tòch tónh trong doøng hoï Thích Ca. Sau 500 brought up by her sister Prajapati; that in due hay 550 kieáp, cuoái cuøng Ñöùc Thích Ca Maâu course he was married to Yasodhara who bore Ni ñaït ñöôïc quaû vò Boà taùt, sanh vaøo cung trôøi him a son, Rahula; that in search of truth he

left home, became an ascetic, severely xaây döïng vaøo naêm 1073. Hoï taän tuïy tu haønh vôùi disciplined himself, and finally at 35 years of giaùo lyù Kim Cang Thöøa, ñöôïc bieát vôùi teân giaùo lyù age, under a tree, realized that the way of Lamdre vaø hoï ñöôïc coâng nhaän laø hoùa thaân cuûa Boà release from the chain of rebirth and death Taùt Vaên Thuø—Name of a monastery in southern lay not in asceticism but in moral purity; this Tibet. It was built in 1073, and its abbots, he explained first in his four dogmas, and members of the Khon family. They devoted eightfold noble way. He founded his themselves in teaching Vajrayana known as community on the basis of poverty, chastity, Lamdre and were recognized as the incarnations and insight or meditation, and it became of Majusri. known as Buddhism, as he became known as Thích Ca Tyø Laêng Giaø Ma Ni Baûo: Shakra- Buddha, The Enlightened. His death was bhilagma-mani-ratna (skt)—Ñoà trang söùc treân coå probably in or near 487 B.C., a few years cuûa vua trôøi Ñeá Thích—Adorned jewels on before that of Confucius in 479. The Sakra's neck. sacerdotal name of his family is Gautama, Thích Ca Vaên: Sakyamuni, the saint of the Sakya said to be the original name of the whole clan, tribe—See Thích Ca Maâu Ni. Sakya being that of his branch; his personal Thích Ca Vaên Ni: See Thích Ca Maâu Ni. name was Siddhartha, or Sarvarthasiddha. Thích Ca

Vöông: See Trì Quoác Thieân Vöông. Thích Ca Nhaäp Dieät Nhaät: Sakyamuni Thích Ca Xuaát Gia Nhaät: Sakyamuni's Tathagata's Passing Away Day. Renunciation Day. Thích Ca Nhôn Ñaø La Thieân Vöông: Shakra- Thích Chí: Satisfied—Content—Pleased. Indra—Moät trong möôøi Ñao Lôïi Thieân Vöông— Thích Chuùng: Taêng Ni chuùng—An assembly of See Ñao Lôïi Thieân Vöông. monks and nuns. Thích Ca Nhö Lai: Sakyamuni Tathagata (skt)— Thích Chuûng: The Sakya-seed—The Sakya Sakyamuni Buddha—Sakyamuni Thus Come clan—Chuûng töû Thích Ca—Boä toäc Thích Ca hay One—Vò Phaät thöù baûy trong baûy vò coå Phaät . Ngaøy nhöõng ñeä töû cuûa Thích Ca, ñaëc bieät laø chö Taêng vía Ñöùc Phaät Thích Ca Maâu Ni laø ngaøy ba möôi Ni—The disciples of Sakyamuni, especially trong thaùng—The seventh of the seven ancient monks and nuns. Buddhas. Day dedicated to His manifestation (to a Thích Cung: Cung ñieän Thích Ca, chính töø nôi ñoù Buddha's vital spirit) is the thirtieth of the month— Thaùi Töû Só Ñaït Ña ñaõ ra ñi tìm ñaïo vaø ñaõ thaønh See Thích Ca Maâu Ni Phaät. Phaät—The Sakya palace, from which prince Thích Ca Phaät Ñaøi: Thích Ca Phaät Ñaøi laø moät Siddhartha went forth to become Buddha. töôïng ñaøi ñeïp noåi tieáng cuûa thaønh phoá Vuõng Taøu, Thích Cöôùc: Böôùc chaân ñi—To step. toïa laïc phía taây baéc söôøn nuùi Lôùn ôû Vuõng Taøu— Thích Danh Töï Tam Muoäi: Adhivacana-pravesa- Name of a famous statue of Sakyamuni Buddha, samadhi (skt)—Samadhi on name and/or or Sakyamuni Buddha Monument, a famous description. beautiful scenery of Vuõng Taøu City, located on Thích Duïng: Practical—Applicable. the northwest slope of Mount Lôùn in Vuõng Taøu Thích Duyeät Kim Cang Nöõ: Kelikila (skt)—Keá City. Lôïi Caùt La—Keá Lôïi Tích La—Keá Lyù Keá La— Thích Ca Sö Töû: Sakyasimha (skt)—The lion of Teân cuûa moät vò Kim Cang Thuû Boà Taùt —The the Sakyas, i.e. the Buddha. attendant of a deva, one of the Vajrapanis. Thích Ca Thi Khí Phaät: Sikhi-buddha (skt)— Thích Ñaïo Thaùi: Tao-T'ai—Teân cuûa moät vò taêng Sikhin-buddha (skt)—See Thi Khí Phaät. Trung Hoa noåi tieáng vaøo theá kyû thöù V—Name of a Thích Ca Toân: Baäc Chí Toân cuûa doøng hoï Thích famous Chinese monk in the fifth century. Ca, yù noùi Phaät Thích Ca—The honoured one of Thích Ñaûo: Ñaù loän nhaøo—To kick over. the Sakyas, i.e. Sakyamuni. Thích Ñaàu: Chui ñaàu vaøo—To glide headlong Thích Ca Töï: Sakya Monastery—Taùt Ca Töï— into. Teân cuûa moät töï vieän ôû mieàn Nam Taây Taïng. Tu Thích Ñaàu Nhaäp Giao Boàn: Chui ñaàu vaøo boàn vieän ñöôïc nhöõng thaønh vieân trong doøng hoï Khon

keo. Trong thieàn, töø naøy coù nghóa laø söï chaáp tröôùc Thích Luaän: The Prajna-paramita-sutra; vaøo ngoân ngöõ vaên töï—To glide headlong into a explanatory discussions, or notes on foundation basin of glue. In Zen, the term indicates an treaties—See Baùt Nhaõ Ba La Maät Ña Taâm Kinh attachment to words and speeches. and Ñaïi Trí Ñoä Luaän. Thích Ñeá: Sakra or Indra (skt)—Ñeá vöông cuûa ba Thích Löôïng Luaän: Pramana-varttika (skt)— möôi ba taàng trôøi—Lord of the thrity three Phenomenalism—Hieän Töôïng Luaän—Teân cuûa Heavens. moät boä luaän ñöôïc ngaøi Phaù p Xöùng bieân soaïn— Thích Ñeà Hoaøn Nhôn: Sakra-devanamindra or Name of a commentary written by Dharmakirti— Indra

(skt)—Trôøi Ñeá Thích, cai trò coõi trôøi ba möôi See Thaät Töôùng Luaän. ba taàng, ñöôïc Phaät töû coi nhö thaáp hôn Phaät, nhöng Thích Löõ: Tín ñoà Phaät giaùo—Taêng löõ—Follower laïi laø moät vò thieân long hoä phaùp. Nguyeân thuûy laø or disciple of the Buddha—Buddhist comrade— thaàn saám seùt hay möa, bieåu hieäu cuûa Kim Cang Buddhists. Thuû, trôû thaønh Thieân chuû cuûa Ñoâng Ñoä, chæ sau coù Thích Ma Ha Dieãn Luaän: Prajna-paramita-sutra; Phaïm Thieân—Sakra the Indra of the devas, the explanatory discussions, or notes on foundation sky-god. The god of the nature-gods, ruler of the treaties—See Baùt Nhaõ Ba La Maät Ña Taâm Kinh thirty-three heavens, considered by Buddhists as and Ñaïi Trí Ñoä Luaän. inferior to the Buddhist saint, but as a deva- Thích Ma Nam: Sakya-Mahanama Kulika (skt)—protector of Buddhism. A god of the atmosphere, Thaùi töû Kulika, moät trong naêm vò ñeä töû ñaàu tieân i.e. of thunder and rain; his symbol is the vajra or cuûa Phaät—One of the first five of the Buddha's thunderbolt; he became "lord of the gods of the disciples, prince Kulika—See Naêm Ñeä Töû Ñaàu sky," "region of the east quarter," popularly chief Tieân Cuûa Ñöùc Phaät. after Brahma, Visnu, and Siva. Thích Maïc: Thích Ñeà Hoaøn Nhôn Vaán Kinh: Sakka-samyutta 1) Beânh vöïc vaø choáng ñoái—Pro and con: a) (p)—Sakra-devanamindra-sutra (skt)— Thích: Pro—Thích yù, vui thích, hay beânh vöïc. Kinh Ñeá Thích Sôû Vaán—Töông Öng Boä 11— b) Maïc: Con—Khoâng thích yù, khoâng vui Sutra of the questions of Sakka Deva King, thích, hay choáng ñoái. Samyutta Nikaya 11. 2) Thích laø Thuaän vaø Maïc laø Nghòch: Pro means Thích Ñieån: Kinh ñieån Thích Giaùo—The According and Con means Contrary (to scriptures of Buddhism. wishes). Thích Gia: Ngöôøi thuoäc gia ñình Thích Ca: The Thích Meänh: The sovereign commands of the Sakya family—Ngöôøi giaûng kinh noùi phaùp: The Buddha. expounders of Buddhist sutras or scriptures. Thích Moân: Phaät Giaùo—Cöûa daãn vaøo Thích Thích Giaùo: Phaät Giaùo—Buddhism—The giaùo—The School of Sakyamuni—Buddhism. teaching of the Buddha (Sakyamuni). Thích Na: Ratna (skt)—Baûo (vaät quí)—Precious Thích Hoùa: Thích öùng söï giaùo hoùa vaøo hoaøn caûnh thing—Jewel. thaät—To adapt teaching to circumstances Thích Na Giaø La: Ratnakara (skt)—Kho baùu vaät: Thích Hôïp: Rational—Suitable—Appropriate— A jewel mine (the jewel heap)—Teân cuûa moät cö Fitting—To be consonant (agreeable) with. daân cuøng thôøi vôùi Ñöùc Phaät trong thaønh Tyø Xaù Leâ: Thích Huøng: Buddha, the hero of the Sakyas. Name of a native of Vaisali, contemporary of Thích Khaåu: Pleasant to the taste. Sakyamuni—Teân cuûa vò Phaät hay Boà Taùt: Name Thích Khen Gheùt Cheâ: Fond of praise, but of a Buddha or Bodhisattva—Teân cuûa vò Phaät thöù loathing of criticism. 112 trong hieàn kieáp: Name of the 112th Buddha of Thích Khí Phaät: Sikkin (skt)—See Thi Khí (3) the present kalpa. and (4). Thích Na Thi Khí: Ratnasikhin (skt)—See Thi Thích Lai: Ban naõy, vöøa roài—A little while ago. Khí (3) and (4). Thích Luaân: Moät bieåu hieän cuûa ñaát hay ñòa Thích Nghi: Giaûi thích nhöõng nghi nan: luaân—Sakra's wheel, the discuss of Indra, symbol Explanation of doubtfull points or solution of of the earth. doubts—Thích hôïp: Appropriate (suitable).

Thích Nghi Thanh Tònh: Pure adaptability—See Thieåm: 1) AÙnh saùng laáp loùe: Flash—2) Traùnh hay Thaát Thieän. laùch sang moät beân: To get out of the way—See

Thích Nghi Tính: Adaptability—Conformability Thieåm Ma Ca. —See Taùnh Thích Nghi. Thieåm Di: Sami (skt)—Xa Di—Moät loaïi caây Thích Nghóa: Arthavada (skt)—Giaûi thích veà coâng thuoäc hoï ñaäu vaùn coù vò ñaéng—A leguminous tree ñöùc cuûa nghi leã—Explanation of the meaning of associated. merits of rituals. Thieåm Ña: Quyû—A demon, one of Yama's Thích Nhieân: Unexpectedly—Naturally—names. Suddenly. Thieåm Ñieän Quang: AÙnh chôùp loùe leân, ví vôùi söï Thích Nöõ: Nhöõng ngöôøi nöõ trong doøng hoï Thích mau leï maõnh lieät cuûa söï vieäc—Lightening- Ca: The women of the Sakya clan—Nhöõng vò nöõ flashing, therefore awe-inspiring. tu trong ñaïo Phaät: Nuns in Buddhism. Thieåm Ma: See Thieåm Ma Ca. Thích Phaïm: Ñeá Thích vaø Phaïm Thieân, caû hai Thieåm Ma Ca: Syamaca (skt)—Thöông Maïc ñeàu laø chö thieân hoä phaùp—Indra and Brahma Ca—Teân cuûa ñöùc Phaät khi ngaøi coøn laø vò Boà Taùt — (both protectors of Buddhism). Name of the Buddha when he was still a Thích Phong: Phong tuïc Phaät Giaùo—The custom Bodhisattva. of Buddhism. Thieäm: Trôï caáp—To supply—Supplied. Thích Sö: Ñaïo Sö Thích Ca—Phaät—The Sakya Thieäm Ba: Sona (skt)—Teân cuûa moät chi nhaùnh Teacher—Buddha. vuøng haï löu soâng Haèng—Name of a branch of the Thích Sö Töû: Sö töû Thích Ca, yù noùi Ñöùc Phaät—lower Ganges. The lion of the Sakyas, Buddha. Thieäm Boä: Jambu (skt)—Moät loaïi caây aên traùi ôû Thích Taøn Baïo: To be fond of cruelty. AÁn Ñoä (hoàng taùo)—A fruit tree in India (a rose Thích Taïng: The tripitaka—The Buddhist apple). scriptures—The Sakya thesaurus. Thieäm Boä Chaâu: See Thieäm Boä Ñeà. Thích Thaûng Phaân Minh: Thaät laø roõ raøng— Thieäm Boä Ñeà: See Nam Thieäm Boä Chaâu. Really clear—Truly obvious. Thieäm Boä Kim: Jambunada (skt)—Doøng soâng Thích Thò: Hoï cuûa boä toäc Thích Ca—The Sakya Jambunadi saûn sanh ra vaøng—The produce of gold clan or family name. from the River Jambunadi. Thích Thò Giaùo: Phaät giaùo—Buddhism. Thieäm Boä Naïi Ñaø Kim: Jambunada-suvarna Thích Thích Baát Höu: Noùi khoâng döùt—Non-stop (skt)—Dieâm Phuø Na Tha—Dieâm Phuø Taøn Kim— talking. Vaøng nôi soâng Thieäm Boä Naïi Ñaø—The gold from Thích Töû: Sakyaputta (p)—Sakyaputriya (skt)— the Jambunadi river. Buddha's son—Buddhist disciples in general— Thieäm Boä Naïi Haø Kim: Vaøng töø soâng Dieâm Monk—Sons of Sakyamuni Buddha— Sons of the Phuø—Produce of gold from the Jambu River Sakyan—Con Phaät, chæ moät vò Taêng, hoïc vaø thöïc (River Jambunadi). haønh giaùo lyù nhaø Phaät—A person who understands Thieäm Boä Quang Töôïng: Toân töôïng röïc rôõ, ñaëc and practices deeply the philosophy (teaching) of bieät laø toân töôïng cuûa Phaät Thích Ca ñöôïc Ngaøi Buddhism. Caáp Coâ Ñoäc cho ñuùc—An image of gold glory, Thích ÖÙng Vôùi Moïi Ngöôøi: To get along with especially the image of Sakyamuni attributed to people. Anathapindaka. Thích YÙ Hoa: Maïn Ñaø La Hoa—Madarava Thieân: Deva (skt)—God. flowers. Thieân AÙi: Devanampriya (skt)—Nhöõng thöù maø Thieâm: Theâm vaøo—To add—To increase— chö thieân öa thích—Beloved of the gods— Additional. Preferred by devas (natural fools, simpletons, or Thieâm Phaåm: Phaåm ñöôïc theâm vaøo—Additional the ignorants). chapter or chapters. Thieân AÙi Ñeá Tu Vöông (247-207 B.C.): Thieâm

Thieáp: To be asleep. Devanampriya-tissa (skt)—Devanampiya Tissa

(p)—Teân cuûa moät vò vua ôû Sri Lanka, ngöôøi ñaõ caûi thousand myriad Transformation bodies of the ñaïo do keát quaû cuûa ñoaøn truyeàn giaùo Mahinda Buddha—Theo Kinh Phaùp Baûo Ñaøn, Luïc Toå Hueä (con cuûa vua A Duïc). OÂng ñaõ thænh Mahinda vaø Naêng daïy veà Thieân Baùch ÖÙc Hoùa Thaân Phaät nhö ñoaøn thaùp tuøng ñeán thuû ñoâ Anuradhapura, taïi ñaây sau: “Naøy thieän tri thöùc! Sao goïi laø Thieân Baùch ÖÙc moät töï vieän Phaät giaùo ñaàu tieân ñaõ ñöôïc thaønh laäp Hoùa Thaân? Neáu chaúng nghó muoân phaùp thì taùnh treân quoác ñaûo, ñoù laø töï vieän “Ñaïi Tònh Xaù.” Sau voán nhö khoâng, moät nieäm suy nghó goïi laø bieán hoùa. ñoù thì moät nhaùnh Boà Ñeà töø Boà Ñeà Ñaïo Traøng ñöôïc Suy nghó vieäc aùc laø hoùa laøm ñòa nguïc, suy nghó chieát vaø mang sang troàng trong ngoâi Ñaïi Töï Vieän vieäc thieän thì hoùa laøm thieân ñöôøng, ñoäc haïi thì hoùa taïi Sri Lanka, roài nhöõng giaùo ñoaøn Taêng vaø Ni laøm roàng raén, töø bi thì hoùa laøm Boà Taùt, trí hueä thì ñöôïc thaønh laäp. Trong thôøi töùc vò (ôû taïi ngoâi vò) hoùa laøm thöôïng giôùi, ngu si thì hoùa laøm haï giôùi. Töï Phaät giaùo ñaõ ñaët ñöôïc neàn moùng vöõng chaéc taïi Sri taùnh bieán hoùa raát laø nhieàu, ngöôøi meâ khoâng hay Lanka vaø sau ñoù truyeàn ñi khaép vuøng Ñoâng Nam tænh giaùc, moãi nieäm khôûi aùc thöôøng ñi trong con AÙ Chaâu—Name of a king of Sri Lanka who ñöôøng aùc, xoay veà moät nieäm thieän, trí hueä lieàn converted to Buddhism as a result of the mission sanh, ñaây goïi laø Töï Taùnh Hoùa Thaân Phaät.”— of Mahinda (son of king Asoka). He invited According to the Dharma Jewel Platform Sutra, Mahinda and his companions to the capital, the Sixth Patriarch taught: “Good Knowing Anuradhapura, where they established the first Advisors! What are the hundred thousand myriad Buddhist monastery on the island, the Transformation bodies of the Buddha? If you are Mahavihara. After this a cutting of the Bodhi Tree free of any thought of the ten thousand dharmas, was brought to Sri Lanka and planted on the then your nature is basically like emptiness, but in monastic compound, and orders for monks and one thought of calculation, transformation occurs. nuns were instituted. During his reign Buddhism Evil thoughts are being tranformed into hell- became established in Sri Lanka, and from this beings and good thoughts into heavenly beings. base it later spread throughout Southeast Asia. Viciousness is transformed into dragons and Thieân AÂn: AÂn ñieån nhaø trôøi—Heavenly or royal snakes, and compassion into Bodhisattvas. favour. Wisdom is transformed into the upper realms, and Thieân AÂn Thieàn Sö: Hoøa Thöôïng Thích Thieân delusion into the lower realms. The AÂn, moät trong nhöõng danh Taêng Vieät Nam taïi Hoa transformations of the self-nature are extremely Kyø trong thôøi caän ñaïi. OÂng thuoäc doøng Thieàn Laâm many, and yet the confused person, unawakened Teá. Vaøo naêm 1966, oâng sang Hoa Kyø thuyeát giaûng to that truth, continually gives rise to evil and taïi Ñaïi Hoïc UCLA. Naêm 1967, oâng baét ñaàu giaûng walks evil paths. Turn a single thought back to daïy taïi Trung Taâm Thieàn Phaät Giaùo Theá Giôùi taïi goodness, and wisdom is produced. That is the Hollywood. Naêm 1973, tröôøng naày trôû thaønh Transformation-body of the Buddha within your tröôøng Ñaïi Hoïc Ñoâng Phöông. Sau

cuoäc thay ñoåi self-nature.” chính trò taïi Vieät Nam vaøo naêm 1975, oâng hoaït Thieân Baåm: Endowment—Inborn—Innate— ñoäng raát tích cöïc giuùp ñôû nhöõng ngöôøi tî naïn treân Springing from nature—Congenital. ñaát Myõ—Most Venerable Thích Thieân AÂn, one of Thieân Bieán Vaïn Hoùa: Thay ñoåi khoân löôøng— the most outstanding Vietnamese monks in the Everchanging—Many changes. United States in the modern era. He was trained in Thieân Bình: Celestial vase. the Lin-Chi Lineage. He came to the USA in 1966 Thieân Bình Haønh Cöôùc: T'ien P'ing's Travel on to lecture at UCLA. In 1967, he began to teach at Foot—See Coâng AÙn Thieân Bình Haønh Cöôùc. Hollywood Founded International Buddhist Thieân Bình Tuøng YÛ Thieàn Sö: Tempyo Jui Meditation Center, later in 1973 it became a (jap)—T'ien-p'ing Ts'ung-i (Wade-Giles college and University of Oriental Studies in Los Chinese)—Tianping Congyi (Pinyin Chinese)— Angeles. After the political change over in Teân cuûa moät vò ñeä töû vaø truyeàn nhaân noái phaùp cuûa Vietnam in 1975, he was active in helping thieàn sö Hoàng Taán Thanh Kheâ; coù saùch noùi oâng laø Vietnamese refugees in the USA. ñeä töû cuûa Thieàn sö Tuyeát Phong Nghóa Toàn. Hieän Thieân Baùch ÖÙc Hoùa Thaân Phaät: The hundred nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà

Thieàn sö Thieân Bình Tuøng YÛ; tuy nhieân, coù moät Qinxi (literally 'clear creek') not rise or fall?" vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong taéc thöù T'ien-P'ing said, "What will you dream of 98 cuûa Bích Nham Luïc vaø boä Truyeàn Ñaêng Luïc, next?" quyeån XXVI: Thieàn sö laø moân ñoà vaø truyeàn nhaân Moät vò Taêng hoûi: "Ñaïi chuùng tuï taäp ñoâng ñuû. noái phaùp cuûa Phaùp Nhaõn Vaên Ích. OÂng soáng vaø Thaày noùi vôùi hoï caùi gì?" Thieân Bình noùi: "Choã daïy Thieàn taïi Tuyeàn Chaâu—Zen master T'ien- khoùi höông hieän leân, thaáy ñöôïc trôøi ñaát."—A P'ing Gongyi was a disciple of Zen master Qinxi monk asked, "The great congregation has Hongjin; some records say he was a disciple of assembled. What do you say to them?" T'ien- Zen master Xue-Feng Yi-Cun. We do not have P'ing said, "Where the incense smoke rises, detailed documents on Zen master T'ien-P'ing heaven and earth may be seen." Gongyi; however, there is some interesting Thieân Boà Ñeà Taâm: Imperfected way of information on him in The Pi-Yen-Lu, example developing the Bodhi Mind—Boà Ñeà taâm ñöôïc 98, and the Records of the Transmission of the phaùt khôûi moät caùch sai leäch—Moät trong taùm caùch Lamp (Ch’uan-Teng-Lu), Volume XXVI: He was phaùt taâm Boà Ñeà. Phaùt taâm Boà Ñeà moät caùch sai a student and dharma successor of Zen master leäch laø moät trong boán loái phaùt taâm sai traùi trong tu Fayan Wenyi. He lived and taught Zen in haønh cuûa ngöôøi Phaät töû. Thaáy chuùng sanh vaø Phaät Quanzhou. ñaïo ôû ngoaøi töï taùnh, roài nguyeän ñoä nguyeän thaønh, Moät hoâm, coù moät vò Taêng hoûi: "Laøm theá naøo ñöôøng coâng haïnh chaúng queân, söï thaáy hieåu khoâng ñeå ra khoûi ñöôïc tam giôùi?" Thieân Bình noùi: döùt. Phaùt taâm nhö theá goïi laø THIEÂN. Ñaây laø caùch "Khi naøo tam giôùi laïi, thì laõo Taêng seõ ra khoûi phaùt taâm sai laàm cuûa nhöõng vò tu haønh maø quaû vò chuùng."—One day, a monk asked Zen master chöùng ñaéc vaãn coøn naèm trong ba coõi sanh töû, chôù T'ien-P'ing Gongyi, "How does someone chöa giaûi thoaùt ñöôïc, hoï chæ tu haønh ñeå ñaït ñöôïc leave the three world?" T'ien-P'ing

said, caûnh giôùi cao hôn nhö leân coõi saéc giôùi hay voâ saéc "When the three worlds arrive, then you will giôùi, vì caùc vò aáy chöa thoâng ñaït lyù “ngoaøi taâm leave them." khoâng phaùp, ngoaøi phaùp khoâng taâm.”—One of the Moät vò Taêng hoûi: "Theá naøo laø gia phong cuûa eight ways of developing the Bodhi Mind. The Hoøa Thöôïng?" Thieân Bình noùi: "Hieån loä ñaïi imperfected way of developing the Bodhi Mind is ñòa."—A monk asked, "What is the style of one of the four improper ways of cultivation for the master;s house?" T'ien-P'ing said, Buddhists. Viewing sentient beings and "Revealing earth. Buddhahood as outside the Self-Nature while Moät vò Taêng hoûi: "Theá naøo laø Phaät?" Thieân vowing to save sentient beings and achieve Bình noùi: "Khoâng chæ trôøi hay ñaát." Vò Taêng Buddhahood; engaging in cultivation while the hoûi: "Taïi laøm sao maø khoâng chæ trôøi, chæ ñaát." mind is always discriminating. Such development Thieân Bình noùi: "Chæ coù ta laø ñoäc toân."—A of the Bodhi Mind is called “imperfected” or monk asked, "What is Buddha?" T'ien-P'ing “biased.” The above way of developing the mind said, "Not pointing at heaven or earth." The is false, belonging to those who cultivated monk asked, "Why no point at heaven or achievements still leave them trapped in the three earth?" T'ien-P'ing said, "I am alone the worlds of the cycle of rebirths, and they will not honored one." find true liberation and enlightenment. These Moät vò Taêng hoûi: "Theá naøo laø Thieân Bình?" people only cultivate to ascend to higher Heavens Thieân Bình noùi: "Chín loài taùm loõm."—A monk of Form and Formlessness because they have not asked, "What is T'ien-P'ing?" T'ien-P'ing said, penetrated fully the theory of “outside the mind "Eight dips and nine bumps." there is no dharma, outside the dharma there is no Moät vò Taêng noùi: "Laøm theá naøo cho ngöôøi mind.”—See Taùm Caùch Phaùt Taâm Boà Ñeà. uoáng nöôùc ñoäng saâu chaúng bay leân hay rôùt Thieân Boä: The classes of devas—The host of xuoáng?" Thieân Bình noùi: "Keá tieáp laø naèm devas—The host of heaven. moäng thaáy caùi gì?"—A monk asked, "How do Thieân Boä Luaän Sö: Ngaøi Long Thoï Boà Taùt vieát those who drink the deep clear waters of 1000 (thieân) boä luaän. Theá Thaân hay Thieân Thaân

Boà Taùt caên cöù vaøo Tieåu Thöøa maø vieát 500 boä luaän 2) Nghóa lyù veà caùi “khoâng” cuûa Tieåu Thöøa chæ Tieåu Thöøa, roài sau ñoù laïi vieát theâm 500 boä luaän thieân leäch veà moät beân chöù khoâng sieâu vieät nhö Ñaïi Thöøa—Master of a thousand sastras, a title for caùi “khoâng” cuûa Ñaïi Thöøa: The Hinayana Nagarjuna (Long Thoï) and Vasubandhu (Theá doctrine of unreality, a one-sided dogma in Thaân Boà Taùt). contrast with transcendental reality of Thieân Boä Thieän Thaàn: Thieân boä thieän thaàn Mahayana. goàm Phaïm thieân, Trôøi Ñeá Thích, Töù thieân vöông Thieân Chaân Ñoäc Laõng: Chaân nhö laø söï chieáu vaø caùc vò long thaàn hoä phaùp khaùc—Brahma, Indra, saùng duy nhöùt. Ñaây laø lôøi tuyeân boá quaû quyeát cuûa the four devaloka-rajas, and the other spirit Ñaïo Thuùy thôøi nhaø Ñöôøng vôùi nhaø sö Nhaät Baûn guardians of Buddhism. Truyeàn Giaùo. Hieåu ñöôïc cô baûn cuûa chaân nhö seõ Thieân Böùc Luaân Töôùng: Thousand-spoke wheel laøm saùng toû moïi thöù, keå caû Phaät quaû —The sign. fundamental reality, or the bhutatathata, is the Thieân Caùi: A Buddha’s canopy, or umbrella—A only illumination. It is a dictum of

Tao-Sui of the nimbus of rays of light—A halo. T'ang to the famous Japanese monk Dengyo. The Thieân Caùt Töôøng: Teân cuûa moät vò danh Taêng xöù apprehension of this fundamental reality makes all Ma Kieät Ñaø cuûa AÁn Ñoä vaøo theá kyû thöù XI. Naêm things clear, including the universality of 1052, Sö ñeán Trung Hoa ñeå phieân dòch vaø saép ñaët Buddhahood. baûn kinh Thuû Laêng Nghieâm. Ñeán naêm 1053, Sö Thieân Chaân Phaät: Chaân Nhö: The Bhutatathata phoái hôïp baûn Haùn vaø Baéc Phaïn tröôùc khi xuaát baûn (the real or ultimate Buddha)—Teân khaùc cuûa Phaùp boä kinh naøy taïi Haøng Chaâu, Trung Hoa—Name of thaân Phaät: Another name for the Dharmakaya, the an Indian famous monk, of the Magadha, who source of all life. lived during the eleventh century. In 1052, he Thieân Chaáp: Chaáp veà moät phía—Bias—To hold came to China to translate and edit the Surangama firmly to a one-sided interpretation. Sutra. In 1053, he combined both the Chinese text Thieân Chính Nguõ Vò: See Ñoäng Sôn Nguõ Vò. and Sanskrit text before publishing the Surangama Thieân Chuû: Devapati (skt)—Thieân chuû cuûa chö Sutra in Hang-chou, China. Thieân, danh hieäu cuûa trôøi Ñeá Thích, thieân chuû cuûa Thieân Caên: Töôïng Döông Vaät cuûa Thaàn Siva, maø coõi trôøi duïc thieân thöù saùu—The lord of devas, a Huyeàn Trang ñaõ tìm thaáy trong caùc ñình mieáu ôû title of Indra—Lord of the sixth heaven of desire. AÁn Ñoä; oâng noùi raèng nhöõng ngöôøi AÁn Giaùo ñaõ He is also opposing the Buddha-truth. "suøng baùi töôïng naày khoâng bieát ngöôïng"—The Thieân Chuû Giaùo Phaùp: Devendra-samaya (skt)— phallic emblem of Siva, which Hsuan-Tsang found Giaùo phaùp cuûa Thieân Chuû —Doctrinal method of in the temples of India; he says the Hindus the lord of devas—A work on royalty in the "worship it without being ashamed." possession of a son of Rajabalendraketu. Thieân Caåu: Ulka (skt)—The heavenly dog—A Thieân Chuùa Giaùo: Catholic or Christianity. meteor—A star in Argo. Thieân Chuùng: The host of heaven, includes Thieân Chaùnh Nguõ Vò: Naêm caáp baäc chöùng ngoä do Brahma, Indra, and all their host. Ñoäng Sôn Löông Giôùi thieát laäp—Five degrees of Thieân Chuùng Ñaïo Sö: Thaày cuûa chuùng sanh treân Tung-Shan-Liang-Chieh—See Ñoäng Sôn Nguõ Vò. coõi trôøi—Teacher of the celestials. Thieân Chaân: Bhutatathata (skt). Thieân Chuùng Nguõ Suy: Five signs of decay—See 1) Chaân lyù töï nhieân, khoâng phaûi do con ngöôøi taïo Nguõ Suy. ra; chaân nhö hay baûn taùnh thaät thöôøng haèng Thieân Chuùng Nguõ Töôùng: Naêm daáu hieäu tieán gaàn nôi vaïn höõu, thanh tònh vaø khoâng thay ñoåi, nhö veà söï cheát cuûa chö thieân—The five signs of bieån ñoái nghòch laïi vôùi soùng (baûn chaát coá höõu approaching demise (death) among the devas— cuûa nöôùc laø phaúng laëng vaø thanh tònh chöù See Nguõ Suy. khoâng daäp doàn nhö soùng)—Permanent reality Thieân Chuùng Thaân: Thaân trôøi vì giaùo hoùa chuùng underlying all phenomena, pure and sanh coõi duïc giôùi, saéc giôùi vaø voâ saéc giôùi — unchanged, such as the sea in contrast with Celestial bodies to teach the beings of the realms the waves. of desire, form and formless.

Thieân Chuùng Töông Öng Kinh: Devata-samyutta on the north of the central group; said to be one of (p)—Sutra on devata. the dharmakaya of Sakyamuni or his universal Thieân Cô: Natural capacity—Providence—The emanation body; it is known as

Immutably- nature bestowed by Heaven. Honoured One corresponding with Aksobhya. Thieân Coå: Thieân Coå Vaïn Coå: Senko-Banko (jap)—Ngaøn 1) Coå xöa laâu ñôøi: Antiquity. naêm vaïn naêm—Thousand-ages old, ten thousand- 2) Troáng trôøi: Theo Phaåm 15 Kinh Hoa Nghieâm, ages old. ôû Thieän Phaùp Ñöôøng nôi coõi Trôøi Ñao Lôïi coù Thieân Coâng: Eternalists believe that there exists a moät caùi troáng chaúng ñaùnh maø töï nhieân phaùt so-called Creator who created all creatures. dieäu aâm, caûnh baùo chuùng thieân treân coõi Trôøi Thieân Cung: Devapura (skt)—Cung cuûa coõi naày raèng ñôøi voâ thöôøng vaø luoân bò nghieäp baùo trôøi—The deva bow—A hall for devas. chi phoái. Khi naøo nhöõng vò trôøi bò ñaém nhieãm Thieân Cung Baûo Taïng: Thö vieän chöùa kinh nguõ duïc thì troáng lieàn troåi daäy ñeå caûnh caùo hoï taïng—Taøng kinh caùc—Taøng kinh caùc nôi cung trôøi raèng moïi vieäc choùng phai, vui söôùng luoân Ñaâu Suaát trong cung cuûa Ñöùc Di Laëc—A library mang laïi nhöõng haït gioáng khoå ñau. Chö Thieân of the sutras—The treasury of all the sutras in the treân taàng trôøi naày nghe tieáng troáng beøn keùo Tusita Heaven in Maitreya's palace. nhau nghe Trôøi Ñeá Thích noùi phaùp vi dieäu Thieân Cung Söï: See Thieân Cung Söï Kinh. khieán hoï ñeàu phaùt taâm laøm laønh laùnh döõ. Do Thieân Cung Söï Kinh: Vimana-vatthu (p)—Kinh vaäy chö Phaät coøn coù danh hieäu laø Thieân Coå ghi laïi caùc truyeàn thuyeát—Discourses on hay Troáng Trôøi. Luùc troáng trôøi vang leân thì legends—Stories of the Mansion. chuùng ma ñeàu sôï haõi boû chaïy—According to Thieân Cö: Nôi ôû cuûa caùc vò trôøi: The abode of the the Flower Adornment Sutra, Chapter 15, in gods—Dôøi choã ôû: To change one's residence. the Good Law Hall of Trayas-trimsas Thieân Daân: Chö Thieân cö nguï treân caùc coõi trôøi— heavens, there is a deva-drum which sounds Heavenly beings or beings who live in the various of itseft, warning the inhabitants of the thirty- Heavens—See Thieân. three heavens that even their life is Thieân Döõ: See Ñeà Baø Ñaït Ña. impermanent and subject to karma. Whenever Thieân Ñaøi Toâng: Tendai-shu (jap)—Tendai the gods become deluded and caught in the school—See Thieân Thai Toâng. quagmire of the five desires, a celestial drum Thieân Ñaûn: Ekamsika (p)—Hôû moät beân vai, nhö suddenly sounds to warn them that all things maëc aùo caø sa choaøng qua vai phaûi vaø ñeå hôû vai are evanescent; pleasure brings with it the traùi. Ñaây laø daáu hieäu cuûa söï toân kính—Bare on seeds of suffering. At the sound of the drum one side, i.e. to wear the toga, or robe, over the Indra preaches against excess. Hence it is a right shoulder, baring the other as a mark of title of Buddhas as the geat law-drum, who respect. warns, exhorts, and encourages the good and Thieân Ñaûn Höõu Kieân: Ekamsika (p)—See Thieân freightens the evil and demons. Ñaûn. Thieân Coå AÂm: Vaân Töï Taïi Ñaêng Vöông— Thieân Ñaûn Phaùi: Ekamsika-nikaya (p)—Teân cuûa Dundubhisvara-raja (skt)—Lord of the sound of moät tröôøng phaùi ôû Mieán Ñieän vaøo theá kyû thöù celestial drums, such as thunder. Name of each of XVIII—Name of a school in Burma in the 2,000 kotis of Buddhas who attained Buddhahood. eighteenth century—See Thieân Ñaûn. Thieân Coå Loâi AÂm Phaät: Divyadundubhi- Thieân Ñaøng: Heaven—Trôøi—Theo töï ñieån, meghanirghosa (skt)—Coå AÂm Nhö

Lai—Moät “heaven” coù nghóa laø truù xöù cuûa chö Thieân. Tuy trong naêm vò Phaät trong Thai Taïng Giôùi Maïn Ñaø nhieân, vôùi ngöôøi Phaät töû, thieân ñaøng hay ñòa nguïc La, ôû phía baéc cuûa nhoùm trung taâm. Ngöôøi ta noùi ñeàu ôû ñaây, ôû ngay trong theá giôùi naøy. Ñieàu naøy coù ñaây laø phaùp thaân hay “Ñaúng Löu” thaân cuûa Phaät nghóa laø baïn coù theå taïo ra thieân ñaøng hay ñòa nguïc Thích Ca. Vò Phaät naày cuõng ñöôïc bieát ñeán nhö laø ngay nôi theá gian naøy. Thaät laø kyø quaëc khi taïo taùc Baát Ñoäng Toân töông öùng vôùi A Suùc Beä Phaät—One bao nhieâu aùc nghieäp roài chæ ñôn thuaàn tin töôûng of the five Buddhas in the Garbhadhatu mandala, hay caàu nguyeän maø coù ñöôïc thieân ñaøng. Nieàm tin

theo Phaät giaùo thaät ñôn giaûn, neáu baïn soáng vaø kieám vaøo voû vaø chaép tay kính caån chaøo Baïch AÅn haønh xöû hoøa hôïp vôùi nhöõng nguyeân lyù ñaïo ñöùc thì Hueä Haïc. Thieàn sö ñieàm tónh noùi vôùi anh ta: "Vaø baïn coù theå taïo ñöôïc thieân ñaøng taïi ñaây, ngay nôi ñaáy laø thieân ñöôøng." Qua nhöõng caâu chuyeän naøy, theá gian naøy. Ví baèng ngöôïc laïi thì baïn seõ taïo ñòa maëc daàu Phaät töû thuaàn thaønh chaúng bao giôø troâng nguïc cuõng ngay treân theá gian naøy—According to ngoùng moät thieân ñaøng ôû nôi naøo khaùc ñeå ban dictionary, “heaven” means the dwelling place of thöôûng cho cuoäc soáng ñöùc haïnh, hay moät ñòa nguïc the deity. However, for a Buddhist, both heaven ñeå tröøng phaït keû xaáu aùc, nhöng hoï tin raèng ñöùc and hell are right here, right in this world. That is haïnh hay xaáu aùc töï chuùng coù nhöõng haäu quaû khoâng to say you can create your own heaven or hell theå traùnh ñöôïc ngay trong kieáp naøy. Nhöõng haäu right here in this world. It’s ridiculous to create all quaû ñoù chính laø thieân ñaøng hay ñòa nguïc ngay kinds of unwholesome deeds, then simply with trong nhöõng giaây phuùt naøy—Zen Master Shundo faith or praying you can create a heaven. Buddhist Aoyama wrote in Zen Seeds: "I once heard a story belief in heaven is simple, if you live and act about a visit to heaven and hell. In both places the according to moral principles, you can create your visitors saw many people seated at a table on own heaven right here in this world. If not, you which many delicious foods were laid out. can also create the hell on this earth itself. Chopsticks over a meter long and were tied to Thieân Ñaøng Ñòa Nguïc: Heaven and Hell—The their right hands, while their left hands were tied heavens and the hells, places of reward or to their chairs. In hell, however much they punishment for moral conduct—Thieàn Sö Thanh stretched out their arms, the chopsticks were too Sôn Tuaán Ñoàng vieát trong quyeån Chuûng Töû Thieàn: long for them to get food into their mouths. They "Toâi ñaõ coù laàn nghe caâu chuyeän veà moät chuyeán grew impatient and got their hands and chopsticks vieáng thaêm thieân ñaøng vaø ñòa nguïc. ÔÛ caû hai nôi tangled with one another's. The delicacies were ngöôøi khaùch thaáy raát nhieàu ngöôøi ngoài quanh moät scattered here and there. In heaven, on the other baøn tieäc linh ñình, ñuû caùc moùn sôn haøo haûi vò. hand, people happily used the long chopsticks to Nhöõng ñoâi ñuõa daøi hôn moät thöôùc ñöôïc buoäc vaøo pick out someone else's favorite food and feed it baøn tay phaûi cuûa moãi thöïc khaùch, trong khi baøn tay to him, and in turn they were being fed by others. traùi cuûa hoï ñöôïc buoäc chaët vaøo gheá ngoài. ÔÛ ñòa They all enjoyed

their meal in harmony." There is nguïc, caùc thöïc khaùch coá vöôn tay ra, nhöng nhöõng still another story, once a samurai came before ñoâi ñuõa quaù daøi khoâng giuùp hoï ñöa thöùc aên vaøo Zen master Hakuin: "You're supposed to be a mieäng ñöôïc. Hoï caøng maát kieân nhaãn vaø cöù nhö great Zen master," he said. "So I want you to tell vaäy maø tay vaø ñuõa cöù ñuïng vaøo nhau. Nhöõng thöùc me the truth about heaven and hell. Do they really aên ngon rôi rôùt khaép ñoù ñaây. ÔÛ thieân ñöôøng thì traùi exist?" Without a moment of hesitation Hakuin laïi, caùc thöïc khaùch vui veû duøng ñuõa gaép moùn öa responded, "What, even such an ugly and thích cuûa ngöôøi beân caïnh vaø ñuùt cho anh ta aên. Cöù untalented man as you can become a samurai? theá hoï giuùp nhau, cuøng nhau thöôûng thöùc böõa Amazing!" Immediately the proud samurai tieäc." Laïi coù moät caâu chuyeän khaùc nöûa, moät hoâm became angry and drew his sword. "I'll kill you!" coù moät tay kieám só ñeán gaëp Thieàn sö Baïch AÅn Hueä he roared. Fearlessly Hakuin said, "This is hell." Haïc vaø noùi: "Ngaøi noåi tieáng laø moät vò ñaïi thieàn sö. The samurai paused and grew thoughtful. His face Xin ngaøi noùi cho toâi bieát söï thaät veà thieân ñöôøng vaø softened from its angry scowl. Sheating his sword ñòa nguïc. Hai thöù naøy coù hieän höõu khoâng?" Khoâng he put his hands together palm to palm and bow do döï, Baïch AÅn Hueä Haïc traû lôøi ngay: "Sao? Ngay before Hakuin. "And this, said Hakuin, just as moät keû xaáu xí vaø baát taøi nhö oâng maø cuõng trôû calmly, is heaven." Through these story, although thaønh kieám só ñöôïc sao? Kyø laï thaät!" Ngay laäp töùc, sincere Buddhists never expect a heaven tay kieám só kieâu haõnh trôû neân giaän döõ, ruùt kieám ra elsewhere to reward a virtue, or a hell to punish vaø noùi: "Ta seõ gieát oâng!" Moät caùch raát ñieàm tónh, vice, but they beilieve that virtue and evil have Baïch AÅn Hueä Haïc noùi vôùi haén ta: "Ñaây laø ñòa inevitable consequences in this world itself. These nguïc!" Tay kieám só döøng tay, suy nghó. Khuoân maët consequences can be considered as heaven or hell anh ta dòu xuoáng vaø côn giaän tan bieán. Haén tra at the very moment.

Thieân Ñaûng: Caùch nhìn cöïc ñoan (bieân chaáp)— Thieân Ñeá Sinh Lö Thai: Thieân Ñeá thaùc sanh vaøo View of attachment to extremes. thai löøa—Theo Kinh Phaùp Cuù keå laïi, thì coù moät Thieân Ñao Lôïi: See Trôøi Ñao Lôïi. truyeän tích keå laïi vuï trôøi Ñeá Thích bieát mình saép Thieân Ñaïo: Deva-gati—Devasopana (skt)— thaùc sanh vaøo thai löøa neân loøng buoàn baõ khoâng Ñöôøng Trôøi. nguoâi. Ngöôøi khaùc baûo raèng muoán thoaùt khoûi caûnh 1) Coõi trôøi, caûnh giôùi cao nhaát trong luïc ñaïo, naày chæ coù caùch laø tin Phaät. Tröôùc khi oâng tôùi ñöôïc goàm 18 taàng trôøi saéc giôùi vaø boán taàng trôøi voâ Phaät thì ñaõ thaùc vaø thaáy mình taùi sanh vaøo buïng saéc giôùi, nôi taùi sanh cuûa nhöõng chuùng sanh löøa. Tuy nhieân, lôøi nguyeän cuûa oâng ñaõ coù hieäu quaû naøo giöõ troøn naêm giôùi, thöïc haønh thaäp thieän vì chuû löøa ñaùnh löøa meï quaù maïnh ñeán saåy thai vaø nghieäp, vaø traùnh thaäp aùc. Moät nôi höôûng Thieân Ñeá ñöôïc trôû veà kieáp cuõ vaø leân gaëp Phaät — phöôùc, nhöng khoâng laø nôi ñeå tieán leân quaû vò According to the Dharmapada Sutra, Lord of Boà Taùt—The highest of the six paths, the devas, born in the womb of an ass, a Buddhist realm of devas includes the eighteen heavens fable,

that Indra knowing he was to be reborn from of form and four of formlessness; the realm is the womb of an ass, in sorrow sought to escape his reserved to those who observe the five basic fate, and was told that trust in Buddha was the commandments and have practiced the Ten only way. Before he reached Buddha his life came Meritorious Action and abstained to do the to an end and he found himself in the ass. His Ten Evil Deeds. A place of enjoyment, where resolve, however, had proved effective, for the the meritorious enjoy the fruits of good master of the ass beat her so hard that she dropped karma, but not a place of progress toward her foal dead. Thus Indra returned to his former bodhisattva perfection. existence and began his ascent to Buddha. 2) Ñaïo Trôøi: Ñaïo töï nhieân, lyù töï nhieân, hay qui Thieân Ñeá Thích: Indra (skt)—Brgua-byin (tib)— luaät töï nhieân—The Tao of Heaven— Tentai-Shaku (jap)—Indra heavens—Ñeá Thích According to the Taoists, natural law or Thieân—Trôøi Ñeá Thích, vò chuùa teå cuûa cung trôøi cosmic energy is the origin and law of all Ñao Lôïi cuøng hoï vôùi Phaät Thích Ca. Taùi sanh things. trong coõi trôøi Ñeá Thích; ñaây laø moät trong taùm ñieàu Thieân Ñaïo Giôùi: See Thieân Ñaïo. kieän taùi sanh haïnh phuùc khi chuùng ta trì giöõ nguõ Thieân Ñaàu Vaïn Töï: Muoân ngaøn ñaàu moái, yù noùi giôùi vaø thaäp thieän cuõng nhö boá thí—Sakra, king of roái nhö tô voø—Extremely complicated— the devaloka. Reborn in the Indra heavens. This is Inextricable. one of the eight happy conditions in which one Thieân Ñeá: may be reborn so that one can keep the five 1) Vua cuûa coõi Trôøi: King or emperor of commandments and the ten good ways and Heaven—Heaven. bestows alms—See Baùt Phuùc Sinh Xöù. 2) Nhaân Ñaø La: Thích Ca—Thích Ca Baø—Indra. Thieân Ñeá Thích Thaønh: Indrapriti (skt)—Coøn goïi 3) Vua Trôøi Ñeá Thích, vua cuûa cung trôøi Ñao laø Hyû Kieán Thaønh hay Thieân Kieán Thaønh, thaønh Lôïi, moät trong nhöõng vò trôøi cuûa AÁn Ñoä thôøi cuûa Thieân Ñeá, vua cuûa chö thieân. Thuû phuû cuûa ba coå. Vua coõi trôøi chieán ñaáu choáng laïi ma quyû möôi ba taàng Trôøi Ñeá Thích. Cuõng goïi laø Thieän baèng kim cang chuøy. Phaät giaùo xem vò naày Kieán Thaønh hay Hyû Kieán Thaønh—The city of nhö laø vò trôøi hoä phaùp, thaáp hôn Phaät vaø caùc vò beautiful, or the city of Sakra, the Lord of devas. ñaõ chöùng ngoä Boà Ñeà: Sakra, king of the The chief city or capital of the thirty-three Indra- devaloka. One of the ancient gods of India, heavens. Also called the Sudarsana city good to the god of the sky who fights the demons with behold, or city a joy to behold. his vajra or thunderbolt. He is inferior to the Thieân Ñòa Huyeàn Caùch: Haõy coøn caùch xa chaùnh trimurti, Brahma, Visnu, and Siva, having ñaïo—Still be far away from the correct path. taken the place of Varuna or sky. Buddhism Thieân Ñòa Huyeàn Thuø: See Thieân Ñòa Huyeàn adopted him as its defender, though, like all Caùch. the gods, he is considered inferior to a Thieân Ñòa Kính: The mirror of heaven and earth Buddha or any who have attained bodhi. (The Prajna-paramita sutra).

Thieân Ñieåu: Celestial birds. Temple, where he taught and transmitted the Thieân Ñònh: Determinism—Phaùn quyeát—Quyeát Buddhadharma to the famous Japanese monk ñònh luaän—Thieân Ñònh—Nhöõng ngöôøi theo thuyeát Eihei Dogen. Ñònh Meänh tin raèng chö phaùp coá ñònh, khoâng theå Moät laàn, khi ñang ngoài trong

phoøng phöôøng thay ñoåi ñöôïc, söï dieãn tieán cuûa chö phaùp laø taát yeáu tröôïng, Thieàn sö Thieân Ñoàng noùi: "Moùc ra hieån nhieân. Ngoaïi ñaïo tin coù caùi goïi laø “thieân troøng maét cuûa Ñaït Ma vaø duøng noù nhö moät ñònh”: moïi vieäc ñeàu ñöôïc ñònh tröôùc bôûi Thöôïng quaû boùng ñaát ñeå choïi ngöôøi!" Ñoaïn Sö theùt ñeá—Those who follow the determinism believe leân: "Nhìn kìa! Bieån caïn, ñaùy bieån nöùt raïn! that all things are unalterably fixed, they happen Nhöõng côn soùng lôùn ñaùnh taän ñeán nhöõng taàng by inevitable necessity. Externalists believe in a trôøi!"—Once, when sitting in his abbot's so-called Determinism: everything is quarters, Zen master T'ien-t'ung said, "Gouge predetermined by God. out Bodhidharma's eyeball and use it like a Thieân Ñoâ: To move the capital. mud ball to hit people!" Then he yell, "Look! Thieân Ñoác: Moät hình thöùc vieát sai cuûa ngöôøi The ocean has dried up and the ocean floor is Trung Hoa veà chöõ AÁn Ñoä—T’ien-Tu, an cracked! The billowing waves are striking the erroneous form of Yin-Tu or India. heavens!" Thieân Ñoàng: Moät hoâm, Thieàn sö Thieân Ñoàng Nhö Tònh 1) Tendo (jap)—Thieân ñoàng hoä phaùp, nhöõng thöôïng ñöôøng daïy chuùng, noùi raèng: "Saùng nay thieân ñoàng söù giaû cuûa chö Phaät vaø chö Boà laø ngaøy ñaàu xuaân. Baøi thô hoa löïu nôû ñi vaøo Taùt—Divine youths, such as deva guardians ñònh. Laøm sao nhöõng vaên töï nhö vaäy coù theå of the Buddha-law who appear as Mercuries, dieãn taû ñöôïc?" Thieân Ñoàng naâng caây phaát töû or youthful messengers of the Buddhas and leân vaø noùi: "Chöùng kieán moät haït hoàng traàn cuûa Bodhisattvas. voâ soá doøng chaûy cuûa nghieäp! Saéc maøu muøa 2) Wanshi Shogaku (jap)—Hung-chih Cheâng- xuaân ñöa chuùng ta ñi khoâng caàn phaûi chueh—Hongzhi Zhengjue—See Hoaèng Trí nhieàu."—One day, Zen master T'ien-t'ung Chaùnh Giaùc Thieàn Sö. entered the hall and addressed the monks, Thieân Ñoàng Chaùnh Giaùc Thieàn Sö (1091-1157): saying, "This morning is the first day of Wanshi Shogaku (jap)—T'ien-t'ung Cheâng- spring. The poetry of the pomegranate chueh—See Hoaèng Trí Chaùnh Giaùc Thieàn Sö. blossoms enters its samadhi. How can such Thieân Ñoàng Nhö Tònh Thieàn Sö (1163-1228): words be expressed?" T'ien-t'ung lifted his Tendo Nyojo (jap)—T'ien-t'ung Ju-ching (Wade- whisk and said, "Witness a single red speck of Giles Chinese)—Tiantong Rujing (Pinyin the myriad karmic streams!The spring colors Chinese)—Theo Nhö Tònh Ngöõ Luïc, Sö ñeán töø Vi that move us need not be many." Giang thuoäc tænh Trieát Giang ngaøy nay. OÂng laø ñeä Hoâm khaùc, Thieàn sö Thieân Ñoàng Nhö Tònh töû vaø ngöôøi noái phaùp cuûa Thanh Lieãu Chôn Yeát, thöôïng ñöôøng daïy chuùng, noùi raèng: "Lieãu vaø laø thaày cuûa Ñaïo Nguyeân (ngöôøi saùng laäp ra ñieåm trang vaùy aùo ñaøn baø, nhöõng chuøm hoa toâng Taøo Ñoäng ôû Nhaät). Sö ñaõ truï taïi nhieàu töï vieän mô rôi trong tay aùo maáy oâng. Maáy oâng thoaùng noåi tieáng bao goàm Thanh Löông Töï vaø Thieân nhìn nhöõng con vaøng anh. Nhaûy muùa nhö ñaïi Ñoàng Töï, taïi ñaây Sö ñaõ truyeàn daïy Phaät phaùp cho phong!" Ñoaïn Thieân Ñoàng noùi: "Naøy laø caûnh moät nhaø sö noåi tieáng Nhaät Baûn laø Vónh Bình Ñaïo giôùi cuûa ai? Döôùi chaân coång chuøa Caûnh Töø, Nguyeân—According to The Record of Rujing, Ju- ñaàu maàm daây khoai xuaát hieän."—Another ching came from Wei-jiang, in Zhejiang Province. day, Zen

master T'ien-t'ung entered the hall He was a disciple and dharma successor of Zen and addressed the monks, saying, "The master Ch'ing-liao Chen-hsieh, and the master of willows are adorned with waistbands, and Dogen Zen master (the founder the Japanese plum blossoms fall onto your sleeves. You lineage of the Soto school). During his life he catch a glimpse of the orioles. Dance like the lived at a succession of famous temples including great wind!" Then day, T'ien-t'ung said, Qingliang Temple in Nanjing and Tiantong "Whose realm is this? At the foot of the Jingzi

Temple gate, the head of tuber plants Thieàn sö Thieân Ñoàng Nhö Tònh thöôïng ñöôøng appear." daïy chuùng, noùi raèng: "Tö töôûng trong taâm loän Chö Thieàn ñöùc töû khaép nôi hoäi tuï veà Thanh xoän vaø taûn maùt. Laøm sao kieåm soaùt chuùng Löông Töï. Thieân Ñoàng beøn thöôïng ñöôøng thò ñöôïc ñaây? Trong moät caâu chuyeän Trieäu Chaâu chuùng: "Ñaïi Ñaïo voâ moân! Noù nhaûy qua khoûi vaø con choù coù Phaät taùnh hay khoâng, coù moät ñaàu cuûa chö Thieàn Ñöùc maáy oâng, nhöõng ngöôøi caây choåi saét teân 'Voâ.' Neáu maáy oâng söû duïng ñeán töø muoân neûo. Hö khoâng voâ ñaïo. Noù voâ ra noù ñeå queùt tö töôûng, thì tö töôûng caøng nhieàu muõi cuûa oâng chuû Thanh Löông Töï. Nhöõng cöû voâ soá. Theá thì thaät tình maáy oâng phaûi queùt khoù toïa ôû ñaây ngaøy hoâm nay laø haøng con chaùu hôn, phaûi coá gaéng töø boû nhieàu tö töôûng hôn. troäm caép cuûa Nhö Lai, con chaùu tai haïi cuûa Suoát ngaøy ñeâm heát söùc heát löïc maø queùt, maõnh doøng Laâm Teá! Ai da! Moïi ngöôøi ñeàu ñieân lieät ñaåy chuùng ñi. Baát thình lình, caây choåi bò cuoàng nhaûy muùa trong gioù xuaân. Nhöõng chuøm beå tan vaøo hö khoâng bao la, vaø ngay töùc khaéc hoa mô rôi ruïng ñaày nhöõng caùnh ñoû laû taû trong maáy oâng xuyeân thaáu voâ soá khaùc vaø ngaøn vaïn gioù nheï."—Zen worthies from all directions sai bieät trong vuõ truï."—Zen master T'ien-t'ung assembled at Qingliang Temple (a temple in entered the hall and addressed the monks, Nanjing City where T'ien-t'ung then resided saying, "Thoughts in the mind are confused as abbot). T'ien-t'ung addressed them, saying, and scattered. How can they be controlled? In "The great way has no gate! It jumps off the the story about Zhaozhou and whether or not heads of you Zen worthies who have a dog has Buddha nature, there is an iron assembled from every direction. Emptiness is broom named 'Wu.' If you use it to sweep without a path. It goes in and out of the thoughts, they just become more numerous. nostrils of the host of Qingliang Temple. Then you frantically sweep harder, trying to Attendees here today are the thieving get rid of even more thoughts. Day and night descendants of the Tathagata, the calamitous you sweep with all your might, furiously offspring of Linji! Aiyee! Everyone is dancing working away. All of a sudden, the broom crazily in the spring wind. The apricot breaks into vast emptiness, and you instantly blossoms have fallen and the red petals are penetrate the myriad differences and scattered on the breeze." thousand variations of the universe."
Thieàn sö Thieân Ñoàng Nhö Tònh thöôïng ñöôøng. Khi Ñaïo Nguyeân coøn hoïc Thieàn beân Trung Laáy gaäy neän xuoáng ñaát vaø noùi: "Ñaây laø caûnh Hoa, thöôøng ñöôïc Nhö Tònh nhaéc nhôû raèng: giôùi cuûa vaùch nuùi döïng ñöùng." Sö laïi neän "Thaân taâm tan raõ; tan raõ thaân taâm. Heát thaûy xuoáng saøng laàn nöõa

vaø noùi: "Saâu, thaâm, vaø xa maáy oâng phaûi moät laàn kinh nghieäm qua tình xaêm. Khoâng ai tôùi ñöôïc." Sö laïi neän laàn nöõa traïng naøy; noù nhö doàn traùi caây vaøo moät caùi gioû vaø noùi: "Nhöng giaû duï nhö maáy oâng coù theå tôùi luûng ñaùy, hay roùt nöôùc vaøo moät caùi baùt luûng choã naøy, thì noù gioáng caùi gì naøo? Ai da! Laõo loå; daàu maáy oâng coù doàn hay roùt bao nhieâu Taêng mæm cöôøi vaø chæ vaøo moät nôi khæ keâu. cuõng khoâng bao giôø laøm ñaày ñöôïc. Khi nhaän Coøn moät caûnh giôùi khaùc nôi coù theå tìm thaáy voâ ra nhö vaäy, chuùng ta coù theå noùi, caùi ñaùy thuøng soá daáu tích."—Zen master T'ien-t'ung entered bò beå roài. Bao laâu coøn moät daáu veát taâm thöùc the hall. Striking the ground with his staff he khieán maáy oâng noùi raèng 'Toâi laõnh hoä i nhö theá said, "This is the realm of vertical precipice." naøy hay toâi nhaän thöùc nhö theá kia' thì maáy oâng Striking the floor again he said, "Deep, vaãn coøn ñang ñuøa giôûn vôùi nhöõng thöù khoâng profound, remote, and distant. No one can thöïc." Veà sau naøy, khi ñaõ khai saùng Taøo Ñoäng reach it." He struck again and said, "But Toâng ôû Nhaät Baûn, Ñaïo Nguyeân vaãn tieáp tuïc supposing you could reach this place, what laëp laïi yù töôûng naøy trong moät trong nhöõng baøi would it be like? Aiyee! I smile and point to thuyeát phaùp cuûa mình—Ju-Ching was born in the place where apes call. There is yet 1163, a Chinese Zen master under whom another realm where the numerous traces Dogen was enlightened in China at T’ien- may be found." Tung monastery. When Dogen was studying

Zen with Ju-Ching in China, the latter used to traû lôøi cuûa moät vò Thieàn sö Trung Hoa teân Thieân remind the monks, "Mind and body dropped Ñoàng Nhö Tònh cho moät vò sö ngöôøi Nhaät maø veà off; dropped off mind and body! This state sau naày ñöôïc bieát vôùi teân Ñaïo Nguyeân, ngöôøi saùng must once be experienced by you all; it is like laäp ra toâng Taøo Ñoäng. Taùc phaåm naày ñöôïc vieát laïi piling fruit into a basket without a bottom, it is bôûi sö Hoaøi Trang, ñeä töû cuûa sö Ñaïo Nguyeân, nhò like pouring water into a bowl with a pierced toå toâng Taøo Ñoäng ôû Nhaät Baûn—A collection of hole; however much you may pile or pour you answers made by the Chinese Zen master T'ien cannot fill it up. When this is realized, we say T'ung Ju-Ching (Jap., Tendo Nyojo) to a Japanese that the pail bottom is broken through. As long monk who was later known as Dogen Zen master, as there is a trace of consciousness which the founder of the Japanese lineage of the Soto makes you say, 'I have this understanding, or school. The work was written down by Ejo (a that realization,' you are still playing with student of Dogen), the second patriarch of the unrealities." Later on, after founding the Soto Soto Sect in Japan. School of Zen in Japan, Dogen still repeated Thieân Ñoàng Sôn: Tendo-zan (jap)—Moät nhoùm töï this idea in one of his sermons. vieän noåi tieáng gaàn nuùi Thieân Ñoàng, cuõng ñöôïc goïi Thieàn sö Thieân Ñoàng Nhö Tònh thöôïng ñöôøng laø nuùi Thaùi Baïch; ñaây laø moät trong naêm nuùi noåi daïy chuùng, noùi raèng: "Maây voâ taâm troâi daït qua tieáng cuûa Trung Quoác—A famous group of ñoài nuùi. Boán naêm tröôùc, hay chæ môùi hoâm qua, monasteries in the mountain near Ningpo, also laø hoâm nay. Trong phöông höôùng chín chaén, called Venus planet mountain; this is one of the nöôùc

chaûy veà nguoàn. Boán naêm trôû laïi ñaây, hay five famous mountains of China. chæ ngaøy hoâm nay, laø hoâm qua." Thieân Ñoàng Thieân Ñoàng Toâng Giaùc Thieàn Sö: Tendo Sokaku beøn ñöa caây phaát traàn leân vaø di chuyeån noù (jap)—T'ien-t'ung Tsung-chueh (Wade-Giles theo hình voøng troøn, roài noùi: "Neáu laõo Taêng Chinese)—Tiangtong Zongjue (Pinyin Chinese)— phaûi trình baøy caùi naøy cho maáy oâng taïi ñaây, Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát thì laõo Taêng noùi raèng moãi naêm ñeàu laø naêm toát. veà Thieàn sö Thieân Ñoàng Toâ ng Giaùc; tuy nhieân, coù Moãi ngaøy ñeàu laø ngaøy toát. Vaäy thì haõy noùi cho moät vaøi chi tieát ngaén veà vò Thieàn sö naøy trong laõo Taêng xem, laøm sao coù theå xaùc nhaän ñöôïc? Truyeàn Ñaêng Luïc: Thieàn sö Thieân Ñoàng Toâng Nôi maây vaø nöôùc gaëp nhau laø chuùng cöôøi 'Ha!' Giaùc laø ñeä töû vaø laø Phaùp töï cuûa Thieàn sö Chaân Yeát 'Ha!' Tieáng cöôøi cuûa chuùng töï ñoäng laøm ñaày Thanh Lieãu. Sö ñeán töø Haø Chaâu, xuaát gia naêm 16 caû gioù vaø aùnh maët trôøi."—Zen master T'ien- tuoåi vaø hai naêm sau thì thoï cuï tuùc giôùi. Tröôùc tieân t'ung entered the hall and addressed the Sö hoïc ñaïo vôùi Sö Toå Chieáu, moät vò thaày cuûa doøng monks, saying, "The clouds mindlessly drift truyeàn thöøa Vaân Moân. Sau khi Toå Chieáu caùo lui past the mountain cliffs. Four years ago, or khoâng daïy Thieàn nöõa, Toâng Giaùc ñeán hoïc Thieàn just yesterday, is today. In due course, water vôùi Thieàn sö Thanh Lieãu, moät vò thaà y cuûa toâng returns to its source. Four years hence, or just Taøo Ñoäng, vaø trôû thaønh Phaùp töï vaø truyeàn nhaân today, is yesterday." T'ien-t'ung then raised cuûa doøng Taøo Ñoäng—We do not have detailed his whisk and moved it in a great circle, documents on this Zen Master; however, there is saying, "If I must present this to you here, some brief information on him in The Records of then I say that every year is a good year. the Transmission of the Lamp (Ch’uan-Teng-Lu): Every day is a good day. So tell me, how can Zen master T'ien-t'ung Tsung-chueh was a disciple this be verified? Where clouds and water and Dharma heir of Zen master Chen-hsieh meet they laugh 'Ha!' 'Ha!' Their laughter Ch'ing-liao. He came from Hezhou. Tsung-chueh spontaneously fills the wind and sunlight." left home at the age of sixteen and gained Thieàn sö Thieân Ñoàng Nhö Tònh thò tòch vaøo ordination two years later. He first studied Zen naêm 1228—Zen master T'ien-t'ung passed under Zuzhao Daohe, a master of Yunmen away in 1228. lineage. After Zuzhao retired from teaching, Thieân Ñoàng Nhö Tònh Ngöõ Luïc: Hokyo-ki Tsung-chueh proceeded to study under the Ts'ao- (jap)—Teân cuûa moät boä söu taäp ghi laïi nhöõng caâu tung teacher Ch'ing-liao, becoming his Dharma

heir and a transmitter of the Ts'ao-tung lineage. mountain name and forcefully expounded the Coù moät vò Taêng hoûi Toâng Giaùc: "Theá naøo laø Dharma for three years until his death in Ñaïo?" Toâng Giaùc noùi: "Ngöøng laøm daáu chæ 1162. ñöôøng taïi caùc ngaõ reõ."—A monk asked Tsung- Thieân Ñoàng ÖÙng Am Ñaøm Hoa Thieàn Sö: T'ien- chueh, "What is the Way?" Tsung-chueh said, t'ung Ying-an T'an-hua—See ÖÙng Am Ñaøm Hoa "Stop making signposts at the crossroads." Thieàn Sö. Moät hoâm, Thieàn sö Toâng Giaùc thöôïng ñöôøng Thieân Ñöùc Bình: Bình chöùa coâng ñöùc cuûa chö thò chuùng: "Xuyeân qua khoâng kieáp, chæ moät

thieân—The vase of deva (divine) virtue, i.e. the thaân traûi roäng khaép theá giôùi. Hôïp nhaát vôùi caùi bodhi heart, all that one desires comes from it. toái thöôïng khoâng theå ñaït ñöôïc baèng yù nghóa, Thieân Ñöùc Ñaïi Long Vöông: Great dragon king daáu aán chaân lyù cuõng khoâng theå ñöôïc truyeàn heavenly virtue. thuï baèng ngoân ngöõ. Ngöôøi ta tìm thaáy noù trong Thieân Ñöôøng: Svarga (skt)—The mansions of the söï tónh laëng troáng khoâng vaø khoâng heà bò khuaáy devas, located between the earth and the ñoäng; maây traéng xuyeân qua nuùi laïnh; aùnh saùng Brahmalokas—The heaven halls—Heaven. thanh khieát xuyeân thaáu boùng toái; aùnh traêng röïc Thieân Ñöôøng Ñòa Nguïc: The heavens and the rôõ khi ñeâm veà. Khi noù laø nhö vaäy, laøm sao hells, places of reward or punishment for moral ngöôøi ta ñi treân ñöôøng? Thò phi chöa töøng taùch conduct—See Thieân Ñaøng Ñòa Nguïc. khoûi quan ñieåm cô baûn. Xuyeân qua tung Thieân Giaùo: Quyeàn giaùo—Partial or relative hoaønh cuûa vuõ truï, taïi sao caàn ai noùi ñeán nhaân teaching—Toâng Thieân Thai cho raèng giaùo thuyeát duyeân?"—One day, Zen master Tsung-chueh Thieân Thai laø “Vieân Giaùo,” bao goàm heát taát caû entered the hall and addressed the monks, nhöõng lôøi Phaät daïy, trong khi Phaùp Töôùng vaø Tam saying, "Across the empty eon, the single Luaän chæ laø Quyeàn giaùo. Toâng naày cuõng xem ba body extends beyond the world. Uniting with giaùo Taïng, Thoâng, Bieät laø quyeàn giaùo—Partial or the ultimate is not attained through meaning, relative teaching; T’ien-T’ai regarded its own nor can its genuine seal be transmitted teaching as the complete, or final and all- through words. It is found in unperturbed embracing teaching of the Buddha, while that of empty stillness; the white clouds breaking Madhyamika school of Nagarjuna and across cold mountains; the ethereal light Dharmalaksana schools were partial and penetrating the darkness; the lustrous moon imperfect; in like manner, the three schools of that follows the arrival of night. When it is Pitaka, Intermediate, and Separate were also thus, how does one walk the path? Right and partial and imperfect. wrong have never departed from the Thieân Giôùi: Heaven—Heavely realm—See Thieân fundamental standpoint. Through the length Ñaïo. and breadth of the universe, why need one Thieân Giôùi Löïc Só: See Thieân Ñaïo. speak of causation?" Thieân Haø: Daõy thieân haø (troâng gioáng nhö moät Naêm 1132, Thieàn sö Toâng Giaùc trôû thaønh truï doøng soâng treân baàu trôøi)—The Milky Way. trì Döôïc Laâm Töï. Sö löu laïi Döôïc Laâm hai Thieân Haï Hoaønh Haønh: Söï töï taïi cuûa baäc giaùc möôi ba naêm tröôùc khi trôû thaønh truï trì treân ngoä—The freedom of an enlightened one. nuùi Tuyeát Ñaäu. Boán naêm sau ñoù (naêm 1159), Thieân Haûi Thieàn Sö (1536-1643): Tenkei (jap)— Sö di chuyeån ñeán Töï vieän Thieân Ñoàng, nôi Sö Sö Thieân Haûi, Phaät giaùo Nhaät Baûn. nhaän ñöôïc teân nuùi cuûa mình vaø giaûng Phaùp Luùc sinh thôøi, thieàn sö Thieân Haûi ñöôïc xem moät caùch maïnh meõ trong ba naêm cho ñeán khi nhö laø moät trong taùm vò thieàn sö loãi laïc vaø laøo thò tòch vaøo naêm 1162—In 1132, Tsung-chueh thoâng Phaät phaùp nhaát nöôùc Nhaät. Thieàn sö became abbot of Yuelin Temple. He Thieân Haûi thaáu suoát toâng chæ cuûa moïi phaùp remained at Yuelin for twenty-three years moân vaø oâng ñaõ goùp phaàn khoâng nhoû trong before

becoming abbot at Mt. Hsueh-tou. vieäc chaán höng Thieàn toâng Nhaät Baûn vaøo ñaàu Four years later (in 1159), he moved to T'ian- theá kyû thöù 18 vôùi söï nghieäp hoaèng phaùp vó ñaïi t'ung Monastery, where he obtained his cuûa mình. OÂng ñaõ giaùo hoùa vaø ñaøo taïo ra

nhieàu baäc cao Taêng xuaát chuùng cuõng nhö ñeå sö vieän chuû cho moät thieàn vieän. Sö töø choái, laïi cho ñôøi sau nhieàu tröôùc taùc luaän giaûi veà noùi: "Trong thôøi maït phaùp naøy, ñaïo ñöùc suy vi, giaùo lyù thieàn toâng töø tröôùc ñeán nay. Coù moät neàn taûng giaùo phaùp ñaõ bò ñöùt ñoaïn. Laøm sao laàn Sö trích daãn baøi keä noåi tieáng cuûa Quoác sö tìm ñöôïc treân theá gian naøy moät ngöôøi xöùng Ñaïi Ñaêng vaø öùng taùc moät baøi hoïa theo: ñaùng laøm thaày keû khaùc? Thoâi xin ñöøng nhieàu "Khi haønh giaû nhaäp ñònh lôøi nöõa!" Vò phaùi vieân cuûa thieàn vieän coá gaéng Thaáy kieáp ngöôøi phuø sinh thænh caàu: "Taêng chuùng taïi thieàn vieän chæ Chôït ñeán roài chôït ñi muoán choïn ñaïi sö laøm ngöôøi daïy chaùnh phaùp Qua chieác caàu theá thaùi cho hoï. Ai coù theå noùi ñöôïc laø khoâng chính Nhö baûn thaân hoï vaäy!" thoáng? Xin ñaïi sö laáy vieäc giaùo hoùa laøm Zen Master Tenkai was considered one of the troïng!" Vaø oâng ta tieáp tuïc naøi næ ngaøi Thieân eight greatest Buddhist adepts of his time. Haûi cho ñeán khi sö ñoàng yù nhaän lôøi. Tuy Master of all schools, Tenkai helped revive nhieân, naêm sau sö laïi rôøi boû thieàn vieän vaø ñeå Zen in the early 1700s through his many laïi baøi keä: enlightened disciples and his many written "Ñeán thì toát, ñi cuõng toát works in classical and contemporary modes. Nöôùc vaãn chaûy, maây vaãn beành boàng Once Tenkai quoted the famous poem of Côù sao vöôùng luïy naõo phieàn National Teacher Daito and offered of his Nhö keû haønh khaát lang baït own: Chæ caàn haønh söï tuøy duyeân "When one sits in meditation, Ta laïi vui thuù tieâu dao." One sees the people Once Zen master Tenkei was formally invited Coming and going to become the teaching abbot of a certain Just as they are." monastery. He refused, saying, "Decadence Taïi Nhaät Baûn thôøi ñoù coù moät vò laõnh chuùa has been increasing for a long time; since the thöôøng ñeán tham vaán vôùi thieàn sö Thieân Haûi basis of the teaching has been lost, how can veà coát tuûy Phaät giaùo. Khi thieàn sö laâm troïng anyone appear in the world as a teacher? Say beänh ôû giai ñoaïn cuoái, vò laõnh chuùa ñaõ göûi no more about it!" The emissary bringing the moät söù giaû ñeán hoûi thaêm sö. Thieàn sö Thieân invitation responded, "The congregation at the Haûi ñaõ göûi vò söù giaû trôû veà vôùi lôøi nhaén ghi monastery only wants to borrow you for the raèng: "Teà gia trò quoác cuõng laø phaùp tu taäp sake of Great Teaching. Who would say that trong toân giaùo. Haõy caån troïng vôùi ñöôøng loái is heterodox?" And he kept begging the Zen cai trò cuûa mình, chæ neân thi haønh nhöõng chaùnh master so insistently that Tenkei finally saùch nhaân ñaïo hôïp vôùi loøng ngöôøi, ñeå töø ñoù coù assented. The following year, however, ñöôïc loøng tin vaø söï hoøa hôïp giöõa ngöôøi cai trò Tankei withdrew from the monastery on vaø ngöôøi bò trò. Ñaây laø lôøi khuyeân cuoái cuøng account of a certain incident. He said in a maø ta daønh cho ngaøi."—In Japan at that time, verse: there was a certain lord used to call on Zen "Coming was fine, going's fine too; master Tenkei to ask about the

essence of Flowing water, a floating cloud; Buddhism. When the master was in his last an individual mendicant. illness, the lord sent a messenger to ask after Why be led by the nose by other people? him. Tenkei sent the messenger back to the Going along with circumstances, lord with this note: "To manage a household today I am leaping again." and to govern a state are also religious Thieàn sö Thieân Haûi thöôøng daïy chuùng: "Caùc practices. Be careful to implement humane oâng phaûi thaønh taâm ñoái maët vôùi moïi thöù. policies, so that there is trust and harmony Khoâng coù thöù gì hieån hieän trong theá giôùi naøy between the ruler and the ruled. This is my khoâng bieåu loä Phaät taùnh; khoâng coù thöù gì ôû last advice." ngoaøi Phaät taùnh laïi hieån hieän trong theá giôùi Coù laàn thieàn sö Thieân Haûi ñöôïc môøi laøm giaûng naøy." Ngaøi laïi noùi: "Haõy nhìn baèng maét, haõy

nghe baèng tai. Khoâng coøn gì daáu dieám treân truths, why would you weep?' I do not sensure theá gian naøy caû. Caùc oâng muoán ta noùi caùi gì your weeping and wailing today, because you ñaây?"—Zen master Tenkei used to admonish are not rid of attachment to the Teaching. Do his followers, "You should be genuine in all you wonder why I say this? All my life I have things. Nothing that is genuine in the world is been upholding Zen Buddhism and working not genuine in Buddhism, and nothing that is wholeheartedly for people, but human not genuine in Buddhism is genuine in the feelings are arrogant, the influence of world." He would also say, "See with your education is weak, and very few people have eyes, hear with your ears. Nothing in the faith. Imagining how there will be no guides world is hidden; what would you have me to bring out the true teaching in the future, say?" unawares I weep. Everything is conditional Khi thieàn sö Thieân Haûi saép thò tòch, chuùng ñeä and ultimately empty of inherent selfhood. töû vaây quanh oâng than khoùc. Sö môû maét nhìn This is easy to state but hard to understand quanh hoï vaø noùi: "Khi ñöùc Phaät saép nhaäp Nieát clearly. I'm afraid you may misunderstand it; Baøn, bao quanh ngöôøi laø töù chuùng (Taêng Ni but when you do really understand it, you are vaø thieän nam tín nöõ), taát caû ñeàu khoùc than heirs of Buddha's teaching, repaying the boon thaûm thieát. Ñöùc Phaät ñaõ quôû traùch hoï raèng: of the Buddha and Zen founders. Upholding 'Neáu caùc oâng ñaõ thoâng ngoä lyù Töù Dieäu Ñeá, this principle, work for the benefit of others, sao laïi coøn than khoùc tröôùc caûnh töû bieät naøy?' on and on. If people who are not present here Rieâng ta, giôø ñaây ta khoâng theå ngaên caûn caùc should come seeking me in the future, then oâng than khoùc, bôûi vì caùc oâng chöa döùt ñöôïc tell them I said this on my deathbed, weeping tình chaáp. Caùc oâng coù bieát taïi sao ta laïi noùi as I spoke." nhö vaäy khoâng? Caû ñôøi ta tham cöùu vaø hoaèng Thieân Haønh Tieân: Heaven-Traveling döông Thieàn phaùp, heát loøng heát daï coáng hieán Immortals—Coù ngöôøi luyeän nuoát nöôùc mieáng, söùc mình ñeå giaùo hoùa chuùng sanh, nhöng vaøo luyeän maõi cho ñeán khi thaønh hoaøn haûo, goïi laø thôøi maït phaùp loøng ngöôøi meâ muoäi, caên cô Thieân Haønh Tieân—Some beings with unflagging moûng baïc, khoâng ñuû tín taâm. Töôûng töôïng moät resolution make themselves strong by using the ngaøy khoâng coøn ai xieån döông chaân lyù, ta flow of saliva. When they have perfected the khoâng sao caàm

ñöôïc nöôùc maét. Vaïn phaùp voán virtues of this moisture, they are known as voâ thöôøng vaø voâ ngaõ. Ñieàu naøy noùi thì deã Heaven-Traveling Immortals. nhöng hieåu ñöôïc raát khoù. Ta lo raèng caùc oâng Thieân Haïnh: A Bodhisattva's natural or chöa thöïc söï nhaän thöùc roõ raøng chaân lyù aáy, spontaneous correspondence with fundamental nhöng neáu moät ngaøy caùc oâng chöùng ngoä ñöôïc law. One of the five natures of Bodhisattvas in the noù, caùc oâng seõ laø ngöôøi thöïc söï keá thöøa chaùnh Nirvana Sutra (Kinh Nieát Baøn). phaùp laøm nhöõng ñieàu lôïi ích cho chuùng sanh, Thieân Hi (1307-1382): Teân cuûa moät vò danh Taêng baùo ñaùp coâng ôn cuûa chö Phaät vaø chö Toå. Vôùi Trieàu Tieân. Naêm 1364, Sö ñeán Trung Hoa vaø trôû nhöõng ai khoâng coù maët ôû ñaây cuõng nhö haøng thaønh moät trong nhöõng ñeä töû noåi troäi cuûa ngaøi Vaïn haäu theá, haõy cho hoï bieát raèng ta ñaõ rôi leä khi Phong Thôøi UÙy—Name of a Korean famous noùi nhöõng lôøi nhö vaäy trong giaây phuùt töø giaõ monk. In 1364, he came to China and became one coõi ñôøi naøy"—When Tenkei was on his of the most eminent disciples of Master Wan- deathbed, he was surrounded by his Feng. congregation of disciples, who were weeping Thieân Hình Vaïn Traïng: Multiform—A myriad of and wailing. The Zen master looked around at shapes. them and said, "When the Buddha was about Thieân Hoa: Deva-puppha (p)—Divya-puspa to enter extinction, he was surrounded by (skt)—Thieân hoa ñöôïc keå trong Kinh Phaùp Hoa coù monks, nuns, laymen, and laywomen, all boán loaïi: Maïn Ñaø La (maøu traéng), Ma Ha Maïn Ñaø crying in distress. The Buddha scolded them, La (maøu traéng), Maïn Thuø Sa (maøu ñoû), vaø Ma Ha saying, 'If you really understood the four holy Maïn Thuø Sa (maøu ñoû)—Deva or divine flowers,

stated in the Lotus Sutra as of four kinds: Ming-chou, the area of of modern Ning-po City. Mandaras (white in color), Mahamandaras (white Thereafter, he traveled to Hang-chou, where he in color), Manjusakas (red in color), and underwent ordination at Bamboo Forest Temple. Mahamanjusakas (red in color). T'ien-Huang then visited and studied with Zen Thieân Hoa Laïc, Thaïch Ñieåm Ñaàu: Hoa trôøi ruïng master Kuo-I on Mount Ching. In 766, he visited xuoáng maø ngay caû ñaù cuõng phaûi gaät ñaàu—YÙ noùi and studied with the great teacher Ma-tsu for two dieäu phaùp laøm ñoäng loøng ngay caû nhöõng ngöôøi saét years. After remaining with Ma-tsu for two years, ñaù—Even a stone nods its head in agreement T'ien-Huang traveled on to meet Shih-t'ou. when divine flowers fall from the sky. The term Khi gaëp gôõ Thaïch Ñaàu, Thieân Hoaøng hoûi: indicates wonderful dharmas move even the most "Lìa ñònh hueä laáy phaùp gì daïy ngöôøi?" Thaïch stubborn people. Ñaàu ñaùp: "Ta trong aáy khoâng coù noâ tyø thì lìa Thieân Hoa Loaïn Truïy: Hoa rôi tôùi taáp—Flowers caùi gì ñaây?" Thieân Hoaøng noùi: "Laøm sao hieåu fall fast and thick. roõ ñöôïc?" Thaïch Ñaàu noùi: "Vaäy oâng vaãn coøn Thieân Hoùa: Cheát—To pass away—To be taken coá gaéng naém ñöôïc hö khoâng?" Thieân Hoaøng away—To die. noùi: "Keå töø hoâm nay trôû ñi con khoâng laøm vaäy Thieân Hoûa: Cosmic fire—Theo truyeàn thoáng Phaät nöõa." Thaïch Ñaàu noùi: "Ta muoán bieát oâng töø giaùo, thieân hoûa huûy dieät toaøn boä theá giôùi ñeán taän beân ñoù ñeán ñaây khi naøo?" Thieân Hoaøng noùi:

trôøi Phaïm thieân—According to Buddhist tradition, "Con chaúng phaûi ngöôøi beân ñoù." Thaïch Ñaàu the cosmic fire destroys all the world up to the noùi: "Ta ñaõ bieát tröôùc choã oâng ñeán." Thieân Brahma heaven. Hoaøng noùi: "Thaày ôi, sao thaày laïi vu khoáng Thieân Hoïa: Deva lines or pictures. ngöôøi nhö vaäy?" Thaïch Ñaàu noùi: "Thaân oâng Thieân Hoaøng: Deva-king. hieän taïi." Thieân Hoaøng noùi: "Daàu theá naøo ñi Thieân Hoaøng Ñaïo Ngoä Thieàn Sö (748-807): nöõa, xin thaày cho bieát laøm sao dieãn ñaït giaùo Tenno Dogo (jap)—T'ien-huang Tao-wu (Wade- phaùp cuûa thaày cho ngöôøi ñôøi sau?" Thaïch Ñaàu Giles Chinese)—Tianhuang Daowu (Pinyin noùi: "OÂng laøm ôn noùi cho ta bieát ai laø ngöôøi Chinese)—Thieàn Sö Ñaïo Ngoä döôùi thôøi nhaø ñôøi sau?" Thieân Hoaøng nhaân ñaây ñaïi ngoä, ñoái Ñöôøng, ñeä töû cuûa Thieàn sö Thaïch Ñaàu Hy Thieân, vôùi tröôùc taâm sôû ñaéc veà lôøi daïy cuûa hai vò thaày vaø laø thaày cuûa Long Ñaøm Suøng Tín. Theo Truyeàn tröôùc ñaây cuõng saïch heát daáu veát—Upon Ñaêng Luïc, Thieân Hoaøng coù moät daùng veû thanh cao meeting Shih-t'ou, T'ien-Huang asked, "By laï thöôøng. OÂng xuaát gia naêm möôøi boán tuoåi sau khi what method do you reveal liberating wisdom aên chay ñeå toû yù nguyeän cuûa mình cho cha meï to people?" Shih-t'ou said, "There are no thaáy. Tröôùc tieân, oâng tu hoïc vôùi moät vò thaày ôû slaves here. From what do you seek Minh Chaâu, trong khu vöïc maø baây giôø thuoäc thaønh liberation?" T'ien-Huang said, "How can it be phoá Ninh Baù. Sau ñoù, sö du haønh ñeán chuøa Truùc understood?" Shih-t'ou said, "So you're still Laâm ôû Hoaøng Chaâu ñeå thoï cuï tuùc giôùi. Sau nöõa, trying to grasp emptiness?" T'ien-Huang said, Thieân Hoaøng ñeán tham vaán vaø tu hoïc vôùi thieàn sö "From today I won't do so again." Shih-t'ou Quoác Nhaát taïi nuùi Caønh Sôn. Naêm 766, Thieân then said, "I'd like to know when you came Hoaøng ñeán tham vaán vaø tu taäp vôùi Ñaïi sö Maõ Toå forth from 'that place.'" T'ien-Huang said, "I trong hai naêm, vaø ñöôïc toå xaùc nhaän aán chöùng. Sau haven't come from 'that place.'" Shih-t'ou said, khi tu taäp vôùi Maõ Toå hai naêm, Thieân Hoaøng tieáp "I already know where you've come from." tuïc du haønh ñeán tham vaán Thaïch Ñaàu—Zen T'ien-Huang said, "Master, how can you master Tao-Wu during the T'ang dynasty, a slander people in this way?" Shih-t'ou said, disciple of Zen master Shih Tou Hsi Hsien, and "Your body is revealed here now." T'ien- the master of Lung-tan Ch'ung-hsin. According to Huang then said, "Although it is thus, how will the Lamp Records, T'ien-Huang possessed an your teaching be demonstrated to those who unusually noble appearance. He left home at the come later?" Shih-t'ou said, "Please tell me, age of fourteen after fasting to show his resolve to who are those who come later?" Upon hearing his parents. He first studied under a teacher in these words T'ien-Huang instantly

experienced great enlightenment, dissolving monk said, "I just asked you." T'ien-Huang the mind he had attained from the words of said, "Go! This isn't the place where you'll his previous two teachers. find relief." Veà sau naøy, Thieân Hoaøng truù nguï treân nuùi Chí Thaùng tö naêm 807, Thieân Hoaøng coù beänh neân Linh, thaønh phoá Ñan Döông. Ngöôøi tu taäp ñeán baûo ñeä töû baùo tröôùc laø oâng saép thò tòch. Ñeán hoïc vôùi oâng raát ñoâng, danh tieáng cuûa oâng lan ngaøy cuoái haï, Taêng

chuùng hoïp nhau ñeán thaêm ñeán caû kinh ñoâ nôi moïi ngöôøi ñeàu bieát teân beänh sö. Boãng nhieân, sö goïi ñieån toïa ñeán ngoài oâng. Vaøo thôøi ñoù, trong ñoâ thaønh coù chuøa teân tröôùc maët oâng. Sö hoûi: "Hieåu khoâng?" Ñieån laø Thieân Hoaøng laø nôi danh lam, bò hoûa hoaïn toïa thöa: "Con khoâng hieåu." Thieân Hoaøng beøn laøm hö saäp. Thaày truï trì laø Linh Giaùm döï tính laáy toïa cuï neùm xuoáng ñaát roài thò tòch. Sö thoï truøng tu laïi. Sau ñoù Linh Giaùm noùi: "Neáu ñöôïc saùu möôi tuoåi vôùi 35 tuoåi haï. Vaøo ngaøy moàng thieàn sö Ñaïo Ngoä veà ñaây laøm hoùa chuû, ñoù laø naêm thaùng taùm naêm ñoù, thaùp cuûa oâng ñöôïc phöôùc lôùn cuûa taát caû chuùng ta ôû ñaây." Vì vaäy döïng leân veà phía ñoâng cuûa thaønh phoá —In the maø giöõa khuya, Linh Giaùm tìm ñeán gaëp Ñaïo fourth month of the year 807, T’ien-Huang Ngoä ñeå thænh caàu oâng veà laøm truï trì chuøa. Töø became ill. He instructed his disciples to khi Ñaïo Ngoä veà ñaây danh tieáng cuûa oâng lan announce that he would soon pass away. At roäng vaø giaùo phaùp cuûa Thaïch Ñaàu ñöôïc höng the end of summer, the general public was thònh—Later, T’ien-Huang lived on Mount Zi- inquiring about his illness. Suddenly, T’ien- ling at Tan-yang City. The practitioners who Huang called for the head cook, who came came to study under him were pressed and sat down before him. T’ien-Huang said, shoulder to shoulder, his reputation even "Do you understand?" The head cook said, "I reaching to the capital city where he was don't understand." T’ien-Huang picked up a known among men and women. At that time, cushion and threw it down on the ground. He at the edge of Dang-yang City was a temple then passed away. The master was sixty years also named T’ien-Huang. It was quite famous, of age and had been ordained for thirty-five but because of a bad fire it had been years. On the fifth day of the eighth month of destroyed. The chief monk there, named that year, the master's stupa was constructed Ling-jian, planned to rebuild it. He said, "If east of the city. honored master Tao-wu were to become Thieân Hoaøng Töï: Chuøa Thieân Hoaøng nôi truï trì abbot it would certainly benefit all of us cuûa Sö Ñaïo Ngoä döôùi thôøi nhaø Ñöôøng—T’ien- here." So late at night, Ling-jian went to see Huang monastery where Tao-Wu master resided Tao-wu, and beseeching him to take the during the T’ang dynasty. position of abbot. From that time one, Tao- Thieân Hueä Thaät Trieät Thieàn Sö (?-1745): Teân wu's reputation spread and the Dharma of cuûa moät vò Thieàn sö Trung Hoa, thuoäc toâng Laâm Shih-t'ou flourished. Teá vaøo thôøi nhaø Thanh (1644-1912)—Name of a Coù vò Taêng hoûi: "Theá naøo laø noùi veà caùi huyeàn Chinese Zen master of the Lin-chi Sect in the dieäu lôùn?" Thieân Hoaøng ñaùp: "Chôù baûo mình Ch'ing dynasty. hieåu Phaät phaùp." Vò Taêng noùi: "Thaày nôõ ñeå Thieân Höông: Deva incense—Celestial cho hoïc nhôn keït maõi nhö vaày sao?" Thieân perfume—Divine or excellent incense. Hoaøng noùi: "Sao oâng khoâng hoûi ta?" Vò Taêng Thieân Höôùng: Tendency—Inclination. noùi: "Con môùi vöøa hoûi roài ñoù." Thieân Hoaøng Thieân Höõu: noùi: "OÂng ñi ñi! Nôi naøy khoâng phaûi laø choã 1) Chuùng sanh nôi coõi trôøi: Beings in the Devas. cho oâng."—A monk asked, "How does one 2) Thöïc höõu ôû coõi trôøi: Heaven existence— speak of the great mystery?" T’ien-Huang Existence and joy as a deva, derived from said, "Don't say 'I have realized the previous devotion, the

fourth of the seven Buddhadharma!'" The monk asked, "How do forms of existence—Thöïc höõu vaø hyû laïc cuûa you deal with students who are stuck?" T'ien-chö thieân, coù ñöôïc töø nhöõng vieäc thieän laønh Huang said, "Why don't you ask me?" The ñôøi tröôùc.

3) Baø Tu Maät: Name of an Indian monk. taught: "In so many koans, monks come to the Thieân Höõu Chaáp: Kieán giaûi thieân veà moät beân cho teachers and ask about the Way. What is the vaïn höõu laø coù vaø chaáp chaët vaøo ñoù—Strong Way? Shall I search after it? Shall I work hard attachment to the idea of a real existence of all to get it? Then will I grasp it? If we try to things. grasp it, we lose it. If we try to say what it is, Thieân Khaûi Kinh: Srauta-sutra (skt)—Name of a it is gone. Our need for security binds us, and Brahmanic sutra—Teân cuûa moät boä kinh Baø La causes us to seek some definition for what Moân. Zen is. But this mysterious, unspeakable, Thieân Khaåu: Mieäng Trôøi—Pheùp cuûa Baø La Moân indefinable for what we are all experiencing coi löûa laø mieäng trôøi, hoûa thieâu vaät cuùng thì chö together here cannot be put into a mold." Thieân ñöôïc aên. Ñaây laø nguoàn goác cuûa Hoä Ma Moät hoâm, coù moät vò giaùo sö ñeán thaêm Thieàn Cuùng—The mouth of Brahma, or the gods, a sö Thieân Kyø Nhö Huyeãn, vò Thieàn sö Nhaät synonym for fire, as that element devours the Baûn sôùm ñeán Hoa Kyø vaø thò tòch naêm 1958, taïi offerings; to this the homa, or fire altar cult is moät "Thieàn ñöôøng noåi", ñieåm taäp hoïp taïm thôøi attributed, fire becoming the object of worship for cuûa Thieàn sö. Vò giaùo sö chuaån bò ghi cheùp good fortune. Fire is also said to speak for or tell nhöõng gì oâng ta coù theå khaùm phaù ñöôïc veà the will of the gods. Thieàn. Thieàn sö Thieân Kyø Nhö Huyeãn ñöa vò Thieân Khoan Ñòa Traùch: Haõy coøn caùch xa chaùnh giaùo sö ñeán Thieàn phoøng vaø vò giaùo sö, vôùi ñaïo—Still be far away from the correct path. giaáy buùt caàm tay, baét ñaàu noùi chuyeän veà Thieân Khoâng: Caùi khoâng nghieâng leäch— Thieàn. Thieân Kyø ñaët ngoùn tay leân moâi vaø noùi: Imbalanced emptiness—One-side emptiness. "Suît! ÔÛ ñaây chuùng toâi quaùn töôûng trong im Thieân Kieán: Partial idea. laëng." Sau ñoù caû hai xuoáng nhaø truø (beáp). Vò Thieân Kieán Luaän Chuù: Samantapasadika (skt)— giaùo sö nghó raèng: "AØ toát roài! Baây giôø ôû ñaây Giaûi thích veà quy luaät cuûa taát caû nhöõng caùi nhìn toâi ñöôïc pheùp noùi roài ñaây! Haõy xem ôû ñaây caùc thieän laønh—Interpretation on rules of all vò aên nhöõng nhöõng gì naøo?" Vaø vò giaùo sö baét wholesome views. ñaàu hoûi veà vieäc nhöõng vieäc ñoù. Thieân Kyø laïi Thieân Kieán Luaät Chuù: See Thieân Kieán Luaän noùi: "Suît! ÔÛ ñaây chuùng toâi naáu nöôùng vaø aên Chuù. trong im laëng." Keá tieáp, hoï ñi vaøo thö vieän, vaø Thieân Ky: Khaû naêng töï nhieân—Natural ability. vò giaùo sö nghó: "AØ, taát caû nhöõng saùch vôû naøy ñeàu tuyeät vôøi. Chaéc chaén baây giôø laø luùc chuùng Thieân Kyø Nhö Huyeãn Thieàn Sö (?-1958): Zen ta coù theå noùi ñaây." Nhöng Thieân Kyø noùi: master Nyogen Senzaki—Teân cuûa moät Thieàn sö "Suît! ÔÛ ñaây chuùng toâi ñoïc saùch trong im Nhaät Baûn vaøo theá kyû thöù XX—Name of A laëng." Trong luùc Thieàn sö Thieân Kyø tieãn vò Japanese Zen monk in the twentieth century. giaùo sö ra cöûa, vò giaùo sö vaãn coøn haù hoác moàm Thieàn sö Thieân Kyø Nhö Huyeãn thöôøng daïy: noùi:

"Nhöng Thieàn laø caùi gì vaäy?"—One day, "Trong nhieàu coâng aùn, chö Taêng ñeán tìm thaày a professor came to see Nyogen Senzaki, an hoïc Ñaïo. Ñaïo laø gì? Toâi coù neân ñi tìm Ñaïo early Rinzai teacher in the United States (?- hay khoâng? Toâi coù neân khoå coâng tu taäp ñeå ñaït 1958), at one of his "floating zendos" ñöôïc Ñaïo hay khoâng? Roài toâi coù ñaït ñöôïc Ñaïo (temporary meeting places), ready to write hay khoâng? Neáu chuùng ta coá gaéng ñi tìm Ñaïo, down everything he could about Zen. Nyogen chuùng ta seõ maát Ñaïo. Neáu chuùng ta coá gaéng Senzaki took him to the zendo, and the man, noùi ra Ñaïo laø gì, Ñaïo seõ khoâng coøn. Nhu caàu with his pen and paper ready, started to talk cuûa chuùng ta ñi tìm söï an toaøn ñeå bao boïc about Zen. Nyogen Senzaki put his fingers to mình laïi, vaø ñieàu naøy khieán chuùng ta ñi tìm his lips and said, "Shhh, we meditate in moät ñònh nghóa cho Thieàn. Nhöng caùi ñieàu silence here." Then he took him into the huyeàn bí, khoâng noùi ñöôïc, khoâng ñònh nghóa kitchen, and the professor thought, "Oh, good, ñöôïc naøy cho thöù maø chuùng ta ñang traûi now I can talk. Now let's see what they eat in nghieäm, khoâng theå ñöôïc ñaët vaøo khuoân this place." And he began to ask about that. ñöôïc."—Zen master Nyogen Senzaki always

Senzaki said, "Shhh, we prepare food and eat suïp ñoå heát caû coâng trình tu taäp cuûa caù c oâng. Moät in silence here." Next, they went to the khi caùc oâng chaúng ñöôïc coâng aùn tröôùc taâm, chaúng library, and the professor thought, "Oh, all coù cô duyeân naøo ñeå chöùng ngoä heát. Muoán chöùng these wonderful books! Surely we can talk ngoä maø khoâng coù coâng aùn, chaúng khaùc naøo naáu caùt now." But Senzaki said, "We read in silence maø mong thaønh côm vaäy. Caùi coát yeáu baäc nhaát ôû here." As he showed him to the door, the man ñaây laø khôi daäy caùi ñaïi nghi vaø coá gaéng thaáy raèng was still gasping, "But what is Zen?" roài caùi 'Moät' quy veà ñaâu. Luùc nghi tình ñöôïc giöõ Thieàn sö Thieân Kyø Nhö Huyeãn thöôøng hay linh hoaït lieân tuïc khieán cho nhöõng giaûi ñaõi, hoân hoûi: "Khi nghe choù suûa, baïn coù nghó ñeán con traàm, taùn loaïn khoâng coøn cô hoäi moùng khôûi; khoâng choù cuûa baïn khoâng?" Ñoù laø moät caâu hoûi raát caàn phaûi tìm kieám raùo rieát, roài thôø i cô cuõng seõ ñeán, thuù vò vì neáu baïn nghó raèng ñoù laø choù cuûa baïn, ñaây laø luùc taâm hoaøn toaøn nhaäp ñònh. Theá laø duø ñi ngay töùc thì, baïn seõ chaïy ra ngoaøi ñoàng, theo hay ñöùng, duø naèm hay ngoài maø khoâng phaûi ñeå yù tieáng choù suûa, ñeán moät khoâng gian vaø thôøi haún vaøo nhöõng vieäc mình ñang laøm aáy, cuõng gian hoaøn toaøn khaùc. Baïn chaïy theo tieáng choù khoâng hay bieát mình ñang ôû ñaâu, ñoâng hay taây, suûa vaø nhöõng phaùt sinh lieân tuïc sau ñoù. Taâm nam hay baéc; queân luoân caû luïc tình; ngaøy ñeâm nhö thöùc cuûa baïn xao ñoäng. Baïn bò ñöa ñi lung nhau caû. Nhöng ñaây chæ môùi laø nöûa ñöôøng cuûa söï tung bôûi aâm thanh vaø saéc töôùng. Baïn bò tieáng chöùng ngoä, nhaát ñònh chöa phaûi laø toaøn ngoä. Caùc choù suûa khuaát phuïc. Traùi laïi, neáu baïn ñieàm oâng caàn phaûi noã löïc ñeán kyø cuøng vaø quyeát lieät ñeå nhieân, tónh laëng, tieáng choù suûa seõ bò baïn xuyeân qua ñaây, moät traïng thaùi sieâu thoaùt nôi ñoù hö khoáng cheá, noù laø tieáng suûa cuûa chính baïn."—khoâng seõ bò ñaäp vôõ thaønh töøng maûnh vaø vaïn höõu Zen master Senzaki used

to ask. 'When you ñeàu ñöôïc quy veà caùi bình ñaúng toaøn dieän. Ñaây hear a dog bark, do you think of your own cuõng gioáng nhö maët trôøi loù daïng khoûi maây muø, thì dog?' That is a very interesting question. For caùc phaùp theá gian hay xuaát theá gian ñeàu hieän ra roõ if you do, then very soon, immediately, in reät"—Zen master Tien-Chi-Shui used to teach his fact, you are running through the fields in a disciples: "Have your minds thoroughly washed totally different place and time. You are off all cunning and crookedness, sever yourselves following up on the sound and its associations, from greed and anger which rise from egotism, on and on. Your mind is unsettled, and so you and let no dualistic thoughts disturb you any are led around by sounds and forms. You are longer so that your consciousness is wiped at the mercy of the bark. When you are at rest perfectly clean. When this purgation is effected, in silence, however, that bark is at your hold up your koan before the mind 'All things are mercy, your own bark." resolvable into the One, and when is this One Thieân Kyø Thuïy Thieàn Sö: Tien-Chi-Shui Zen resolved? Where is it really ultimately resolved?' master—Thieàn sö Thieân Kyø Thuïy thöôøng thò Inquire into this problem from beginning to end, chuùng: "Haõy goät saïch khoûi taâm taát caû khoân ngoan severally as so many queries, or undividedly as löøa loïc, döùt mình ra khoûi tham saân do chaáp ngaõ, vaø one piece of thought, or simply inquire into the ñöøng ñeå nhöõng moái nghó saân haän quaáy phaù, ñeå cho whereabouts of the One. In any event, let the taâm thöùc ñöôïc lau chuøi saïch seõ. Khi ñaõ thanh loïc whole string of questions be distinctly impressed ñöôïc nhö vaäy roài, haõy ñeà khôûi coâng aùn tröôùc taâm upon your consciousness so as to make it the 'Vaïn phaùp quy nhaát, nhaát quy haø xöù?' Haõy nghieàn exclusive object of attention. if you allow any idle ngaãm vaán ñeà naøy töø thuûy chí chung, hoaëc baèng thought to enter into the one solid uninterruptible nhieàu nghi vaán, hoaëc ñôn ñoäc moät suy nghó, hoaëc chain of inquiries, the outcome will ruin the whole chæ nghieàn ngaãm caùi 'Moät' ôû nôi ñaâu. Baát cöù baèng exercise. When you have no koan to be held baèng caùch naøo cöù ñeå cho heát thaûy ñaàu moái cuûa caùc before your minds, there will be no occasion for caâu hoûi ghi ñaäm treân yù thöùc cuûa caùc oâng khieán cho you to realize a state of enlightenment (satori). To noù trôû thaønh caùi ñoäc nhaát laø caùi ñích chuù taâm. Neáu seek enlightenment without a koan is like boiling caùc oâng ñeå lyù luaän phaân bieät xen vaøo chuoãi daây sands which will never yield nourishing rice. The lieân tuïc beàn bæ cuûa nhöõng nghi tình, keát quaû seõ laøm first essential thing is to awaken a great spirit of

inquiry and strive to see where the One finally Thieân Long Daï Xoa: Devas, nagas, yaksas. resolves itself. When this spirit is kept constantly Thieân Long Ñònh: See Na Giaø Ñònh. alive so that no chance is given to languor or Thieân Long Haøng Chaâu: Koshu-Tenryu (jap)— heaviness or otioseness to assert itself, the time Hang-chou-T'ien-lung—Hang-zhou Tian-long— will come to you without your specially seeking it See Haøng Chaâu Thieân Long Thieàn Sö. when the mind attains a state of perfect Thieân Long Töï: Tenryu-ji (jap)—Thieân Long Töï concentration. That is to say, when you are sitting, thuoäc phaùi Laâm Teá, Phaät giaùo Nhaät Baûn, ñöôïc you are

not conscious of the fact; so with your Thieàn sö Moäng Song Sô Thaïch (1275-1351) khai walking or lying or standing, you are not at all saùng. Chuøa Thieân Long (Nhaät Baûn), moät trong conscious of what you are doing; nor are you nhöõng thieàn vieän lôùn ôû Kyoto, naèm trong vuøng aware of your whereabouts, east or west, south or 'Nguõ Sôn'. Noù ñöôïc Töôùng quaân Ashikaga Takauji north; you forget that you are in possession of the cho xaây döïng vaøo naêm 1339 vaø coù vieän tröôûng ñaàu six senses; the day is like the night, and vice tieân chính laø Moäng Song Sô Thaïch, ngöôøi ñaõ veõ versa. But this is still midway to enlightenment, kieåu cho thieàn vieän vôùi nhöõng vöôøn caûnh noåi and surely not a complete enlightenment itself. tieáng. Thieân Long Töï laø moät trong nhöõng töï vieän You will have yet to make another final and Nhaät Baûn hieän vaãn coøn ñaøo taïo caùc thieàn sö theo decided effort to break through this, a state of truyeàn thoáng chính thoáng cuûa Thieàn—Name of a ecstasy, when the vacuity of space will be monastery of the Japanese Rinzai school, founded smashed to pieces and all things reduced to by Zen master Muso Soseki. Tenryu-ji is one of perfect evenness. It is again like the sun revealing the great Zen monasteries in the area of "Five itself from behind the clouds, when things worldly Mountains" of Kyoto, built by Shogun Ashikaga and super-worldly present themselves in perfect Takauji in 1339. Its first abbot was Muso Soseki, objectivity." who also designed the famous landscape garden Thieân La Quoác: Devala (skt)—The kingdom of of the monastery. The Tenryu-ji is one of the few the king with kalmasapada (with spotted or striped Japanese monasteries in which monks are still feet). trained today in the authentic Zen tradition. Thieân Laïi: Saùo trôøi—Divine flute. Thieân Long Töï Phaùi: Tenryuji-ha (jap)—See Thieân Laâm: Devavana (p)—Forest of devas— Phaùi Thieân Long Töï. Röøng cuûa chö thieân. Thieân Löïc Só: See Thieân Ñaïo. Thieân Lieãu Baùch Ñaùng: Traêm ngaøn oån ñaùng, vieäc Thieân Lyù Loä: A long highway. lôùn ñaõ laøm xong—Great work has been Thieân Lyù Maõ: Ngöïa coù khaû naêng chaïy ngaøn daëm completed. moät ngaøy, chæ söùc maïnh voâ song—A horse capable Thieân Long: T'ien lung (chi)—Tenryu (jap)— of running one thousand miles a day, i.e., an Thieân Long bao goàm: Chö Long Thieân, Phaïm extraordinary strength. Thieân, vaø Ñeá Thích—Devas and nagas includes: Thieân Lyù Nhaõn: Maét coù theå nhìn thaáy xa caû ngaøn Nagas together with the Devas, Brahma, and daëm, chæ söùc thaáy bieát voâ song—Eyes that see one Indra. thousand miles away, i.e., an extraordinary vision Thieân Long Baùt Boä: Taùm boä chuùng: thieân chuùng, or knowledge. long chuùng, daï xoa chuùng, caøn thaùt baø chuùng, a tu Thieân Lyù Vaïn Lyù: Ngaøn daëm muoân daëm, nghìn la chuùng, ca laâu la chuùng, khaån na la chuùng, vaø ma truøng xa caùch—To be thousands of thousands haàu la giaø chuùng—The eight groups of demon: miles far away. gods (deva), dragons (naga), yaksas, musician Thieân Lyù Chi Haønh Thuûy Ö Tuùc Haï : Ñöôøng ñi angels (gandharva), war gods (asura), heavenly ngaøn daëm, baét ñaàu döôùi goùt chaân—A thousand- birds (garuda), heavenly beings (kinnara), and mile journey begins with a small step. serpents (mahoraga). Thieân Ma: Deva Mara (skt)—Tenma (jap)— Thieân Long Baát Khaû Tö Nghì: Inconceivable Celestial demons—The demon of heaven—Deva- nagas—Dragons

or Nagas are beyond human king mara. conception. 1) Moät trong töù ma treân coõi trôøi thöù saùu, thöôøng

che laáp hay caûn trôû chôn lyù Phaät giaùo. Vôùi Thieân Ma Ngoaïi Ñaïo: Thieân ma vaø ngoaïi ñaïo thieân ma, haønh giaû coù theå töï mình kieâu caêng ñeàu laø keû thuø cuûa chaân lyù—Maras and heretics are phoùng tuùng—Celestial demons—Demons in both enemies of Buddha-truth. heavens—One of the four maras who dwells Thieân Meänh: Ngoaïi ñaïo tin raèng coù caùi goïi laø in the sixth heaven (Paranirmita-vasavartin), “Thieân meänh”—Externalists believe that there at the top of the Kamadhatu, with his exists so called “Decree of God and destiny innumerable host, whence he constantly (fate).” obstructs the Buddha-truth and followers. Thieân Moân: Cöûa hoâng, cöûa maø toäi nhaân bò toáng With the demon of heaven, practitioners can khöù (noùi veà cöûa hoâng cuûa ñòa nguïc)—A side door, be being self-indulgent. one through which offenders are expelled. 2) Thieân ma laø loaïi ma ôû coõi trôøi Tha Hoùa Töï Thieân Muïc: Ñeà muïc—A subject or text exposed Taïi, thuoäc taàng thöù saùu cuûa trôøi Luïc Duïc. Loaïi on a slip. ma naày coù phöôùc baùo, höôûng söï vui maàu Thieân Muïc Maõn Thieàn Sö: Zen master T'ien Mu nhieäm cao toät cuûa nguõ traàn, cho ñoù laø caûnh Man—Moät hoâm, coù moät vò Taêng ñeán vaø hoûi thieàn khoaùi laïc tuyeät ñoái, naém quyeàn haïn veà duïc sö Thieân Muïc Maõn veà yù chæ Taây lai cuûa Toå Sö, Sö nhieãm, khoâng muoán ai thoaùt khoûi phaïm vi traû lôøi: "Ba naêm moät laàn nhuaän." Vò Taêng hoûi laïi: aáy—Celestial demons refers to the type of "Thaày noùi caùi gì theá?" Sö baûo: "Tieát Truøng döông demon that resides in the Sixth Heaven, also vaøo ngaøy moàng 9 thaùng 9." Caâu traû lôøi thöù nhaát called the Heaven of Free Enjoyment of cuûa thieàn sö laø leõ thöôøng cuûa aâm lòch, ai cuõng bieát, Others’ Emanations. This type of demon nhöng coù can heä gì vôùi vieäc Toå Sö sang Trung possesses merits and blessings and enjoys the Hoa? Vaø caâu traû lôøi thöù nhì cuûa thieàn sö chaéc haún highest heavenly bliss in the Realm of desire, laø ñuùng vì caû ngöôøi Hoa laãn ngöôøi Nhaät ñeàu cöû of which our world is but a small part. They haønh ngaøy leã truøng döông ngay treân con soá may then mistake such happiness and bliss as maén gaáp ñoâi moàng chín thaùng chín, nhöng vieäc ultimate, and do not wish anyone to escape naøy coù can heä gì vôùi vieäc Toå Sö sang Trung Hoa their influence. vaøo ñaàu theá kyû thöù VI? Ñieàu naøy cho thaáy caùc 3) Danh töø naày tieâu bieåu cho nhöõng ngöôøi lyù thieàn sö khoâng phaûi laø trieát gia maø laø nhöõng baäc töôûng luoân tìm caùch quaáy phaù Ñaïo Phaät—This thöïc tu, neân hoï vieän daãn kinh nghieäm thay vì vieän symbolizes idealistic people who disturb daãn baèng lôøi; moät kinh nghieäm voán laø caên baûn hoùa Buddhism. giaûi nhöõng nghi hoaëc thaønh moät nhaát theå hoøa ñieäu. 4) Saùt Giaû: Thöôøng laøm nhöõng chuyeän phoùng daät Taát caû caùc leõ ñöông nhieân cuõng nhö leõ baát khaû nôi haïi thaân—The slayer. nhöõng phaùt bieåu cuûa caùc thieàn sö phaûi ñöôïc coi laø 5) Ba Tuaàn: Coøn goïi laø AÙc AÙi (laø loaïi ma vöông xuaát phaùt tröïc tieáp töø kinh nghieäm baát nhò saâu xuaát hieän trong thôøi Phaät coøn taïi theá) —The thaúm cuûa hoï. Vaø chuùng ta chæ coù theå hieåu chöøng mara who is sinful of love or desire, as he naøo chuùng ta nhaûy vaøo moät caûnh giôùi vöôït leân kinh sends his

daughters to seduce the saints. nghieäm ñoái ñaõi cuûa mình. Nhöng vì caùc thieàn sö 6) Ba Ty Daï: Papiyan (skt)—Moät loaïi ma vöông gheâ tôûm moïi thöù tröøu töôïng vaø thuyeát lyù, neân ñoâi ñaëc bieät hoài Phaät coøn taïi theá—The evil one. khi caùc caâu noùi cuûa hoï quaù ö loän xoän vaø voâ nghóa; He is the special Mara of the Sakyamuni ñoàng thôøi nhöõng caâu traû lôøi cuûa hoï luoân coù caùi loái period. ñoäc ñieäu cuûa chuû tröông sieâu nghieäm—One day, a Thieân Ma Ba Tuaàn: Papiyan or Papiman (skt)— monk came and asked T'ien Mu Man concerning Sreshtha (skt)—Tenma-Hajun-To (jap)—Trong the patriarchal visit to which the master's reply Phaät giaùo, thieân ma ba tuaàn duøng ñeå chæ nhöõng keû was, "Once in three years there is a leap year." coá tình phaïm toäi, chuùng luoân tìm caùch thöû thaùch The inquiring monk said, "What are you talking ngöôøi tu ñaïo—In Buddhism, this is a deva mara about?" The master said, "The chrysanthemum who intentionally commit wrong doings, a sreshtha festival takes place on the ninth day of the ninth or papiyan deva mara always tries to challenge month." T'ien Mu Man's first answer is a truism Buddhist practitioners. when the lunar calendar is in vogue. Everybody

knows it, but what connection has it to the coõi trôøi saéc giôùi, nhöng ngöôøi phaøm tu thieàn ñònh patriarchal visit? And the master's second vaãn ñaït ñöôïc loaïi maét naày (vôùi thieân nhaõn thì response is a surely correct one because both chaúng luaän xa gaàn, trong ngoaøi, saùng toái, ñeàu thaáy Chinese and Japanese people celebrate the ñöôïc heát). Nghóa laø vôùi thieân nhaõn, haønh giaû coù chrysanthemum festival on the doubly lucky theå thaáy ñöôïc taát caû taâm nieäm cuûa taát caû chuùng number of the ninth day in the ninth month, but sanh. Thieân nhaõn laø maét trôøi hay laø maét cuûa thieân does this explain the meaning of Bodhidharma's thuù, thaàn thoâng thöù nhöùt. Thieân nhaõn laø maét khoâng coming over to China early in the sixth century? bò giôùi haïn, thaáy taát caû moïi thöù lôùn nhoû, xa gaàn, This proves that Zen masters are not philosophers thaáy taát caû chuùng sanh trong tam ñoà luïc ñaïo. Thieân but pragmatists, they appeal to an experience and nhaõn coù theå ñaït ñöôïc baèng “tu ñaéc” qua thieàn ñònh not to verbalism; an experience which is so hay “baùo ñaéc” do tu phöôùc maø ñöôïc. Thieân nhaõn fundamental as to dissolve all doubts into coøn coù nghóa laø quan ñieåm töø ñoù chuùng ta nghieân harmonious unfication. All the matter-of-fact-ness cöùu caùc vaán ñeà moät caùch lyù thuyeát vaø nhaän roõ caùc as well as the impossibility of the master's tính chaát thieát yeáu cuûa chuùng. Ñaây laø loái nhìn söï statements must thus be regarded as issuing vaät döôùi laêng kính cuûa khoa hoïc. Khi chuùng ta directly from their inmost unified experience. And theo loái nhìn naøy, chuùng ta hieåu raèng nöôùc ñöôïc the above impossible condition so long as space- thaønh hình baèng moät taäp hôïp cuûa döôõng khí (oxy) time relations remain what they are to our final vaø khinh khí (hydro). Töø quan ñieåm nhö theá chuùng consciousness; they will only be intelligible when ta coù theå bieát tröôùc khi naøo coù moät söï giao hoäi aùnh we are ushered into a realm beyond our relative saùng giöõa hai vì sao tính ñöôïc tôùi naêm, thaùng, experience. But as the Zen masters abhor all ngaøy, giôø, phuùt vaø giaây. Ñoàng thôøi chuùng ta coù theå abstractions and theorizations, so

their ñònh löôïng chính xaùc coù bao nhieâu trieäu taán daàu propositions sound outrageously incoherent and ngaàm döôùi ñaát. Moät ngöôøi nhö theá, ngöôøi coù khaû nonsensical; at the same time, their answers too, naêng thaáy söï vaät maø moät ngöôøi bình thöôøng khoâng harp on the same string of transcendentalism. theå thaáy ñöôïc, ñöôïc goïi laø moät nhaø tieân tri— Thieân Nga: Hamsa (skt)—Mythical swan—Loaïi Heavenly eye or unlimited eye which is attainable ngang trong thaàn thoaïi, cuøng hoï vôùi loaøi vòt. by men in dhyana. It is to say, with the celestial Thieân Nghieäp Thí Duï: Divyavadana (skt)—Taùc eye, practitioners can see the minds of all sentient phaåm noùi veà phöôùc baùo cuûa coõi trôøi hay haønh ñoäng beings. Divine eyes, the first abhijna. Divine sight thieän laønh cuûa baäc trôøi, ñöôïc bieân soaïn vaøo theá kyû is unlimited vision which all things are open to it, thöù III—A work on heavenly exploits or heavenly large and small, near and distant, the destiny of all good deeds, composed in the third century. beings in future rebirths. It may be obtained Thieân Nguïc: The heavens and hells—Devalokas among men by their human eyes through the and purgatories. practice of meditation, and as a reward or natural Thieân Ngöõ: Tieáng Trôøi chæ tieáng Phaïn, Baø La possession by those born in the deva heavens. Moân töï cho tieáng Phaïn laø tieáng Trôøi—The deva This also means the viewpoint from which we language (the language of Brahma or Sanskrit). investigate matters theoretically and discern their Thieân Nhaïc: Nhaïc trôøi hay nhaïc cuûa chö Thieân. essential qualities. This is the scientific way of Ñaây cuõng laø moät trong ba thöù hyû laïc cuûa chö looking at things. When we take this view, we Thieân—Heavenly (Celestial) music—The music realize that water is formed by the combination of of the inhabitants of the heavens. This is also one oxygen and hydrogen. From such a point of view, of the three “joys” of that of those in the heavens we can foretell when there will be a conjunction —See Tam Laïc. of light between two stars down to the year, Thieân Nhaõn: Divyacaksus (skt)—Deva-Cakkhu month, day, hour, minute, and second. At the same (p)—Dibba-cakkhu (p)—Tengen (jap)—Celestial time, we can estimate exactly how many millions (god or deva) eye—Divine eye—Heavenly eye— of tons of petroleum are buried underground. Such Unlimited eye—Attainable by men in dhyana— a person, who has the ability of seeing things that The eye of celestial beings—Maét cuûa chö Thieân ôû

an ordinary man cannot see, was called a Thieân Nhaõn Trí Thoâng Nguyeän: Vow for the clairvoyant in ancient times. attainment of the wisdom of the divine eye—Lôøi Thieân Nhaõn A Na Luaät: Divine sight of nguyeän thöù saùu trong 48 lôøi nguyeän cuûa Phaät A Di Aniruddha. Ñaø, ngaøi seõ chaúng thaønh Phaät cho ñeán khi naøo Thieân Nhaõn Löïc: Power of the divine eye—Löïc phaùp giôùi chuùng sanh ñeàu ñaït ñöôïc thieân nhaõn— cuûa thieân nhaõn, moät trong möôøi löïc cuûa Phaät—The The sixth of Amitabha’s forty-eight vows, that he power of the celestial or deva eye, one of the ten would not enter the final stage until all beings had powers of a Buddha. obtained this divine vision—See Boán Möôi Taùm Thieân Nhaõn Minh: Divyacaksur-jnana- Lôøi Nguyeän Cuûa Ñöùc Phaät A Di Ñaø. saksatkriyavidya (skt)—Thieân nhaõn cuûa moät vò Thieân Nhaân: Devas and men—Superior persons.

Thaùnh, khieán vò naày coù theå thaáy ñöôïc nhöõng kieáp Thieân Nhaân Baát Ñoäng Chuùng: Ñaïi chuùng ôû Tònh taùi sanh cuûa chính mình vaø chuùng sanh, ñaây laø moät Ñoä Cöïc Laïc—Great assembly in the Pure Land trong tam minh. Löïc cuûa thieân nhaõn, moät trong Paradise. möôøi löïc cuûa Phaät—Clear vision of the saint, or Thieân Nhaân Ñaïo Sö: See Thieân Nhaân Sö. supernatural insight which enables him to know Thieân Nhaân Nguõ Suy: Five signs of decay—See the future rebirths of himself and all beings (future Nguõ Suy. mortal conditions), one of the three Thieân Nhaân Sö: Sasta Deva-manusyanam (skt)— enlightenments—See Tam Minh. Tenninshi (jap)—Most Honoured One among Thieân Nhaõn Thieân: Deva who has thousand eyes human and heavenly beings—Teacher of devas Thieân Nhaõn Thoâng: Dibbacakkhu (p)— and men—Xaù Ña Ñeà Baø Ma Thoá Xaù Nam—Xaù Divyacaksu (skt)—Tengenzu (jap). Ña Ñeà Baø Ma Maâu Nam—Thieân Nhaân Sö (baäc 1) Coù khaû naêng thaáy ñöôïc nhöõng dieãn bieán töø xa, thaày cuûa coõi trôøi vaø ngöôøi). Baäc coù khaû naêng daïy cuõng nhö thaáy ñöôïc luaân hoài sanh töû cuûa doã nhöõng luaân lyù thieän laønh, moät trong möôøi danh chuùng sanh—Celestial (Divine) Eye—Can hieäu cuûa Phaät—An Unequalled teacher of see death and rebirth—Power to see Humans and Heavenly beings. He reveals anywhere any time—The eye with which we goodness and morality, and he is able to save can see very distant things—Ability to see (teacher of gods and men), one of the ten titles of things and events at great distance—Ability to a Buddha. see the births and deaths of sentient beings Thieân Nhaân Taùn Hoa Thaân Thöôïng: Caâu chuyeän everywhere. cuûa moät ngöôøi ñaøn oâng thaáy moät con ma hoàn ñang 2) Maét cuûa nhöõng ngöôøi thöïc taäp thoâi mieân: The lìa khoûi thaân xaùc ñang ñaùnh moät caùi thaây ma maø vision of those who practice hypnotism. oâng ta noùi ñoù laø chính thaân theå ñaõ daãn daét mình Thieân Nhaõn Trí: Thieân Nhaõn Trí Chöùng Thoâng— ñeán taát caû toäi loãi, vaø tieáp theo laø moät thieân thaàn Wisdom of divine eye—Trí tueä cuûa thieân nhaõn. ñang raûi hoa treân thaây ma ñeå ñeàn ñaùp aân ñöùc thaân Theo Caâu Xaù Luaän, luïc thoâng ñeàu laáy trí laøm theå, cuõ, maø oâng ta noùi laø oâng ta vöøa môùi rôøi boû —The laøm löïc duïng chöùng tri söï phaân bieät vaø thoâng ñaït story of a man who saw a disembodied ghost voâ ngaïi. Thieân nhaõn trí chöùng thoâng laø döïa vaøo trí beating a corpse which he said was his body that tueä ñöôïc khôûi leân bôûi thieân nhaõn—The wisdom had led him into all sins, and further on an angel obtained by the deva eye. According to the Kosa stroking and scattering flowers on a corpse to sastra, the wisdom or knowledge that can see compensate his past meritorious deeds, which he things as they really are is the complete universal said was the body he had just left. knowledge and assurance of the deva eye. Thieân Nhaân Theá Giôùi: Coõi trôøi vaø coõi ngöôøi— Thieân Nhaõn Trí Chöùng Thoâng: Knowledge of Celestial and human realms—The realms of devas the divine eye—Caùi trí cuûa con maét thaáu suoát and men. ñöôïc chö phaùp—Knowledge of the divine eye— Thieân Nhaãn Ñòa Nguïc: Ñòa Nguïc Thieân Nhaãn, nôi See Thieân Nhaõn Trí. coù ngaøn vaïn löôõi dao saéc beùn—Hell of Thousand Thieân Nhaõn Trí Löïc: See Chö Höõu Tình Sinh Töû Blades. Trí Löïc.

Thieân Nhó Thoâng: Dibbasota (p)—Divyasrotra Thieân nhieân chi chaân nhö, phi nhaân taïo taùc giaû— (skt)—Moät trong luïc thoâng, nghe vaø hieåu moïi Nature—Natural reality, not of human creation. ngoân ngöõ—Deva hearing—The Divine Thieân Nhieân Ñôn Haø (739-824): Tanka Tenen (Celestial—Deva) Ear—Supernatural or (jap)—Tan-hsia-T'ien-jan—Danxia Tianran—See transcendental hearing—Power to hear and Ñôn Haø Thieân Nhieân Thieàn Sö. understand all languages—Moät trong luïc thoâng, Thieân Nhieät: See Ñeà Baø Ñaït Ña. nghe vaø hieåu moïi ngoân ngöõ cuûa nhaân vaø phi nhaân, Thieân Nhôn Sö: See Thieân Nhaân Sö. duø xa hay duø gaàn—One of the six miraculous Thieân Nhôn Vieân: Rsipatana (skt)—Isipatana powers. Ability to hear the sounds of human and (p)—Site of the famous Deer Park—Khu vöôøn cuûa nonhumans, distant and near sounds. Power to chö thieân ñoïa xöù—See Loäc Daõ Vieân. hear and understand all languages, one of the six Thieân Nhö Duy Taéc: T'ien-Ju-Wei-Tse (chi)— miraculous powers, ability to hear the sounds of Name of a monk. human and nonhumans, distant and near sounds— Thieân Ninh Töï: T'ien Ning (chi)—Teân cuûa moät töï See Luïc Thoâng. vieän ôû Trung Hoa—Name of a temple in China. Thieân Nhó Trí: See Thieân Nhó Trí Thoâng. Thieân Nöõ: Devakanya or Apsaras (skt)— Thieân Nhó Trí Chöùng Thoâng: See Thieân Nhó Trí Goddess—Female deity—Attendants on the Thoâng. regents of the sun and the moon—Wives of Thieân Nhó Trí Thoâng: Knowledge of the divine Gandharvas. ear—Wisdom obtained by the divine ear—Trí cuûa Thieân Nöõ Bieän Taøi: Sarasvati (skt)—Thieân nöõ coù caùi tai thaáu suoát ñöôïc chö phaùp, thaàn thoâng thöù nhì taøi ñaïi bieän vaø aâm nhaïc—Goddess of speech trong luïc thoâng. Moät soá caùc baäc A La Haùn vaø caùc (eloquence), learning, and music. baäc khaùc ñaõ ñaït ñöôïc töù thieàn coù theå nghe ñöôïc Thieân Nöõ Voâ Naêng Thaéng: Aparajita (skt)— moïi thöù aâm thanh vaø hieåu ñöôïc taát caû nhöõng ngoân Unconquerable, invincible, unsurpassable ngöõ trong saéc giôùi do ñaït ñöôïc Thieân nhaõn trí goddess—Minh vöông trong Vieän Thích Ca Thai thoâng—The second of the six abhijnas by which Taïng Maïn Ñoà La. devas in the form-world. Certain arhats through Thieân Phaät: Sahasra-buddhas (skt)—One the fourth dhyana, and others can hear all sounds thousand Buddhas—Moät ngaøn vò Phaät. and understand all languages in the realms of Thieân Phuù: Inborn—Innate—Connate. form, with resulting wisdom—See Luïc Thoâng. Thieân Phöôùc: The bliss of the gods. Thieân Nhó Trí Thoâng Nguyeän: Lôøi nguyeän thöù Thieân Quan: Baûo Quan—Celestial Crown—A baûy trong boán möôi taùm lôøi nguyeän cuûa Ñöùc Phaät deva crown, surpassing human thought. A Di Ñaø, nguyeän chaúng thaønh Phaät cho ñeán khi Thieân Quan Quaùn Töï Taïi: Sahasrabhujary- naøo taát caû chuùng sanh ñeàu coù ñöôïc Thieân Nhó Avalokitesvara (skt)—One-thousand Arms and Thoâng—The seventh of the forty-eight vows of Eyes World Listener. Amitabha, not to become Buddha until all obtain Thieân Quan Töï: Makutabandhanacetiya (skt)— the divine ear—See Boán Möôi Taùm Lôøi Nguyeän Teân cuûa moät ngoâi chuøa thuoäc boä toäc Malla, nôi Cuûa Ñöùc Phaät A Di Ñaø. laøm leã traø tyø kim thaân Phaät —Name of a temple Thieân Nhò Baùch Nhó Coâng Ñöùc: Twelve hundred that belonged to the tribe of

Malla where the body merits of the ear—Moät ngaøn hai traêm coâng ñöùc of the Buddha was cremated. cuûa tai. Thieân Quang: AÙnh saùng maët trôøi: Sun light—AÙnh Thieân Nhò Baùch Thieät Coâng Ñöùc: Twelve saùng töø coõi trôøi: Celestial Light (Heavenly hundred merits of the tounge—Moät ngaøn hai traêm illumination). coâng ñöùc cuûa löôõi. Thieân Quang Thieàn Sö: Eisai-myo-an (jap)—Thieân Nhò Baùch YÙ Coâng Ñöùc: Twelve hundred Name of a monastery in Japan—See Vinh Taây merits of mind—Moät ngaøn hai traêm coâng ñöùc cuûa Minh Thieàn Sö. taâm. Thieân Quyû: 1) Chö Thieân vaø ma quyû: Devas and Thieân Nhieân Chaân Nhö-Phi Nhaân Taïo Taùc: demons; 2) Taùi sanh vaøo coõi chö Thieân vaø quyû:

Reincarnation among devas and demons. Thieân Taâm: Imperfect mind—Partial mind Thieân Sai: Nhieàu söï khaùc bieät—Much (heart)—Partiality. differences. Thieân Taân Vaïn Khoå: Ngaøn chua vaïn ñaéng hay Thieân Sam: Loaïi aùo cuûa chö Taêng maëc phuû qua traêm cay ngaøn ñaéng—Innumerable trials and moät vai, coù ngöôøi noùi phuû vai phaûi, laïi coù ngöôøi tribulations, i.e., untold hardships. noùi phaûi phuû vai traùi (taát caû chæ laø hình töôùng beân Thieân Thai: The T'ien T'ai or Heavenly terrace ngoaøi, noäi taâm môùi laø phaàn quan troïng)—The mountain. monk's toga, or robe, thrown over one shoulder, Thieân Thai Baùt Giaùo: See Thieân Thai Nguõ Thôøi some say the right, others the left. Baùt Giaùo. Thieân Sôn Vaïn Thuûy: Ngaøn nuùi muoân soâng, yù noùi Thieân Thai Baùt Vò: Eight grades of disciples— haõy coøn caùch thieàn phaùp ñuùng ñaén raát xa—Still be Taùm thöù haïng cuûa ñeä töû theo Thieân Thai Vieân very far away from the correct Zen methods. Giaùo—The eight classifications or grades of Thieân Sö: 1) Thaày daïy cuûa vua: Preceptor of the disciples according to the T'ien-T'ai Perfect emperor—2) Danh hieäu cuûa giaùo chuû Laõo Giaùo: A Teaching. title of Taoist Pope—3) Danh hieäu cuûa Sö Nhaát 1) Quaùn Haïnh Töùc: Nguõ phaãm vò ñeä töû taïi gia— Haønh: A title of the monk I-Hsing. Grade of the five classes or stages of lay Thieân Söù: Deva-duta (skt)—Duta (skt)—Deva-disciples. messegers—Divine (heaven) messengers, 2) Töông Töï Töùc: Thaäp tín vò ñeä töû hay phaøm especially those of Yama—Heavenly Taêng phaøm Ni—Grade of the ten classes of messengers—Trong ñaïo Phaät, ngöôøi ta goïi tuoåi ordinary monks and nuns. giaø, bònh taät vaø caùi cheát laø nhöõng söù giaû thaàn 3) Ten States of Bodhisattvas: Ten grounds— thaùnh. Nhöõng thöû thaùch naày nhaèm muïc ñích laøm See Thaäp Truï. cho con ngöôøi hieåu ñöôïc tính chaát ñau ñôùn vaø taïm 4) Thaäp Haïnh: Ten practices—Ten kinds of bôï cuûa moïi toàn taïi, töø ñoù maø coá gaéng tu haønh— practice of Great Enlightening Beings—See Divine messenger. In Buddhism, old age, sickness Thaäp Haïnh Boà Taùt. and death are called "divine messengers." Their 5) Thaäp Hoài Höôùng: Ten dedications or ten kinds role is to make people aware of the suffering and of dedication—See Thaäp Hoài Höôùng. impermanence of existence, and therefore, urge 6) Thaäp Ñòa: Ten Stages or ten grounds—See them to step onto the path to liberation. Thaäp Ñòa. Thieân Tai: Calamity—Disaster—Natural 7) Ñaúng Giaùc: The fifty-first stage in the 52 disasters—Thieân tai nhö ñoäng ñaát, luït loäi hay ñoùi stages or Bodhisattva's stage—See Ñaúng khaùt coù theå gaây neân khoå ñau phieàn naõo cho con Giaùc. ngöôøi. Khi gaëp nhöõng khoù khaên vaø baát coâng

trong 8) Cöùu Caùnh Töùc: The perfect or Buddha xaõ hoäi ngöôøi ta cuõng caûm thaáy khoå ñau. Khoâng ai stage—See Cöùu Caùnh Giaùc. muoán nhöõng tai hoïa naøy. Ngöôøi ta tìm moïi caùch ñeå Thieân Thai Cöûu Toå: Chín vò Toå lieân tieáp cuûa traùnh chuùng nhöng khoâng theå ñöôïc—Natural Toâng Thieân Thai—The sucession of the nine disasters, such as earthquakes, floods or famine, founders of the T'ien-T'ai Sect—The nine can cause a lot of suffering to people. People who patriarchs of the T'ien-T'ai Sect: have to face hardship caused by war and social 1) Long Thoï: Long Thoï ñöôïc xem laø Cao Toå cuûa injustice. These problems are unwanted. People toâng Thieân Thai—Nagarjuna was considered try their best to avoid them and to be free from as the founder of the T'ien-T'ai School—See them, but they are unavoidable. Nagarjuna. Thieân Taûi: One thousand years. 2) Hueä Vaên (505-577): Nhò Toå—Hui-Wen—See Thieân Taûi Nhaát Thôøi: Ngaøn naêm moät thuôû, yù noùi Hueä Vaên. cô hoäi hieám coù trong ñôøi—Once in a millennium, 3) Hueä Tö: Tam Toå Hueä Tö—Hui-Su—See Hueä i.e., a rare chance of a lifetime. Tö. Thieân Taøo: The court of Heaven. 4) Trí Giaû: Töù Toå Trí Khaûi—Chih-Cheâ (Chih- Thieân Taéc: Natural principle. I)—See Trí Khaûi.

5) Quaùn Ñaûnh: Nguõ Toå Quaùn Ñaûnh—Kuan- Sö hoûi: "Baäc toân huøng vì sao gaàn chaúng Ting—See Quaùn Ñaûnh (3). ñöôïc?" Long Nha ñaùp: "Nhö löûa vôùi löûa." Sö 6) Phaùp Hoa: Luïc Toå Phaùp Hoa—Fa-Hua. hoûi: "Chôït gaëp nöôùc ñeán thì sao?" Long Nha 7) Thieân Cung: Thaát Toå Thieân Cung—T'ien- baûo: "Ngöôi chaúng bieát." Sö laïi hoûi: "Trôøi Kung. chaúng che ñaát chaúng chôû, lyù naày theá naøo?" 8) Taû Kheâ: Baùt Toå Taû Kheâ—Tso-Ch'i. Long Nha ñaùp: "Neân nhö theá." Sö khoâng laõnh 9) Traïm Nhieân: Cöûu Toå Traïm Nhieân—Chan- hoäi ñöôïc, lieàn caàu xin chæ daïy. Long Nha baûo: Jan—See Traïm Nhieân. "Ñaïo giaû! Ngöôi veà sau töï bieát."—Upon Thieân Thai Ñaïi Sö: T'ien-T'ai Great Master— meeting Long-Ya, Te-Shao asked: "Why Chih-I (Trí Khaûi)—See Thieân Thai Trí Khaûi Ñaïi can't the people of today reach the level of Sö. the ancient worthies?" Long-Ya said: "It's Thieân Thai Ñöùc Thieàu Thieàn Sö (891-972): like fire and fire." Te-Shao said: "If suddenly Tendai Tokusho (jap)—T'ien-t'ai Teâ-shao (Wade- there's water, then what?" Long-Ya said: Giles Chinese)—Tiantai Deshao (Pinyin "Go! You don't understand what I'm saying." Chinese)—Hieän nay chuùng ta khoâng coù nhieàu taøi Te-Shao also asked Long-Ya: "What is the lieäu chi tieát veà Thieàn sö Ñöùc Thieàu; tuy nhieân, coù meaning of the 'sky can't cover it, the earth moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong can't contain it'?" Long-Ya said: "It's just like Truyeàn Ñaêng Luïc, quyeån XXV: Thieàn sö Ñöùc that." Te-Shao asked the same question Thieàu sanh naêm 881, laø ñeä töû vaø phaùp töû cuûa repeatedly, but each time Long-Ya gave the Thieàn sö Vaân Ích Phaùp Nhaõn, vaø laø thaày cuûa Vónh same answer. Finally, when he asked again, Minh Dieân Thoï. OÂng laø daân vuøng Long Tuyeàn, Long-Ya said: "I've already spoken, now you baây giôø thuoäc tænh Trieát Giang. Naêm 17 tuoåi oâng go find out on your own." baét ñaàu cuoäc ñôøi Taêng só taïi chuøa Long Qui nôi Sau khi khoå coâng caàu Thieàn vôùi naêm möôi queâ oâng. Vaøo tuoåi möôøi taùm, oâng haønh cöôùc du boán vò thaày, Thieân Thai Ñöùc Thieàu roát cuøng phöông ñeán chuøa Khai Nguyeân

ôû Tín Chaâu, nôi ñeán goõ cöûa thieàn sö Phaùp Nhaõn; nhöng thoái oâng ñöôïc thoï cuï tuùc giôùi. Vaøo khoaûng tuoåi 30, Ñöùc chí caàu Thieàn neân Sö chæ nhòp böôùc caàm Thieàu haønh cöôùc du phöông ñeå tham vaán vôùi nhieàu chöøng theo ñoà chuùng. Moät hoâm, Phaùp Nhaõn baäc thaày gioûi ñöông ñaïi. Trong soá ñoù, Ñöùc Thieàu thöôïng ñöôøng, coù vò Taêng hoûi: "Theá naøo laø ñaõ tham vaán vôùi vò ñeä töû lôùn tuoåi cuûa Thieàn sö moät gioït nöôùc ôû nguoàn Taøo?" Phaùp Nhaõn ñaùp: Ñoäng Sôn Löông Giôùi, ñoù laø Thieàn sö Long Nha "Laø gioït nöôùc ôû nguoàn Taøo." Vò Taêng aáy môø Cö Ñoän—We do not have detailed documents on mòt thoái lui. Sö ngoài beân caïnh hoaùt nhieân khai Zen Master T'ien-t'ai Te-shao; however, there is ngoä, bình sanh nhöõng moái nghi ngôø döôøng nhö some interesting information on him in The baêng tieâu, caûm ñoäng ñeán rôi nöôùc maét öôùt aùo. Records of the Transmission of the Lamp (Ch'uan- Sö trình choã sôû ngoä cho Phaùp Nhaõn. Phaùp Teng-Lu), Volume XXV: Zen master Te-Shao Nhaõn baûo: "Ngöôi veà sau seõ laøm thaày Quoác was born in 881, was a disciplie and Dharma heir Vöông, khieán aùnh ñaïo vaøng cuûa Toå Sö caøng of Fa-Yan-Wen-Yi, and the master of Yung-ming roäng lôùn, ta khoâng saùnh baèng." Treân ñaây cho Yen-shou. He was a native of Longchuan, now the chuùng ta thaáy, Thieàn khoâng theå caàu ñöôïc area of modern Zhejiang Province. At the age of trong ngoân ngöõ vaên töï, daàu Thieàn vaãn duøng seventeen, he began his monastic life at Longgui ngoân ngöõ vaên töï ñeå truyeàn ñaït. Ngöôøi tu Temple in his home province. At the age of Thieàn naém laáy dieäu lyù Thieàn qua yù nghóa, chöù eighteen he traveled to Kaiyuan Temple in khoâng phaûi trong ngoân ngöõ—After trying to Xinzhou, where he received ordination. At around understand the ultimate truth of Zen under the age of thirty, Te-shao went traveling to visit fifty-four masters, Te-shao finally came to Fa- various eminent Buddhist masters of the era. Yen; but tired of making special efforts to Among them, he visited the aged student of master Zen, he simply fell in with the rest of Dongshan Liangjie, Zen master Longya Judun. the monks there. One day, as Fa-Yan resided Sö tham vaán Hoøa Thöôïng Tuaàn ôû Long Nha. in the hall, a monk asked him: "What is a

single drop of the Cao source?" Fa-Yan said: Prajna unseen Prajna; how could one apply "A single drop of Cao source." The monk the predicate, seen or unseen, to Prajna? dejectedly retreated. Later, as Te-Shao Therefore, it is said of old that 'When one reflected on this exchange while meditating, thing is missing, the Dharmakaya is not he suddenly experienced enlightenment, with complete; when one thing is superfluous, the the obstructions of everyday life flowing Dharmakaya is not complete; and again when away like melting ice. Te-Shao went to Fa- there is one thing to be asserted the Yan with news of this event. Fa-Yan is Dharmakaya is not complete; when there is reported to have said: "Later you will be the nothing to be asserted, the Dharmakaya is not teacher of kings. I won't compare with the complete.' This indeed the essence of brilliance of your attainment on the ancestral Prajna." way." This shows that Zen is not to be sought Moät hoâm khaùc, sö thöôïng ñöôøng baûo: "Toái in ideas or words, but at the same time it also nay khoâng ai ñöôïc hoûi, ai hoûi seõ laõnh ba möôi shows that without ideas or words Zen cannot heøo." Baáy giôø coù moät nhaø sö

vöøa böôùc ra laøm convey itself to others. To grasp the exquisite leã, ngaøi beøn ñaùnh. Nhaø sö noùi: “Chöa hoûi caâu meaning of Zen as expressing itself in words naøo, sao Hoøa Thöôïng laïi ñaùnh?” Sö hoûi: “OÂng and yet not in them. ngöôøi xöù naøo?” Nhaø sö ñaùp: “ÔÛ Taân La (Cao Moät hoâm sö thöôïng ñöôøng thuyeát phaùp. Coù Li).” Sö noùi: “Ñaùng laõnh ba chuïc heøo tröôùc moät vò Taêng hoûi: “Ngöôøi xöa noùi thaáy Baùt khi leân thuyeàn.”—Another day he entered the Nhaõ töùc bò Baùt Nhaõ raøng buoäc, chaúng thaáy Baùt hall and declared: “I shall not allow any Nhaõ cuõng bò Baùt Nhaõ raøng buoäc. Sao ñaõ thaáy questioning tonight; questioners will get thirty Baùt Nhaõ maø coøn bò Baùt Nhaõ raøng buoäc laø gì?” blows.” A monk came forward, and when he Sö hoûi: “OÂng noùi Baùt Nhaõ thaáy caùi gì?” Vò was about to make bows, Te-Shan gave him a Taêng hoûi: “Chaúng thaáy Baùt Nhaõ thì bò raøng blow. The monk said: “When I am not even buoäc nhö theá naøo?” Sö ñaùp: “OÂng noùi Baùt Nhaõ proposing a question, why should you strike chaúng thaáy caùi gì?” Roài sö tieáp: “Neáu thaáy me so?” He asked: “Where is your native Baùt Nhaõ, ñoù chaúng phaûi laø Baùt Nhaõ; chaúng place?” The monk said: “I come from Hsin-Lo thaáy Baùt Nhaõ, ñoù cuõng chaúng phaûi laø Baùt Nhaõ. (Korea).” Te-Shan said: “You deserve thirty Baùt Nhaõ laø caùi gì maø noùi laø thaáy, vaø chaúng blows even before you got into the boat.” thaáy?” Sö laïi tieáp: “Neân ngöôøi xöa noùi: ‘Neáu Sö daïo nuùi Thieân Thai xem nhöõng di tích cuûa thieáu moät phaùp, chaúng thaønh phaùp thaân; neáu Hoøa Thöôïng Thieàn Sö Trí Khaûi, döôøng nhö thöøa moät phaùp, chaúng thaønh phaùp thaân; neáu coù choã mình ôû cuõ. Sö laïi ñoàng hoï vôùi Trí Khaûi. moät phaùp ñeå thaønh chaúng thaønh phaùp thaân; Ngöôøi ñöông thôøi goïi sö laø Haäu Thaân Trí neáu khoâng moät phaùp naøo ñeå thaønh, cuõng Khaûi. Ban ñaàu sö truï taïi Baïch Sa. Luùc ñoù, chaúng thaønh phaùp thaân.’ Chö Thöôïng Toïa, ñoù Thaùi Töû Trung Hieán Vöông traán ôû Thai Chaâu, laø chaân toâng Baùt Nhaõ.”—One day he entered nghe danh sö thænh ñeán hoûi ñaïo. Sö baûo: the hall to preach. A monk asked: “I “Ngaøy sau laøm chuû thieân haï neân nhôù ôn Phaät understand this was an ancient wise man’s phaùp.”—Te-Shao traveled to reside at the saying ‘When a man sees Prajna he is tied to home of T’ien-T’ai Buddhism, a temple it; when he sees it not he is also tied to it.’ named Bai-Sa (White Sands) on Mount T’ien- Now I wish to know how it is that man seeing T’ai. There he found that the records of the Prajna could be tied to it.” The master said: T’ien-T’ai school were largely lost or in a “You tell me what it is that is seen by Prajna.” state of disrepair because of the social The monk asked: “When a man sees not upheaval accompanying the end of the T’ang Prajna, how could he be tied to it?” The dynasty. Te-Shao assisted with the retrieval of master said: “You tell me if there is anything lost T’ien-T’ai doctrinal text from Korea, thus that is not seen by Prajna.” The master then restoring that school in China. The king of the went on: “Prajna seen is no Prajna, nor is kingdom of Wu-Yue invited Te-Shao to

reside and teach at the famous lake city of of the Brahma’s net Sutra (Brahmajala)—See Hang-Chou and honoured him with the title Boán Möôi Taùm Giôùi Khinh. “National Teacher.” Thieân Thai Nguõ Thôøi Baùt Giaùo: Naêm thôøi vaø taùm

Sö thò tòch naêm 972—he passed away in 972. giaùo thuyeát theo toâng Thieân Thai—(Five Periods Thieân Thai Hoùa Nghi Töù Giaùo: Boán giaùo phaùp and Eight Teachings of the T'ien T'ai school): ñöôïc ñònh nghóa bôûi toâng Thieân Thai: Ñoán Giaùo, A) Naêm Thôøi Kyø, trong ñoù thôøi Hoa Nghieâm keùo Tieäm Giaùo, Maät Giaùo vaø Baát Ñònh Giaùo—The daøi 21 ngaøy, thôøi A Haøm keùo daøi 12 naêm, thôøi four modes of teaching, defined by the T'ien-T'ai: Phöông Quaûng keùo daøi 8 naêm, thôøi Baùt Nhaõ Direct Teaching, Gradual Teaching, Esoteric keùo daøi 22 naêm, vaø thôøi Nieát Baøn keùo daøi 8 Teaching, and Indefinite Teaching. naêm—Five Periods in which the Avatamsaka Thieân Thai Hoùa Phaùp Töù Giaùo: The four periods period lasted for twenty-one days, the Agama of teaching. period for twelve years, the Vaipulya period 1) Taïng Giaùo: Taïng Giaùo Tieåu Thöøa—The for eight years, the Prajna period for twenty- Tripitaka Teaching, or the Pitaka School was two years, and the Nirvana period for eight that of Hinayana. years. 2) Thoâng Giaùo: Thoâng Giaùo laø giai ñoaïn phaùt B) Baùt giaùo—Eight methods: Taùm giaùo coøn goïi trieån ñaàu tieân cuûa Phaät Giaùo Ñaïi Thöøa vôùi laø Baùt Giaùo, töùc laø taùm khoa hay taùm phöông ñaày ñuû Tam Thöøa (Thanh Vaên, Duyeân Giaùc, thöùc giaùo hoùa cuûa Phaät daïy cho chuùng sanh tu vaø Boà Taùt). Giaùo thuyeát trieån khai cuûa Thoâng haønh. Baùt Giaùo chia ra laøm boán veà phöông giaùo noái lieàn Thoâng Giaùo vôùi Bieät Giaùo vaø phaùp vaø boán veà noäi dung—Eight Doctrines Vieân Giaùo—Interrelated Teaching, or are eight methods or means used by the intermediate school, was the first stage of Buddha to teach sentient beings to cultivate. Mahayana, having in it elements of all the Eight teachings, four of which are methods, three vehicles (sravaka, pratyekabuddha, and and the rest four are contents: bodhisattva). Its developing doctrine linked it B1) Boán phöông phaùp: Ñoán giaùo, Tieäm giaùo, Maät with Hinayana on the one hand and on the giaùo, vaø Baát Ñònh giaùo—Four methods: other hand with the two further developments Instantaneous Doctrine, Gradual or Deliberate of the "separate" or "differentiated" Doctrine, Esoteric Doctrine, and Indefinite or Mahayana teaching, and perfect teaching. Indeterminate Doctrine. 1) Bieät Giaùo: Differentiated Teaching. B2) Boán noäi dung: Tieåu Thöøa hay Taïng Giaùo, 2) Vieân Giaùo: Teân khaùc cuûa Bí Maät giaùo— Thoâng Giaùo, Bieät Giaùo, vaø Vieân giaùo —Four Complete, Perfect, or Final Teaching; a name contents: Pitaka Doctrine, Common Doctrine, for the esoteric sect. Specific Doctrine, and Perfect Doctrine. Thieân Thai Luaät: Luaät cuûa toâng Thieân Thai hay Thieân Thai Nguõ Vò: Go-i (jap)—Five stages of coøn goïi laø Ñaïi Thöøa Vieân Ñoán Giôùi—The laws the T'ien-T'ai—Söï minh hoïa cuûa toâng Thieân Thai (which are ascribed as the Mahayana perfect and veà nguõ thôøi thuyeát phaùp cuûa Phaät cuõng töông töï immediate moral precepts) of the T'ien-T'ai sect nhö naêm thôøi kyø cheá bieán töø söõa ra tinh phoù maùt— as given in: T'ien-T'ai illustration of the five periods, or five 1) Luaät ñaõ ñöôïc Phaät noùi tôùi trong Kinh Phaùp stages, of the Buddha's teaching is similar to the Hoa: The commandments which the Buddha five flavours or stages of making ghee or clarified mentioned in the Lotus Sutra. butter. 2) Möôøi Giôùi troïng: The ten primary 1) Nhuû Vò: Söõa töôi môùi vaét ra ví nhö thôøi kyø ñaàu commandments in

the Brahma's Net Sutra— tieân khi Phaät thuyeát Kinh Hoa Nghieâm cho See Möôøi Giôùi Troïng Cuûa Chö Boà Taùt Trong haøng nhò thöøa Thanh Vaên Duyeân Giaùc—Fresh Kinh Phaïm Voõng. milk is compared to that of the Avatansaka 3) Boán Möôi Taùm Giôùi Khinh (Kinh Phaïm Sutra for Sravakas and Pratyeka-buddhas. Voõng): Forty-eight secondary commandments 2) Laïc Vò: Söõa coâ ñaëc cheá ra töø söõa töôi ví nhö thôøi kyø Phaät thuyeát Kinh A Haøm cho haøng

Tieåu Thöøa—Coagulated milk as cream is modes of Sakyamuni's teaching, according to the compared to that of Agama Sutra for T'ien T'ai: Hinayana in general. (A) Ñaïi Cöông Tam Giaùo: Ñoán giaùo hay töùc thì 3) Sinh Toâ Vò: Phoù saûn söõa ñaëc ñöôïc ví vôùi thôøi khai ngoä, Tieäm giaùo hay töø töø khai ngoä, vaø kyø Phaät thuyeát Kinh Phöông Ñaúng cho haøng Baát ñònh giaùo—Brief teachings of the "Three Ñaïi Thöøa—Curdled milk is compared to that modes of Sakyamuni's teaching": The sudden the Vaipulyas for the Mahayana. or immediate teaching, by which the learner 4) Thuïc Toâ Vò: Phoù saûn bô ñöôïc ví vôùi thôøi kyø is taught the whole truth at once; the gradual Phaät thuyeát Kinh Baùt Nhaõ cho haøng Ñaïi teaching, by which the learner is taught the Thöøa—Butter is compared to that of the truth little by little; and the undetermined or Prajna Sutra for the Mahayana. variable method whereby he is taught what he 5) Ñeà Hoà Vò: Söõa ñöôïc tinh cheá thaønh phoù maùt is capable of receiving. ñöôïc ví vôùi thôøi kyø Phaät thuyeát Kinh Nieát baøn (B) Quyeàn Moân Tam Giaùo: Tieäm Giaùo, Ñoán cho haøng Ñaïi Thöøa—Clarified buter is Giaùo, vaø Vieân Giaùo—Three teachings of compared to that of the Nirvana Sutra for the temporary methods: Gradual Teaching, Mahayana. Immediate Teaching, and Perfect teaching Thieân Thai Nhò ÖÙng Thaân: Toâng Thieân Thai laäp (the last being found in the final or complete ra hai loaïi thaân: Thaéng ÖÙng Thaân vaø Lieät ÖÙng doctrine of the Lotus Sutra). Thaân—T'ien-T'ai sect has the distinction of two (C) Ba loaïi giaùo phaùp khaùc: Tam Taïng Giaùo, kinds of nirmanakaya: Superior or supernatural Thoâng Giaùo, vaø Bieät Giaùo—Three other Nirmanakaya and Inferior or natural teachings: The Tripitaka doctrine or orthodox Nirmanakaya. Hinayana, the Intermediate or interrelated Thieân Thai Phaùp Hoa Toâng: Tendai-Hokkeshu doctrine (such as Hinayana-cum-Mahayana), (jap)—See Thieân Thai Toâng Nhaät Baûn. and the Differentiated or separated doctrine Thieân Thai Sôn: Enryakuji (jap)—Mount T'ien- (such as the early Mahayana as a cult or T'ai—Nuùi Thieân Thai, nôi xuaát phaùt cuûa toâng phaùi development, as distinct from Hinayana). Thieân Thai. Teân Thieân Thai duøng ñeå chæ chaân nuùi Thieân Thai Tam Quaùn: See Khoâng Giaû Trung. Tieân Haø Lónh, Thai Chaâu, mieàn Nam Trung Hoa, Thieân Thai Tam Thôøi Giaùo: Theo toâng Thieân nôi coù "Tam Ñaøi Luïc Tinh," nôi maø Chih-I (Trí Thai, giaùo thuyeát cuûa Ñöùc Phaät coù theå chia laøm ba Khaûi) hay Ñaïi Sö Thieân Thai ñaõ xaây döïng nhöõng thôøi kyø, thí, khai, vaø pheá—According to the T'ien- töï vieän vaø saùng laäp ra toâng phaùi naày —The T'ien- T'ai sect, Buddha's teaching can be divided into T'ai or Heavenly Terrace mountain, T'ai-Chou, three periods of bestowing, opening, and South China, the location of the T'ien-T'ai sect; its abrogating—See Thí Khai Pheá. name is attributed to the "Three Stairs Six Stars" Thieân Thai Thaäp Ñònh: The T'ien-T'ai's

ten at the foot of Ursa Major, under which it is fields of meditation or concentration—See Chæ supposed to be, but more likely because of its Quaùn Thaäp Ñònh. height and appearance. It gives its name to a hsien Thieân Thai Thaäp Toå: Möôøi vò Toå cuûa toâng phaùi in the Chekiang T'aichow prefecture, southwest of Thieân Thai—The ten patriarchs of the T'ien-T'ai Ningpo. The monastery, or group of monasteries sect: was founded there by Chih-I, who is known as the 1) Töø toå thöù nhaát ñeán toå thöù 9 ñaõ noùi trong Thieân T'ien-T'ai Great Master. Thai Cöûu Toå—From 1 to 9 already mentioned Thieân Thai Tam Ñeá: Threefold truth of the T'ien- in the nine patriarchs of the T'ien-T'ai sect— T'ai—Tam Ñaúng Thieân Thai—See Tam Ñeá Thieân See Thieân-Thai Cöûu Toå. Thai. 10) Toå thöù möôøi cuûa toâng phaùi Thieân Thai laø ngaøi Thieân Thai Tam Giaùo: Ba giaùo cuûa Thieân Thai Ñaïo Thuùy. Ngaøi ñöôïc xem laø toå thöù möôøi taïi toâng. Theo toâng Thieân Thai thì giaùo thuyeát cuûa Nhaät Boån, vì ngaøi laø ngöôøi ñaõ mang giaùo phaùp Phaät Thích Ca ñöôïc chia laøm ba loaïi—Three Thieân Thai truyeàn qua Nhaät vaøo theá kyû thöù chín vaø laø thaày cuûa Tuyeàn Giaùo Ñaïi Sö (sô toå

toâng Thieân Thai taïi Nhaät)—The ten patriarch Dynasties. The school founded by him was was Tao-Sui. He was considered a patriarch generally called the T'ien-T'ai (after the name of in Japan, because he was the teacher of the mountain), but was properly named the Fa- Dengyo Daishi who brought the Tendai Hua after the title of the text Saddharma- system to that country in the ninth century. pundarika from which the doctrine of the school is Thieân Thai Thieàu Quoác Sö: Thieân Thai Thieàu derived. It maintains the identity of the Absolute Quoác Sö laø moät Taêng só ñaõ phuïc höng toâng phaùi and the world of phenomena, and attempts to Thieân Thai baèng caùch du haønh sang Cao Ly ñeå ghi unlock the secrets of all phenomena by means of cheùp laïi Thieân Thai Tam Boä coøn giöõ ñöôïc nguyeân meditation. It flourished during the T'ang dynasty. baûn cuûa Ngaøi Trí Giaû, roài trôû veà xaây döïng chuøa Under the Sung, when the school was decadent, chieàn vaø chaán höng toâng phaùi. Ngaøi ñöôïc Tieàn arose Ssu-Ming, under whom there came the Chu (960-997 sau Taây Lòch), luùc baáy giôø laø vua division of Hill or T'ien-T'ai School and the cuûa nöôùc Ngoâ Vieät maø kinh ñoâ ôû Haøng Chaâu School outside, the later following Wu-eân and in phong cho ngaøi laøm Quoác Sö—T'ien-T'ai Shao time dying out; the former, a more profound Kuo Shih, a Chekiang priest who revived the school, adhered to Ssu-Ming; it was from this T'ien-T'ai sect by journeying to Korea, where the school that the T'ien-T'ai doctrine spread to only copy of Chih-I's works existed, copied them, Japan. Thieân Thai Tam Boä (goàm Kinh Phaùp Hoa and returned to revive the T'ien-T'ai school. vôùi Luaän Trí Ñoä, Kinh Nieát baøn vaø Ñaïi Phaåm Ch'en-Shu (960-997 AD), ruler of Wu-Yueh, Kinh). whose capital was at Hangchow, entitled him Thieân Thai Toâng Nhaät Baûn: Tendai (jap)—Toâng Imperial Teacher. Thieân Thai Nhaät Baûn ñöôïc Ñaïi sö Toái Tröøng Thieân Thai Toâng: T'ien-T'ai School—Toâng (Saicho) saùng laäp taïi Nhaät vaøo naêm 804. OÂng Thieân Thai laø toâng phaùi Phaät giaùo duy nhaát coøn thöôøng ñöôïc bieát nhieàu qua teân Dengyo-Daishi. toàn taïi ngaøy nay taïi Trung Quoác. Thieân Thai laø teân OÂng gia nhaäp Taêng ñoaøn khi

coøn treû vaø ñi ñeán cuûa moät hoøn nuùi ôû Thai Chaâu, mieàn nam Trung Trung Hoa ñeå nghieân cöùu theâm veà ñaïo Phaät. Taïi Hoa. Toâng Thieân Thai ñöôïc Ñaïi Sö Trí Giaû ñôøi ñaây oâng ñöôïc caùc luaän sö cuûa tröôøng phaùi Thieân Tuøy saùng laäp, laáy teân nuùi ñaët teân cho toâng phaùi. Trí Thai noåi tieáng truyeàn daïy Chaùnh Phaùp. Tuy nhieân, Giaû Ñaïi Sö ñaõ truù nguï taïi nuùi Thieân Thai vaø giaûng khi trôû veà Nhaät, oâng saùng laäp ra toâng phaùi maø giaùo daïy ñoà chuùng suoát thôøi nhaø Traàn vaø Tuøy. Toâng lyù cuûa noù ñöôïc tuyeån choïn hôn laø nhöõng vò ñi tröôùc phaùi do oâng thaønh laäp thöôøng ñöôïc goïi laø Thieân ôû Trung Hoa, vì oâng phoái hôïp nhöõng yeáu toá khaùc Thai theo teân nuùi, nhöng ñuùng teân cuûa noù laø Phaùp cuûa Maät giaùo vaø Thieàn toâng, trong khi vaãn giöõ Hoa vì toâng naày laáy Kinh Phaùp Hoa laøm baûn kinh. nguyeân söï nhaán maïnh vaøo Kinh Phaùp Hoa cuûa Toâng phaùi chuû tröông khai môû chaân lyù vaïn phaùp toâng Thieân Thai Trung Hoa. Theo Giaùo Sö Junjiro baèng thieàn quaùn. Toâng cöïc thònh vaøo ñôøi nhaø Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, Ñöôøng. Döôùi thôøi nhaø Toáng khi toâng phaùi naày suy thì Toái Tröøng ñöôïc Ñaïo Toaïi truyeàn cho hoïc vi, thì Sö Töù Minh khôûi leân trung höng toâng naày vaø thuyeát Thieân Thai vaø Boà Taùt giôùi, ñöôïc Thuaän hieån döông chính toâng cuûa Sôn Gia, trong khi Sôn Giaùo truyeàn cho hoïc thuyeát Chaân Ngoân toâng, vaø Ngoaïi thì coù Sö Ngoä AÂn, nhöng veà sau naày phaùi Tu Nhieân truyeàn cho Thieàn toâng. Sau moät naêm löu Sôn Ngoaïi bò mai moät, coøn phaùi Sôn Gia vôùi giaùo truù ôû Trung Hoa, oâng trôû veà Nhaät Baûn ñeå truyeàn thuyeát thaâm saâu vaø söï trung höng cuûa Sö Töù Minh, baù giaùo lyù môùi naày taïi chuøa Enryakuji treân nuùi Tyû neân ñaõ lan truyeàn qua ñeán Nhaät Baûn—T'ien-T'ai Dueä (Hiei). Ngoâi chuøa naày chaúng bao laâu ñaõ phaùt is the only living Buddhist school in China today. trieån thaønh moät trung taâm quan troïng cho taát caû T'ien-T'ai is the name of a mountain in T'ai- moïi coâng cuoäc nghieân cöùu vaø tu taäp Phaät giaùo taïi Chou, South China. This school was founded by Nhaät. Ngaøy nay nuùi Tyû Dueä vaãn laø cô sôû cuûa toâng Great Master Chih-Cheâ (or Chih-I). The T'ien- Thieân Thai Nhaät Baûn. Toâng phaùi naøy döïa vaøo giaùo T'ai or Tendai Sect was named after the name of lyù cuûa Lieân Hoa Kinh laø giaùo lyù cuoái cuøng cuûa the mountain. Chih-I lived on the mountain and Ñöùc Phaät. Töø söï khôûi ñaàu cuûa noù, phaùi Tendai laø taught his disciples during the Ch'eân and Sui ngöôøi choïn loïc, haáp thuï nhöõng phöông phaùp thieàn

cuûa Thieàn toâng vaø giaùo lyù ñaày thaàn bí hôn töø Maät Master T'ien-T'ai Chih-I—Trí Khaûi , coøn goïi laø toâng. Noù cuõng ñaët ñòa vò cuûa mình ôû vò trí chuû choát Trí Giaû hay Thieân Thai Ñaïi Sö. Teân thaät cuûa oâng cuûa Phaät giaùo Nhaät Baûn, thaønh laäp truï sôû chính taïi laø Traàn Ñöùc An, sanh naêm 538 vaø thò tòch naêm 597 nuùi Hiei, gaàn Ñoâng Kinh, laø trung taâm tu taäp vaø sau Taây Lòch. Queâ oâng ôû Dónh Xuyeân thuoäc An hoïc vieän cuûa thôøi ñoù. Nhieàu theá heä chö Taêng coù uy Hoäi, laøm tieåu naêm 7 tuoåi, vaø thoï cuï tuùc giôùi naêm theá ñaït ñöôïc töø söï tu taäp cuûa hoï taïi chuøa Enryaku- 20 tuoåi. Thoaït tieân oâng laøm ñeä töû ngaøi Hueä Tö, vaø Ji treân nuùi Hiei. Tendai ngaøy nay vaãn coøn chieám ñöôïc

daïy rieâng veà phaùp tu quaùn cuûa Kinh Phaùp hôn moät phaàn ba soá Phaät töû treân toaøn nöôùc Nhaät — Hoa. Ñeán naêm 575, töùc vaøo khoaûng tuoåi 38, oâng The T'ien-T'ai (Tendai) sect in Japan was cuøng ñeä töû ñeán nuùi Thieân Thai vaø saùng laäp ra toâng founded in 804 A.D. by Saicho, who was better phaùi Thieân Thai noåi tieáng, giaùo thuyeát cuûa toâng known as Dengyo-Daishi. He entered the Order phaùi naày döïa treân Kinh Phaùp Hoa. Taïi ñaây oâng young and went for further study to China, where gaëp moät kyø tuùc, Ñònh Quang, ñaõ ñeán ñaây khoaûng he received instruction in the Dharma from 40 naêm veà tröôùc. Vò naày tieáp nhaän Trí Khaûi vaø daïy teachers at the famous T'ien-T'ai school. cho oâng taát caû nhöõng ngaønh hoïc thuaät cuûa Phaät However, after returning to Japan, he founded a giaùo. Trí Khaûi cö nguï treân nuùi naày suoát chín naêm school in which he incorporated other elements of vaø thieát laäp ôû ñaây moät ñaïi Taêng vieän goïi laø Quoác esoteric Buddhism and Zen, while maintaining Thanh Töï. OÂng thöôøng ñöôïc toân hieäu laø Thieân T'ien-T'ai's emphasis on the Lotus Sutra as its Thai Ñaïi Sö. Tuøy Daïng Ñeá, baáy giôø laøm Toång was in China. According to Prof. Junjiro Takakusu Quaûn ñaát Döông Chaâu, phong cho ñaïi sö töôùc hieäu in The Essentials of Buddhist Philosophy, he laø Trí Giaû. Bôûi söï noåi baät veà nhaân caùch vaø söï thaâm received the T'ien-T'ai doctrine and the traàm veà sôû hoïc cuûa mình, oâng ñaït ñòa vò cao nhaát Bodhisattva ordination from Tao-Sui, the mystic trong taát caû nhöõng hoïc giaû Phaät giaùo Trung Hoa doctrines (mantra) from Shun-Chiao, and the Zen ñöông thôøi. Veà khaû naêng toå chöùc hoïc thuyeát Phaät meditation from Hsiu-Jan. On his return to Japan, giaùo vaø daïy doã nhöõng ngöôøi hoïc Phaät, chöa ai saùnh he propagated the new doctrine in the temple ngang baèng oâng noåi. Söï kieän toaøn cuûa toâng Thieân called Enryakuji on Mount Hiei. This temple soon Thai laø do ôû oâng, vaø vì vaäy oâng ñöôïc xöng tuïng grew to be an important center of all Buddhist nhö laø toå thöù nhaát cuûa toâng naày, duø thöïc söï oâng chæ studies and practices in Japan. Today, Mount Hiei laø vò Toå thöù tö trong theå heä giaùo hoïc cuûa hoïc remains the seat of the order in Japan. This sect thuyeát Thieân Thai. Veà sau, Truyeàn Ñaêng Luïc gaùn focused on the teaching of the Lotus Sutra as the cho ngaøi Trí Khaûi döôùi danh muïc "Thieàn moân ñaït final and complete teaching of the Buddha. From giaû tuy baát xuaát theá, höõu danh ö thôøi giaû" nghóa laø its inception, Tendai has been eclectic. Absorbing nhöõng ngöôøi ñaõ ñaït ngoä ôû cöûa Thieàn tuy chaúng both meditative practices of Ch'an and more xuaát theá nhöng coù danh tieáng ñöông thôøi. Caùc moân esoteric teachings derived from Tantra. It also ñoà phaùi Thieân Thai phaûn ñoái vieäc naày, nhöng theo positioned itself as the hub of Japanese Buddhism, Thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp I, thì establishing Mount Hiei, near Kyoto, as the quan nieäm cuûa Truyeàn Ñaêng Luïc laø hôïp lyù, vì leõ monastic and academic center of its time. neáu boû phaàn huyeàn ñaøm luaän dieäu thì toâng Thieân Generations of influential monks have obtained Thai laø moät doøng khaùc cuûa ñaïo Thieàn, moät doøng their training at the Enryaku-Ji temple at Mount phaùt trieån ñoäc laäp vôùi Thieàn cuûa Toå Sö Ñaït Ma, Hiei. Tendai still accounts for one-third of nhöng neáu kheùo phaùt huy moät caùch thöïc tieãn hôn Japanese

Buddhists today. chaéc chaén seõ qui thuùc ôû Thieàn nhö döôùi hình thöùc Thieân Thai Toâng Trung Quoác: T'ien-T'ai School hieän coù. Raát tieác, khía caïnh huyeàn hoïc ñöôïc khai in China—Chinese T'ien-T'ai—Toâng Thieân Thai thaùc moät caùch quaù ñaùng, laán qua phaàn thöïc tieãn laø toâng phaùi Phaät giaùo duy nhaát coøn toàn taïi ngaøy neân caùc ñaïo só Thieân Thai luoân luoân gaây chieán nay taïi Trung Quoác—T'ien-T'ai is the only living vôùi Thieàn, nhaát laø vôùi caùnh Thieàn cöïc taû thöôøng Buddhist school in China today—See Thieân Thai cöông quyeát toá caùo coá taät cuûa caùc ngaøi thích hyù Toâng. luaän bieän giaûi theo töø chöông, hay khaûo kinh ñieån. Thieân Thai Trí Khaûi Ñaïi Sö (538-597): Great Tuy nhieân, daàu sao Thieân Thai cuõng laø moät bieán

theå cuûa Thieàn, vaø chö Toå khai saùng ra toâng aáy coù their Father Chi-I mentioned in the Transmissions theå xöùng ñaùng xeáp vaøo haøng Thieàn sö, maëc daàu of the Lamp as "Adepts in Zen but not appearing caùc ngaøi khoâng cuøng phaùp heä vôùi Thaïch Ñaàu, in the world, though well-known at the time." But Döôïc Sôn, Maõ Toå, vaø Laâm Teá, vaân vaân. Moät trong according to Zen master D.T. Suzuki in the Essays nhöõng lôøi nhaéc nhôû ñaùng ghi nhôù cuûa Thieàn sö Trí in Zen Buddhism, Book I, the point of view from Khaûi laø: "Nhöõng phaøm nhaân trong tuø haõm cuûa voâ the Transmissions of the Lamp is justifiable for the minh ñeàu khoâng coù yù thöùc vaø tri thöùc. Hoï gioáng reason that the T'ien-T'ai except its metaphysics, nhö nhöõng ñöùa treû muø con nhaø giaøu ngoài trong kho is another current of Zen started independently of baùu. Chuùng chaúng thaáy ñöôïc caùc baùu vaät, vaø trong the line of Bodhidharma, and if this were allowed luùc moø maãm ñi laïi, chuùng vaáp ngay vaøo vaø bò to take a more practical course of development it thöông tích gaây ra bôûi nhöõng baùu vaät."—Chih-I, should surely have resulted in Zen as we have it founder of the T'ien-T'ai school. His real name now. But its metaphysical side came to be was Ch'eân-Te-An. He was born around 538 A.D. emphasized at the expense of the practical, and and died around 597 A.D. at sixty years of age. He for this reason the T'ien-T'ai philosophers were was a native of Ying-Ch'uan in An-Hui, became a ever at war with the Zen, especially with the ultra- neophyte at seven, was fully ordained at 20. At left wing, which was inflexible in denouncing an first, he was a follower of Hui-Su,and received appeal to ratiocination and literary discoursing and special instruction in the meditation of the Lotus. sutra-learning. T'ien-T'ai is a variation of Zen and In 575, at the age of 38, he and his pupils went to its first promulgators may justly be classed as Zen the T'ien-T'ai mountain in Chekiang, where he masters, though not of the pedigree to which founded his famous school on the Lotus Sutra as belong Shih-T'ou, Yueh-Shan, Ma-Tsu, and Lin- containing the complete gospel of the Buddha. Chi, etc. One of Zen Master Chih-I's reminders Here he found an old scholar, Ting-Kuang who which is worth to keep in mind: "Ordinary people had come there some forty years ago. He caught in bondage are unaware and do not know, welcomed Chi-I and gave instructions in all like blind children of rich family sitting in a branches of Buddhist learning. Chih-I lived on the storehouse of treasures without seeing any of mountain for nine years and built the great them, just bumping into them when they

move and monastery called Kuo-Ch'ing. He was greatly thus being wounded by the treasures." honored by the name 'Great Master of T'ien- Thieân Thai Töù Giaùo: The four types each of T'ai.' The Emperor Sui Yang-Ti, who was then method and doctrine, as defined by T'ien-T'ai the Governor-General of Yang-Chou, gave him school—See Thieân Thai Hoùa Nghi Töù Giaùo. the title of 'Chih-Cheâ,' a Man of Great Wisdom. Thieân Thai Töù Giaùo Chaân Ngoân Tam Maät: Töù As regard the superiority of his personal character Giaùo Chaân Ngoân Tam Maät—The T'ien-T'ai's four and the depth of his learning, he stands high above open schools and the Shingon three esoteric all the rest of the Buddhist scholars of China. In teachings—See Töù Giaùo Tam Maät. his power of orgainzation of Buddhist doctrine of Thieân Thai Töù Giaùo Nghi: See Thieân Thai Hoùa training of Buddhist students, no one will ever Nghi Töù Giaùo. measure up to him. The final completion of the Thieân Thai Töù Giaùo Nguõ Thôøi: See Töù Giaùo Nguõ T'ien-T'ai School is due to him, and, therefore, he Thôøi. is honored as the first patriarch of the school, Thieân Thai Töï: Teân cuûa moät ngoâi töï vieän toïa laïc though he was actually the fourth patriarch in the treân ñöôøng leân nuùi Chaâu Tieân, caïnh Ñình Baø Coá, lineage of learning of the T'ien-T'ai doctrine. trong xaõ Tam An, huyeän Long Ñaát, Vuõng Taøu Baø Later, the Transmissions of the Lamp mentioned Ròa, Nam Vieät Nam. Chuøa ñöôïc Hoøa Thöôïng him as "Adepts in Zen but not appearing in the Thanh Keá Hueä Ñaêng xaây naêm 1909. Ñieän thôø Phaät world, though well-known at the time." This ñöôïc xaây nhö moät truï ñaù boán maët. Moät maët laø applies to some monk who does not occupy any chaùnh ñieän coù toân trí xaù lôïi Ñöùc Phaät. Hai maët hai recognized position in an officially registered beân laø ñieän thôø Boà Taùt Chuaån Ñeà vaø Boà Taùt Quaùn monastery. The T'ien-T'ai followers object to see Theá AÂm. Naêm 1931, Hoøa Thöôïng Hueä Ñaêng thaønh

laäp Thieân Thai Thieàn Giaùo toâng, Lieân Höõu hoäi vaø instead, the implication of practice is doing cho xuaát baûn taïp chí Baùt Nhaõ AÂm, moät cô quan over and over and over and over. In a way ngoân luaän cuûa Phaät giaùo thôøi baáy giôø —Name of a that is what we do in sitting meditation. Of pagoda located on the way to Mount Chaâu Tieân by course, our sitting meditation is not just Baø Coá Palace, in Tam An village, Long Ñaát learning something over and over; rather, as district, Baø Ròa Vuõng Taøu, South Vietnam. It was Zen master Dogen says, it is realization itself. built in 1909. The Buddha Shrine was built with In other words, do not separate practice and four sides of square stone pillar. The Main Hall is relization. We do not practice for the sake of on the front side. The Shrine of Cundi and realization; realization is already here. Each Avalokitesvara Bodhisattvas are placed on both of us has some realization, one person more, sides of the Buddha shrine. The former patriarchs one person less. When you do sitting are worshipped at the rear part. In 1931, Most meditation day after day, time after time, Venerable Hueä Ñaêng established T'ien-T'ai moment after moment, you are manifesting Dhyana Sect, Lieân Höõu Association and had Baùt yourself as that realization. Repeate what you Nhaõ AÂm Reviews, the Buddhism Press of that know by merging your life into what you time, published. In the back yard, there stands know, or what you have studied, and do this Thieân Baûo Stupa of Patriarch

Hueä Ñaêng. over and over again. Thieân Thaùnh Quaûng Ñaêng Luïc: T'ien-sheng Thieân Thaân: Vasubandhu (skt)—Teân Baø Taåu Baøn Kuang-teng Lu—T'ien-sheng Record of the Ñaäu, ngöôøi Peshawar, sanh 900 naêm sau ngaøy Widely Extending Lamp—See T'ien-sheng Phaät nhaäp Nieát baøn. Saùng taùc noåi tieáng cuûa Ngaøi laø Kuang-teng Lu and Nguõ Ñaêng Hoäi Nguyeân. Abhidharmakosa. OÂng ñaõ ñöôïc ngöôøi anh laø Voâ Thieân Thaønh: Tröôùc (Asanga) giuùp chuyeån tu töø Tieåu Thöøa sang 1) Devapura (skt)—Thieân Cung—Abode of the Ñaïi Thöøa. Vaøo ngaøy leã ñoåi toâng phaùi aáy, oâng gods—Palace of devas—Cung trôøi thöù saùu muoán caét boû caùi löôõi ñaõ phæ baùng Ñaïi Thöøa, nhöng naèm treân nuùi Tu Di, giöõa theá giôùi vaø Phaïm ngaøi Voâ Tröôùc ñaõ can ngaên vaø khuyeân oâng neân Thieân giôùi—A celestial city—The six duøng chính caùi löôõi aáy chuoäc loãi. OÂng ñaõ vieát boä celestial world situated above the Meru, Duy Thöùc Hoïc vaø nhöõng taùc phaåm Ñaïi Thöøa khaùc. between the earth and the Brahmalokas. OÂng laø toå thöù 21 cuûa doøng Thieàn AÁn Ñoä— 2) Theå chöùng saün coù—Realization is already Vasubandhu (a native of Peshawar, born 900 here: Trong Thieàn, tu haønh chaúng phaûi ñeå ñaït years after the Buddha's nirvana). Vasubandhu's ñeán tri thöùc naøo ñoù; thay vaøo ñoù, tu haønh aùm great work, Abhidharmakosa. He was converted chæ söï thöïc taäp ñi thöïc taäp laïi khoâng ngöøng. from Hinayana to Mahayana by his brother, Toïa Thieàn laø nhö vaäy ñoù. Dó nhieân laø toïa Asanga. On his conversion he would have cut out Thieàn khoâng phaûi laø chæ hoïc ñi hoïc laïi moät caùi his tongue for its past heresy, but he was gì ñoù; theá neân, Thieàn sö Ñaïo Nguyeân noùi: dissuaded by his brother, who bade him use the "Toïa Thieàn töï noù laø moät söï theå chöùng". Noùi same tongue to correct his errors, whereupon he caùch khaùc, ñöøng taùch rôøi tu haønh ra khoûi theå wrote "The Teaching of the Nature of the Eight chöùng. Chuùng ta khoâng vì theå chöùng maø tu Consciousnesses" (Duy Thöùc Hoïc) and other haønh; theå chöùng laø thieân thaønh, töùc laø ñaõ saün Mahayanist works. He is called the twenty-first coù trong chính mình. Moãi ngöôøi chuùng ta ñeàu patriarch. theå chöùng ôû möùc ñoä naøo ñoù, coù ngöôøi nhieàu, Thieân Thaàn: Deva (skt)—Ñeà Baø—Celestial coù ngöôøi ít. Moãi ngaøy, moãi luùc, moãi khoaûnh (Heaven) spirit—God of heaven. khaéc khi baïn toïa Thieàn chính laø baïn ñang bieåu 1) Toå thöù 15 doøng Thieàn AÁn Ñoä, goác ngöôøi Tích hieän söï theå chöùng. Baïn phaûi theå hoäi chính Lan, laø ñeä töû cuûa Ngaøi Long Thoï Boà Taùt. OÂng mình, dung nhaäp caùi mình bieát hay ñieàu mình cuõng ñöôïc goïi laø Ñeà Baø Boà Taùt, Thaùnh Thieân hoïc ñöôïc vaøo ñôøi soáng, vaø phaûi laëp ñi laëp laïi vaø Thanh Muïc. OÂng laø taùc giaû cuûa chín taùc maõi nhö vaäy—In Zen, our practice is much phaåm vaø laø moät ngöôøi noåi tieáng veà choáng laïi more than acquiring some kind of knowledge; Baø La Moân—The fifteen patriarch, a native

of South India, or ceylon, and disciple of Laâm Teá ñaùp laïi: "Quaùn Theá AÂm Boà Taùt coù ngaøn Nagarjuna; he is also styled as tay ngaøn maét. Maét naøo laø maét chính? Noùi mau! Devabodhisattva, Aryadeva, and Nilanetra. Noùi mau!" Ñoaïn Ma Coác duøng söùc coá keùo Laâm Teá He was the author of the nine works and a khoûi choã ngoài vaø töï mình böôùc leân ngoài. Laâm Teá famous antagonist of

Brahmanism. böôùc veà phía Ma Coác vaø noùi raát khieâm nhöôøng: 2) Chö thieân, keå caû chö thieân cö nguï treân cung "Thöa ngaøi, toâi khoâng hieåu." Ma Coác vöøa ñònh traû trôøi duïc giôùi: Deva and gods in general, lôøi thì bò Laâm Teá keùo xuoáng khoûi choã ngoài vaø laïi including the inhabitants of the the devalokas, böôùc leân ngoài nöõa. Sau khi Ma Coác ñi ra khoûi all subject to metempsychosis. giaûng ñöôøng. Laâm Teá cuõng böôùc xuoáng khoûi choã 3) Cheát: To pass away. ngoài, vaø chaúng coù baøi thuyeát phaùp naøo caû. Ñaây laø Thieân Thaàn Ñòa Kyø: Thieân Thaàn vaø Ñòa Kyø— moät trong nhöõng coâng aùn thuoäc loaïi giaûi minh chaân Devas and Earth spirits (nagas, demons, ghosts, lyù Thieàn baèng nhöõng laäp tröôøng phuû nhaän, hö hoùa etc.). hay pheá boû. Vôùi loaïi coâng aùn naøy, chuùng ta thöôøng Thieân Thaát Baùch Taéc, Traàn Laïn Caùt Ñaèng: caùo buoäc caùc Thieàn sö laø phuû nhaän. Nhöng kyø thaät Ngay caû moät ngaøn baûy traêm coâng aùn trong Caûnh hoï chaúng phuû nhaän gì caû, nhöõng gì hoï ñaõ laøm chæ Ñöùc Truyeàn Ñaêng Luïc cuõng ñeàu voâ ích. YÙ noùi nhaèm ñeå vaïch roõ ra caùc aûo töôûng cuûa chuùng ta cho khoâng coù söï baét chöôùc trong thieàn; ngöôïc laïi, haønh voâ höõu laø höõu, höõu laø voâ höõu, vaân vaân. Kyø thaät, giaû phaûi töï tu töï chöùng—Even one thousand and cuoái cuøng roài khoâng coù moät phaùp naøo ñeå thuyeát seven hundred koans in Ching-Te-Ch'uan-Teng- caû—One day, Zen master Lin-chi was invited by Lu (Keitoku-Dento-Roku) are useless. The term his patron to give a sermon. When he ascended to means, there is no immitation in Zen; on the his seat and was about to preach, Ma-ku-Pao-ch'eâ contrary, practitioners must cultivate and achieve came forward and asked him: "The All-merciful a self-realization. One (Avalokitesvara) has a thousand arms and a Thieân Theâ Sôn: Nuùi Thang Leân Trôøi: The ladder- thousand eyes. Which is the main eye?" Lin-chi to-heaven hill or monastery—Nuùi Thieân Thai ôû answered, "The All-merciful One has a thousand Trieát Giang: T'ien-T'ai mountain in Chekiang. arms and a thousand eyes. Which is the main eye? Thieân Theå: Celestial body. Say it! Say it!" Ma-ku then dragged Lin-chi down Thieân Thoï: Heaven-bestowed—A name of forcibly from the seat and sat upon it himself. Lin- Devadatta. chi walked up to Ma-ku and said very humbly, "I Thieân Thoï Vöông: The parijata tree which grown do not understand, Sir." Ma-ku was about to reply, in front of Indra's palace—The king among the when Lin-chi dragged him down from the seat and heavenly trees. sat on it again himself. Ma-ku then walked out of Thieân Thuù: See Thieân Ñaïo. the hall. After Ma-ku had walked out, Lin-chi also Thieân Thuû Thaùnh Quaùn Töï Taïi: Sahasrabhujary- descended from the seat, and no sermon was Avalokitesvara (skt)—Thieân Thuû Thieân Nhaõn given. This is one of the koans that illustrates Zen- Quaùn Theá AÂm Boà Taùt—One-thousand Arms and truth through a negating approach with nullifying Eyes World Listener. or abrogating expressions. With this type of koan, Thieân Thuû Thieân Nhaõn Ñaïi Bi Quaùn Theá AÂm we usually accuse the Zen masters of being Boà Taùt: Avalokitesvara-sahasrabhuja-locana negatory. But in fact, they did not negate anything. (skt)—Thousand-Hand Thousand-Eye Great What they have done is to point out our delusions Mercy Avalokitesvara Bodhisattva. in thinking of the non-existent as existent, and the existent

as non-existent, and so on. In fact, Thieân Thuû Thieân Nhaõn Quaùn Theá AÂm Boà Taùt: eventually, there is nothing to be preached. Sahasrabhujary-Avalokitesvara (skt)—One- thousand Arms and Eyes World Listener—Moät Thieân Thö: Book of the Heaven. hoâm, Thieàn sö Laâm Teá ñöôïc thí chuû môøi thuyeát Thieân Thöøa: Devayana (skt)—Divine Vehicle— giaûng. Khi Sö thaêng ñöôøng vaø ñònh thuyeát phaùp thì Moät trong nguõ thöøa, coù coâng naêng ñöa nhöõng Ma Coác Baûo Trieät böôùc ra hoûi: "Quaùn Theá AÂm Boà ngöôøi tu taäp thieän nghieäp ñeán moät trong saùu coõi Taùt coù ngaøn tay ngaøn maét. Maét naøo laø maét chính?" trôøi duïc giôùi, cuõng nhö ñöa nhöõng ngöôøi tu taäp

thieàn ñònh ñeán nhöõng caûnh trôøi saéc giôùi hay voâ saéc countless other Buddhas in countless realms and giôùi cao hôn—The deva vehicle, one of the five periods. vehicles. It transports observers of the ten good Thieân Tí Quaùn Theá AÂm: Sahasrabhujasa- qualities (thaäp thieän) to one of the six deva realms harenetra (skt)—Thieân Thuû Thieân Nhaõn Quaùn Theá of desire, and those who observe dhyana AÂm Boà Taùt—One-thousand Arms and Eyes World meditation to the higher heavens of form and non- Listener. form. Thieân Tích: Trong Thieàn, ñaây laø loaïi caâu hoûi maø Thieân Thöùc: Chaân Nhö—Natural perception or ngöôøi hoûi noùng loøng muoán thaáy ra thaùi ñoä cuûa wisdom—The primal endowment in men—The thaày. Moät nhaø sö hoûi Trieäu Chaâu: “Vaïn phaùp quy Bhutatathata (chaân nhö). nhaát; nhaát quy veà ñaâu?” Trieäu Chaâu noùi: “Khi ôû Thieân Thöïc: Sudha (skt)—Deva-food—Thöïc Thanh Chaâu, toâi coù may ñöôïc moät chieác aùo naëng phaåm cuûa chö Thieân goàm nöôùc cam loä, nöôùc hoà baûy caân.”—In Zen, this is the question whereby ñaøo vaø tröôøng sanh baát töû. Thöïc phaåm cho chö the questioner is anxious to find out the master’s Thieân cao caáp maøu traéng. Thöïc phaåm cho chö attitude. A monk asked Chao-Chou, “All things Thieân caáp thaáp hôn thì coù nhieàu maøu (xanh, vaøng, are reducible to the One; but where is the One ñoû)—Food of the gods include sweet dew, nectar reducible?” Chao-Chou replied, “When I was in and ambrosia. White-coloured Food for gods of the district of Ch’ing I had a robe made that higher ranks. Coloured Food for gods of lower weighed seven pounds.”—See Phaàn Döông Thaäp ranks (blue—yellow—red). Baùt Vaán. Thieân Thöôïng: Nhöõng taàng trôøi beân treân, nhö luïc Thieân Tòch: Devaksema or Devasarman (skt)— duïc Thieân, luïc saéc Thieân vaø luïc voâ saéc Thieân— Teân theo chöõ Haùn coøn ñoïc laø Hieàn Tòch—See Ñeà The heavens above, such as the six devalokas, six Baø Thieát Ma. rupalokas and six arupalokas. Thieân Tieân: Deva-Rsis (skt)—Deva and rsis— Thieân Thöôïng Thieân: The god of gods. Heavenly fairies—Heavenly sages—Immortals— Thieân Thöôïng Thieân Haï Duy Ngaõ Ñoäc Toân: Deva genii—Thieân Tieân coù nghóa laø nhöõng ngöôøi “Treân trôøi döôùi trôøi, rieâng ta cao nhaát. Treân trôøi tu tieân ñaéc ñaïo ñöôïc leân coõi trôøi—Heavenly döôùi trôøi rieâng ta toân quyù nhaát.” Ñoù laø lôøi Ñöùc Fairies are people who cultivate and attain the Phaät luùc Ngaøi môùi giaùng sanh töø beân söôøn phaûi Taoist path so that they are reborn in Heavens. Hoaøng Haäu Ma Da vaø böôùc baûy böôùc ñaàu tieân. Thieân Tieåu: Nghieâng veà caùi nhoû, chæ söï thuyeát Ñaây

khoâng phaûi laø moät caâu noùi cao ngaïo maø laø phaùp cuûa Ñöùc Phaät trong 12 naêm sau khi thaønh caâu noùi ñeå chöùng toû roài ñaây Ngaøi seõ hieåu ñöôïc söï ñaïo (ngöôøi ta cho raèng nghóa lyù maø Ñöùc Phaät ñoàng nhöùt cuûa baûn taùnh thaät cuûa toaøn vuõ truï, chöù thuyeát giaûng trong thôøi kyø naày chæ môùi laø böôùc ñaàu khoâng phaûi laø baûn ngaõ theo theá tuïc. Lôøi tuyeân boá haïn heïp)—The partial and minor teaching of the naày cuõng laø thöôøng phaùp cuûa chö Phaät ba ñôøi. Ñoái Buddha during the first twelve years of his vôùi Ñaïi Thöøa, Ngaøi laø tieâu bieåu cho voâ löôïng chö ministry. Phaät trong voâ löôïng kieáp—The first words Thieân Tieåu Giaùo: Giaùo thuyeát thieân tieåu—Partial attributed to Sakyamuni after his first seven steps and minor teaching—See Thieân Tieåu. when born from his mother's right side: "In the Thieân Tieåu Tình: Tö töôûng thieân leäch nhoû heïp, heavens above and earth beneath I alone am the cho raèng duø ngaõ giaû, nhöng chö phaùp laø thaät —The honoured one." This is not an arrogant speaking, it partial or narrower idea that thought the ego is bears witness to an awareness of the identity of I, unreal, things are real. the one's own true nature or Buddha-nature with Thieân Tính: Nature. the true nature of the universe, not the earthly Thieân Tình Baát Khaúng Khöù: Trôøi taïnh chaúng ego. This announcement is ascribed to every chòu ñi, yù noùi haønh giaû khoâng chòu naém laáy thôøi cô Buddha, as are also the same special ñeå laäp töùc ngoä nhaäp—The rain has already characteristics attributed to every Buddha, hence stopped, but people still want to stay in the shelter. he is the Tathagata come in the manner of all In Zen, the term means practitioners who don't try Buddhas. In Mahayanism he is the type of to take advantage of opportunities to achieve

immediate enlightenment. Thieân Truùc Tam Thôøi (3). Thieân Toân: 1) Baäc toân quyù nhöùt cuûa chö Thieân: 6) Thònh Haøn Thôøi: Sisira (skt)—Muøa cöïc laïnh The most honoured among devas, the highest of töø 16 thaùng möôøi moät ñeán 15 thaùng gieâng— divine beings—2) Thieân vöông hoä phaùp vaø nhöõng Very-cold season, from the eleventh month, baäc toân quyù khaùc cuûa chö Thieân: The Maharaja the sixteenth day, to the first month, fifteenth. protectors of Buddhism and others in the sense of Thieân Truùc Nguõ Sôn: Naêm nuùi ôû AÁn Ñoä, nhöõng honoured devas—3) Nhöõng baäc Thaàn Thaùnh cuûa nôi maø Phaät hoäi hoïp chuùng ñeä töû cuûa Ngaøi: Beà Ba nhöõng ngöôøi theo Laõo Giaùo: Title applied by the La Baït Thöù, Taùt Ña Baùt Na Caàu Ha (Nam Sôn Taosits to their divinities—4) Danh hieäu cuûa Ñöùc Thaïch Thaát), Nhaân Ñaø La Theá La Caàu Ha, Taùt Phaät: A title of the Buddha. Pha Thöù Hoàn tröïc Ca Baùt Ba La vaø Kyø Xaø Quaät Thieân Trí: Devaprajna (skt)—Ñeà Vaân Baùt Nhaõ— —The five mountains of India on which the Thieân Trí Tyø Kheo hay Ñeà Vaân Baùt Nhaõ Sa Moân, Buddha assembled his disciples: Vaibhara, ngöôøi ñaõ dòch saùu taùc phaåm Phaät Giaùo sang Hoa Saptaparnaguha, Indrasailaguha, Sarpiskundika- ngöõ khoaûng nhöõng naêm 689-691 sau Taây Lòch vaøo pragbhara, and Grdhrakuta. ñôøi nhaø Ñöôøng—A sramana of Kustana (Khotan) Thieân Truùc Quoác: Tenjiku (jap). who translated six works around 689-691 A.D. 1) AÁn Ñoä: India—Hieàn Ñaäu: Hindu—Thaân Ñoäc: during the T'ang dynasty. Sindhu. Thieân

Truù: Dibbo-viharo (p)—Deva-abiding. 2) AÁn Trì Giaø La hay AÁn Ñaø La Baø Tha Na: Thieân Truï Suøng Hueä Thieàn Sö: Zen master Indravadana or Indrabhavana (skt)—Nôi cö T'ien-Chu-Chung-Hui—See Suøng Hueä Thieân Truï nguï cuûa Trôøi Ñeá Thích—The region where Thieàn Sö. Indra dwells. Thieân Truùc: Tenjiku (jap)—Sindhu (skt)—Hieàn Thieân Truùc Tam Teá: Thieân Truùc Tam Thôøi. Ñaäu—AÁn Ñoä—India—Hindu. Thieân Truùc Tam Thôøi: Ba muøa trong moät naêm ôû Thieân Truùc Cöûu Nghi: The nine forms of AÁn Ñoä—Three seasons of an Indian year: etiquette of India—See Cöûu Nghi. 1) Nhieät Thì: Grisma (skt)—Muøa noùng töø 16 Thieân Truùc Luïc Thôøi: Saùu muøa trong naêm ôû AÁn thaùng gieâng ñeán 15 thaùng naêm—The hot Ñoä—Six seasons of a year in India: season, from first month sixteenth day, to fifth 1) Tieäm Nhieät Thôøi: Vasanta (skt)—Muøa noùng month, fifteenth. daàn töø 16 thaùng gieâng ñeán 15 thaùng ba— 2) Vuõ Thì: Varsakala (skt)—Muøa möa töø 16 Entering hot season, from the first month, thaùng naêm ñeán 15 thaùng chín—The rainy sixteenth day, to the third month, fifteenth. season, from fifth month, sixteenth, to ninth 2) Nhieät Thôøi: Grisma (skt)—Muøa noùng töø 16 month, fifteenth. thaùng 3 ñeán 15 thaùng 5—From the third 3) Haøn Thì: Hemanta (skt)—Muøa laïnh töø 16 month, sixteenth day, to the fifth month, thaùng chín ñeán 15 thaùng gieâng—The cold fifteenth—See Thieân Truùc Tam Thôøi (1). season, from ninth month sixteenth, to first 3) Vuõ Thôøi: Varsakala (skt)—Muøa möa töø 16 month fifteenth. thaùng 5 ñeán 15 thaùng 7—From the fifth Thieân Truùc Thaäp Nhò Nguyeät: Möôøi hai thaùng month, the sixteenth day, to the seventh trong naêm ôû AÁn Ñoä (theo thöù töï, töø thaùng 1 ñeán month, fifteenth—See Thieân Truùc Tam Thôøi thaùng 12)—The twelve months of a year in India: (2). (Caitra, Vaisakha, Jyaistha, Asadha, Sravana, 4) Maäu Thôøi: Sarada (skt)—Muøa töôi toát töø 16 Bhadrapada, Asvayuja, Karttika, Margasirsa, thaùng baûy ñeán 15 thaùng chín—Verdant Pausa, Magha, and Phalguna). season, from the seventh month, the sixteenth Thieân Trung Chaùnh: Hen-Chu-Sho (jap)—Ñaây laø day, to the ninth month, fifteenth. giai ñoaïn thöù nhì, laø hình thaùi voâ phaân bieät ñeán vôùi 5) Tieäm Haøn Thôøi: Hemanta (skt)—Muøa laïnh giai ñoaïn tröôùc moät caùch maõnh lieät vaø söï phaân bieät daàn töø 16 thaùng chín ñeán 15 thaùng möôøi bò ñaåy luøi vaøo phía sau—This is the second level moät—From the ninth month, the sixteenth of the five different levels or degrees of Zen day, to the eleventh month, fifteenth—See realization formulated by Zen master Tung-Shan-

Liang-Chieh. This is the second stage the undifferentiated aspect comes strongly to the fore Wrong doing. and diversity recedes into background. (II) Phaân loaïi Thieân Tuï—Categories of “Wrong- Thieân Trung Chí: Hen-Chu-Shi (jap)—Giai ñoaïn doing” thöù tö, vôùi ngoâi vò naày, tính duy nhaát cuûa moãi söï 1) Nguõ Thieân Tuï: Naêm loaïi laøm sai—Five kinds vaät ñöôïc nhaän thöùc ôû möùc ñoä ñoäc nhaát. Baây giôø of wrong doing—See Nguõ Thieân Tuï. nuùi laø nuùi, soâng laø soâng; chöù khoâng coøn nuùi ñeïp 2) Luïc Thieân Tuï: Six kinds of wrong doing—See soâng buoàn nöõa. Ñaây laø naêm caáp baäc chöùng ngoä do Luïc Thieân Tuï. Ñoäng Sôn Löông Giôùi thieát laäp. Gioáng nhö 10 baøi 3) Thaát Thieân Tuï: Seven kinds of wrong doing— keä

chaên traâu, ñaây laø caùc möùc ñoä khaùc nhau veà söï See Thaát Thieân Tuï. thaønh töïu trong nhaø Thieàn—The fourth grade is Thieân Tuøy Nieäm: Söï quaùn töôûng ñeán caùc vò trôøi — the singularity of each object is perceived at its Recollection of the deities. highest degree of uniqueness. Now mountain is Thieân Tö: Innate gift. mountain, river is river; ther is no such a beautiful Thieân Töø: or loving mountain or a boring river. Like the Ten 1) Devalaya (skt): Devatagara (skt)— Oxherding Verses, these are five different levels Devatagrha (skt)—Ñình mieáu Baø La Moân— or degrees of Zen realization formulated by Zen Brahminical temples. master Tung-Shan-Liang-Chieh. 2) Deva-kula (skt): Temple for gods—Thieân Thieân Trung Höõu: Hen-Chu-U (jap)—Söï hieän Töø—Ñeàn thôø trôøi. höõu thaät trong trung ñaïo giöõa nhöõng cöïc ñoan— Thieân Töû: Son of heaven king—A son of Real existence in the middle way between heaven—Vua hay Thaùi töû, nhöõng ngöôøi ñaõ töøng tu extremes. taäp thaäp thieän trong ñôøi tröôùc vaø keát quaû laø ñôøi Thieân Trung Thieân: Devatideva (skt)—Deva of naày sanh ra laøm vua hay thaùi töû—Emperor or devas. Princes, those who in previous incarnations have 1) Teân cuûa Ñöùc Phaät tröôùc khi Ngaøi xuaát gia: kept the middle and lower grades of the ten good Name of the Buddha before he left home. qualities (thaäp thieän), and in consequence, are 2) Deva of devas: Toân hieäu cuûa Ñöùc Phaät (Thieân born here as princes or kings. laø ñaáng ñöôïc ngöôøi toân kính, Phaät laø ñaáng Thieân Töû Cuø Baø Giaø: Gopaka (skt)—Thieân töû Cuø ñöôïc Thieân toân kính, neân goïi laø Thieân Trung Baø Giaø—Name of a deva-son. Thieân). Phaät ñöôïc danh hieäu naày khi Ngaøi Thieân Töû Ma: Deva Mara (skt)—See Thieân Ma. thuyeát phaùp treân cung Thieân Vöông. Ngaøy Thieân Töû Nghieäp Ma: Teân cuûa moät loaøi ma nay chuùng ta coøn thaáy hình töôïng chö Thieân vöông cuûa coõi trôøi duïc giôùi thöù saùu, chuyeân choáng quyø moïp tröôùc maët Ngaøi—The name given to laïi chaân lyù nhaø Phaät—The title of one of the four Siddhartha (Sakyamuni) when, on his maras, who is the lord of the sixth heaven of presentation in the temple of Mahesvara desire, who also opposes the Buddha-truth. (Siva), the statues of all the gods prostrated Thieân Töùc Tai (?-1000): Teân cuûa moät vò danh themselves before him. Taêng AÁn Ñoä vaøo theá kyû thöù X—Name of an Thieân Tröôùc: Tenjiku (jap)—Sindhu (skt)—Hieàn Indian famous monk who lived in the tenth Ñaäu—AÁn Ñoä—India—Hindu. century. Thieân Tu Boà Ñeà: Deva-Subhuti (skt)—Moät trong Thieân Töûu: See Cam Loä. ba vò ñeä töû Phaät coù teân laø Thieân Tu Boà Ñeà, vò naày Thieân Tyù Thaønh: Devadarsita or Devadista thì thích aên maëc aùo quaàn töôm taát vaø soáng ñôøi tònh (skt)—Nôi cö nguï cuûa ngaøi Thieän Giaùc Tröôûng haïnh—One of the three Subhutis, disciples of the Giaû, laø cha cuûa Hoaøng haäu Ma Da (meï cuûa Ñöùc Buddha; said to have been so called because of Phaät)—Deva-arm city, the residence of his love of fine clothing and purity of life. Suprabhuddha, father of Maya (who is the mother Thieân Tuï: of the Buddha). (I) Nghóa cuûa Thieân Tuï—The meanings of Thieân ÖÙng Thaân: The body of Heavenly beings— “Thieân Tuï: Thieân tuï coù nghóa laø laøm sai— Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc

Quaùn Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà öùng or Deva king in the South. Virupaksa or Deva king thaân (moät trong ba möôi hai öùng thaân) cuûa ngaøi in the West. Dhanada or Vaisravana, Deva king in nhö sau: Neáu coù vò Trôøi naøo thích ra khoûi caûnh the North. Trôøi, toâi seõ hieän thaân Trôøi, vì nhöõng vò ñoù noùi Thieân Vöông Boà Taùt: Devapati (skt)—Deva king phaùp, khieán hoï ñöôïc thaønh töïu—According to The Bodhisattva—Guardian of the worlds Surangama Sutra, book Six, Avalokitesvara Bodhisattva—King of Heaven Bodhisattva (the Bodhisattva vowed in front of the Buddha about Bodhisattva King of Heavens)—See Thieân Chuû. his appearance before sentient beings (one of the Thieân Vöông Ñöôøng: The hall of the deva kings. thirty-two response bodies) as follow: If there are Thieân Vöông Nhö Lai: Devaraja-Tathagata Heavenly beings who wish to escape their (skt)—Teân cuûa vò Phaät maø tieàn thaân laø Ñeà Baø Ñaït Heavenly destiny, I will appear before them in the Ña, keû ñaõ nhieàu laàn haõm haïi Phaät —The name on body of a god and speak Dharma for them, which Devadatta, the enemy of Sakyamuni enabling them to accomplish their wish—See Tam Buddha, will be known on his future appearance Thaäp Nhò ÖÙng Thaân. as a Buddha in the universe called Devasopana Thieân Öông: See Tai Öông. (Devadatta’s present residence in hell being Thieân Vaïn ÖÙc: Nhieàu voâ soá keå—Countless temporary for his karmaic expurgation). myriads. Thieân Vöông Phaät: See Thieân Vöông Nhö Lai. Thieân Vaän: Course of nature. Thieân Xöù Haø: Mandakini (skt)—Teân cuûa moät con Thieân Vò: Partial. soâng treân coõi trôøi—Name of a celestial river. Thieân Vieân: Thieân Y: Deva garment, of extreme lightness. 1) Töông ñoái coøn nghieâng leäch vaø vieân maõn: Thieân Y Hueä Thoâng Thieàn Sö: Zen master T'ien- Relative and complete. I-Hui-Tsung—Moät hoâm, thieàn sö Thieâ n Y Hueä 2) Caùi töông ñoái thieân leäch cuûa Tieåu Thöøa vaø caùi Thoâng thöôïng ñöôøng daïy chuùng. Coù moät vò Taêng vieân maõn cuûa Ñaïi Thöøa: Partial and all- böôùc ra vaø hoûi veà yù chæ Taây lai cuûa Toå Sö, Sö traû embracing, i.e. Hinayana and Mahayana. lôøi: "Thanh toøng ñaûo aûnh thuøy u kính (thoâng xanh 3) Thoâng giaùo vaø Vieân giaùo cuûa toâng Thieân ngaû boùng soi ñöôøng vaéng)." Thaáy vò Taêng khoâng Thai: The intermediate schools and perfect hieåu neân Sö noùi theâm: "Luïc truùc haøn thanh loaïn schools (between Hinayana and Mahayana) giaùp löu (truùc bieác thì thaàm gôïn suoái röøng)." Vò of T’ien-T’ai sect. Taêng baùi taï, noùi: "Nhôø lôøi chæ giaùo cuûa Hoøa Thieân Voõng: Heaven’s net. Thöôïng, keû hoïc naøy khoâng coøn chuùt ngôø vöïc naøo Thieân Vöông: Mahasvara (skt)—Tenno (jap)—hôn." Sö laïi khuyeân vò Taêng: "Cöù thong thaû, ñöøng Deva-raja (skt)—Deva king—Guardian of the voäi!" Thieàn sö Thieân Y Hueä Thoâng cuõng laø moät thi worlds—King of Heaven—Maharaja-devas—Boán só, ngaøi ñaõ moâ taû con ñöôøng nuùi aâm u uoán mình nhaân vaät coù hình daùng nhö quyû. Theo truyeàn theo doøng suoái roùc raùch; cuõng nhö nhieàu thieàn vieän thuyeát thì hoï soáng beân treân nuùi Tu Di, hoï laø nhöõng khaùc, coù leõ thieàn vieän cuûa ngaøi cuõng naèm trong thaàn hoä phaùp, hoï chieán ñaáu choáng laïi caùi aùc vaø baûo moät vuøng nuùi xa cö daân phoá thò. Ñaây laø tröôøng hôïp veä caùi thieän, moãi thieân vöông canh giöõ moät caùc thieàn sö mieâu taû moät caùch thô moäng caùc hoaøn phöông.

Trì Quoác Thieân Vöông ôû phöông Ñoâng. caûnh hieän tieàn. Thoâng thöôøng caùc thieàn sö cuõng laø Taêng Tröôûng Thieân Vöông ôû phöông Nam. Quaûng thi só. Hôn ai heát, loái nhìn cuûa hoï veà theá gian vaø söï Muïc Thieân Vöông ôû phöông Taây. Ña Vaên Thieân soáng coù tính caùch bao dung vaø giaøu töôûng töôïng. Vöông ôû phöông Baéc—There are four demonic- Hoï khoâng pheâ bình, maø laø traân troïng; hoï khoâng looking-figures deva kings in the first lowest taùch mình ra khoûi thieân nhieân, maø traàm mình vaøo devaloka (Töù Thieân Vöông). According to the trong ñoù. Vì vaäy khi hoï ca haùt, caùi 'ngaõ' cuûa hoï myth, they dwell on the world mountain Meru and khoâng ngaïo ngheã troãi leân; kyø thaät, noù xuaát hieän are guardians of the four quarters of the world and giöõa caùi ngaõ khaùc xem nhö laø moät trong soá ñoù, the Buddha teaching. They fight against evil and theo thoùi thöôøng noù cuõng bình ñaúng vôùi chuùng vaø protect places where goodness is taught: cuøng hôïp taùc vôùi chuùng ñeå haønh söï. Noùi nhö vaäy Dhartarastra or Deva king in the East. Virudhaka töùc laø caùi 'ngaõ' vôùi hoï ñaõ trôû thaønh moät coïng coû khi

hoï ñi daïo trong caùnh ñoàng; noù troãi leân nhö moät roars in the ocean; it sways with the bamboo- trong nhöõng ñænh nuùi nguùt maây trôøi khi thieàn sö grove; it jumps into an old well and croaks as a ñang ôû giöõa raëng nuùi cao; noù thì thaàm nhö moät frog under the moonlight. When the Zen masters doøng suoái; noù gaøo theùt trong moät ñaïi döông; noù take to the natural course of events in the world, dong ñöa theo khoùm truùc; noù nhaûy vaøo gieáng coå vaø their poetic spirit seems to roam among them keâu oïp oaïp nhö moät con eách döôùi aùnh traêng. Khi freely, serenely, and worshippingly. In short, caùc thieàn sö noùi veà doøng bieán töôïng thieân nhieân whatever Zen truth is concealed here, is it not the trong theá giôùi, hoàn thô cuûa hoï töïa hoà nhö ñang most astounding story, but is it possible that Zen is lang thang giöõa ñoù moät caùch töï do, bình thaûn vaø cunningly conveyed in this triviality itself? thaønh kính. Noùi toùm laïi, daàu cho ñaïo Thieàn bò che Thieân Y Nghóa Hoaøi Thieàn Sö (993-1064): Tenne daáu ôû ñaây laø gì ñi nöõa, ñaây haù chaúng phaûi laø moät Gikai (jap)—T'ien-i I-huai (Wade-Giles trong nhöõng giai thoaïi Thieàn laï luøng nhaát, nhöng Chinese)—Tianyi Yihuai (Pinyin Chinese)— phaûi chaêng coù theå laø Thieàn ñöôïc truyeàn ñaït moät Thieàn sö Thieân Y Nghóa Hoaøi sanh naêm 993, queâ caùch xaûo dieäu ngay trong tính chaát taàm thöôøng ôû Laïc Thanh, tænh Trieát Giang, con nhaø chaøi löôùi. naøy—One day, Zen master T'ien-I-Hui-Tsung Luùc nhoû Sö xuaát gia laøm chuù tieåu ôû chuøa Thieân entered the hall and addressed the congregation. Ñoàng. Vaøo khoaûng naêm 1027 sau khi Sö ñaäu kyø A monk stepped out and asked a question thi Kinh Ñieån, Sö ñi vaân du ñeán tu taäp taïi nhieàu concerning the patriarchal visit to which the chuøa khaùc nhau. Luùc ñoù coù moät vò Sö lôùn tuoåi master's reply was: "Hanging over a lone khuyeân Sö neân ñi ñeán choã Vaân Moân vaø Laâm Teá. unfrequented path; the pine-trees, ever green, cast Vì vaäy, Sö laïi haønh cöôùc ñeán chuøa Thuùy Phong, their shadows. The monk did not understand and nôi Sö gaëp ñaïi thieàn sö Tuyeát Ñaäu Truøng Hieån vaø the master added this: "Through a green bamboo trôû thaønh ñeä töû cuûa

ngaøi—Zen master T'ien-i I- grove, in refreshing rustle, there flows the huai was born in 993 in Luo-Qing, Zhe-Jiang mountain stream, murmuring and dancing." The Province. He was the son of a fisherman. As a monk bowed him and said, "Following this youngster he entered Tiandong Monastery as a instruction of yours, we shall all be freed from novice monk. Around 1027, after passing doubt." The master cautioned the monk, "Take scriptural examinations, T'ien-i set off to live and your time, don't be too premature." Zen master practice at various temples. At that time, an old T'ien-I-Hui-Tsung was also a Zen poet who monk admonished him "Go to Yun-men and Lin- describes a lonely mountain path which meanders chi." Thus, T'ien-i traveled on to Cui-feng Temple, along a purling stream; like so many others his where he met and became a disciple of the great monastery too must have been situated in a Zen master Xue-T'ou. mountainous district far away from towns of Trong laàn gaëp gôõ ñaàu tieân, Tuyeát Ñaäu hoûi: habitation. This is the case where the immediate “Ngöôi teân gì?” Sö thöa: “Teân Nghóa Hoaøi.” surroundings are poetically depicted. The masters Tuyeât Ñaäu hoûi: “Sao chaúng ñaët Hoaøi Nghóa?” are generally poets. More than anything else, their Sö thöa: “Ñöông thôøi ñeán ñöôïc.” Tuyeát Ñaäu way of viewing the world and life is synthetical laïi hoûi: “Ai vì ngöôi ñaët teân?” Sö thöa: “Thoï and imaginative. The do not criticize, they giôùi ñeán giôø ñaõ möôøi naêm.” Tuyeát Ñaäu hoûi: appreciate; they do not keep themselves away “Ngöôi ñi haønh khaát ñaõ raùch bao nhieâu ñoâi from nature, they are merged in it. Therefore, giaøy?” Sö thöa: “Hoøa Thöôïng chôù löøa ngöôøi when they sing, their 'ego' does not stand out toát.” Tuyeát Ñaäu noùi: “Ta khoâng xeùt toäi loãi, prominently, it is rather seen among others as one ngöôi cuõng khoâng xeùt toäi loãi, aáy laø sao?” Sö of them, as naturally belonging to their order and khoâng ñaùp ñöôïc. Tuyeát Ñaäu ñaùnh, baûo: “Keû doing their work in their co-partnership. That is to roãng noùi suoâng, ñi ñi!” Sö vaøo thaát, Tuyeát Ñaäu say, the 'ego' turns into a blade of grass when the baûo: “Theá aáy chaúng ñöôïc, chaúng theá aáy cuõng poet walks in the field; it stands as one of the chaúng ñöôïc.” Sö suy nghó. Tuyeát Ñaäu laïi ñaùnh cloud-kissing peaks when he is among high ñuoåi ra. Nhö theá ñeán boán laàn—At their first mountains; it murmurs in a mountain stream; it encounter, Xue-Tou said: “What is your

name?” T'ien-i said: “Yi-Huai.” Chong-Xian Neáu laõo Taêng chæ xuoáng toøa vaø noùi 'Caån said: “Why isn’t it Huai-Yi?” (Reversing the troïng,' naøo coù khaùc chi vieäc thuï höôûng söï hoã order of the two characters of this name trôï cuûa caû theá giôùi. Nhöng neáu laõo Taêng noùi creates the Chinese word ‘doubt’). T'ien-i veà Phaät phaùp, thì ngay caû moät gioït nöôùc cuõng said: “The name was given to me.” Chong-khoâng ñöôïc söû duïng. Vaø neáu nhö laõo Taêng Xian asked: “Who gave you this name?” baøn baïc boâng loâng, thì naøo coù khaùc chi vieäc T'ien-i said: “I received it at my ordination raûi tro trong maét maáy oâng. Vaäy thì laõo Taêng nearly ten years ago.” Chong-Xian asked: phaûi laøm sao ñaây?" Sau moät luùc laâu im laëng, “How many pairs of sandals have you worn Sö noùi: "Maáy oâng coù laõnh hoäi hay khoâng? Caån out since you set out traveling?” T'ien-i said: troïng!"—Zen master T'ien-i entered the hall “The master shouldn’ deceive people!” and addressed the monks. When

everyone Chong-Xian said: “I haven’ said anything was settled he said, "If I just get up here and improper. What do you mean?” T'ien-i say, 'Hello everyone,' it's like spending a remained silent. Chong-Xian then hit him and thousand taels of gold. If I just get down from said: “Strip off the silence and there’s a fraud! here and say, 'Take care,' it's like enjoying the Get out!” Later when T'ien-i was in Chong- support of all the world. But if I talk about the Xian’s room for an interview, Chong-Xian Buddhadharma, then even a single drop of said: “Practicing like this you won’t attain it. water can't be consumed. And if I have some Not practicing like this you won’t attain it. idle pointless discussion, then it's like putting This way or not this way, neither way will cinders in your eyes. So what shall I do?" attain it.” T'ien-i began to speak out Chong- After a long pause he said, "Do you Xian drove him out of the room with blows. understand? Take care!" Hoâm sau khi sö nhôn gaùnh nöôùc, ñoøn gaùnh Sö thöôïng ñöôøng daïy chuùng: “Phaøm laø Toâng gaãy laøm rôi caëp thuøng. Sö ñaïi ngoä, laøm baøi keä: Sö (Thaày trong Thieàn toâng) phaûi ñoïa t traâu cuûa “Nhaát nhò tam töù nguõ luïc thaát keû ñi caøy, cöôùp thöùc aên cuûa ngöôøi ñoùi, gaëp Vaïn nhaãn phong ñaàu ñoäc tuùc laäp ngheøo thì sang, gaëp sang thì ngheøo, ñuoåi traâu Ly long haøm haï ñoaït minh chaâu cuûa ngöôøi ñi caøy khieán cho luùa maï toát töôi. Nhaát ngoân khaùm phaù Duy Ma Caät.” Cöôùp thöùc aên cuûa ngöôøi ñoùi khieán hoï haèng döùt (Moät hai ba boán naêm saùu baûy ñoùi khaùt. Gaëp ngheøo thì sang naém ñaát thaønh Choùt nuùi muoân nhaãn moät chôn ñöùng vaøng, gaëp sang thì ngheøo bieán vaøng thaønh ñaát. Döôùi haøm Ly Long ñoaït minh chaâu Laõo Taêng cuõng chaúng ñuoåi traâu cuûa ngöôøi Moät lôøi ñuû phaù Duy Ma Caät). caøy, cuõng chaúng cöôùp thöùc aên cuûa ngöôøi ñoùi. The next day, while T'ien-i fetched water Sao goïi laø traâu cuûa ngöôøi caøy, ta naøo caàn from the well and carried it with a shoulder duøng. Thöùc aên cuûa ngöôøi ñoùi, ta naøo muoán aên. pole back to the temple, the pole suddenly Ta cuõng chaúng bieán vaøng thaønh ñaát. Sao vaäy? broke. As the bucket crashed to the ground Vì vaøng laø vaøng, ñaát laø ñaát, ngoïc laø ngoïc, ñaù T'ien-i was suddenly enlightened. He then laø ñaù. Taêng laø Taêng, tuïc laø tuïc. Trôøi ñaát xöa composed the following verse that Xue-Tou nay, nhaät nguyeät xöa nay, nuùi soâng xöa nay, greatly praise: con ngöôøi xöa nay. Tuy nhieân nhö theá, ñaäp naùt “One, two, three, four, five, six, seven, caùi coảng meâ seõ gaëp Ñöùc Ñaït Ma—T'ien-i Alone atop the 80,000-foot peak, entered the hall and addressed the monks, Anatching the pearl from the jaws of the saying: “A distinguished teacher of our sect black dragon, said: “You must drive away the ox from the A single word exposes Vimalakirti." plowman, grab away the starving man’s food, Thieàn sö Thieân Y thöôïng ñöôøng thò chuùng. regard the mean as noble, and regard the Khi moïi ngöôøi ñaõ oản ñònh thì Sö noùi: "Neáu laõo noble as mean. If you drive the ox away, then Taêng chæ leân ñaây vaø noùi 'Chaøo moïi ngöôøi,' naøo the plowman’ crop will be abundant. If you coù khaùc chi vieäc tieâu xaøi caû ngaøn löôïng vaøng. snatch away the food, then you will forever

end the starving man’s hunger and thirst. rise up at South Mountain; the rain falls on Taking the mean as noble, a handful of dirt North Mountain'? If you understand this,

it's a becomes gold. Taking the noble as mean, you sweet melon that is sweet to the bottom. If change gold into dirt.’ But as for me, I don’t you don't understand, it's a bitter gourd that is drive away the plowman’s food. Why is that? bitter to the root." Moreover, I don’t turn a handful of dirt into Coù moät laàn, Sö hoûi moät vò Taêng: "Ngöôøi gold, or gold into dirt. And why is this? khoâng tay coù theå duøng naém tay, ngöôøi khoâng Because gold is gold; dirt is dirt; jade is jade; löôõi coù theå noùi. Baát thình lình ngöôøi khoâng tay stone is stone; a monk is a monk; and a ñaùnh ngöôøi khoâng löôõi thì ngöôøi khoâng löôõi layperson is layperson. Since antiquity there noùi caùi gì?"—Once Zen master T'ien-i said to have existed heaven and earth, sun and moon, a monk, "A handless man can use his fist. A mountains and rivers, people and their tongueless man can speak. If suddenly a relationships. This being so, how many of the handless man strikes a tongueless man, what deluded can break through the San Mountain does the tongueless man say?" Pass and meet Bodhidharma?” Thieân Y Phaùi: Digambara (skt)—A naked Moät vò Taêng noùi: "Con môùi ñeán ñaây, xin Hoøa ascetic—Moät nhaùnh cuûa Kyø Na giaùo trong ñoù tín Thöôïng töø bi giaûng Phaùp." Thieân Y noùi: ñoà luoân loõa theå—A branch of Jaina (Jina) religion "Chim hoùt treân röøng. Caù loäi nöôùc saâu."—A in which its followers are always naked. monk said, "I have just arrived here. I ask the Thieân Y Phaát Thieân Tueá: AÙo trôøi ngaøn naêm—Thí master to expound the Dharma." T'ien-i said, duï laáy moät taûng ñaù moät daëm, hai daëm, vaån ñeán "The birds call in the forests. The fish swim in möôøi daëm vuoâng, roài laáy aùo trôøi chæ naëng ba thuø, the deep water." cöù ba naêm thì laáy aùo queït ñaù moät laàn, queït maõi Thieàn sö Thieân Y daïy chuùng: "Nhöõng naïp y cho ñeán khi moøn heát ñaù. Soá thôøi gian aùo trôøi queït Taêng naøo noùi bi boâ veà chuyeän naøy khoâng thöïc moøn heát taûng ñaù goïi laø moät tieåu kieáp—An chöùng Phaùp moân tueä nhaõn cao hôn ñaâu." Moät illustration of the length of a small kalpa: if a great vò Taêng böôùc tôùi vaø hoûi: "Theá naøo laø Phaùp rock, let it be one, two, or even 40 li-square, be moân tueä nhaõn cao hôn?" Thieân Y noùi: "AÙo dusted with a deva garment once in a hundred raùch loä da xöông. Nhaø saäp nguû thaáy sao."— years till the rock be worn away, the kalpa would Zen master T'ien-i addressed the monks, still be unfinished. saying, "Patch-robed monks who prattle on Thieân Y Thieàn Sö: Tenne Gikai (jap)—T'ien-i I- about this don't realize the higher wisdom-eye huai (Wade-Giles Chinese)—Tianyi Yihuai Dharma gate." A monk once asked, "What is (Pinyin Chinese)—See Thieân Y Nghóa Hoaøi Thieàn the highest wisdom-eye Dharma gate?" T'ien- Sö. i said, "When the clothes are tattered, skin Thieân Y Voâ Phuøng: AÙo trôøi khoâng caàn may—A and bones show through. When the house deva garment which is no need to sew. collapses, then sleep looking at the stars." Thieân YÙ Thuï: Moãi coõi trôøi duïc giôùi ñeàu coù moät Thieân Y daïy chuùng, noùi raèng: "Daây bìm xanh caây Thieân YÙ, sanh ra taát caû nhöõng gì maø chö thieân leo ñeán taän ñænh caây tuøng. Nhöõng ñaùm maây mong muoán—The deva tree, the tree in each traéng xuaát hieän giöõa hö khoâng. Noùi nhö theá devaloka which produces whatever the devas laøm sao so vôùi caùi noùi: 'Maây leân Nam Sôn. desire. Möa xuoáng Baéc Sôn'? Neáu maáy oâng laõnh hoäi Thieàn: Jhana (p)—Dhyana

(skt)—Tònh löï hay ñieàu naøy, thì döa ngoït ngoït taän voû. Neáu khoâng ñình chæ caùc tö töôûng khaùc, chæ chuyeân chuù suy laõnh hoäi, thì möôùp ñaéng ñaéng taän reã."—T'ien-i nghó vaøo moät caûnh)—To meditate—To enter into addressed the monks, saying, "The green meditation. creeper spreads and reaches up to the top of (I) Toång quan veà “Thieàn”—An overview of the pine tree. The white clouds appear in the “Dhyana”: Thieàn toâng ñöôïc truy nguyeân töø midst of empty space. How does speaking in thôøi Ñöùc Phaät laëng leõ ñöa leân moät caùnh sen this manner compare to saying, 'The clouds vaøng. Luùc aáy hoäi chuùng caûm thaáy boái roái, duy

chæ coù Ngaøi Ñaïi Ca Dieáp hieåu ñöôïc vaø mæm vieäc thaønh Phaät ngay trong kieáp naøy. Caùc vò cöôøi. Caâu chuyeän naøy ngaàm noùi leân raèng yeáu Thieàn sö tuy khoâng phuû nhaän giaùo lyù taùi sanh chæ cuûa Chaùnh Phaùp vöôït ngoaøi ngoân ngöõ vaên hay giaùo lyù nghieäp baùo, nhöng khoâng giaûng töï. Trong nhaø Thieàn, yeáu chæ naøy ñöôïc ngöôøi giaûi nhieàu veà nhöõng giaùo lyù naøy. Theo Thieàn thaày truyeàn cho ñeä töû trong giaây phuùt xuaát toâng, ngöôøi ta khoâng caàn phaûi xa laùnh theá gian thaàn, xuyeân phaù böùc töôøng tri kieán haïn heïp naøy ñeå tìm kieám Nieát Baøn ôû moät nôi naøo thoâng thöôøng cuûa con ngöôøi. Yeáu chæ maø Ngaøi khaùc, vì taát caû chuùng sanh ñeàu coù saün Phaät Ñaïi Ca Dieáp nhaän hieåu ñaõ ñöôïc truyeàn thöøa taùnh. Hôn nöõa, khi ngöôøi ta chöùng ngoä ñöôïc qua 28 vò toå AÁn Ñoä cho ñeán toå Boà Ñeà Ñaït Ma. taùnh khoâng thì ngöôøi ta thaáy raèng sinh töû vaø Toå Boà Ñeà Ñaït Ma laø moät thieàn sö AÁn Ñoä coù Nieát Baøn khoâng khaùc nhau. Thieàn toâng nhaän chí höôùng phuïng haønh theo kinh Laêng Giaø, thöùc saâu saéc nhöõng giôùi haïn cuûa ngoân ngöõ vaø moät baûn kinh cuûa toâng Du Giaø. Ngaøi du hoùa tin chaéc raèng coâng phu tu taäp coù chieàu höôùng sang Trung Quoác vaøo naêm 470 vaø baét ñaàu vöôït qua phaïm vi dieãn ñaït cuûa ngoân ngöõ. Vì truyeàn daïy Thieàn taïi ñaây. Sau ñoù Thieàn toâng vaäy Thieàn toâng ñaëc bieät nhaán maïnh ñeán vieäc lan toûa sang Trieàu Tieân vaø Vieät Nam. Ñeán theá thöïc nghieäm vaø khoâng ñaët troïng taâm vaøo vieäc kyû thöù 12 Thieàn toâng phoå bieán maïnh meõ vaø hieåu bieát suoâng. Do ñoù neân vôùi ngöôøi tu Thieàn roäng raõi ôû Nhaät Baûn. Coù nhieàu doøng Thieàn thì ñieàu quan troïng tröôùc tieân laø phaûi gaén boù khaùc nhau taïi Trung Hoa, Nhaät Baûn vaø Vieät vôùi moät vò Thieàn sö coù nhieàu kinh nghieäm. Nam, moãi truyeàn thoáng ñeàu coù lòch söû vaø Boån phaän cuûa vò Thieàn sö laø ñöa thieàn sinh ñi phöông thöùc tu taäp cuûa rieâng mình, nhöng taát ngöôïc trôû laïi caùi thöïc taïi hieän tieàn baát cöù khi caû ñeàu cho raèng mình thuoäc doøng thieàn baét naøo taâm tö cuûa thieàn sinh coøn dong ruoåi vôùi ñaàu töø Ñöùc Phaät Thích Ca Maâu Ni. Thieàn söû nhöõng khaùi nieäm coù saün—Zen is traced to a cho raèng Ñöùc Phaät ñaõ truyeàn laïi tinh tuùy cuûa teaching the Buddha gave by silently holding taâm giaùc ngoä cuûa Ngaøi cho ñeä töû laø Ca Dieáp, a golden lotus. The general audience was roài tôùi phieân Ca Dieáp laïi truyeàn thöøa cho perflexed, but the disicple Mahakasyapa ngöôøi keá thöøa. Tieán trình naøy tieáp tuïc qua 28 understood the significance and smiled subtly. vò toå AÁn Ñoä cho ñeán toå Boà Ñeà Ñaï t Ma, ngöôøi The implication of this is that the essence of ñaõ mang Thieàn truyeàn thöøa vaøo Trung Hoa. the Dharma is

beyond words. In Zen, that Taát caû nhöõng vò ñaïo sö AÁn Ñoä vaø Trung Hoa essence is transmitted from teacher to disciple thôøi tröôùc ñeàu laø nhöõng vò Thieàn sö. Thieàn laø in sudden moments, breakthroughs of moät trong nhöõng phaùp moân maø Ñöùc Phaät understanding. The meaning Mahakasyapa truyeàn giaûng song song vôùi giôùi luaät, boá thí, understood was passed down in a lineage of nhaãn nhuïc vaø trí tueä. Moät soá haønh giaû muoán 28 Indian Patriarchs to Bodhidharma. laäp phaùp moân Thieàn laøm coát loõi cho vieäc tu Bodhidharma, an Indian meditation master, taäp neân Thieàn toâng daàn daàn ñöôïc thaønh hình. strongly adhered to the Lankavatara Sutra, a Nguyeân lyù caên baûn cuûa Thieàn toâng laø taát caû Yogacara text. He went to China around 470 chuùng sanh ñeàu coù Phaät taùnh, töùc laø haït gioáng A.D., and began the Zen tradition there. It Phaät maø moãi ngöôøi töï coù saün. Nguyeân lyù naøy spread to Korea and Vietnam, and in the 12th ñöôïc moät soá Thieàn sö trình baøy qua caâu “Taát century became popular in Japan. There are a caû chuùng sanh ñeàu ñaõ laø Phaät”, nhöng chæ vì number of different Zen lineages in China, nhöõng taâm thaùi nhieãu loaïn vaø nhöõng chöôùng Japan and Vietnam, each of it has its own ngaïi phaùp ñang coøn che môø taâm thöùc maø thoâi. practices and histories, but all see themselves Nhö vaäy coâng vieäc cuûa thieàn giaû chæ laø nhaän as belonging to a tradition that began with ra taùnh Phaät vaø ñeå cho taùnh Phaät aáy phaùt haøo Sakyamuni Buddha. Zen histories claim that quang xuyeân vöôït qua nhöõng chöôùng ngaïi the lineage began when the Buddha passed on phaùp. Vì tieàn ñeà cô baûn ñeå chöùng ñaït quaû vò the essence of his awakened mind to his Phaät, töùc laø chuûng töû Phaät ñaõ naèm saúng trong disciple Kasyapa, who in turn transmitted to moãi ngöôøi roài neân Thieàn toâng nhaán maïnh ñeán his successor. The process continued through

a series of twenty-eight Indian patriarchs to equivalent word to the Sanskrit word Bodhidharma, who transmitted it to China. All “Dhyana,” which means meditation. the early Indian missionaries and Chinese 2) Tònh löï hay ñình chæ caùc tö töôûng khaùc, chæ monks were meditation masters. Meditation chuyeân chuù suy nghó vaøo moät caûnh). Thieàn laø was one of many practices the Buddha gave moät tröôøng phaùi phaùt trieån taïi Ñoâng AÙ, nhaán instruction in, ethics, generosity, patience, and maïnh ñeán voâ nieäm, hieåu thaúng thöïc chaát cuûa wisdom were others, and the Ch’an tradition vaïn höõu. Chöõ Thieàn ñöôïc dòch töø Phaïn ngöõ arose form some practitioners’ wish to make “Dhyana”. Dhyana duøng ñeå chæ moät traïng thaùi meditation their focal point. An underlying tònh löï ñaït ñöôïc bôûi buoâng boû. Thieàn duøng ñeå principle in Zen is that all being have Buddha laøm laéng dòu vaø loaïi boû luyeán aùi, haän thuø, nature, the seed of intrinsic Buddhahood. ganh gheùt vaø si meâ trong taâm chuùng ta haàu Some Zen masters express this by saying all ñaït ñöôïc trí tueä sieâu vieät coù theå daãn tôùi ñaïi beings are already Buddhas, but their minds giaùc. Thöïc taäp thieàn coù theå daãn ñeán ñònh. are clouded over by disturbing attitudes and Theo daáu tích ngöôïc veà thôøi moät vò sö AÁn Ñoä obscurations. Their job, then, is to perceive teân laø Boà Ñeà Ñaït Ma, ngöôøi ñaõ du haønh sang this Buddha nature and let it shine forth Trung quoác vaøo ñaàu theá kyû

thöù saùu. Ngöôøi ta without hindrance. Because the fundamental tin raèng oâng laø vò toå thöù 28 cuûa doøng Thieàn ôû requirement for Buddhahood, Buddha nature, AÁn Ñoä vaø laø vò toå ñaàu tieân cuûa doøng Thieàn ôû is already within everyone, Zen stresses Trung Quoác. Tröôøng phaùi naøy nhaán maïnh ñeán attaining enlightenment in this very lifetime. “thieàn,” vaø moät vaøi tröôøng phaùi coøn duøng Zen masters do not teach about rebirth and nhöõng lôøi noùi bí aån (coâng aùn) nhaèm ñaùnh baïi karma in depth, although they accept them. loái suy nghó baèng nhaän thöùc hay quan nieäm, According to Zen, there is no need to avoid vaø hoã trôï thöïc chöùng chaân lyù: To enter into the world by seeking nirvana elsewhere. This meditation. A school that developed in East is because first, all beings have Buddha-Asia, which emphasized meditation aimed at nature already, and second, when they realize a non-conceptual, direct understanding of emptiness, they will see that cyclic existence reality. Its name is believed to derive from and nirvana are not different. Zen is the Sanskrit term “Dhyana.” Dhyana is a accurately aware of the limitations of general term for meditation or a state of language, and gears its practice to transcend quietude or equanimity gained through it. Experience is stressed, not mere relaxation. To meditate, to calm down, and to intellectual learning. Thus, associating with eliminate attachments, the aversions, anger, an experienced teacher is important. The Zen jealousy and the ignorance that are in our teacher’s duty is to bring the students back to heart so that we can achieve a transcendental the reality existing in the present moment wisdom which leads to enlightenmentIt traces whenever their fanciful minds get involved in itself back to the Indian monk named conceptual wanderings—Zen laø loái phaùt aâm Bodhidharma, who according to tradition cuûa Nhaät Baûn cuûa danh töø Ch’an cuûa Trung traveled to China in the early sixth century. Hoa, maø töø naøy laïi laø loái phaùt aâm theo töø he is considered to be the twenty-eighth Dhyana cuûa Phaïn ngöõ coù nghóa laø “thieàn.” Indian and the first Chinese patriarch of the (II) Nghóa cuûa “Thieàn”—The meanings of Zen tradition. The school’s primary emphasis “Dhyana”: on meditation, and some schools make use of 1) Zen laø loái phaùt aâm cuûa ngöôøi Nhaät Baûn cuûa enigmatic riddles called “kung-an,” which are danh töø Ch’an cuûa Trung Hoa, maø töø naøy laïi designed to defeat conceptual thinking and laø loái phaùt aâm theo töø Dhyana cuûa Phaïn ngöõ aid in direct realization of truth. coù nghóa laø “thieàn.”: Zen is the way Japanese 3) Thoaït tieân thì thieàn giaû laø nhöõng ngöôøi soáng people pronounce the word "Ch'an" in coâ laäp vôùi yù muoán soáng hoøa hôïp vôùi vaïn söï Chinese; while "Ch’an" is a Chinese most vaïn vaät trong thieân nhieân, vaø thöïc taäp thieàn

ñònh haàu ñaït tôùi tónh löï hay khai môû tueä giaùc. leaving its extremely cold corpse to be Coù ngöôøi hoûi Trieäu Chaâu "Thieàn laø gì?", Sö embraced. Therefore, in order to maintain the ñaùp: "Hoâm nay trôøi xaáu, khoâng ñaùp ñöôïc." most efficient prominence, everyday Cuøng caâu hoûi aáy, Vaân Moân ñaùp: "Chính vaäy!" activities of Zen practitioners must flow along Laàn khaùc, Sö ñaùp: "Khoâng noùi gì ñöôïc." Vôùi with the flow of their own lives. nhöõng lôøi ñoái ñaùp nhö vaäy thì coøn bieát caùc vò 4) Thieàn phaùi Trung Hoa ñöôïc saùng laäp bôûi vò Toå quan nieäm theá

naøo veà söï lieân heä giöõa Thieàn thöù hai möôi taùm cuûa AÁn Ñoä, Toå Boà Ñeà Ñaït vaø Ñaïo Giaùc Ngoä cuûa kinh ñieån? Caùc ngaøi Ma. Muïc ñích cuûa toâng phaùi naày laø ñoán ngoä quan nieäm theo kinh Laêng Giaø hay kinh Baùt vaø tröïc chæ nhaân taâm, kieán taùnh thaønh Phaät: A Nhaõ? Khoâng, Thieàn coù chuû ñònh rieân g. Thaät sect of Chinese Buddhism founded by the vaäy, Thieàn, tröôùc heát vaø treân heát, laø thaân twenty-eighth Patriarch Bodhidharma. The chöùng caù nhaân; neáu trong ñôøi naøy coù caùi gì aim of this sect is instantaneous ñöôïc goïi laø trieät ñeå duy nghieäm, caùi aáy laø Enlightenment and the direct pointing at the Thieàn. Khoâng töø voán lieáng ñoïc tuïng, hoïc hoûi, mind for the perception of Self-Nature and hay traàm tö maëc töôûng naøo coù theå laøm ra moät the attainment of Buddhahood. thieàn sö. Trong thieàn, cuoäc soáng caàn ñöôïc (III) Nhöõng giaûi thích khaùc veà “Thieàn”ù—Other naém baét trong doøng luaân löu cuûa noù; chaän interpretations on “Dhyana”: ñöùng noù laïi ñeå quan saùt vaø phaân taùch laø gieát 1) Theo Thieàn Sö Linh Moäc Ñaïi Chuyeát Trinh cheát noù ñeå chæ oâm laáy moät caùi thaây ma laïnh Thaùi Lang trong boä Thieàn Phaät Giaùo, neáu coù ngaét maø thoâi. Vì theá moïi sinh hoaï t haèng ngaøy ai hoûi toâi Thieàn gioáng caùi gì, toâi seõ noùi raèng cuûa haønh giaû ñeàu phaûi troâi chaûy bình thöôøng Thieàn gioáng hoïc caùch ñi aên troäm. Con trai moät nhö doøng ñôøi cuûa hoï thì hoï môùi coù theå coù ñöôïc teân aên troäm, thaáy cha ñaõ giaø, töï nhuû: "Ta phaûi tuyeät ñoä hieäu naêng trong Thieàn—At first, Zen hoïc ngheà naøy." Moät ñeâm noï, teân troäm cha daét practitioners were isolated men whose idea con mình ñoät nhaäp vaøo moät caên nhaø lôùn, phaù was to lead a life in harmony with everything raøo, chui vaøo nhaø, môû moät trong nhöõng chieác in Nature, and to meditate for the attainment röông lôùn nhaát ra, roài baûo ngöôøi con chui vaøo of peace or tranquility and the opening up of ñoù laáy ñoà. Ngay khi ngöôøi con vöøa chui vaøo intuition. When Chao-chou was asked what thì ngöôøi cha ñoùng saàm naáp röông laïi, vaø gaøi Zen was, he answered, "It is cloudy today and choát caån thaän. Luùc baáy giôø ngöôøi cha chaïy ra I won't answer." To the same question, Yun- saân ñaäp cöûa thaät lôùn ñeå ñaùnh thöùc moïi ngöôøi men's reply was, "That's it." On another trong nhaø daäy, roài laëng leõ thaùo lui baèng caùi loã occasion, Yun-men was not at all affirmative, nôi haøng raøo maø oâng ta ñaõ vaïch saün ban naõy. for he said, "Not a word to be predicated." Ñöùa con bò nhoát kín trong röông... giaû gioïng With these definitions given of Zen by the keâu rích rích nhö tieáng chuoät keâu. Chuû nhaø goïi masters, in what relationship did they ngöôøi ñaày tôù gaùi, ñoát ñeøn xem thöû caùi gì trong conceive of Zen as standing to the doctrine of ñoù. Khi naép röông vöøa ñöôïc môû bung ra, teân Enlightenment taught in the Sutras? Did they troäm con bò nhoát nhaûy thoùt ra, thoåi taét ngoïn conceive it after the manner of the ñeøn, xoâ ngaõ ngöôøi tôù gaùi vaø taåu thoaùt. Chôït Lankavatara or after that of the Prajna- thaáy moät caùi gieáng beân ñöôøng, haén beøn nhaët paramita? No, Zen had to have its own way. moät cuïc ñaù lôùn, neùm xuoáng gieáng. Nhöõng keû In fact, Zen is emphatically a matter of ñuoåi troäm xuùm quanh caùi gieáng, coá tìm teân personal experience; if anything can be called troäm bò cheát ñuoái trong gieáng nöôùc toái ñen... radically emperical, it is

Zen. No amount of Khi ngöôøi con thuaät laïi caâu chuyeä n, teân troäm reading, no amount of teaching, and no cha khen ngôïi: "Ñaáy, con ñaõ hoïc ñöôïc ngheä amount of contemplation will ever make one thuaät aên troäm roài ñaáy."—According to Zen a Zen master, In Zen, life itself must be Master D. T. Suzuki in Zen Buddhism, if grasped in the midst of its flow; to stop it for people ask me what Zen is like I will say that examination and analysis is to kill it, only it is like learning the art of burglary. The son

of a burglar saw his father growing older and gian tranh luaän veà vaán ñeà naøy vôùi chuùng ta; thought: "I must learn the trade." One night nhöng noù chæ ñeà nghò hay chæ ra, khoâng phaûi vì the father took the son to a big house, broke Thieàn muoán baát ñònh, maø laø bôûi vì ñoù laø ñieàu trough the fence, entered the house, and duy nhaát maø noù coù theå laøm cho chuùng ta— opening one of the large chests, told the son Also according to Zen Master D. T. Suzuki in to go in and pick out the clothing. As soon as Zen Buddhism, as to the opening of he got into the lid was dropped and the lock enlightenment (satori) all that Zen can do is to securely applied. The father now came out to indicate the way and leave the rest all to one's the courtyard, and loudly knocking at the door own experience; that is to say, following up woke up the whole family, whereas he the indication and arriving at the goal, this is himself quietly slipped away by the former to be done by oneself and without another's hole in the fence. The son who remained all help. With all that the master can do, he is the time in the chest securely confined... helpless to make the disciple take hold of the made a noise which sounded like the gnawing thing unless the latter is inwardly fully of a rat. The family told the maid to take a prepared for it. Just as we cannot make a candle and examine the chest. When the lid horse drink against his will, the taking hold of was unlocked, out came the prisoner, who the ultimate reality is to be done by oneself. blew out the light, pushed away the maid, and Just as the flower blooms out of its inner fled. Noticing a well by the road, he picked up necessity, the looking into one's own nature a large stone and threw it into the water. The must be the outcome of one's own inner pursuers all gathered around the well trying to overflowing. This is where Zen is so personal find the burglar drowning himself in the dark and subjective, in the sense of being inner and hole... When the son told him all about his creative. Zen does not give us any intellectual adventures the father remarked, "There you assistance, nor does it waste time in arguing are, you have learned the art!" the point with us; but it merely suggests or 2) Cuõng theo Thieàn Sö Linh Moäc Ñaïi Chuyeát indicates, not because it wants to be Trinh Thaùi Lang trong boä Thieàn Phaät Giaùo, taát indefinite, but because that is really the only caû nhöõng gì maø Thieàn coù theå laøm ñöôïc ñeå goùp thing it can do for us. phaàn môû roäng caùnh cöûa giaùc ngoä laø chæ ñöôøng 3) Timothy Freke vieát trong quyeån 'Trí Hueä Cuû a vaø ñeå phaàn coøn laïi cho kinh nghieäm rieâng cuûa Thieàn Sö': "Thieàn laø kinh nghieäm tröïc tieáp veà moãi ngöôøi; nghóa laø theo chæ daãn vaø ñi ñeán baûn theå cuûa söï vaät. Thieàn laø moät chuyeán du ñích, ñieàu naøy chæ coù theå töï mình laøm ñöôïc vaø haønh cuûa töøng ngöôøi ñi ñeán giaùc ngoä maø ôû khoâng coù söï giuùp söùc cuûa baát kyø ai. Thaày coù chaëng cuoái cuøng, ngöôøi löõ haønh thaáy ra raèng theå laøm ñöôïc vôùi taát

caû nhöõng gì thaày coù theå chaúng heà coù maø cuõng chaúng coù chuyeán du laøm, nhöng vò thaày cuõng khoâng giuùp ñöôïc gì haønh. Thieàn laø ñaït ñeán caùi taâm maø khoâng tröø phi ngöôøi hoïc troø hoaøn toaøn chuaån bò noäi duøng ñeán tö töôûng. Thieàn laø soáng cuoäc soáng taâm. Cuõng gioáng nhö chuùng ta khoâng theå naøo cuûa mình baèng caùch ñeå cho cuoäc soáng cuûa eùp buoäc moät con ngöïa uoáng nöôùc neáu noù mình töï noù soáng. Thieàn laø löïa choïn thaùi ñoä khoâng muoán uoáng, vieäc chöùng ngoä thöïc taïi toái khoâng thieân veà beân naøo. Thieàn laø trôû neân phi haäu phaûi ñöôïc thöïc hieän bôûi chính moãi ngöôøi. thöôøng maø khoâng coù gì ñaëc bieät. Hieåu Thieàn Cuõng gioáng nhö ñoùa hoa heù nôû theo söï caàn laø töï nguyeän chaáp nhaän nghòch lyù, tìm ñöôïc thieát töø beân trong cuûa noù, kieán taùnh phaæ laø keát caùi nhaát töôùng haøm chöùa nhöõng ñoái nghòch. quaû cuûa söï boäc phaùt nôi chính noäi taâm cuûa Chuùng ta ñau caùi beänh aûo töôûng phaân ly. haønh giaû. Chính ôû ñieåm naøy maø Thieàn coù tính Chuùng ta töôûng raèng theá giôùi ñaày nhöõng vaät rieâng tö vaø chuû quan cho töøng caù nhaân, trong taùch rôøi, trong khi noù laø moät toång theå lieân keát moät yù nghóa coù tính noäi taâm vaø saùng taïo. toaøn boä. Chuùng ta traûi nghieäm cuoäc soáng cuûa Thieàn khoâng mang laïi cho chuùng ta moät trôï mình baèng nhöõng bò thòt coù yù thöùc soáng taïm bôï giuùp trí naêng naøo caû, noù cuõng khoâng phí thôøi trong voøng sanh töû, trong khi thaät ra chuùng ta

laø caùi taâm vónh haèng cuûa vuõ truï. YÙ nieäm phaân Buman (17th century) called "seeking without ly laø beänh vaø Thieàn laø thuoác chöõa."—Timothy seeking." Ying-an (a Rinzai disciple 866 Freke wrote in The Wisdom of the Zen A.D.) put this way: "Zen has nothing to grab Masters: "Zen is a direct experience of the on to. When people who study Zen don't see way things are. Zen is a personal journey to it, that is because they approach too eagerly." enlightenment, at the end of which the seeker (IV) Nhöõng lôøi Phaät daïy veà “Thieàn” trong Kinh finds he is not a person and there was no Phaùp Cuù—The Buddha’s teachings on journey. Zen is knowing the mind, without “Dhyana” in the Dharmapada Sutra: using thought. Zen is living one's life by 1) Tu Du-giaø thì trí phaùt, boû Du-giaø thì tueä tieâu. letting it live itself. Zen is choosing to have no Bieát roõ hay leõ naøy theá naøo laø ñaéc thaát, roài noã preferences. Zen is becoming extraordinary löïc thöïc haønh, seõ taêng tröôûng theâm trí tueä — by being nothing special. To understand Zen From meditation arises wisdom. Lack of is to embrace paradox, to find the oneness meditation wisdom is gone. One who knows that contains all opposites... We suffer from this twofold road of gain and loss, will conduct the illness of the illusion separateness. We himself to increase his wisdom (Dharmapada believe that the world is full of discrete 282). things, when in fact it is all one 2) Gìn giöõ tay chaân vaø ngoân ngöõ, gìn giöõ caùi ñaàu interconnected whole. We experience cao, taâm meán thích thieàn ñònh, rieâng ôû moät ourselves as conscious skin-bags living a mình, thanh tònh vaø töï bieát ñaày ñuû, aáy laø baäc transitory moral life, when in fact we are the Tyø kheo—He who controls his hands and eternal mind of the universe. Separateness is legs; he who controls his speech; and in the the sickness and Zen is the cure." highest, he who delights in meditation; he 4)

Theo Thieàn sö Suøng Sôn Haïnh Nguyeän, caùch who is alone, serene and contented with ñaây ñaõ laâu, Descartes noùi: "Toâi tö duy, vaäy toâi himself. He is truly called a Bhikhshu hieän höõu." Trieát hoïc baét nguoàn töø choã ñoù. (Dharmapada 362). Nhöng neáu baïn khoâng tö duy, thì sao? Vieäc tu 3) Naøy caùc Tyø Kheo, haõy mau tu thieàn ñònh! Chôù taäp Thieàn baét nguoàn töø choã ñoù —According to buoâng lung, chôù meâ hoaëc theo duïc aùi. Ñöøng Zen Master Seung Shan in the Compass of ñôïi ñeán khi nuoát höôøn saét noùng, môùi aên naê n Zen, a long time ago, Descartes said, "I think, than thôû—Meditate monk! Meditate! Be not therefore I am." This is where philosophy heedless. Do not let your mind whirl on begins. But if you are not thinking, what? This sensual pleasures. Don’t wait until you is where Zen practice begins. swallow a red-hot iron ball, then cry, “This is 5) Theo Thomas Cleary trong quyeån 'Coát Loõi sorrow!” (Dharmapada 371). Thieàn', ñieàu nghòch lyù cuûa söï töï do trong 4) Ai nhaäp vaøo thieàn ñònh, an truï choã ly traàn, söï Thieàn laø noù vaãn coù ñoù, saün saøng cho chuùng ta tu haønh vieân maõn, phieàn naõo laäu döùt saïch, duøng ñeán, nhöng noù laãn traùnh khi chuùng ta coá chöùng caûnh giôùi toái cao, Ta goïi hoï laø Baø -la- coâng tìm kieám noù. Ñieàu naøy töông öùng vôùi moân—He who is meditative, stainless and ñieàu maø Bunan (theá kyû thöù 17) ñaõ noùi: "tìm secluded; he who has done his duty and is kieám maø khoâng tìm kieám." Yang-an, moät free from afflictions; he who has attained the thieàn sö Nhaät Baûn, maát naêm 866, trình baøy highest goal, I call him a Brahmana vaàn ñeà nhö theá naøy: "Thieàn khoâng coù gì cho (Dharmapada 386). chuùng ta baùm víu. Khi ngöôøi tu Thieàn khoâng Thieàn Am: Nhaø coû ñôn sô ñeå tu taäp thieàn ñònh—A hieåu roõ ñieàu ñoù, aáy laø vì hoï tieáp caän Thieàn simple thatched cottage for cultivation of moät caùch quaù haùo höùc."—According to meditation. Thomas Cleary in Zen Essence, the paradox Thieàn AÁn: Dhyani-mudra (skt)—Dhyana seal. of Zen freedom is that it is present and Thieàn Ba: Nhöõng löôïn soùng hay tö töôûng khuaáy available, yet somehow elusive when ñoäng trong luùc haønh thieàn—Disturbing waves, or deliberately sought. It responds to what thoughts during meditation.

Thieàn Ba La Maät: Dhyana-paramita (skt)—Thieàn thaáy söï chuù yù cuûa hoï bò dong ruoåi, oâng ta beøn ñònh laø haønh phaùp giuùp chuùng sanh ñaït hoaøn toaøn voã nheï moät caùi leân vai, sau ñoù maø thieàn sinh tònh löï, vöôït thoaùt sanh töû, ñaùo bæ ngaïn. Ñaây laø Ba aáy vaãn coøn ngaõ ra phía tröôùc nöõa thì vò giaùm La Maät thöù naêm trong Luïc Ñoä Ba La Maät—The thieàn seõ ñaùnh ba caùi thaät nhanh leân löng. Noù attainment of perfection in the mystic trance, töôïng tröng cho löôõi kieám trí naêng cuûa Boà Taùt crossing the shore of birth and death. This is the Vaên Thuø Sö Lôïi, ngöôøi ñaõ caét ñöùt nhöõng goác fifth of the six paramitas—See Thieàn Ñònh Ba La reã cuûa söï muø quaùng, do ñoù maø ñöôïc suøng Maät. kính. Noù giuùp vöôït qua meät moûi, tröø boû nhöõng Thieàn Baù: Lôøi toân xöng caùc vò thieàn sö coù ñaïo cao caêng thaúng, taêng theâm söï taäp trung, ñaùnh thöùc ñöùc troïng—An honorable appellation that is used nhöõng söùc maïnh tieàm aån vaø thieän chí ñeå coù to call experienced and virtuous Zen masters. theå ñaït tôùi söï theå nghieäm veà giaùc ngoä neáu Thieàn Baûn: Zenpan (jap). ñöôïc duøng ñuùng luùc—A

special term in Zen 1) Kyosaku (jap): Awakening stick—Thieàn baûn for “a wake-up stick,” or a flat stick about one laø moät chieác gaäy daøi maø moät vò thieàn sö duøng meter in length, used in Zen monasteries to ñeå theo doõi ñoäng thaùi cuûa thieàn sinh trong help students maintain alertness during buoåi haønh thieàn—A long stick that a Zen periods of sitting meditation (Zazen). master usually uses to monitor his disciples Although the stick is commonly applied performance during a meditation session. vigorously to the backs of students who drift 2) Zemban (jap): Meditation plank—Taám vaùn off, it is not conceived as punishment as is thieàn ñöôïc caùc thieàn sö duøng thôøi xöa. trong often wrongly supposed by many people; but thôøi kyø luyeän taäp caêng thaúng, khi caùc nhaø sö rather as an aid to concentration. A monitor thöïc haønh thieàn toïa khoâng ngöøng, thaäm chí who patrols the meditation room looks for cuõng khoâng naèm xuoáng ñeå nguû nöõa, taám vaùn students who lean slightly forward, indicating naày ñöôïc duøng khi quaù moûi meät. Caùc nhaø sö that their attention is wandering, and he taps ñaët hai baøn tay naém laáy nhau vaø töïa caèm leân (voã nheï) them on the shoulder, after which ñoù ñeå traùnh cho ñaàu khoûi guïc xuoáng trong they bend forward and are given three sharp tröôøng hôïp quaù buoàn nguû—Zen board, a raps (ñaùnh leï) on the back. "Kyosaku" wooden board used by Zen monks in ancient symbolizes the sword of wisdom of the times. During long periods of intensive Bodhisattva Manjusri, which cuts through all training in which the monks practiced sitting delusion; thus it is always respectfully meditation uninterruptedly without lying handled. It helps to overcome fatigue, down to sleep, they set the Zen board on their awakens potential, and can, used just at the hands, resting on top of the other, and right moment, bring a person to an experience supported the chin on it in order not to fall of awakening or enlightenment (satori). forward when, in spite of all efforts, they Thieàn Vaø Baùt Thaùnh Ñaïo: Zen and The Eightfold nodded off. Noble Path—Baùt Thaùnh Ñaïo chính laø dieäu ñeá thöù 3) Caây gaäy ñaùnh thöùc: Kyosaku (jap)— tö trong töù dieäu ñeá coù theå giuùp cho chuùng ta ngaên Awakening stick—Töø ngöõ ñaëc bieät trong nhaø ngöøa nhöõng trôû ngaïi trong cuoäc soáng haèng ngaøy. thieàn duøng ñeå chæ “caây gaäy ñaùnh thöùc,” hay laø Ñaây laø con ñöôøng ñöa ñeán chaám döùt khoå ñau moät caây gaäy thaúng daøi khoaûng moät thöôùc, phieàn naõo. Neáu chuùng ta ñi theo Baùt Thaùnh Ñaïo ñöôïc duøng trong caùc Thieän vieän nhaèm giuùp ñôõ thì cuoäc soáng cuûa chuùng ta seõ ít khoå ñau vaø nhieàu caùc thieàn sinh duy trì tænh thöùc trong caùc buoåi haïnh phuùc hôn. Taùm con ñöôøng ñuùng daãn tôùi söï toïa thieàn. Maëc daàu gaäy thöôøng ñöôïc ñaùnh chaám döùt ñau khoå, muïc ñích cuûa dieäu ñeá thöù ba maïnh treân löng cuûa thieàn sinh nguû guïc vaø ngaõ trong töù dieäu ñeá (Ñaïo ñeá). Baùt Chaùnh Ñaïo laø taùm qua ngaõ laïi, nhöng khoâng ñöôïc coi nhö laø hình neûo trong 37 neûo boà ñeà. Taùm chi cuûa Baùt Thaùnh phaït nhö nhieàu ngöôøi ñaõ nghó sai. Moät vò giaùm Ñaïo coù theå ñöôïc chia laøm ba nhoùm: giôùi, ñònh vaø thieàn ñi voøng quanh kieåm soaùt phoøng thieàn tueä. Ñaây laø con ñöôøng duy nhaát; khoâng coù con nhìn thaáy caùc thieàn sinh hôi ngaõ tôùi tröôùc, cho ñöôøng naøo khaùc daãn ñeán giaùc ngoä vaø giaûi thoaùt

taâm. Ñaây laø taát caû nhöõng gì ñöùc Töø Phuï ñaõ chæ daïy to the continuing practice of charitable work; vaø daãn daét ñeå dieät tröø nhöõng xung ñoät tinh thaàn do improvement of living conditions. If everyone hoaøn caûnh baát toaïi nguyeän cuûa ñôøi soáng taïo neân practiced this noble path, the world we are living ñeàu naèm troïn trong Baùt Thaùnh Ñaïo, töø chaùnh kieán, now would be devoid of all miseries and chaùnh tö duy, chaùnh ngöõ, chaùnh nghieäp, chaùnh sufferings caused by hatred, struggle, and war maïng, chaùnh tinh taán, chaùnh nieäm vaø chaùnh ñònh. between men and men, countries and countries, or Tu taäp Baùt Chaùnh Ñaïo seõ ñöa ñeán nhöõng lôïi ích peoples and peoples. Peace would reign forever thöïc söï nhö töï caûi taïo töï thaân, vì tu baùt chaùnh ñaïo on earth. Besides, to cultivate the Eightfold Noble laø söûa ñoåi moïi baát chính, söûa ñoåi moïi toä i loãi trong Path also means to practice meditation to attain of ñôøi soáng hieän taïi, ñoàng thôøi coøn taïo cho thaân mình enlightenment or Bodhi Awareness. The Noble coù moät ñôøi soáng chaân chaùnh, lôïi ích vaø thieän myõ; Eight-fold Path is the first basic condition for caûi taïo hoaøn caûnh vì neáu ai cuõng tu baùt chaùnh ñaïo attaining Bodhi Consciousness that is untarnished thì caûnh theá gian seõ an laønh tònh laïc, khoâng coøn while Alaya Consciousness is still defiled. caûnh khoå ñau baát haïnh gaây neân bôûi haän thuø, tranh Thieàn Baéc Toâng: Mahayana Meditation— chaáp hay chieán tranh giöõa ngöôøi vôùi ngöôøi, giöõa Northern Zen School—Hoaèng Nhaãn laø moät ñaïi nöôùc naày vôùi nöôùc kia, hay chuûng toäc naày vôùi Thieàn sö vaø ngaøi coù nhieàu ñeä töû öu tuù, nhöng Hueä chuûng toäc khaùc, ngöôïc laïi luùc ñoù thanh bình seõ Naêng vaø Thaàn Tuù vöôït haún taát caû nhöõng ñeä töû vónh vieãn ngöï trò treân quaû ñaát naày. Ngoaøi ra, tu taäp khaùc. Ñaây chính laø thôøi ñieåm maø Thieàn chia thaønh baùt chaùnh ñaïo coøn laø tu taäp thieàn ñònh caên baûn ñaàu hai toâng Nam vaø Baéc. Hieåu ñöôïc Thaàn Tuù vaø giaùo tieân cho söï giaùc ngoä, laø neàn taûng chaùnh giaùc, laø phaùp cuûa oâng khieán chuùng ta nhaän ñònh roõ raøng caên baûn giaûi thoaùt, ngaøy nay tu baùt chaùnh ñaïo laø hôn veà giaùo phaùp cuûa Hueä Naêng. Nhöng khoâng gieo troàng cho mình nhöõng haït gioáng Boà Ñeà ñeå may, chuùng ta coù raát ít taøi lieäu vaø giaùo phaùp cuûa ngaøy sau gaët haùi quaû Nieát Baøn Voâ Thöôïng—The Thaàn Tuù, vì söï suy taøn cuûa toâng phaùi naày keùo theo Noble Eightfold Path is the fourth Noble Truth in söï thaát taùn vaên hoïc cuûa ngaøi. Ngaøy nay chæ coøn löu the Four Noble Truths that can help us prevent laïi thuû baûn “Baéc Toâng Nguõ Ñaïo,” khoâng hoaøn problems or deal with any problems we may come chænh, cuõng khoâng phaûi do chính Thaàn Tuù vieát, coát across in our daily life. This is the path that leads yeáu vieát laïi nhöõng yeáu chæ do moân ñeä cuûa Thaàn Tuù to the end of sufferings and afflictions. If we naém ñöôïc vôùi söï tham khaûo yù kieán cuûa thaày hoï. ÔÛ follow it, we are on the way to less suffering and ñaây chöõ “Ñaïo” hay “Ñöôøng” hay “Phöông tieän” more happiness. The eight right (correct) ways. trong tieáng Phaïn, khoâng ñöôïc duøng theo moät nghóa The path leading to release from suffering, the ñaëc bieät naøo, naêm ñöôøng laø naêm caùch quy keát giaùo goal of the third in the four noble truths. These are phaùp cuûa Baéc Toâng vôùi kinh ñieån Ñaïi Thöøa. Baéc eight in the 37 bodhi ways to

enlightenment. The Toâng daïy raèng taát caû chuùng sanh ñeàu coù tính Boà Noble Eightfold Path can be divided into three Ñeà, gioáng nhö baûn taùnh cuûa caùi göông phaûn chieáu groups: virtue, concentration and wisdom. This is aùnh saùng. Khi phieàn naõo daáy leân, göông khoâng the only path; there are no short cuts to thaáy ñöôïc, gioáng nhö bò buïi phuû. Theo lôøi daïy cuûa enlightenment and deliverance of the mind. All Thaàn Tuù laø phaûi cheá ngöï vaø dieät ñöôïc voïng nieäm the practical guidance and instructions given by thì chuùng seõ ngöøng taùc ñoäng. Khi aáy taâm nhaân the Buddha to remove mental conflicts due to the ñöôïc söï chieáu saùng cuûa töï taùnh khoâng coøn bò che unsatisfactoriness of life are to be found in the môø nöõa. Ñaây gioáng nhö ngöôøi ta lau caùi guông. Noble Eightfold Path, from right understanding, Khi khoâng coøn buïi, göông chieáu saùng vaø khoâng right thoughts, right speech, right action, right coøn gì ngoaøi aùnh saùng cuûa noù. Thaàn Tuù ñaõ vieát roõ livelihood, right effort, right mindfulness, right trong baøi keä trình Toå nhö sau: concentration. Practicing the Noble Eight-fold “Thaân thò Boà Ñeà thoï Path can bring about real advantages such as Taâm nhö minh caûnh ñaøi improvement of personal conditions. It is due to Thôøi thôøi thöôøng phaát thöùc the elimination of all evil thoughts, words, and Vaät söû nhaï traàn ai.” actions that we may commit in our daily life, and (Thaân laø caây Boà Ñeà,

Taâm nhö ñaøi göông saùng unknown. It is like brushing the mirror. When Luoân luoân sieâng lau chuøi there is no more dust the mirror shines out, Chôù ñeå buïi traàn baùm). leaving nothing unillumined. Therefore, Shen- Thieàn Baéc Toâng coi vieäc nghieân cöùu vaø ñi saâu veà Hsiu, the great Master of the Northern School, maët trí tueä vaøo caùc kinh ñieån thieâng lieâng, nhaát laø writes, in his gatha presented to the Fifth kinh Laêng Giaø coù taàm quan troïng raát lôùn; noù daïy Patriarch: raèng chæ coù theå ñaït tôùi ñaïi giaùc 'moät caùch tuaàn töï' “This body is the Bodhi tree hay tieäm ngoä, sau nhöõng böôùc tieán chaäm chaïp treân The mind is like a mirror bright; con ñöôøng thöïc haønh thieàn ñònh. Traùi vôùi quan Take heed to keep it always clean nieäm naày, thieàn Nam toâng khaúng ñònh tính 'baát And let not dust collect upon it.” thaàn' (ñoán ngoä) cuûa theå nghieäm ñaïi giaùc vaø tính The Northern school placed great value on the hôn haún cuûa vieäc hieåu baûn tính thaät moät caùch töùc study and intellectual penetration of the scriptures thì so vôùi moïi tranh bieän trí tueä baèng nhöõng luaän of Buddhism, especially the Lankavatara Sutra, cöù duy lyù. Thaùi ñoä cuûa Thaàn Tuù vaø caùc moân ñeä and held the view that enlightenment is reached cuûa ngaøi taát nhieân daãn ñeán phöông phaùp tónh toïa. 'gradually' through slow progress on the path of Hoï daïy caùch nhaäp ñònh qua söï taäp trung vaø laøm meditative training; the Southern stresses the saïch taâm baèng caùch truï noù treân moät yù nieäm duy 'suddeness' of the enlightenment experience and nhaát. Hoï coøn tuyeân boá raèng neáu khôûi söï nieäm quaùn the primacy of direct insight into the true nature of chieáu ngoaïi caûnh thì söï dieät nieäm seõ cho pheùp existence over occupation with conceptual nhaän thöùc noäi giôùi—Hung-Jen was a great Zen affirmations about this. This dust-wiping attitude Master, and had many capable followers, but Hui- of Shen-Hsiu and his followers

inevitably leads to Neng and Shen-Hsiu stood far above the rest. the quietistic method of meditation, and it was During that time Zen came to be divided into two indeed the method which they recommended. schools, the Northern and Southern. When we They taught the entering into a samadhi by means understand Shen-Hsiu and what was taught by of concentration, and the purifying of the mind by him, it will be easier to understand Hui-Neng. making it dwell on one thought. They further Unfortunately, however, we are not in possession taught that by awakening of thoughts an objective of much of the teaching of Shen-Hsiu, for the fact world was illumined, and that when they were that this School failed to prosper against its folded up an inner world was perceived. competitor led to the disappearance of its Thieàn Beänh: Ch'an ping (chi)—Zen illness—Caùc literature. The Teaching of the Five Means by the loaïi beänh gaây ra bôûi ngöôøi tham thieàn maø khoâng Northern School, one of the preserved writings of hieåu roõ veà thieàn nhö voïng töôûng hay voïng kieán. the Northern School, which is incomplete and Thieàn beänh phaùt sinh trong khi tu Thieàn, aùm chæ imperfect in meaning, and not written by Shen- caùi trôû ngaïi vaø tai hoïa maø haønh giaû coù theå gaëp Hsiu. They were notes taken by his disciples of phaûi trong khi tu Thieàn. Ñaây laø nhöõng caûm giaùc the Master's lectures. Here the word "Means" or löøa phænh hay nhöõng hieän töôïng aûo giaùc coù theå method, upaya in Sanskrit, is not apparently used bieåu hieän trong khi tu taäp thieàn toïa. Moïi söï raøng in any special sense, and the five means are five buoäc vôùi theå nghieäm ñaïi giaùc cuûa mình; thaäm chí heads of reference to the Mahayana Sutras as to ngay caû söï raøng buoäc vôùi tính hö khoâng cuõng ñöôïc the teaching in the Northern School. The Northern xem laø thieàn beänh. Söï nhieãm beänh thaät söï nghieâm School teaches that all beings are originally troïng khi haønh giaû coâng khai ca ngôïi theå nghieäm endowed with Enlightenment, just as it is the cuûa mình veà con ñöôøng thieàn vaø do ñoù töï coi mình nature of a mirror to iluminate. When the passions laø moät con ngöôøi ñaëc bieät. Kyø thaät, chæ moãi moät veil the mirror it is invisible, as thought obscured vieäc ñeå loä ra traïng thaùi ñaïi giaùc cuûa mình cuõng ñaõ with dust. If, according to the instructions of Shen- bò coi laø thieàn beänh. Trong moät böùc thö göûi cho Hsiu, erroneous thoughts are subdued and moät ñeä töû xuaát gia cuûa mình laø Chaân Nhö Ñaïo annihilated, they cease to rise. The the mind is Nhaân, thieàn sö Ñaïi Hueä ñaõ noùi: "Ngaøy nay coù hai enlightened as to its own nature, leaving nothing caên beänh lôùn lao ñang noåi baät giöõa nhöõng ngöôøi

hoïc Thieàn, keå caû Taêng laãn tuïc. Haïng thöù nhaát nghó nhaäp, hoaëc laø trôøi Ñeá Thích bieán hoùa ñeå thöû thaùch. raèng coù nhöõng ñieàu kyø ñaëc aån giaáu trong caùc ngoân Voïng töôûng ngöng keát, ví duï nhö ngöôøi tu Tònh cuù, neân hoï coá hoïc nhieàu ngoân cuù. Haïng thöù hai ñi Ñoä, quaùn töôûng chaúng rôøi nieäm, ñeán khi boãng thaáy tôùi cöïc ñoan khaùc, hoï queân raèng ngoân ngöõ laø ngoùn töôïng Phaät, töôïng Boà Taùt, nhö trong kinh Thaäp tay chæ cho thaáy traêng ôû ñaâu. Theo ñuoåi loái giaûng Luïc Quaùn noùi. Taát caû nhöõng kinh nghieäm naøy hôïp daïy trong caùc kinh ñieån moät caùch muø quaùng; kinh vôùi lyù Tònh Ñoä, khoâng phaûi laø yeáu moân cuûa söï noùi raèng ngoân ngöõ laøm trôû ngaïi chaùnh kieán

veà tham Thieàn. Keá ñeán laø ma caûnh thöøa cô sô hôû maø Thieàn ñaïo vaø Phaät phaùp, neân hoï pheá boû heát taát caû xaâm nhaäp, nhö trong Kinh Thuû Laêng Nghieâ m noùi: ngoân giaùo, chæ ngoài maø nhaém maét, ruõ loâng maøy "Khi thaáy nguõ uaån laø khoâng, maø taâm haønh giaû vaãn xuoáng nhö ñaõ cheát haún roài. Hoï baûo ñoù laø tónh toïa, coøn choã chaáp tröôùc, ma töùc tuøy yù hieän." Cuoái cuøng quaùn taâm vaø maëc chieáu, vôùi nhöõng haønh trì ñôn laø trôøi Ñeá Thích bieán hoùa ñeå thöû thaùch, nhö khi Boà ñoäc; hoï coøn coá daãn duï ngöôøi khaùc tin theo vaø thöïc Taùt tu haønh, trôøi Ñeá Thích hoùa thaân hieän laøm quæ haønh caùi thöù Thieàn sai laïc naøy. Vôùi ngöôøi voâ thöùc voâ ñaàu, quæ khoâng coù nguõ taïng. Boà Taùt chaúng heà haï trí seõ baûo: 'Moät ngaøy tónh toïa laø moät ngaøy coâng coù taâm sôï haõi. Laò hieän ra thaân myõ nöõ, Boà Taùt phu taêng tieán.' Thöông thay! Hoï chaúng maûy may chaúng heà coù taâm aùi nhieãm. Trôøi Ñeà Thích ñaûnh leã caûnh giaùc raèng mình ñang choïn loái cho chính mình vaø noùi, "Thaùi Sôn coù theå lôû, nöôùc bieån coù theå caïn. loái soáng cuûa loaøi quyû. Theo Baùc Sôn Thieàn Sö Baäc thöôïng nhaân kia khoù ñoäng ñöôïc taâm ngöôøi." Ngöõ Luïc, coù nhieàu loaïi Thieàn Beänh. Thöù nhaát, Vì theá, neáu laø ngöôøi tham Thieàn thaät söï, daàu coù dí haønh giaû tham thieàn maø khôûi ñöôïc nghi tình, töông dao vaøo coå, cuõng khoâng coù moät nieäm thöù nhì chöù öùng vôùi Phaùp thaân. Ñi, ñöùng, naèm, ngoài, nhö ôû ñöøng noùi laø coù choã cho aûo töôùng. Neáu kinh nghieäm trong aùnh maët trôøi, nhö ôû trong boùng ñeøn. Nhöng cuûa haønh giaû ñaõ töông öùng vôùi chaân lyù, ngöôøi aáy ñoâi khi toaøn boä kinh nghieäm coù veû laït leõo chaúng coù thöïc chöùng ngoaøi taâm khoâng coù caûnh. Theá thì muøi vò. Theá laø anh ta gaït boû heát thaûy moïi thöù ñeå ngöôøi aáy coøn tìm thaáy töôùng gì do caùi taâm chieáu ra ngoài Thieàn cho ñeán khi ñaït ñeán caûnh giôùi trong nöõa ñaây? Thöù ba laø tham Thieàn maø khôûi ñöôïc nghi treûo nhö nöôùc, röïc rôõ nhö ngoïc, nheï nhaøng nhö tình, töông öùng vôùi Phaùp Thaân, thaáy ñöôïc thaân gioù, vaø saùng suûa nhö aùnh traêng. Ngay luùc ñoù, anh khinh an, caûm giaùc hoaøn toaøn töï taïi trong moïi hoaït ta caûm thaáy thaân taâm mình, ñaát vaø trôøi ñeàu bieán ñoäng vaø hoaøn caûnh, chaúng coù gì trôû ngaïi ñöôïc. thaønh moät phieán caûnh thanh tònh vaø tænh giaùc. Caùi Ñieàu naøy, tuy nhieân, chæ laø daáu hieäu cuûa giai ñoaïn naøy ñöôïc anh ta nghó nhö laø Giaùc ngoä toái haäu. Söï haønh giaû töông hoäi vôùi Ñaïo. Chæ laø haønh ñoäng cuûa kieän laø anh ta chöa theå chuyeån caùi thaân töù ñaïi hít töù ñaïi hoaø hôïp vôùi thaân vaät lyù, taïm thôøi vaø baát ngôø, thôû naøy, vaø chöa coù theå thoõng tay vaøo chôï ñöôïc; chöù khoâng phaûi laø traïng thaùi tuyeät ñoái hay thöôøng anh ta cuõng chaúng chòu tham vaán vôùi nhöõng vò haèng. Khi nhöõng ai chöa bieát maø ñaït ñöôïc traïng thaày ñeå thaåm ñònh vaø khuyeân lôn. Anh ta laïi sinh thaùi naøy, thì hoï cho raèng noù laø ñaïi giaùc, beøn gaït boû khôûi nhöõng yù nieäm kyø laï veà "Tònh Baïch Giôùi" (giôùi nghi tình, khoâng chòu tham cöùu saâu saéc hôn nöõa. haïnh thanh tònh) vaø goïi ñoù laø Ngoä. Toaøn thaân anh Cho daàu ôû möùc ñoä naøo ñoù coù theå hoï nhaäp ñöôïc ta laø beänh chöù chaúng phaûi laø Thieàn. Thöù nhì laø khi phaàn naøo chaân lyù, nhöng hoï khoâng thöïc chöùng haønh giaû tham thieàn maø khôûi ñöôïc nghi tình, töông raèng meänh

caên chöa ñoaïn. Vì vaäy, thöù maø hoï ñaït öùng vôùi lyù Phaùp Thaân, ngöôøi aáy laïi xem Phaùp ñöôïc haõy coøn naèm trong khuoân khoå cuûa caùi duïng Thaân nhö caùi gì ñoù sieâu nhieân. Vôùi yù töôûng naøy cuûa lyù luaän thöùc taâm (laáy thöùc taâm ra maø so ño). trong taâm, ngöôøi aáy baét ñaàu thaáy aùnh saùng, haøo Toaøn thaân hoï laø beänh, khoâng phaûi laø Thieàn. Hoï quang, vaø taát caû caùc loaïi töôùng khaùc. Haønh giaû beøn khoâng nhaäp lyù saâu vaø chuyeån thaân quaù sôùm. Daàu coi ñoù laø kieán giaûi cuûa baäc thaùnh vôùi söï kieâu haõnh hoï coù theå hieåu bieát saâu saéc, nhöng khoâng theå aùp vó ñaïi, baét ñaàu ñem nhöõng söï kyø dò aáy ra khoe vôùi duïng ñöôïc nhöõng hieåu bieát naøy. Daàu hoï coù "hoaït thieân haï, töï cho raèng mình ñaõ ñaïi ngoä. Kyø thaät, cuù" cuõng vaãn cöù phaûi nuoâi döôõng oâm aáp noù ôû nôi toaøn thaân ngöôøi aáy bò beänh, chöù chaúng phaûi Thieàn. bôø nöôùc, hay trong röøng raäm. Nhaát laø khoâng ñöôïc Haønh giaû neân bieát raèng taát caû nhöõng töôùng naøy, voäi muoán laøm baäc Thieàn sö, hoaëc meâ môø töï toân töï hoaëc laø do voïng töôûng cuûa chính mình ngöng keát ñaïi. Thöù tö laø neân bieát raèng khi môùi duïng taâm, maø thaønh, hoaëc laø ma caûnh thöøa cô sô hôû maø xaâm phaùt khôûi ñöôïc nghi tình, caùi nghi tình keát taïi moät

khoái. Cöù ñeå caùi nghi tình töï khai môû, môùi ñöôïc thuï phu Thieàn taäp naøy ñöôïc. Anh ta gioáng nhö moät teân duïng. Khoâng vaäy, chæ môùi kieán giaûi phaàn naøo veà du thuû du thöïc khaùm phaù ñöôïc nuùi vaøng. Trong khi lyù, beøn buoâng boû nghi tình. Luùc aáy quaû laø cheát bieát roõ ñoù laø vaøng, tuy nhieân, anh ta khoâng theå naøo cuõng khoâng ñöôïc, quaû laø muoán thaáu trieät nghi tình laáy noù ñi vaø thoï duïng theo yù mình ñöôïc. Vieäc naøy cuõng khoâng ñöôïc. Nhö theá chæ coù danh laø tham coå nhaân goïi laø "Thuû baûo haùn". Ngöôøi aáy toaøn thaân Thieàn chöù coù caùi thöïc cuûa söï tham Thieàn, roát cuoäc laø beänh, chöù chaúng phaûi laø Thieàn. Haønh giaû ñeán moät ñôøi luoáng qua. Chæ muoán thoõng tay vaøo chôï ñöôïc traïng thaùi naøy phaûi chaúng maøng nguy hieåm trieàn, coù haïi gì maø khoâng tham vaán caùc baäc thieän vaø cheát choùc; chæ coù vaäy môùi töông öùng ñöôïc vôùi tri thöùc! Caùc baäc thieän tri thöùc aáy laø caùc y vöông vó Ñaïo. Nhö Thieàn sö Thieân Ñoàng noùi: "Phoå chu ñaïi coù theå chöõa ñöôïc caùc beänh naëng. Hoï cuõng laø phaùp giôùi hoàn thaønh phaïn, tò khoảng luõy thuøy tín caùc baäc ñaïi thí chuû, coù theå boá thí theo yù nguyeän baõo tham." (Khaép caû phaùp giôùi thaønh côm caû, tha cuûa tha nhaân. Nhaát laø khoâng ñöôïc sanh yù töôûng töï hoà chuùi muõi vaøo vaø aên cho no). Nhö vaäy, neáu ôû maõn khoâng chòu ñi tham vaán caùc baäc thieän tri thöùc. giai ñoaïn naøy maø haønh giaû khoâng theå laøm ñöôïc Neân bieát raèng khoâng chòu tham vaán laø vì chaáp kyû ñieàu naøy (khoâng chuùi muõi vaøo vaø aên cho no), thì kieán. Caùc beänh naëng trong Thieàn chaúng beänh naøo cuõng nhö keû ngoài caïnh gioû côm maø cheát ñoùi, troâi naëng hôn beänh naøy. Thöù naêm laø haønh giaû tham giöõa bieån nöôùc ngoït maø cheát khaùt! Coù laøm ñöôïc Thieàn maø khôûi ñöôïc nghi tình, töông öùng vôùi Phaùp vieäc gì ñaâu? Cho neân coù caâu ngaïn ngöõ noùi: "Ngoä Thaân, thaáy ñöôïc toaøn theå coõi ñaát aùnh saùng röïc rôõ, roài caàn phaûi neân tham vaán caùc Thieàn sö". Caùc baäc

khoâng moät tô haøo chöôùng ngaïi, beøn muoán oâm giöõ Thaùnh thôøi tröôùc ñaõ baøy toû trí hueä naøy baèng caùch traïng thaùi aáy, khoâng chòu buoâng tay, keû aáy chæ ngoài sau khi Ngoä roài beøn ñi tham vaán caùc baäc Thieàn sö moät beân cuûa Phaùp Thaân, do vaäy khoâng caét ñöùt ñeå töï caûi thieän mình nhieàu hôn. Haønh giaû naøo baùm ñöôïc meänh caên (nguyeân nhaân cuûa luaân hoài sanh víu vaøo söï thöïc chöùng cuûa mình vaø khoâng chòu ñi töû). Keû aáy thaáy döôøng nhö ôû nôi Phaùp Thaân coøn coù tham vaán caùc baäc Thieàn sö, nhöõng ngöôøi coù theå caùi gì thoï duïng ñöôïc, chöù naøo bieát ñaâu aáy chæ toaøn nhoå ñinh gôõ choát cho mình, laø ngöôøi töï löøa doái laø tö töôûng cuûa treû con. Keû aáy chöa caét ñöùt ñöôïc chính mình. Thöù baûy laø haønh giaû tham Thieàn maø meänh caên, neân toaøn laø thaân beänh, chöù chaúng phaûi khôûi ñöôïc nghi tình, töông öùng vôùi Phaùp Thaân, laø Thieàn. Ñaõ ñeán traïng thaùi aáy roài chæ caàn bieát bieát ngöôøi aáy nhìn nuùi khoâng coøn laø nuùi, thaáy soâng mình daán thaân vaøo Ñaïo ñaûm ñöông vieäc lôùn aáy, chaúng coøn laø soâng. Toaøn theå coõi ñaát boãng ñaày ñuû maø vaãn chaúng bieát laø coù keû ñaûm ñöông. Vì vaäy maø chaúng coøn thieáu thöù gì. Nhöng vöøa chôït naûy sinh caùc baäc coå ñöùc noùi: moät caùi taâm phaân bieän, tröôùc maët lieàn nhö coù "Huyeàn nhai taùt thuû, chöôùng ngaïi, ngaên che thaân taâm. Khi ngöôøi aáy Töï khaúng thöøa ñöông. muoán thöïc hieän Phaùp Thaân cuûa mình cuõng khoâng Tuyeät haäu taùi toâ, ñöôïc, phaù cuõng khoâng thaáu qua ñöôïc. Coù khi ñeà Khi quaân baát ñaéc!" khôûi thì noù nhö coù, maø khi phoùng haï noù laïi nhö (Vöïc huyeàn buoâng tay, khoâng. Toâi goïi ñoù laø ngöôøi môû mieäng ra thôû chaúng Töï cam gaùnh vaùc. ñöôïc, maø ñoäng thaân caát böôùc cuõng chaúng xong. Cheát roài soáng laïi, Chính vaøo luùc anh ta chaúng laøm gì ñöôïc cho mình. Naøo doái ñöôïc ai!). Khi anh ta ñaït ñeán traïng thaùi ñoù, toaøn thaân laø Thöù saùu laø haønh giaû tham Thieàn maø khôûi ñöôïc beänh, chöù khoâng phaûi laø Thieàn. Caùi ñieåm maø nghi tình, töông öùng vôùi lyù cuûa Phaùp Thaân, quaáy ngöôøi xöa duïng taâm thuaàn nhaát, khi phaùt khôûi ñöôïc ñuïc theá giôùi moät maïch ñöôïc thoï duïng nhö soùng nghi tình, nhìn nuùi khoâng laø nuùi, thaáy soâng chaúng daâng leân cuoàn cuoän, haønh giaû taän höôûng choã thoï laø soâng, chaúng sanh taâm phaân bieän, chaúng moùng duïng naøy. Tuy nhieân, khi haønh giaû ñeán giai ñoaïn khôûi nieäm naøo khaùc. Khaêng khaêng kieân ñònh saán naøy, anh ta trôû neân vöôùng maéc vaø hoaøn toaøn chìm tôùi, vaø roài baát thình lình phaù vôõ ñöôïc khoái nghi, ñaém vaøo kinh nghieän kyø dieäu naøy. Do vaäy, anh ta toaøn thaân ñeàu laø maét; nhìn nuùi laø nuùi nhö cuõ, thaáy seõ khoâng tieán xa ñöôïc, daàu coù ñaåy cuõng khoâng tieán soâng laø soâng nhö tröôùc. Sôn haø ñaïi ñòa töø nôi naøo tôùi, coù keùo laïi cuõng chaúng thoái lui. Keát quaû laø anh tôùi? Thöïc tình, khoâng coù thöù gì töøng hieän höõu. ta khoâng theå naøo ñeå heát thaân taâm mình vaøo coâng Haønh giaû ñaït ñeán caûnh giôùi naøy roài, phaûi ñi ñeán

tham vaán vôùi caùc baäc Thieàn sö. Neáu khoâng chòu Heát caû ñaïi ñòa, tham vaán vôùi caùc baäc Thieàn sö aét laïi laïc ñöôøng Chæ laø moät ñieåm linh quang cuûa chính ta. nöõa vì trong con ñöôøng cheõ döôùi "vaùc ñaù caây khoâ", Heát caû ñaïi ñòa tröôùc maët laïi coù ñöôøng cheõ nöõa. Neáu haønh giaû ñeán Chæ ôû trong moät

ñieåm linh quang cuûa chính ta." ñöôïc caûnh giôùi naøy maø vaãn tieáp tuïc chuyeân caàn Beøn trích lôøi trong kinh giaùo noùi: "Nhaát traàn trung coâng phu ñeå tieán böôùc vaø khoâng bò vöôùng ngaõ vì haøm voâ bieân phaùp giôùi chaân lyù" (trong moät haït buïi nhöõng goác caây khoâ, Baùc Sôn toâi xin cuøng ngöôøi aáy haøm chöùa chaân lyù cuûa voâ bieân phaùp giôùi). Vôùi keát baïn cuøng tham Thieàn. Thöù taùm laø haønh giaû nhöõng lôøi daïy nhö vaäy, haønh giaû coá khaùi nieäm hoùa tham Thieàn maø khôûi ñöôïc nghi tình, töông öùng vôùi chaân lyù, vaø khoâng chòu noã löïc hôn nöõa ñeå tieán boä. Phaùp Thaân, nhöng tröôùc maét vaãn mô hoà töông töï Kyø thaät, ngöôøi aáy bò maéc baãy trong moät tröôøng hôïp nhö coù vaät gì. Trong khi baùm giöõ laáy caùi caûnh mô muoán soáng cuõng khoâng ñöôïc maø muoán cheát cuõng mô hoà hoà ñoù vaø nghi ñi nghi laïi, ngöôøi aáy töï noùi laø khoâng xong. Daàu ngöôøi aáy ñem söï hieåu bieát theo mình ñaõ nhaäp ñöôïc vaøo lyù Phaùp Thaân, thöïc chöùng lyù luaän cuûa mình maø cho laø mình giaùc ngoä, thöïc ra ñöôïc tính cuûa phaùp giôùi. Chaúng bieát caùi mình thaáy toaøn thaân ngöôøi aáy beänh, chöù naøo phaûi laø Thieàn. ñoù laø huyeãn, töôùng ñöôïc taïo ra bôûi caùi nhaùy maét. Kieán giaûi cuûa haønh giaû daàu coù töông öùng vôùi chaân Ngöôøi aáy toaøn thaân laø beänh, chöù khoâng phaûi laø lyù, nhöng neáu thoaùt khoûi ñöôïc caùi kieán giaûi aáy, thì Thieàn. Moät ngöôøi thaät söï ñaõ thaâm nhaäp chaân lyù noù chæ ñöôïc goïi laø "chöôùng ngaïi chaân lyù" (lyù phaûi caûm thaáy nhö vaày: chöôùng). Keû aáy ñaõ rôi vaøo moät meù bôø cuûa Phaùp "Theá giôùi khoaùt nhaát tröôïng, Thaân. Hôn nöõa, vì ngöôøi aáy bò caùi taâm kieán giaûi loâi Coå kính khoaùt nhaát tröôïng. keùo, neân khoâng bao giôø coù theå nhaäp ñöôïc choã Hoaønh thaân ñöông vuõ truï thaâm aùo cuûa chaân lyù. Khoâng theå boùp cheát ñöôïc voâ Caàu kyø caên traàn khí giôùi duïng ñöôïc naøy, thì laøm sao maø cheát ñi soáng laïi Lieãu baát khaû ñaéc." ñöôïc ñaây? Haønh giaø tu Thieàn neân bieát raèng ngay (Theá giôùi roäng moät tröôïng, khi môùi phaùt khôûi nghi tình, caàn khieán noù töông Kính xöa roäng moät tröôïng. öùng vôùi lyù. Moät khi ñaõ töông öùng vôùi lyù, caàn phaûi Thaân ñaûm ñöông vuõ truï coá gaéng thaâm nhaäp. Moät khi ñaõ thaâm nhaäp roài, Kieám caùc caên traàn, ñoái töôïng, phaûi leân ñænh vaùch ñaù cao taùm ngaøn boä maø nhaøo theá giôùi maõi khoâng ra). loän, nhaåy xuoáng, roài buoâng thoõng tay maø nhaûy voït Nhö vaäy, trong traïng thaùi naøy thaân, giaùc quan, vaät, khoûi soâng Chöông. Ñoù môùi laø caùch duïng taâm cuûa vaø ngay caû thieân ñòa cuõng troáng roãng vaø khoâng coù baäc ñaïi nhaân neân laøm trong tu taäp Thieàn. Haønh giaû thöù gì hieän höõu, khi ñoù coøn laáy gì laøm thaân, laáy gì tu Thieàn neân luoân nhôù raèng bao giôø khöû boû ñöôïc laøm vaät, vaø laáy gì laøm caùi mô mô hoà hoà cuûa thöù gì heát nhöõng caên beänh naøy môùi coù cô hoäi taêng tích ñoù ñang hieän höõu? Thieàn sö Vaân Moân cuõng chæ roõ thöïc thuï höôùng veà choã chöùng Thieàn. Bôûi vì chuùng caùi baãy naøy cho chuùng ta. Neáu haønh giaû coù theå roõ ta doïc thaáy trong kinh raèng khoâng dính maéc vaøo raøng vôùi caùi loãi naøy, moïi loãi khaùc seõ töï ñoäng tieâu nhöõng söï höõu vi hö voïng maø heát thaûy chuùng sanh taùn. Baùc Sôn toâi thöôøng caûnh baùo vôùi caùc moân ñeä dieãn taû baèng ngoân thuyeát; cuõng khoâng chuû tröông raèng trong Phaùp Thaân beänh raát nhieàu. ÔÛ ñaây ñieàu khöôùc töø heát

thaûy ngoân thuyeát phaân bieät maø queân quan troïng laø chæ caàn moät laàn nhieãm caùi beänh nguy raèng chaân lyù ñöôïc chöùa ñöïng trong ñoù moät khi hieåm nhaát. Chæ nhö theá haønh giaû seõ bieát ñöôïc goác chuùng ta ñöôïc thaáu hieåu ñuùng ñaén; vaø hôn nöõa, cuûa loaïi beänh naøy. Ngay caû taát caû moïi ngöôøi trong kinh noùi ngöõ vaø nghóa khoâng phaûi dò bieät cuõng ñaò ñòa naøy ñeàu tham Thieàn, chaúng moät ai ñöôïc khoâng phaûi khoâng dò bieät, maø chuùng hoã töông lieân mieãn tröø vaø khoâng bò Phaùp Thaân beänh naøy. Dó heä khieán cho neáu khoâng coù caùi naøy thì khoâng theå nhieân, chæ tröø nhöõng ngöôøi muø vaø ngu si. Thöù chín hieåu ñöôïc caùi kia." Thaät vaäy, neáu Thieàn bò boû laø haønh giaû tham Thieàn maø khôûi ñöôïc nghi tình, ñöùng rieâng leõ moät mình, chaéc chaén noù seõ suy thoaùi töông öùng vôùi Phaùp Thaân, Treân ñoù haønh giaû suy tö thaønh nhöõng loái haønh trì tónh toïa vaø maëc töôûng, veà nhöõng lôøi noù cuûa caùc Thieàn sö xöa ñaõ noùi: hoaëc thaønh nhöõng kyù söï cuûa Thieàn ngöõ vaø Thieàn "Heát caû ñaïi ñòa, thoaïi. Theo thieàn sö D.T. Suzuki trong Thieàn Chæ laø moät con maét cuûa sa moân naøy. Luaän, Taäp I, ñeå cöùu vôùt tình traïng vaø ñeå vaïch cho

haäu theá moät doøng phaùt trieån trong saïch hôn cuûa conforms with the principle of the Dharmakaya. Thieàn, caùc thieàn sö khoâng theå laøm gì khaùc hôn laø While walking, standing, lying down, or sitting, he môû ra moät loái canh taân baèng nhöõng thöïc taäp coâng always feels as if enveloped in sun light or living aùn—The illnesses of meditation, i.e. wandering in the glow of a lamp. But sometimes the whole thoughts, illusions, or the illusions and nervous experience seems flat and tasteless. Then he troubles of the mystic. The sickness that has arisen drops everything completely and meditates until through Zen practice, which refers to the he reaches a state as limpid as water, as lucent as hindrances and mishaps that one may encounter in a pearl, as clear as the wind, and as bright as the the practice of Zen. These are expressions for moon. At this time he feels his body and mind, the deceptive sensations and appearances that can earth and the heavens, fuse into one pellucid come up during the practice of sitting meditation. whole, pure and wide-awake. This, he begins to Any attachment to one's own enlightenment think, is the ultimate Enlightenment. The fact is experiences, including the attachment to that he really cannot turn his body about and emptiness is also considered Zen sickness. It is an exhale, or walk through the market with his hands especially pronounced form of Zen sickness when at his sides; nor is he willing to visit Zen teachers someone develops great pretensions about his for appraisal or advice. He may also form some experience on the Zen path and thus considers strange ideas about the Illuminating Purity and himself someone special. Also when it is all too call his experience true Enlightenment. As a obvious that someone has experienced matter of fact, his body reeks with sickness. He enlightenment, this condition also is referred to as has not yet gained Zen. Second, when working at Zen sickness (illness). Ta-hui says in a letter to Zen, a practitioner who brings forth the "doubt- Chen-ju Tao-jen, who was one of his monk sensation" conforms with the principle of the disciples: "There are two forms of error now Dharmakaya. He may then consider the prevailing among followers of Zen, laymen as

Dharmakaya as something supernatural. With this well as monks. The one thinks that there are notion in mind, he begins to see lights, auras, and wonderful things hidden in words and phrases, and all sorts of different visions. He believes these to those who hold this view try to learn many words be holy revelations and, with great pride, begins to and phrases. The second goes to the other tell people about them, claiming that he has extreme, forgetting that words are the pointing attained the great Enlightenment. In fact, finger, showing one where to locate the moon. however, sickness infests his body. This is not Blindly following the instruction given in the Zen. He should have known that all these visions sutras, where words are said to hinder the right could only have been produced by focalizing his understanding of the truth of Zen and Buddhism, own delusory thoughts; or that they were the they reject all verbal teachings and simply sit with conjurations of demons taking advantage of the eyes closed, letting down the eyebrows as if they opportunity; or, possibly, that they were sent by were completely dead. They call this quiet-sitting, heavenly beings or gods, such as Indra, to test inner contemplation, and silent reflection. Not him. The meditation practices of the Pure Land content with their own solitary practice, they try to School, that is, the creation of visions through induce others also to adopt and practice this wrong focalizing delusory thoughts. The practitioners of view of Zen. To such ignorant and simple-minded the Pure Land School meditate on images of the followers they would say, 'One day of quiet-sitting Buddhas, concentrating on visualizing them until means one day of progressive striving.' What a they see visions of Buddhas and Bodhisattvas, as pity! They are not at all aware of the fact that they stated in the sutras of the Sixteen Observations. are planning for their own a ghostly life. All these experiences, which accord with the According to Zen Master Po-shan's Records of teaching of the Pure Land School, are good, but Teachings, there are many kinds of Zen illnesses. they are not Zen. Next, the opportunity taken by First, when working at Zen, a practitioner who demons to invade the mind of the meditator to can bring forth the "doubt-sensation" then confuse him with delusory visions. is clearly

described in the Surangama Sutra: "If, while Zen Masters at once, or allow conceit and pride to realizing the emptiness of the five aggregates, the rule them. The fourth kind of Zen illness is that in mind of the practitioner is still attached to the very beginning, when the "doubt-sensation" anything, demons will conjure up various forms arises, it congeals into a thick, ball-like mass. At before his eyes." Last, the case that of the god this crucial time the important thing is to let this Indra, who conjured up dreadful figures to frighten doubt-mass break up by itself. This is the only way Gautama Buddha before his Enlightenment. When to make a profitable gain. Otherwise, if he who the Buddha was not frightened, Indra called up understands only a little of the Truth (principle) forms of beautiful women to allure him, but casts the doubt-mass away immediately, he will Buddha had no desire towards them. Whereupon certainly not be able thoroughly to kill and really Indra appeared before Buddha in his original break through the doubt-sensation. This is not form, made obeisance, and said: "The great practicing Zen. Such a one may label himself a mountain can be moved, the great

ocean can be Zen Buddhist, but he will only fritter his life away. drained, but nothing can shake your mind." So, a The course he should take is to visit the great Zen man who is truly working on Zen has no time for Masters, because they are the great physicians of illusory visions or even for a second thought, not Zen, capable of curing the serious illnesses of though a sharp knife be pressed against his throat. students. They also serve as generous and wise If his experience really conforms to the Truth, he patrons who may fulfil all his wishes. At this stage realizes that there is no object outside of his own one should never let contentment or conceit keep mind. Can he find a vision apart from the mind him back from seeing the Zen Teachers. he should which mirrors it? Third, when working at Zen, a recognize that unwillingness to see those who practitioner who brings forth the "doubt-sensation" know more than he does is the disease of egotism. conforms with the principle of the Dharmakaya. Among all the sicknesses of Zen, none is worse He is then apt at all times to feel a lightness and that this. Fifth, when working at Zen, a practitioner ease of body and mind, feeling thoroughly free in who brings forth the "doubt-sensation" conforms all activities and circumstances, and that nothing with the principle of the Dharmakaya. He sees the can hinder him. This, however, is merely the sign whole earth briefly illuminated, without the of the initial stage of one's meeting with the Way. slightest obstacle. But if he assumes that this is the It is just the action of four elements harmonizing Way, and is unwilling to release it, he sits only on within the physical body. temporary and one side of the Dharmakaya and is unable to cut contingent, it is a state by no means absolute or off the root of life. It seems to him that there is permanent. When uninformed persons reach it, still something in the Dharmakaya to understand, they take it for the great Enlightenment, shrug off something that can be taken hold of and enjoyed. their doubt-sensation, and make no further efforts He does not realize that such thoughts are childish. to advance in Zen Work. Although to some extent Because such a person has not cut off the life-root able to enter into the Truth, they do not realize or the cause of Samsara, he is sick through and that their roots-of-life are not yet cut out. through. This is not Zen. A practitioner who Therefore, all they have gained still lies within the reaches this state should put all of his body and framework and functioning of the inferential mind into the work and take up this great matter, consciousness. They are sick through and through. still knowing that no one is there to take it up. They have not yet gained Zen. They have failed Thus, ancient virtues said: to reach a deep state of "truth" at the outset, and "Bravely let go have turned about too soon. Even though they may On the edge of the cliff. possess a deep understanding, they cannot apply Throw yourself into the Abyss it; even though they have acquired the "live With decision and courage. remark", they should still continue to cultivate and You only revive after death, preserve it in quiet retreats near a river or in a Verify, this is the Truth!" forest. They should never be anxious to become Sixth, when working at Zen, a practitioner who

can bring forth the "doubt-sensation" then becomes nothing. I call such a man "one who conforms with the principle of the Dharmakaya, cannot open his mouth and

exhale, who cannot and the whole world turns into a vortex. Immersed shift his body and change his pace." At that in the tossing waves and surging billows, he will moment he can do nothing for himself. When one enjoy himself greatly. However, when the Zen reaches this state, his entire body becomes full of practitioner reaches this state, he is apt to become sickness. This is not Zen. The point is that people attached to this wonderful experience which so in ancient times practiced Zen in a single-minded fully absorbs him. Thus he will not progress manner. Their minds were sincerely focused. farther, even if pushed; nor will he turn back, even When they brought forth the "doubt-sensation", if he is pulled down. Consequently, he cannot put they saw that the mountain was not a mountain all his body and mind into the Work. He is like a and that the water was not water, but they did not tramp (beggar) who has discovered a hill of gold. bring up any discriminatory reflections or arouse While knowing it clearly to be gold, he any second thought. Stubbornly and steadfastly nevertheless cannot take it away with him and they pushed forward; and then, suddenly, the enjoy it at will. This is what the old Masters called "doubt-sensation" was broken up and their entire "the treasure guard". Such a man is sick through body became full of eyes. Then they saw that the and through. This is not Zen. He who reaches this mountain was still a mountain and that the water state should disregard danger and death; only then was still water. There was not the slightest trace of will he conform with the Dharma. As Zen Master voidness to be found. From whence, then did all T'ien Tung said: "The whole universe then these mountains, rivers, and the great earth itself becomes like cooked rice. One can dip his nose in come? Actually, not a thing has ever existed. He the bowl and eat as much as he likes." Therefore, who reaches this state must go to the Zen Masters; if at this stage he cannot do this, it is as though he otherwise, he is apt to go astray again. Because were sitting beside a rice basket, or floating in the the wrong path, below "the cliff of decaying ocean of fresh water, he cannot eat the rice or trees", has still one more track running from it. If drink the water. He is hungry and thirsty unto one reaches this state but still continues to work death! Of what use is this? Therefore the proverb hard for advancement and does not stumble over says: "After Enlightenment one should visit Zen the decaying trees, I, Po-Shan, will gladly work Masters." The sages of the past demonstrated the with him as my companion and friend in Zen. wisdom of this when, after their Enlightenment, Eighth, when working at Zen, a practitioner who is they visited the Zen Masters and improved able to to bring forth the "doubt-sensation" in themselves greatly. One who clings to his conformity with the principle of the Dharmakaya. realization and is unwilling to visit the Masters, Nevertheless, at times there seems to be an who can pull out his nails and spikes, is a man who appearance of something hazy before him as cheats himself. Seventh, when working at Zen, a though some concreteness still existed there. practitioner who is able to to bring forth the While clinging to hazy appearance and doubting "doubt-sensation" in conformity with the principle this and that, he tells himself that he has of the Dharmakaya will then see that mountains understood the truth of Dharmakaya and realized are not mountains and that water is not water. The the

nature of the Universe. He is unaware that whole earth becomes suddenly complete, lacking what he sees is illusory, a vision created by nothing. But just as quickly, when a discriminatory blinking. he is sick through and through. The man thought arises in his mind, a curtain seems to have who has really plunged into the Truth should feel been drawn before him, veiling his body and like this: mind. When he wants to take up his realization of "As the world stretches ten feet, the Dharmakaya, it refuses to return to him. He The old mirror widens to match it. attempts to break through it, but it cannot be With his fearless body broken up. Sometimes, when he takes it up, it Against the whole Universe, seems to be there; but when he puts it down, it He cannot find the six organs,

sense objects, or the great earth." This achieved, he should try to plumb its very Since in this state the organs, senses, all objects, depths. Reaching the depths, he should then turn a and even the great heaven and earth become complete somersault from the top of an eight- empty and nothing exists, when can one find any thousand-foot cliff, plunging down to the plain, trace of body, objects, materials, and that hazy then springing up out og the Jang River waving his appearance of something existing? Master Yun hands. This is the way a great man should work at Men also pointed this trap out to us. If one can Zen. Zen practitioners should always remember clear up this error, the other faults will that only when these erroneous views are done automatically dissolve. I always warn my students away with is there a chance for real advancement that many kinds of sickness prevail in the realm of in the mastery of Zen. For we read in the sutra the Dharmakaya. Here the important thing is to that while one should not get attached to the catch the most deadly disease once. Only then will artificialities and unrealities which are expressed one recognize the very root of this illness. Even if by all beings through their words and language, all sentient beings on this great earth practiced neither should one adopt the other view which Zen, none of them would be immune from rejects all words indiscriminately, forgetting that catching the sickness of Dharmakaya. Of course, the truth is conveyed in them when they are this does not apply to people full of blindness and properly understood, and further, that words and stupidity. Ninth, when working at Zen, a their meanings are neither different nor not practitioner who can bring forth the "doubt- different, but are mutually related so that the one sensation" then conforms with the principle of the without the other is unintelligible." As a matter of Dharmakaya. Thereupon he ponders what the old fact, if Zen were left to its own course, it would Masters have said: surely have degenerated either into the practice of "The whole earth is but one of my eyes, quiet-sitting and silent contemplation, or into the But a spark of my illuminating light; mere memorizing of the many Zen sayings and The whole earth is in this tiny spark within me." diologues. According to Zen master D.T. Suzuki He then begins to intellectualize, and quotes in Essays in Zen Buddhism, First Series (p.93), to sayings from the sutras, such as, "All the truths in save the situation and to plan for a further healthy the infinite universes are found within a tiny mote development of Zen, the Zen masters could do of dust." With such sayings he tries to nothing better than

introduce the innovation of the conceptualize the truth, and is unwilling to make koan exercises. further efforts to progress. In fact, he becomes Thieàn Bò Chuùng Caùch: Phaùp moân nhaø thieàn bao trapped in a situation wherein he can neither die goàm nhieàu phöông thöùc suùc tích khaùc nhau—Zen nor stay alive. Although, with this rationalized door includes a variety of concise methods. understanding, he considers himself an Thieàn Boà Taùt Ñòa: Bodhisattvahood samadhi— enlightened being, actually, his body is full of Thieàn Phoå Tònh. sickness. He has not yet gained Zen. His Thieàn Buoâng Xaû: Relaxing meditation—Khi ngoài experience may accord with the Principle, but if thieàn moät luùc laâu haønh giaû coù theå caûm thaáy tay he cannot pulverize this experience and reduce it chaân moûi meät hay ñau nhöùc, vaø thaáy caàn ñöôïc to nought, all his acquired understanding is only fit thoaûi maùi ñoâi chuùt. Chöøng ñoù haønh giaû coù theå baét to be called a "a hindrance to Truth". He has ñaàu ñöùng daäy ñeå ñi kinh haønh. Haønh giaû ñi thaät fallen on the very edge of the Dharmakaya. chaäm vaø khoâng caàn ñeå yù ñeán hôi thôû nöõa, maø phaûi Furthermore, since he has been dragged along by ñeå yù ñeán töøng böôùc chaân. Neáu taâm chuùng ta rong his conceptualizing mind, he can never penetrate ruoåi thì keùo noù trôû veà vôùi oai nghi ñi maø khoâng caàn to the depth of Truth. Unable to strangle this dính maéc vaøo nhöõng yù nghó naøo khaùc. Neáu haønh unwieldy monkey, how can he revive from death? giaû ngöøng laïi vaø nhìn chung quanh, taâm luùc naøo A Zen practitioner should know that from the very cuõng phaûi tænh thöùc vaø nhaän bieát roõ raøng laø mình beginning, when the "doubt-sensation" arises, he ñang laøm gì. Khi chaân chaïm ñaát ta bieát chaân ta should try to bring it into conformity with Truth. ñang chaïm ñaát. Ñi boä cuõng laø moät caùch thöïc taäp

chaùnh nieäm. Khi chuùng ta ñang theo moät thôøi khoùa minutes. At times, we may slightly fall asleep for thieàn chuùng ta phaûi coá gaéng luoân tænh giaùc ôû moïi a couple of minutes, at the end of the relaxation, nôi. Khi ngoài, khi ñi, khi laøm vieäc, khi aên, uoáng, get up feeling fit. We could do this type of noùi, cöôøi, maëc quaàn aùo, hay ngay caû khi chuùng ta relaxation, not only during the meditation hours, khoâng noùi, vaân vaân, chuùng ta phaûi luoân tænh thöùc. but also at any time we feel fatigued or when we Neáu chaân tay chuùng ta bò teâ trong luùc ngoài thieàn, have the inclination to relax. töï nhieân chaø xaùt vaø co duoãi chuùng cho thoaûi maùi. Thieàn Vaø Caûm Giaùc Sieâu Thoaùt: Zen and the Chuùng ta cuõng coù theå naèm xuoáng ñeå thö giaõn; tuy feeling of exaltation—Caûm giaùc sieâu thoaùt laø moät nhieân, vieäc naøy chuùng ta coù theå laøm sau thôøi thieàn. trong taùm ñaëc taùnh cuûa giaùc ngoä trong Thieàn. Theo Khi naèm xuoáng, neân traùnh ñöøng naèm treân goái, giöõ Thieàn Sö D.T. Suzuki trong Thieàn Luaän Taäp II, cho chaân thaúng, hôi dang ra moät chuùt, hai tay caûm giaùc sieâu thoaùt keøm theo söï chöùng ngoä, laø vì buoâng thoõng doïc hai beân thaân mình, maét nhaém laïi, noù beû gaõy giôùi haïn phaân bieät caù theå; vaø ñaây khoâng nhöng khoâng neân suy tö saâu xa, haõy ñeå cho taâm phaûi chæ laø moät bieán coá tieâu cöïc maø hoaøn toaøn tích thö giaõn, nhöng khoâng phoùng taâm ñi ñaâu caû. Haõy cöïc, chöùa ñaày yù nghóa, bôûi vì noù chính laø moät söï ñeå cho caùc cô baép trong thaân theå nghæ ngôi, hoaøn trieån khai

caù theå ñeán voâ cuøng. Maëc duø chuùng ta toaøn nghæ ngôi trong vaøi phuùt. Coù luùc chuùng ta nguû khoâng luoân luoân ñeå yù, nhöng caûm giaùc thoâng queân ñi moät vaøi phuùt, sau khi tænh giaác chuùng ta seõ thöôøng noùi leân taát caû nhöõng nhieäm vuï yù thöùc cuûa caûm thaáy thoaûi maùi deã chòu. Chuùng ta coù theå nghæ chuùng ta laø caûm giaùc höõu haïn vaø leä thuoäc, bôûi vì ngôi nhö vaäy, khoâng nhöõng chæ trong nhöõng giôø chính yù thöùc laø haäu quaû cuûa hai theá löïc töông haønh thieàn, maø trong baát cöù luùc naøo chuùng ta caûm duyeân hay giôùi haïn laãn nhau. Traùi laïi, chöùng ngoä thaáy meät moûi hay caûm thaáy caàn phaûi nghæ ngôi—If chính laø xoùa boû söï ñoái laäp cuûa hai ñaàu moái, trong we do our sitting meditation for a considerable baát cöù chieàu höôùng naøo, vaø söï ñoái laäp naày laø time, we may feel fatigued, we may need to ease nguyeân lyù cuûa yù thöùc, trong khi ñoù, chöùng ngoä laø our aching limbs a little bit. Then we can start our theå hieän caùi voâ thöùc vöôït ngoaøi ñoái ñaõi. Vì vaäy, ñeå walking meditation. Walk slowly mindful of the giaûi phoùng khoûi tình traïng ñoái laäp aáy, ngöôøi ta phaûi movements, now we need not think of the breath taïo ra moät caûm giaùc vöôït leân treân taát caû. Moät tay but become aware of the walk. If our mind lang baït, soáng ngoaøi voøng phaùp luaät, ñeán ñaâu cuõng wanders give attention to our walking without bò baïc ñaõi, khoâng phaûi chæ bôûi nhöõng keû khaùc maø getting involved in other thoughts. If we stop, turn coøn bôûi chính mình, noù thaáy raèng mình laø sôû höõu or look around, be mindful and apply clear chuû cuûa taát caû taøi saûn, vaø uy quyeàn maø moät sinh comprehension. When our foot touches the earth vaät coù theå ñaït ñöôïc trong coõi ñôøi naày, sao laïi coù we get the sensation, become aware of it. Walking theå theá, neáu khoâng caûm giaùc ñöôïc kyø cuøng veû töï is also an exercise in mindfulness. When we are toân töï ñaïi cuûa mình? Moät Thieàn sö noùi: “Luùc following a meditation course let us try to be chöùng ngoä laø luùc thaáy ra moät laâu ñaøi traùng leä xaây mindful always everywhere. When sitting, baèng pha leâ treân moät tô haøo ñoäc nhaát; nhöng khi standing, walking, working, eating, drinking, khoâng chöùng ngoä, laâu ñaøi traùng leä aáy khuaát laáp sau talking, laughing, wearing clothes, or even when moät tô haøo maø thoâi.” Moät Thieàn sö khaùc ñaõ daãn duï we are silent, etc., let us be always mindful. If our Kinh Hoa Nghieâm: “Naày caùc thaày haõy xem kìa! limbs get numbed while in meditation, rub and AÛnh saùng röïc rôõ ñang toûa khaép caû ñaïi thieân theá stretch them. We can also relax in a lying down giôùi, cuøng luùc hieån hieän taát caû nhöõng nuùi Tu Di, position; however, this we may do at the end of a nhöõng maët trôøi, nhöõng maët traêng, nhöõng baàu trôøi sitting meditation. Lie on our back on a flat vaø coõi ñaát, nhieàu ñeán haèng traêm nghìn öùc soá. Naøy surface, and try to avoid using a pillow or cushion caùc Thaày, caùc Thaày coù thaáy aùnh saùng aáy chaêng?” under our head. Keep our legs stretched out Theá nhöng, caûm giaùc sieâu thoaùt cuûa Thieàn ñuùng ra slightly apart and arms loosely by our sides, keep laø moät caûm giaùc traàm laëng cuûa coõi loøng tri tuùc; noù our eyes shut, do not go to deep thinking, but chaúng coù chuùt gì loà loä, khi giaây phuùt saùng laïn ñaàu allow your mind to relax, and not wander. Relax tieân ñaõ ñi qua. Caùi voâ thöùc aáy khoâng boäc loä oàn aøo each

muscle, be completely relaxed for a few ôû Thieàn. Haønh giaû neân luoân nhôù raèng caûm giaùc

sieâu thoaùt khoâng phaûi laø söï Ñaém tröôùc nôi Höông and dependence, because consciousness itself is Vò cuûa Thieàn. Nhieàu ngöôøi laàm töôûng nhö vaäy neân the outcome of two forces conditioning or hoï luoân chôø ñôïi caùi höông vò thieàn aáy ñeán, nhöng restricting each other. Enlightenment, on the hoï khoâng bieát raèng moät khi chôø ñôïi thì hoï laïi queân contrary, essentially consists in doing away with maát söï duïng coâng tu taäp. Khi toïa thieàn, ñöøng neân the opposition of two terms in whatsoever sense, tham ñaéc vò thieàn, töùc laø ñöøng mong ñôïi caûm giaùc and this opposition is the principle of sung söôùng cuûa thieàn. Dó nhieân khi ngoài thieàn laâu consciousness, while enlightenment is to realize baïn seõ coù caûm giaùc töï taïi, thoaûi maùi vaø sung the Unconscious which goes beyond the söôùng. Cöù ñeå cho caûm giaùc aáy ñeán vaø ñi chöù ñöøng opposition. To be released of this, must make one tham tröôùc. Neáu baïn tham chaáp vaøo caûnh giôùi töï feel above all things intensely exalted. A taïi vaø sung söôùng naày, baïn seõ khoù loøng tieán boä wandering outcast maltreated everywhere not ñöôïc trong thieàn. Taïi sao? Taïi vì mình cöù loay only by others but by himself finds that he is the hoay khôûi yù tìm laïi caùi vò thieàn ñoù, baïn seõ queân possessor of all the wealth and power that is ever maát ñi söï coá gaéng duïng coâng cuûa chính mình. Phaät attainable in this world by a mortal being, if it töû chaân thuaàn neân luoân nhôù raèng caûnh giôùi voâ does not give him a high feeling of self- nhaân, voâ ngaõ, voâ chuùng sanh, voâ thoï giaû, voâ phieàn, glorification, what could? Says a Zen Master, voâ naõo, vaø heát söùc töï taïi ñoù ñeán roài cuõng seõ qua ñi. “When you have enlightenment you are able to Ngöôøi toïa thieàn caàn phaûi coù caùi taâm voâ quaùi ngaïi, reveal a palatial mansion made of precious stones voâ tham, voâ caàu, voâ hyû, voâ öu, voâ khuûng, voâ boá, on a single blade of grass; but when you have no neân ví thaân mình nhö Phaùp Giôùi Hö Khoâng vaäy, enlightenment, a palatial mansion itself is khoâng neân chaáp tröôùc tham caàu. Laøm ñöôïc nhö concealed behind a simple blade of vaäy môùi mong coù ñöôïc söï tieán boä thaät söï trong grass.""Another Zen master alluding to the thieàn. Chính vì vaäy maø coå ñöùc coù daïy: “Ngöôøi Avatamsaka, declares: “O monks, look and tham thieàn thì gaëp Phaät cheùm Phaät, gaëp ma cheùm behold! A most auspicious light is shining with the ma, khoâng chaáp tröôùc caûnh giôùi naøo caû.” Khi tham utmost brilliancy all over the great chiliocosm, thieàn tôùi choã “Treân khoâng bieát coù trôøi, döôùi khoâng simultaneously revealing all the countries, all the bieát coù ñaát, giöõa chaúng bieát coù ngöôøi; ngoaøi chaúng oceans, all the Sumerus, all the suns and moons, bieát coù vaät, trong chaúng bieát coù taâm,” thì baá y giôø all the heavens, all the lands, each of which chuùng ta seõ hoøa chung moät theå vôùi Phaùp giôùi. number as many as hundreds of thousands of kotis. Thieàn giaû phaûi luoân nhôù ñöøng ñeå bò lay chuyeån bôûi O monks, do you not see the light? But the Zen thanh traàn, ñöøng nhìn ngoù ñoâng taây, ñeå cho taâm feeling of exaltation is rather a quiet feeling of khoâng chuyeân nhaát. Coi vaäy maø chuùng ta khoâng self-contentment; it is not at all demonstrative, coøn nhieàu thì giôø nöõa ñaâu quyù

vò ôi! Ñöøng phung when the first glow of it passes away. The phí thôøi giôø quyù baùu, ñöøng nghó ngôïi vaån vô, moät Unconscious does not proclaim itself so chuùt thôøi gian laø moät chuùt maïng soáng “Moät taác boisterously in the Zen consciousness. Buddhist thôøi gian moät taác vaøng. Thôøi gian vaø sinh maïng cultivators should always remember that the ñeàu quyù baùu nhö nhau.”—The feeling of feeling of exaltation is not the Attachment for the exaltation is one of the eight chief characteristics Flavor of Zen. Many practitioners have this kind of ‘satori.’ In Zen. The feeling of exaltation of misconception, so they keep waiting for that inevitably accompanies enlightenment is due to flavorful experience to reoccur, but they forget the fact that it is the breaking-up of the restriction while waiting, they forget all about applying imposed on one as an individual being, and this efforts. When you sit in Meditation, do not expect breaking-up is not a mere negative incident but any flavorful Zen. That is to say, do not expect to quite a positive one fraught with signification experience the bliss of Zen. Of course, when you because it means an infinite expansion of the have been sitting meditation for a long time, you individual. The general feeling, though we are not start experiencing a feeling of comfort, ease and always conscious of it, which charaterizes all our happiness. Let this kind of experience come and functions of consciousness, is that of restriction go, and not be attached to it. If you become

attached to this state of comfort and ease, it is trong ñoäng coù thaàn linh." OÂng voã tay, cöûa ñoäng extremely for you to make any progress. Why? ñang kheùp kín boãng môû ra. Hoïa só noùi tieáp: "Beân Because when you become attached to the trong nguy nga loäng laãy khoâng sao taû xieát, beä haï flavorful Zen, you will linger there, always trying cho pheùp thaàn chæ ñöôøng." Noùi xong, oâng böôùc to get back to the state of flavorful experience and vaøo, vaø caùnh cöûa töø töø kheùp laïi sau löng oâng. Nhaø forget about applying effort. Sincere Buddhists vua ngaïc nhieân chöa kòp noùi naêng cöû ñoäng gì thì should always remember that in that experiecing taát caû phai môø heát vaø böùc töôøng traéng laïi nhö xöa, state there was no self, no others, no living beings, khoâng coøn moät neùt buùt naøo cuûa hoïa só. Ngoä Ñaïo no life span, no afflictions, no hassle. It was very Töû bieät daïng luoân töø aáy. Hoïa só ñaõ bieät daïng, vaø blissful and very comfortable. Zen practitioners hoïa phaåm cuõng bieán theo maây khoùi, taát caû chæ coøn need be free of any obstructions and hang-ups. laø khoâng; nhöng töø caùi khoâng aáy nhoâ leân moät theá You cannot be attached to anything. You cannot giôùi taâm linh môùi, vaø ñoù laø theá giôùi kyø dieäu cuûa get excessively happy, or depressed, and you caùc Thieàn sö trong aáy caùc ngaøi doïc ngang töï taïi, should not have any fear nor terror. You should tuøy thích laøm phaûi laøm traùi, noùi ngöôïc noùi xuoâi. see your body as being the same as empty space Nhöng khoâng maïn ngoân loäng ngöõ naøo laø chaúng and the Dharma Realm. There is no need to cling hôïp tình hôïp lyù, tình vaø lyù cuûa moät theá giôùi töôùc boû to anything or crave anything. To be able to do all heát caùi giaû doái, caùi leà loái, caùi hoïc ñoøi, vaø moïi thuû these, you will surely make progress in your ñoaïn tri xaûo. Tröø phi chuùng ta chöùng vaøo theá giôùi meditation practices.

Therefore, ancient virtues cuûa nhöõng thöïc taïi aáy, baèng khoâng, dieäu lyù Thieàn taught: “Zen practitioners should have the attitude vaãn maõi maõi laø moät 'thieân cô baát khaû laäu'—Wu like this: When the Buddhas come, slay them! Tao-tzu was one of the greatest painters of China, When the demons come, slay them! Do not cling and lived in the reign of the emperor Hsuan-tsung, to any states at all.” We want to pursue our of the T'ang dynasty. His last painting, according investigation until ‘we are no longer aware of to legend, was a landscape commissioned by the heaven above, earth below, or people in between; Emperor for one of the walls of his palace. The we are unaware of things outside or the mind artist concealed the complete work with a curtain inside.’ That is when we merge and become one till the Emperor's arrival, then drawing it aside with the Dharma Realm. We, Zen practitioners, exposed his vast picture. The Emperor gazed with should not let ourselves be disturbed by random admiration on a marvellous scene: forests, and noises or gaze around east and west in distraction. great mountains, and clouds in immense distances Look! We do not have much time left in our life. of sky, and men upon the hills, and birds in flight. Do not let this valuable time pass by in vain. “An "Look," said the painter, "in the cave at the foot of instance of time is an instance of life.” Time and this mountain dwells a spirit." He clapped his life are equally valuable. hands; the door at the cave's entrance flew open. Thieàn Caûnh: The world of Zen—See Thieàn Caûnh "The interior is beautiful beyond words," he Giôùi. continued; "permit me to show the way." So Thieàn Caûnh Giôùi: The world of Zen—Ngoä Ñaïo saying, he passed within; the gate closed after Töû laø moät hoïa só Trung Hoa coù ngoïn buùt thaàn döôùi him; and before the astonished Emperor could trieàu vua Ñöôøng Huyeàn Toâng. Töông truyeàn hoïa speak or move, all had faded to white wall before phaåm cuoái cuøng cuûa oâng laø moät böùc tranh sôn thuûy his eyes, with not a trace of the artist's brush do nhaø vua ñaët veõ ñeå trang trí moät böùc töôøng ôû remaining. Wu Tao-tzu was seen no more. The hoaøng cung. Hoïa só daáu taùc phaåm cuûa mình sau artist has disappeared, and the whole scene had moät böùc maønh, chôø nhaø vua ñeán oâng môùi veùn leân, been wiped out; but from this nothingness there vaø phoâ baøy böùc hoïa vó ñaïi. Nhaø vua traàm troà khen arises a new spiritual world, abiding in which the ngôïi maõi, naøo röøng thaúm nuùi cao, naøo maây bay tha Zen masters perform all kinds of antics, assert all thöôùt treân voøm trôøi xanh baùt ngaùt, coù ñoài, coù ngöôøi, kinds of absurdities, and yet they are in perfect coù chim bay man maùc. Hoïa só Ngoä Ñaïo Töû noùi: accord with the nature of things in which a world "Taâu beä haï, ñaây naày, döôùi chaân nuùi laø sôn ñoäng, moves on stripped of all its falsehoods,

conventions, simulations, and intellectual pointed mind. Samatha is one of the two main obliquities. Unless one gets into this world of methods of meditation, which is defined as realities, the truth of Zen will be eternally a silencing, or putting to rest the active mind, or sealed book. let the mind fixed on one place, or in one Thieàn Caân: Boà Taùt Caân—Ñaàu Tuï—Ñaàu Caân— position. It differs from “contemplation” See Maïo Töû. which observes, examines, etc. Samatha deals Thieàn Caàu: Quaû caàu loâng duøng ñeå neùm ñaùnh thöùc with getting rid of distractions or delusions,

ngöôøi tu thieàn nguû gaät (trong Luaät Thaäp Tuïng, Ñöùc rather than contemplation. When our physical Phaät daïy: “Coù thaày tu nguû gaät trong luùc toïa thieàn, body is at rest, it is called “samatha”; when haõy laáy nöôùc goäi ñaàu. Neáu cöù nguû gaät nöõa thì laáy the mind is seeing clearly, it is called quaû caàu loâng maø neùm. Neáu vaãn cöù coøn nguû gaät thì “contemplation.” One of the seven names for laáy Thieàn tröôïng maø ñaùnh)—A ball of hair or meditation. Samatha also means quieting, feather used to throw at and awaken those who ceasing, tranquility or serenity comes from fell asleep during meditation. the literature of Yogachara school and were Thieàn Chæ: Samatha (skt & p)—Serenity put into practice in Tibet as a unified system meditation—Tranquility of mind—Sa Ma Tha. of meditation. One-pointedness of mind, one (I) Toång Quan veà Thieàn Chæ—An Overview of of the mental factors in wholesome “Samatha”: Tieáng Phaïn Tam Ma Ñòa coù nghóa consciousness; however, samatha (tranquility laø traïng thaùi taâm vaéng laëng, laø moät phöông of mind) rather in the negative sense of phaùp huaán luyeän taâm taäp trung tö töôûng. withdrawal. Vipassana is a more positive Thieàn Tam Ma Ñòa lieân quan tôùi vieäc gom achievement (the quietude achieved) through taâm vaøo moät ñieåm (see Nhaát Ñieåm Truï). the practice of dhyana, to cause subjugation Thieàn Chæ laø moät trong hai phöông phaùp chính or cessation of troubles. The various obstacles cuûa Thieàn, noù ñöôïc ñònh nghóa baèng laéng dòu that encounter the development of shamatha hay laøm cho caùi taâm sinh ñoäng nghæ ngôi, hay are overcome through nine stages of mind, six laøm cho taâm gaén vaøo moät choã, moät vò trí naøo powers and four mental activities. ñoù. Thieàn chæ lo vieäc deïp boû voïng nieäm, hôn (II) Nghóa cuûa “Chæ”—Meanings of “Samatha”: laø quaùn chieáu. Khi thaân theå chuùng ta nghæ ngôi 1) Khi caùc cô quan trong ngöôøi nghæ ngôi laø chæ, thì chuùng ta goïi ñoù laø “chæ”; khi taâm chuùng ta ñoái laïi vôùi “quaùn” laø taâm trí nhìn thaáu suoát roõ quaùn chieáu ñeå thaáy roõ vaán ñeà thì chuùng ta goïi raøng: Physical organism is at rest, in contrast ñoù laø “quaùn.” Moät trong baûy teân goïi cuûa thieàn with contemplation is when the mind is seeing ñònh (thu nhieáp taâm vaøo moät duyeân, xa lìa moïi clearly. taùn loaïn; trong caùc caûnh nhieãm tònh maø taâm 2) Yeân laëng hay yeân tænh—Quiet: Tranquility— khoâng voïng duyeân). Tam Ma Ñòa coøn laø söï Calm—Absence of passion—Cessation—Moät yeân tænh laâu daøi cuûa tinh thaàn ñöôïc thöïc taäp trong baûy ñònh nghóa cuûa Thieàn Ñònh, ñöôïc trong tröôøng phaùi Yogachara vaø baây giôø ñöôïc dieãn taû nhö laø Xa-Ma-Tha hay Tam Ma Ñòa, caùc sö Taây Taïng thöïc taäp nhö moät heä thoáng coù nghóa laø deïp yeân taâm loaïn ñoäng, hay laø ñeå thieàn ñònh toång theå. Söï nhaát taâm, moät trong cho taâm yeân ñònh, döøng ôû moät choã. Taâm ñònh yeáu toá tinh thaàn trong thieän thöùc. Tuy nhieân, chæ ö nhöùt xöù, khaùc vôùi “quaùn” laø xaùc nghieäm Samatha haøm nghóa ruùt lui thuï ñoäng trong khi baèng chöùng cöù. Chæ laø deïp boû caùc voïng nieäm, Vipassana (minh saùt) haøm nghóa thöïc hieän tích coøn quaùn duøng ñeå chöùng nghieäm chaân lyù— cöïc qua thieàn taäp, laøm ngöng baët nhöõng trôû One of the seven definitions of dhyana ngaïi. Nhöõng trôû ngaïi trong khi phaùt trieån described as samatha or samadhi; it is defined Samatha ñöôïc vöôït qua trong 9 giai ñoaïn tinh as

silencing, or putting to rest the active mind, thaàn, saùu söùc maïnh vaø boán hoaït ñoäng taâm or auto-hypnosis. The mind is centered or the thaàn—Samatha is a method of training the mind steadily fixed on one place, or in one mind to develop concentration. Samatha position. It differs from “contemplation” meditation is concerned with producing a one- which observes, examines, sifts evidence.

Samadhi or samatha has to do with getting rid Tam Ma Ñòa, coù nghóa laø deïp yeân taâm loaïn ñoäng, of distraction for moral ends; it is abstraction, hay laø ñeå cho taâm yeân ñònh, döøng ôû moät choã. Taâm rather than contemplation. ñònh chæ ö nhöùt xöù, khaùc vôùi “quaùn” laø xaùc nghieäm (III) Boán hoaït ñoäng taâm thaàn: Ñaët lieân heä giöõa tinh baèng chöùng cöù. Chæ laø deïp boû caùc voïng nieäm, coøn thaàn vaø ñoái töôïng, phuïc hoài söï chuù taâm, chuù quaùn duøng ñeå chöùng nghieäm chaân lyù. Veà maët lyù taâm lieân tuïc, vaø thanh thaûn khoâng coá gaéng— thuyeát maø noùi, baát cöù vaät theå naøo cuõng coù theå ñöôïc Four mental activities: Connecting the mind to duøng laøm ñieåm taäp trung, duø vaäy nhöõng vaät theå the object, re-establishment of attention, nhö thaân Phaät vaãn ñöôïc ngöôøi ta öa thích duøng laøm uninterrupted attention, and dwelling ñieåm taäp trung hôn. Chæ ñöôïc thaønh ñaït khi taâm coù effortlessly. khaû naêng truï yeân moät choã treân vaät theå moät caùch töï (IV) Saùu söùc maïnh: Nghe hoïc thuyeát, suy nghó, söùc nhieân khoâng caàn phaûi noã löïc, vaø coù khaû naêng truï chuù taâm, hieåu roõ, taäp trung naêng löôïng, vaø töï taïi ñoù trong thôøi gian ngöôøi ñoù muoán maø khoâng bò tin töï nhieân—Six powers: Hearing the phoùng daät hay taùn loaïn quaáy raày. Ngöôøi ta noùi coù teaching, reflection, power of attention, clear saùu ñieàu tieân quyeát tröôùc khi thaønh ñaït ñöôïc comprehension, concentrated energy, and “Chæ”, truï nôi thích hôïp, thieåu duïc, tri tuùc, khoâng natural confidence. coù nhieàu sinh hoaït, tònh giôùi vaø phaûi hoaøn toaøn ruõ (V) Chín giai ñoaïn tinh thaàn—Nine stages of boû moïi voïng nieäm. Chæ laø ñieàu caàn coù tröôùc khi mind—Nhöõng khaùi nieäm cuûa chín giai ñoaïn ñaït ñöôïc trí hueä “Baùt Nhaõ”. Phaùp haønh thieàn an truï tinh thaàn naøy ñeán töø caùc vaên baûn cuûa tröôøng trong Phaät giaùo ñöa ñeán toät ñænh laø ñaéc thieàn vaø phaùi Du Giaø vaø ñöôïc thöïc haønh taïi Taây Taïng phaùp thieàn tueä daãn ñeán taàng Thaùnh hay giaûi thoaùt. nhö moät heä thoáng thieàn ñònh hôïp nhaát. Chín Vò haønh giaû lieân tuïc kieân trì noã löïc thöïc haønh thieàn giai ñoaïn naøy—The concepts of these nine tueä daãn ñeán vieäc thaùo gôõ nhöõng thaèng thuùc hay stages come from the literature of the daây troùi buoäc chuùng sanh vaøo voøng luaân hoài sanh Yogacara school and were put into practice in töû, vaø tieán ñaït ñeán taàng Thaùnh cuoái cuøng laø A La Tibet as a unified system of meditation. These Haùn. Ñöùc Phaät khoâng thoûa maõn vôùi caùc taàng thieàn nine stages are: vaø caùc kinh nghieäm huyeàn bí. Muïc tieâu duy nhaát 1) Höôùng tinh thaàn vaøo moät ñoái töôïng thieàn ñònh: cuûa Ngaøi laø chöùng ñaéc Toaøn Giaùc vaø Nieát Baøn. Directedness of mind toward the object of Sau khi ñaõ gom taâm hoaøn toaøn an truï vaø vaéng laëng meditation. baèng thieàn ñònh, Ngaøi coù theå phaùt trieån thieàn tueä, 2) Cuûng coá tinh thaàn: Stabilization of the mind. töùc laø phaùp haønh khaû dó giuùp cho haønh giaû nhìn 3) Luoân luoân thay ñoåi söï chuù

taâm: Continuous thaáy söï vaät ñuùng nhö söï vaät laø nhö vaäy, töùc laø thaáy renewal of attention. ñöôïc thöïc töôùng cuûa söï vaät, chöù khoâng phaûi chæ 4) Giôùi haïn söï chuù taâm vaøo ñoái töôïng thieàn ñònh: thaáy beà ngoaøi, hình nhö söï vaät laø nhö vaäy. Noùi Confinement to the object of meditation. caùch khaùc, ñoù laø thaáu ñaït baûn chaát thaät söï cuûa 5) Laøm cho tinh thaàn thuaàn thuïc: Taming of the chính mình, roõ raøng vaø töôøng taän nhö thaät söï baûn mind. chaát cuûa mình laø nhö vaäy—Samatha Meditation is 6) Laøm cho tinh thaàn yeân tónh: Calming the a meditative state characterized by a one- mind. pointedness of mind (cittaikagrata) on an internal 7) Hoaøn thieän söï yeân tónh: Refined calm. meditative object, also called meditation of 8) Taäp trung tinh thaàn vaøo moät ñieåm: The mind calming the mind. One of the seven definitions of collected into oneness. dhyana described as samatha or samadhi; it is 9) Tam Ma Ñòa: Samadhi. defined as silencing, or putting to rest the active Thieàn Chæ Vaø Nhaát Ñieåm Taâm: Samatha mind, or auto-hypnosis. The mind is centered or Meditation and One-pointedness of mind—Chæ laø the mind steadily fixed on one place, or in one moät traïng thaùi thieàn ñònh bieåu tröng söï nhaát taâm position. It differs from “contemplation” which (hay taâm tuï vaøo nhaát ñieåm) treân moät vaät theå, coøn observes, examines, analyzes evidence. Samadhi goïi laø thieàn an truï. Moät trong baûy ñònh nghóa cuûa or samatha has to do with getting rid of distraction Thieàn Ñònh, ñöôïc dieãn taû nhö laø Xa-Ma-Tha hay for moral ends; it is abstraction, rather than

contemplation. Theoretically, any object may vaøo söï töôûng nieäm ñeán Phaät. Muïc ñích cuû a thieàn serve as the focus of concentration, though tueä giaùc laø nhaän thöùc ñöôïc tueä giaùc (prajna). Ñieàu virtuous objects such as the body of a Buddha are naøy ngöôøi ta seõ coù theå daàn daàn ñaït ñöôïc qua caùc said to be preferable. It is attained when the mind traïng thaùi an ñònh cuûa thieàn chæ. Haønh giaû taäp is able to remain upon its object one-pointedly, trung söï hieåu bieát saâu saéc vaøo 3 ñaëc tính cuûa theá spontaneously and without effort, and for as long a tuïc: voâ thöôøng, khoå vaø voâ ngaõ. Töø “Vipassana” coù period of time as one wihes, without being nghóa laø thaáy moät caùch ñaëc bieät, töø goác chöõ disturbed by laxity or excitement. There are said “Passati” laø thaáy vaø tieáp ñaàu ngöõ “Vi” laø ñaëc bieät. to be six prerequisites for achieving calming. They Vì theá “Vipassana” laø thaáy moät caùch ñaëc bieät hay are staying in an agreeable place, having few khaùc thöôøng, caùi thaáy vöôït ra ngoaøi caùi thaáy thoâng desires, knowing satisfaction, not having many thöôøng, hay tueä nhaõn. Khoâng phaûi caùi nhìn treân beà activities, pure ethics, and thoroughly abandoning maët, hay nhìn phôùt qua. Khoâng phaûi chæ thaáy thoughts. It is generally considered to be a thoaùng qua caùi daùng maø nhìn söï vaät ñuùng theo boái prerequisite for attainment of “higher insight” or caûnh cuûa söï vaät, töùc laø nhìn döôùi aùnh saùng cuûa ba “Prajna”. Samatha taught in Buddhism culminates ñaëc töôùng, hay ba daáu hieäu ñaëc thuø cuûa caùc phaùp in Jhana and Vipassana which leads to the four höõu vi, caùc hieän töôïng sinh toàn. Ñoù laø voâ thöôøng stages of sanctity or emancipation. The meditator hay bieán ñoåi, khoå ñau hay baát toaïi nguyeän, vaø voâ continuing zestfully his insight meditation ngaõ hay

khoâng coù moät caùi töï ngaõ tröôøng toàn vónh removes, by gradual process, the fetters that bind cöûu. Ñoù laø phaùp thieàn tueä, laáy thieàn ñònh laøm neàn him to the Wheel of Existence (samsara) and taûng, phaùp thieàn maø theo ñoù haønh giaû goät röûa ñeán reach the last and the fourth stage of sanctity möùc taän cuøng caùc bôïn nhô trong taâm, loät boû aûo (Arahatta). The Buddha was not satisfied with kieán veà caùi "ta," nhìn thaáy thöïc töôùng cuûa vaïn mere "Jhana" and mystical experiences, his one phaùp vaø chöùng ngoä Nieát Baøn. Nhö vaäy "thieàn tueä" and only aim was to attain full enlightenment and laø giaùo phaùp ñaëc thuø cuûa chính Ñöùc Phaät, tröôùc kia Nirvana. Having gained perfect concentrative chöa töøng ñöôïc nghe thaáy, moät chöùng nghieäm duy calm through samatha meditation, he was able to nhaát maø chæ coù Ñöùc Boån Sö môùi coù, hoaøn toaøn develop insight (vipassana) meditation that rieâng bieät cho Phaät giaùo vaø chöa ai bieát tröôùc thôøi enables a person to see things as they really are, Ñöùc Phaät Só Ñaït Ña Coà Ñaøm. Theo Phaät, thieàn chuû and not as they appear to be. That is, on other yeáu laø laøm cho taâm ñöôïc ñònh tónh, roài duøng caùi words, to understand ourselves as we really are. taâm ñònh tónh naày ñeå tieán xa hôn treân ñöôøng tu. Thieàn Chæ Vaø Thieàn Tueä Giaùc: Calm Meditation Nhöng chuùng ta neân thaän troïng vaø ñöøng bò dính and Insight Meditation—Thieàn cuûa Phaät giaùo döïa maéc vaøo söï yeân tònh, vì thieàn Phaät giaùo khoâng treân 2 phöông phaùp: vaéng laëng hoaëc tònh taâm, vaø ngöøng laïi ôû ñaây. Muïc ñích cuûa haønh thieàn laø laøm tueä giaùc, caû hai ñeàu laø nhöõng phöông tieän thieát cho caùi taâm ñöôïc yeân ñònh, roài duøng caùi taâm yeân yeáu treân con ñöôøng tieán tôùi chaám döùt khoå ñau. ñònh naày ñeå quan saùt baûn chaát thaät cuûa thaân vaø Thieàn tònh taâm nhaèm vaøo vieäc ñaït ñöôïc söï vaéng taâm. Nhö vaäy, haønh giaû tu thieàn ñöøng ñeå mình bò laëng vaø taäp trung ñònh löïc vaø naâng cao nhaän thöùc laïc vaøo trong an tònh, maø phaûi duøng söï an tònh cuûa veà ñeà muïc thieàn ñeán moät ñieåm tröøu töôïng. Taát caû mình ñeå quan saùt saâu xa hôn baûn chaát cuûa thaân vaø nhöõng chöôùng ngaïi tinh thaàn ñaõ ñöôïc loaïi tröø, khoûi taâm. Ñaây môùi chính laø phöông caùch giuùp chuùng ta taâm "hoøa nhaäp" vaøo moät yù töôûng tröøu töôïng cuûa giaûi thoaùt thaät söï. Chuùng ta phaûi quan saùt thaân taâm ñeà muïc: söï an ñònh naøy ñöôïc goïi laø "dhyana" moät caùch tröïc tieáp chöù khoâng duøng söï suy nghó hay (thieàn ñònh gom taâm laïi), tieáng Pali laø Jhana, tieáng töôûng töôïng ñeå nhìn thaân taâm mình. Phöông caùch Trung Hoa laø Ch'an, tieáng Nhaät laø "Zen" vaø tieáng quan saùt phaûi laø phöông caùch an tònh, ñònh taâm vaø Vieät laø Thieàn. Nhöõng coâng cuï hoã trôï thieàn mang laéng nghe töø beân trong. Chæ khi naøo coù taâm ñònh laïi nhöõng traïng thaùi an ñònh khaùc nhau. Nhöõng tænh vaø an tònh thì luùc ñoù trí tueä môùi khôûi sanh moät ngöôøi môùi baét ñaàu haønh thieàn coù theå taäp trung vaøo caùch töï nhieân ñöôïc. Tuy nhieân, haønh giaû khoâng moät caùi ñóa coù maøu saéc laøm ñeà muïc tham thieàn, neân suy nghó quaù nhieàu baát cöù thöù gì, ngay caû caùi trong khi nhöõng ngöôøi tieán boä hôn coù theå taäp trung chuyeän ñaït ñöôïc trí tueä. Hôn theá nöõa, thieàn laø thöïc

haønh cho baèng ñöôïc caùi nhieáp taâm vaø giöõ yù vôùi Gautama, the Buddha. According to the Buddha, loøng töø bi bao la. Chaúng haïn nhö khi röûa tay, ta meditation basically creates a quiet and bieát thöù nhöùt ta ñang röûa saïch nhöõng buïi baëm cuûa concentrated mind; then Zen practitioners can theá gian; thöù nhì ta nguyeän taâm ta cuõng ñöôïc taåy utilize this quiet and concentrated mind to saïch; vaø thöù ba ta mong cho ai naáy ñeàu coù ñöôïc advance in their path of cultivation. But we have ñoâi tay saïch nhö ta, aáy laø ta ñang haønh thieàn moät to be careful not to be stuck in tranquility, for caùch roát raùo—Buddhist meditation is based on two Buddhist meditation does not stop here. The methods, calm (samatha) and insight (vipasyana), purpose of meditation is to let our mind become both of which are necessary vehicles on the path still and concentrated, and then to use that to the Cessation of Duhkha. Calm meditation aims concentration to examine the true nature of the at achieving calmness and concentration, and at body and mind. Therefore, Zen practitioners must raising the perception of the meditational subject utilize the concentration, not to get lost in the joy to the point of abstraction. After mental obstacles of tranquility, but to utilize this quiet and have been eliminated, the mind “absorbs” itself concentrated mind to deeply examine the nature into an abstract idea of the subject: this absorption of the body and mind. This is what actually is called “dhyana” (in Pali, jhana); in Chinese liberates us. We must examine our body and mind “Ch’an,” in Japanese “Zen,” and in Vietnamese directly and do not involve the use of thought and “Thieàn.” Different meditational ‘aids’ give rise to reasoning. The method of examination must be a different mental absorptions. A beginner might silent, concentrated and inner listening one. Only concentrate on a colored disc, while a more when the mind is concentrated and still, then real advanced practitioner could focus on reflecting the wisdom can naturally arise. However, Zen Buddha. The goal of insight meditation is to practitioners should not think too much about realize wisdom. This is also acquired gradually anything, even the attainment of wisdom. and ultimately achieved through the mental Furthermore, meditation is practicing for the absorptions of samatha meditation. The concentration in mind and keeping in us an practitioner aims to directly comprehend the three immense compassion. For example, when washing characteristics of the phenomenal world: hands, first of all, we know we are cleaning the impermanence, duhkha and no-self. The word dust of the world; secondly, we wish that our mind “vipassana” means, by derivation, seeing in an is also clean; and thirdly, we wish that everyone extraordinary way, from the word “passati” to see also has clean hands as we are. the prefix “vi” denoting, special, particular. Thieàn Chuùng: Taêng chuùng tham thieàn—An Vipassana, therefore means, seeing beyond what assembly of monks who practice meditation. is ordinary, clear vision. It is not surface seeing or Thieàn Chöùng: Samapatti (skt & p)—Chöùng ñaéc— skimming, not seeing mere appearances, but Tam Ma Ñòa—Attainment of an enjoying stage of seeing things in their proper perspective, that is in meditation—See Ñaúng Chí. terms of the three characteristics or signs of Thieàn Vaø Chöùng Nghieäm Taâm Linh: Zen and phenomenal existence: impermanence or change; Spiritual Experience—See Chöùng

Nghieäm Taâm suffering or unsatisfactoriness and non-self or Linh egolessness (anicca, dukkha and anatta). It is this Thieàn Vaø Coâng AÙn: Koans and Zen—See Coâng insight meditation, with calm concentration of AÙn Vaø Thieàn. mind as its basis, that enables the practitioner to Thieàn Cô: Zen opportunity and manner—Cô hoäi purge his mind of all defilements, to remove the vaø phong thaùi nhaø thieàn. ego-illusion and to see reality and experience Thieàn Cuoàng: Mad Zen—See Cuoàng Thieàn. Nirvana. Vipassana or insight meditation, Thieàn Cö: 1) Moät nôi ñeå tu taäp thieàn ñònh: A therefore, is a typical doctrine of the Buddha meditation abode (see Thieàn Ñöôøng); 2) Vaøo himself, not heard by him before, a unique Thieàn: To dwell in meditation; 3) Thieàn Taêng: A experience of the Master, exclusively Buddhist, hermit monk. which was not in existence prior to Siddhartha Thieàn Du (?-1561): Teân cuûa moät vò Thieàn sö Nhaät

Baûn, thuoäc toâng Laâm Teá vaøo theá kyû thöù XVI— thöïc' nghóa laø laáy söï tham thieàn laøm thöïc phaåm. Name of a Japanese Zen master of the Lin-chi Ngöôøi tham thieàn tôùi choã roát raùo thì treân khoâng Sect, who lived in the sixteenth century. bieát coù trôøi, döôùi khoâng bieát coù ñaát, chaëng giöõa Thieàn Du Giaø: Yoga (skt & p)—Hieäp phoái—Du khoâng thaáy coù ngöôøi, hoøa vôùi hö khoâng laøm moät, giaø—Töông öng—See Du Giaø Thieàn. soáng trong moät caûnh giôùi voâ nhaân, voâ ngaõ, voâ Thieàn Duyeân Heä: Jhanapaccayo (p)—Jhana chuùng sanh, voâ thoï giaû—Sincere Buddhists should condition. always remember that in cultivation we must Thieàn Duyeät: Joy of the mystic trance—Delight realize the state of 'taking the bliss of Zen as our of Meditation—Taâm thaàn khoan khoaùi vui thích food,' that means we should let our sustenance cuûa ngöôøi nhaäp vaøo thieàn ñònh. Neáu thöïc taäp thieàn, come from Zen meditation. A person who is baïn phaûi coù an laïc ngay luùc baïn ngoài. Neáu khoâng genuinely doing the work of meditation is no nhö vaäy, chaéc chaén laø loái tu taäp thieàn cuûa baïn ñaõ longer aware of heaven above, earth below, or coù truïc traëc. Neáu baïn khoâng tìm ñöôïc an laïc ngay people in between. He has merged completely trong luùc naøy thì baïn neân nhôù raèng quaù khöù ñaõ with empty space. He no longer has any sense of qua, khoâng caùch chi baïn coù theå níu keùo noù laïi; vôùi self, others, living beings, or a life span. ñaø naøy töông lai roài cuõng seõ troâi qua nhö doøng Thieàn Ñaïi Thöøa: Mahayana Meditation—Thieàn nöôùc troâi qua, khoâng caùch chi baïn soáng ñöôïc vôùi Ñaïi Thöøa hay laø thieàn ñöôïc chuyeân chôû baèng coå töông lai moät khi noù thaønh hieän taïi. Neáu baïn xe lôùn. Ñaây chính laø moät loaïi thieàn Phaät giaùo vì khoâng tìm ñöôïc an laïc ngay trong luùc naøy, baïn seõ muïc ñích cuûa noù laø kieán taùnh ngoä ñaïo trong cuoäc khoâng tìm ñöôïc an laïc ôû baát cöù luùc naøo khaùc. Ñöøng soáng haèng ngaøy cuûa mình. Trong thöïc haøn h thieàn ñuoåi theo tö töôûng cuûa baïn nhö boùng vôùi hình, Ñaïi thöøa, khôûi ñaàu laø yù thöùc veà chaân taùnh, nhöng ñöøng chaïy theo tö töôûng nöõa baïn ôi! Haõy quay veà khi ñaõ ngoä thì chuùng ta môùi nhaän ra raèng toïa thieàn soáng vôùi an laïc ngay trong giôø phuùt hieän taïi naøy — coøn hôn laø moät phöông tieän ñeå ngoä, vì toïa thieàn laø The bliss of meditation. If you practice meditation söï thöïc hieän thaät söï cuûa chaân taùnh. Trong Thieàn in a right way,

you should be able to find joy and Ñaïi Thöøa thì ñoái töôïng laø giaùc ngoä, neân ngöôøi ta peace in the very moment of sitting. If not, then deã nhaän laàm toïa thieàn chæ laø moät phöông tieän maø there is something wrong with your meditation. If thoâi. Kyø thaät taát caû nhöõng vò Thaày ñaõ ngoä ñaïo ñeàu you cannot find joy and peace in the very cho raèng toïa thieàn chính laø söï thöïc hieän cuûa Phaät moments of sitting, then the past had gone, in no taùnh voán coù chöù khoâng phaûi chæ laø moät kyõ thuaät ñeå way you can pull it back; the future itself will only ñaït ñöôïc söï ngoä ñaïo. Neáu toïa thieàn khoâng khaùc flow by as a river flows by, you will not be able to hôn moät kyõ thuaät nhö theá, ngöôøi ta seõ thaáy raèng hold it back, you will be incapable of living the sau khi ngoä ñaïo thì toïa thieàn seõ khoâng coøn caàn future when it has become the present. Joy and thieát nöõa. Nhöng chính Ñaïo Nguyeân ñaõ chæ roõ raèng peace are the joy and peace possible in this very ngöôïc laïi môùi ñuùng, CAØNG CHÖÙNG NGOÄ SAÂU moment of sitting. If you cannot find it here, you CAØNG THAÁY CAÀN THÖÏC HAØNH. Ñaây laø won't find it anywhere else. Don't chase after phöông phaùp tu thieàn ñònh döïa treân kinh ñieån Ñaïi your thoughts as a shadow follows its object. Don't Thöøa. Thieàn Ñaïi Thöøa laø loaïi thieàn ñoán ngoä hay run after your thoughts. Find joy and peace in this thöôïng thöøa thieàn. Thieàn Ñaïi Thöøa nhaán maïnh: very moment. "Ai cuõng coù theå thieàn ñònh, ñi ñeán ñaïi ngoä vaø ñaït Thieàn Duyeät Thöïc: Söùc maïnh nuoâi döôõng taâm thaønh Phaät Quaû."—Great Vehicle Zen, this is a thöùc cuûa Thieàn, khi nhaäp vaøo thieàn ñònh thì thaân truly Buddhist Zen, for it has its central purpose, taâm nheï nhaøng khoan khoaùi giuùp tröôûng döôõng seeing into your essential nature and realizing the thaân theå vaø hueä maïng—The nourishing powers way in your daily life. In the practice of and the joy of the mystic trance of Zen. Mahayana Zen your aim in the beginning is to Thieàn Duyeät Vi Thöïc: Food of Bliss of awaken to your true-nature, but upon Meditation—Laáy söï tham thieàn laøm thöïc phaåm — enlightenment you realize that meditation is more Ngöôøi Phaät töû chôn thuaàn neân luoân nhôù raèng than a means to enlightenment. It is the chuùng ta phaûi caàn ñaït tôùi trình ñoä 'Thieàn duyeät vi actualization of your true-nature. The object of the

Mahayana Zen is Awakening, it is easy to which runs along the longer sides of the Hall. The mistakenly regard meditation as but a means. size of the "meditation tan" varies in different However, any enlightened masters point out from meditation centers; however, the "meditation the beginning that meditation is in fact the platform" is about eight feet wide and about one actualization of the innate Buddha-nature and not foot high. At one end of the empty floor oblong in merely a technique for achieving enlightenment. shape, which occupies the centre of the building If meditation were no more than such a technique, between the "meditation tan," three stands the it would follow that after awakening meditation shrine for Manjusri the Bodhisattva, which opens would be unnecessary. But T'ao-Yuan himself towards the front entrance. This centre-floor is pointed out, precisely the reverse is true; THE used for a walking exercise called "Ching-hsing" MORE DEEPLY YOU EXPERIENCE (kinhin), which consists in circulating in Indian file AWAKENING, THE MORE YOU PERCEIVE along the

"meditation tan." This is practiced at THE NEED FOR PRACTICE. This is the method definite intervals during the meditation hours. This of practicing meditation which is based on the walking helps to keep the monks' minds from Mahayana Sutras. Mahayana Meditation is falling into a state of torpidity. The "meditation considered as “Instant Awakening Meditation,” or tan" has a "tatami" floor, and a space of one “Supreme Meditation.” Mahayana Meditation "tatami", about three by six feet, is allowed to emphasizes: “Everyone is able to meditate, is able each monk. This little space is for each monk his to be awakened instantly and attain the "heaven and earth," for here he sleeps, sits, Buddhahood.” meditates, and does all other things permitted in Thieàn Ñaøn: Meditation platform—Meditation the Hall. Whatever little belongs he has are kept tan—Beân trong thieàn ñöôøng coù nhöõng beä goïi laø at the window-end of the "meditation tan," where "thieàn ñaøn" chaïy doïc theo thieàn ñöôøng. Kích côõ a low closet-like arrangement is provided along cuûa "thieàn ñaøn" thay ñoåi tuøy theo thieàn ñöôøng; tuy the whole length of the "meditation tan." The nhieân, thöôøng thöôøng "thieàn ñaøn" roäng khoaûng taùm bedding is put away on the spacious shelf boä vaø cao khoaûng moät boä. ÔÛ moät ñaàu cuûa saøn constructed overhead and concealed with a troáng traûi vaø chieám phaàn giöõa cuûa toøa kieán truùc. ÔÛ curtain. moät ñaàu cuûa saøn troáng traûi vaø chieám phaàn giöõa cuûa Thieàn Ñaïo: Ñaïo phaùp Thieàn toâng—Con ñöôøng toøa kieán truùc. Giöõa caùc "thieàn ñaøn" laø baøn thôø cuûa hay phöông phaùp cuûa Thieàn toâng. Theo thieàn sö Boá Taùt Vaên Thuø Sö Lôïi, höôùng ra phía tröôùc cöûa. D.T. Suzuki trong Thieàn Luaän, Taäp I, vì sao Thieàn Saøn chính ñöôïc duøng ñeå tu taäp kinh haønh, bao goàm Ñaïo töï nhaän laø trao truyeàn coát tuûy cuûa Phaä t giaùo laø vieäc ñi haøng moät chung quanh "thieàn ñaøn." Kinh 'Taâm aán' thay vì nhöõng tín vaät hình töôùng nhö ñaõ haønh ñöôïc tu taäp vaøo khoaûng troáng nhaát ñònh trong ñöôïc cheùp giöõ laïi baèng vaên töï, caàn töôùc boû nhöõng nhöõng giôø thieàp taäp. Caùch ñi boä naøy giuùp cho taâm caùi röôøm raø ñaép theâm vaøo vaø boïc kín chaân tinh thöùc cuûa caùc Thieàn Taêng khoâng bò rôi vaøo hoân thaàn Phaät giaùo laøm cho caùi sinh löïc nguyeân thuûy traàm. "Thieàn ñaøn" coù saøn traûi chieáu, vaø moãi vò cuûa noù bò che maát, vaø khieán chuùng ta deã laàm nhaän Taêng ñöôïc moät khoaûng côõ moät taám chieáu daøi saùu caùi phuï laøm caùi chaùnh. Thieàn coù caùi gì quaùi ñaûn vaø boä, ngang ba boä. Khoaûng khoâng gian cho moãi vò voâ lyù laø khaùc, coù theå laøm hoaûng sôï ngöôøi moä ñaïo Taêng chính laø khoaûng "trôøi ñaát' cuûa rieâng vò aáy, chaáp theo kinh saùch cuûa thöù Phaät giaùo nhaän laø bôûi vì ôû ñaây vò Taêng nguû, thieàn ñònh, vaø laøm nhöõng nguyeân thuûy, khieán hoï phaûi tuyeân boá "Thieàn Toâng vieäc ñöôïc cho pheùp trong Thieàn ñöôøng. Baát cöù vaät phi Phaät giaùo", ñoù chæ laø moät bieán traïng baát thöôøng sôû höõu nhoø naøo vò Taêng coù ñeàu ñöôïc giöõ ôû phía cuûa Phaät giaùo. Chaúng haïn, hoï coøn bieát nghó phaûi cuoái "thieàn ñaøn," gaàn cöûa soå, nôi coù moät caùi ngaên laøm sao veà nhöõng caâu noùi nhö theá naøy ñoïc ñöôïc gioáng nhö tuû ñöïng quaàn aùo doïc theo suoát chieàu daøi trong boä Nam Tuyeàn Luïc. Quan Thaùi Thuù Kyø cuûa "thieàn ñaøn." Meàn goái chaên chieáu ñeàu ñöôïc caát Chaâu hoûi Nguõ Toå

Hoaèng Nhaãn taïi sao trong soá ñoà vaøo ngaên roäng xaây phía treân ñaàu vaø coù maøn che— chuùng naêm traêm ngöôøi. Ngaøi laïi choïn Hueä Naêng The interior of the Meditation Hall is furnished truyeàn y baùt laøm toå thöù saùu. Hoaèng Nhaãn ñaùp: with raised platforms called "meditation tan" "Boán traêm chín möôi chín ngöôøi kia ñeàu hieåu Phaät

phaùp, chæ coù Hueä Naêng laø khoâng hieåu. Naêng khoâng as the Buddha appears on earth, words come into phaûi laø ngöôøi coù theå ño ñöôïc baèng khuoân thöôùc existence, hence our clinging to signs... And thus thöôøng cuûa theá nhaân, neân aùo phaùp ñöôïc trao cho as we now so firmly take hold of words, we limits Naêng." Vaø ñaây laø lôøi bình cuûa Nam Tuyeàn: "ÔÛ ourselves in various ways, while in the Great Way thôøi ñaïi 'kieáp khoâng' tuyeät khoâng coù danh töï. Phaät there are absolutely no such things as ignorance or vöøa xuaát theá lieàn coù danh töï, neân ngöôøi ñôøi baùm holiness. Everything that has a name thereby víu vaøo töôùng. Ñaò Ñaïo tuyeät khoâng phaøm Thaùnh. limits itself. Therefore, the old master of Chiang-Phaøm coù danh töï aét keït giöõa giôùi haïn. Do ñoù, Laõo hsi declared that 'it is neither mind, nor Buddha, Tuùc Giang Taây noùi 'Chaúng phaûi taâm, chaúng phaûi nor a thing.' It was in this way that he wished to Phaät, chaúng phaûi vaät,' nhaèm chæ ñöôøng ngöôøi ñôøi guide his followers, while those days they vainly sau haønh söï. Ngöôøi hoïc ñaïo ñôøi nay khoaùc leân lôùp endeavor to experience the Great Way by aùo, döïa vaøo ngöôøi, chaáp vaøo taâm, thì coù can döï hypostatizing such an entity as mind. If the Way vaøo ñaâu? Neáu cöù chaáp theo vaäy maø laøm thì phoûng could be mastered in this manner, it would be well gaëp Phaät Di Laëc ra ñôøi vaãn bò ñoát chaùy tan taønh, for them to wait until the appearance of Maitreya laøm sao ñaït ñöôïc töï do? Ñoà chuùng cuûa Nguõ Toå Buddha, which is said to be at the end of the Hoaèng Nhaãn coù naêm traêm ngöôøi, tröø Hueä Naêng ra, world, and then to awaken the enlightenment- ai cuõng thoâng hieåu Phaät phaùp. Naêng quaû laø moät cö thought, How could such ones ever hope for só kyø ñaëc chæ coù moät chöù khoâng coù hai, vì Naêng spiritual freedom? Under the fifth patriarch, all of chaúng hieåu Phaät phaùp. Naêng chæ hieåu Ñaïo, ngoaøi his five hundred disciples, except one Hui-neng, ra khoâng hieåu gì khaùc."—The way or method the understood Buddhism well. The lay-disciple, Zen sect. According to Zen master D.T. Suzuki in Neng, was quite unique in this respect, for he did Essays in Zen Buddhism, First Series (p.39), Zen not at all understand Buddhism. He understood the that it transmits the essence of Buddhism and not Way only and no other thing." its formulated articles of faith as are recorded in Thieàn Ñaàu: Jantu (skt)—Thieàn Ñaäu—Thieàn letters, it is necessary to strip the spirit of Ñaâu—Chuùng sanh—All living beings—Human Buddhism of all its outer casings and appendages, beings—Chuùng sanh—See Thaàn Thöùc. which, hindering the working of its original life- Thieàn Ñaäu: See Thieàn Ñaàu. force, are apt to make us take the unessetial for Thieàn Ñònh: Dhyana and Samadhi (skt)— the essential. There is something in Zen so bizarre Absorption—The mind of Dhyana—Thieàn na dòch and even irrational as to frighten the pious literary laø “tö duy.” Tö duy trong coõi saéc giôùi thì goïi laø followers of the so-called primitive Buddhism and thieàn.

Thieàn theo tieáng Phaïn laø Dhyana. Ñònh theo to make them declare that Zen is not Buddhism tieáng Phaïn laø Samadhi. Ñònh bao truøm toaøn boä boái but a Chinese anomaly (strangeness) of it. What, caûnh cuûa Thieàn, ñeå taâm chuyeân chuù vaøo moät ñoái for instance, would they really make out of such töôïng maø ñaït tôùi traïng thaùi tòch tónh khoâng taùn statements as follows: In the sayings of Nan- loaïn. Thieàn laø moät yeáu toá cuûa Ñònh; tuy nhieân, caû ch'uan we read that, when T'sui, governor of Ch'i hai töø ñöôïc duøng gaàn nhö laãn loän vôùi nhau. Thieàn District, asked the Fifth Patriarch of the Zen sect, laø thuaät ngöõ Trung Hoa, do töø tieáng Phaïn that is, Hung-jen, how it was that while he had "Dhyana" maø ra. Thieàn Na chæ söï taäp trung tinh five hundred followers, Hui-neng, in preference to thaàn vaø söï tónh taâm, trong ñoù moïi söï phaân bieät nhò all others, was singled out to be given the nguyeân ñeàu bieán maát. Tònh löï laø laøm vaéng laëng orthodox robe of transmission as the sixth doøng suy töôûng. Thieàn Na laø Ba La Maät thöù naêm patriarch, the fifth patriarch replied: "Four trong luïc ñoä Ba La Maät (thöïc taäp thieàn na ñeå ñöôïc hundred and ninety-nine out of my disciples trí hueä Baùt Nhaõ), trong ñoù taát caû moïi bieän bieät understand well what Buddhism is, except of Hui-giöõa chuû theå vaø ñoái töôïng, giöõa thaät vaø giaû, ñeàu bò neng. He is a man not be measured by an ordinary xoùa boû. Ch'an laø chöõ töông ñöông gaàn nhaát cuûa standard. Hence the robe of faith was handed over Hoa ngöõ cho chöõ "Dhyana" trong Phaïn ngöõ, coù to him." On this comments Nan-ch'uan: "In the nghóa laø tónh löï. Tònh löï hay ñình chæ caùc tö töôûng Age of Void there are no words whatever; as soon khaùc, chæ chuyeân chuù suy nghó vaøo moät caûnh.

Thieàn laø moät tröôøng phaùi phaùt trieån taïi Ñoâng AÙ, Ñaït Ma. Toå Boà Ñeà Ñaït Ma laø moät thieàn sö AÁn Ñoä nhaán maïnh ñeán voâ nieäm, hieåu thaúng thöïc chaát cuûa coù chí höôùng phuïng haønh theo kinh Laêng Giaø, moät vaïn höõu. Chöõ Thieàn ñöôïc dòch töø Phaïn ngöõ baûn kinh cuûa toâng Du Giaø. Ngaøi du hoùa sang "Dhyana". Dhyana duøng ñeå chæ moät traïng thaùi tònh Trung Quoác vaøo naêm 470 vaø baét ñaàu truyeàn daïy löï ñaït ñöôïc bôûi buoâng boû. Thieàn duøng ñeå laøm laéng Thieàn taïi ñaây. Sau ñoù Thieàn toâng lan toûa sang dòu vaø loaïi boû luyeán aùi, haän thuø , ganh gheùt vaø si Trieàu Tieân vaø Vieät Nam. Ñeán theá kyû thöù 12 Thieàn meâ trong taâm chuùng ta haàu ñaït ñöôïc trí tueä sieâu toâng phoå bieán maïnh meõ vaø roäng raõi ôû Nhaät Baûn. vieät coù theå daãn tôùi ñaïi giaùc. Thöïc taäp thieàn coù theå Thieàn theo tieáng Nhaät laø Zen, tieáng Trung Hoa laø daãn ñeán ñònh. Theo daáu tích ngöôïc veà thôøi moät vò Ch'an, tieáng Vieät laø "Thieàn", vaø tieáng Sanskrit laø sö AÁn Ñoä teân laø Boà Ñeà Ñaït Ma, ngöôøi ñaõ du haønh "Dhyana" coù nghóa laø nhaát taâm tónh löï. Coù nhieàu sang Trung quoác vaøo ñaàu theá kyû thöù saùu. Ngöôøi ta doøng Thieàn khaùc nhau taïi Trung Hoa, Nhaät Baûn vaø tin raèng oâng laø vò toå thöù 28 cuûa doøng Thieàn ôû AÁn Vieät Nam, moãi truyeàn thoáng ñeàu coù lòch söû vaø Ñoä vaø laø vò toå ñaàu tieân cuûa doøng Thieàn ôû Trung phöông thöùc tu taäp cuûa rieâng mình, nhöng taát caû Quoác. Tröôøng phaùi naøy nhaán maïnh ñeán "thieàn," vaø ñeàu cho raèng mình thuoäc doøng thieàn baét ñaàu töø moät vaøi tröôøng phaùi coøn duøng nhöõng lôøi noùi bí

aån Ñöùc Phaät Thích Ca Maâu Ni. Thieàn söû cho raèng (coâng aùn) nhaèm ñaùnh baïi loái suy nghó baèng nhaän Ñöùc Phaät ñaõ truyeàn laïi tinh tuùy cuûa taâm giaùc ngoä thöùc hay quan nieäm, vaø hoã trôï thöïc chöùng chaân lyù. cuûa Ngaøi cho ñeä töû laø Ca Dieáp, roài tôùi phieân Ca Khi nhìn laïi nguoàn goác cuûa Thieàn, chuùng ta thaáy Dieáp laïi truyeàn thöøa cho ngöôøi keá thöøa. Tieán trình raèng ngöôøi saùng laäp thaät söï cuûa Thieàn khoâng ai naøy tieáp tuïc qua 28 vò toå AÁn Ñoä cho ñeán toå Boà Ñeà khaùc hôn laø Ñöùc Phaät. Qua quaùn töôûng noäi taïi maø Ñaït Ma, ngöôøi ñaõ mang Thieàn truyeàn thöøa vaøo Ñöùc Phaät ñaït ñöôïc chaùnh ñaúng chaùnh giaùc vaø do Trung Hoa. Taát caû nhöõng vò ñaïo sö AÁn Ñoä vaø ñoù trôû thaønh baäc Giaùc Giaû, vò Chuùa cuûa Trí Tueä vaø Trung Hoa thôøi tröôùc ñeàu laø nhöõng vò Thieàn sö. Töø Bi. Trong ñaïo Phaät coù nhieàu phöông phaùp tu Thieàn laø moät trong nhöõng phaùp moân maø Ñöùc Phaät taäp vaø thieàn ñònh laø moät trong phöông phaùp chính truyeàn giaûng song song vôùi giôùi luaät, boá thí, nhaãn vaø quan troïng nhaát cuûa Phaät giaùo. Theo lòch söû nhuïc vaø trí tueä. Moät soá haønh giaû muoán laäp phaùp Phaät giaùo thì Ñöùc Thích Toân Töø Phuï cuûa chuùng ta moân Thieàn laøm coát loõi cho vieäc tu taäp neân Thieàn ñaõ ñaït ñöôïc quaû vò Voâ Thöôïng Chaùnh Ñaúng Chaùnh toâng daàn daàn ñöôïc thaønh hình. Nguyeân lyù caên baûn Giaùc sau nhieàu ngaøy thaùng toïa thieàn döôùi coäi Boà cuûa Thieàn toâng laø taát caû chuùng sanh ñeàu coù Phaät Ñeà. Hôn 25 theá kyû veà tröôùc chính Ñöùc Phaät ñaõ daïy taùnh, töùc laø haït gioáng Phaät maø moãi ngöôøi töï coù saün. raèng thöïc taäp thieàn laø quay trôû laïi vôùi chính mình Nguyeân lyù naøy ñöôïc moät soá Thieàn sö trình baøy qua haàu tìm ra chaân taùnh cuûa mình. Chuùng ta khoâng caâu “Taát caû chuùng sanh ñeàu ñaõ laø Phaät”, nhöng chæ nhìn leân, khoâng nhìn xuoáng, khoâng nhìn sang ñoâng vì nhöõng taâm thaùi nhieãu loaïn vaø nhöõng chöôùng hay sang taây, hay baéc hay nam; chuùng ta nhìn laïi ngaïi phaùp ñang coøn che môø taâm thöùc maø thoâi. Nhö chính chuùng ta, vì chính ôû trong chuùng ta vaø chæ ôû vaäy coâng vieäc cuûa thieàn giaû chæ laø nhaän ra taùnh trong ñoù thoâi laø trung taâm xoay chuyeån cuûa caû vuõ Phaät vaø ñeå cho taùnh Phaät aáy phaùt haøo quang xuyeân truï. Maõi ñeán ngaøy nay, chuùng ta vaãn coøn kính thôø vöôït qua nhöõng chöôùng ngaïi phaùp. Vì tieàn ñeà cô Ngaøi qua hình aûnh toïa thieàn laéng saâu trong chaùnh baûn ñeå chöùng ñaït quaû vò Phaät, töùc laø chuûng töû Phaät ñònh cuûa Ngaøi. Thieàn toâng ñöôïc truy nguyeân töø ñaõ naèm saün trong moãi ngöôøi roài neân Thieàn toâng thôøi Ñöùc Phaät laëng leõ ñöa leân moät caùnh sen vaøng. nhaán maïnh ñeán vieäc thaønh Phaät ngay trong kieáp Luùc aáy hoäi chuùng caûm thaáy boái roái, duy chæ coù naøy. Caùc vò Thieàn sö tuy khoâng phuû nhaän giaùo lyù Ngaøi Ñaïi Ca Dieáp hieåu ñöôïc vaø mæm cöôøi. Caâu taùi sanh hay giaùo lyù nghieäp baùo, nhöng khoâng chuyeän naøy ngaàm noùi leân raèng yeáu chæ cuûa Chaùnh giaûng giaûi nhieàu veà nhöõng giaùo lyù naøy. Theo Phaùp vöôït ngoaøi ngoân ngöõ vaên töï. Trong nhaø Thieàn toâng, ngöôøi ta khoâng caàn phaûi xa laùnh theá Thieàn, yeáu chæ naøy ñöôïc ngöôøi thaày truyeàn cho ñeä gian naøy ñeå tìm kieám Nieát Baøn ôû moät nôi naøo töû trong giaây phuùt xuaát thaàn, xuyeân phaù böùc töôøng khaùc, vì taát caû chuùng sanh ñeàu coù saün Phaä t taùnh. tri kieán haïn

heïp thoâng thöôøng cuûa con ngöôøi. Yeáu Hôn nöõa, khi ngöôøi ta chöùng ngoä ñöôïc taùnh khoâng chæ maø Ngaøi Ñaïi Ca Dieáp nhaän hieåu ñaõ ñöôïc thì ngöôøi ta thaáy raèng sinh töû vaø Nieát Baøn khoâng truyeàn thöøa qua 28 vò toå AÁn Ñoä cho ñeán toå Boà Ñeà khaùc nhau. Thieàn toâng nhaän thöùc saâu saéc nhöõng

giôùi haïn cuûa ngoân ngöõ vaø tin chaéc raèng coâng phu soáng trong voâ minh, maø laø bieåu hieän tröïc tieáp, laø tu taäp coù chieàu höôùng vöôït qua phaïm vi dieãn ñaït söï caäp nhaät hoùa söï hoaøn thieän voán coù trong töøng cuûa ngoân ngöõ. Haønh thieàn laø quay trôû laïi trong ngöôøi ôû baát cöù luùc naøo. Theo quan ñieåm coâng mình haàu tìm ra chaân tính cuûa chính mình. Chuùng truyeàn: Thieàn laø moät phaùi cuûa Phaät giaùo Ñaïi Thöøa, ta khoâng nhìn leân, khoâng nhìn xuoáng, khoâng nhìn phaùt trieån ôû caùc theá kyû thöù saùu vaø thöù baûy, nhôø söï sang ñoâng hay sang taây, sang baéc hay sang nam; hoøa troän Phaät giaùo Thieàn do toå Boà Ñeà Ñaït Ma du maø laø nhìn laïi chính chuùng ta, vì chính ôû trong nhaäp vaøo Trung Quoác vaø Ñaïo giaùo. Tuy nhieân, chuùng ta vaø chæ trong ñoù thoâi môùi laø trung taâm theo caùc truyeàn thoáng Phaät giaùo, coù naêm loaï i xoay chuyeån cuûa caû vuõ truï. Vì vaäy Thieàn toâng ñaëc Thieàn khaùc nhau: Ngoaïi ñaïo Thieàn, Phaøm phu bieät nhaán maïnh ñeán vieäc thöïc nghieäm vaø khoâng Thieàn, Tieåu Thöøa Thieàn, Ñaïi Thöøa Thieàn, vaø Toái ñaët troïng taâm vaøo vieäc hieåu bieát suoâng. Do ñoù neân thöôøng thöøa Thieàn. Thieàn ngoaïi ñaïo goàm nhieàu vôùi ngöôøi tu Thieàn thì ñieàu quan troïng tröôùc tieân laø loaïi khaùc nhau. Chaúng haïn nhö Thieàn Cô Ñoác phaûi gaén boù vôùi moät vò Thieàn sö coù nhieàu kinh giaùo, thieàn thieâng lieâng vaø thieàu sieâu vieät, vaân nghieäm. Boån phaän cuûa vò Thieàn sö laø ñöa thieàn vaân. Phaøm phu thieàn laø söï taäp trung tinh thaàn ñeán sinh ñi ngöôïc trôû laïi caùi thöïc taïi hieän tieàn baát cöù choã saâu xa, vaän ñoäng theå duïc theå thao, traø ñaïo khi naøo taâm tö cuûa thieàn sinh coøn dong ruoåi vôùi thieàn, vaø nhöõng nghi thöùc khaùc. Tieåu thöøa thieàn laø nhöõng khaùi nieäm coù saün. Hieåu theo nghóa naày, quaùn taâm voâ thöôøng, quaùn thaân baát tònh vaø quaùn Thieàn laø moät toân giaùo mang hoïc thuyeát vaø caùc phaùp voâ ngaõ. Thieàn Ñaïi thöøa laø a) quaùn phaùp sanh phöông phaùp nhaèm muïc ñích ñöa tôùi choã nhìn thaáy dieät laø töï taùnh cuûa chö phaùp; b) quaùn söï thaät veà caùi ñöôïc baûn tính rieâng cuûa chuùng ta, vaø tôùi giaùc ngoä gì thuoäc veà hình töôùng beân ngoaøi ñeàu hö doái hoaøn toaøn, nhö Ñöùc Phaät Thích Ca Maâu Ni ñaõ traûi khoâng thaät; c) quaùn söï hieän höõu, khoâng vaø trung qua döôùi coäi Boà Ñeà sau moät thôøi kyø thieàn ñònh ñaïo; d) quaùn thaät töôùng cuûa cuûa moïi hieän töôïng; e) maõnh lieät. Hôn baát cöù moät phaùi Phaät giaùo naøo, quaùn söï thaâm nhaäp hoã töông qua laïi cuûa moïi hieän Thieàn ñaët leân haøng ñaàu söï theå nghieäm ñaïi giaùc vaø töôïng; f) quaùn moïi hieän töôïng töï chuùng laø tuyeät nhaán maïnh tôùi tính voâ ích cuûa caùc nghi leã toân giaùo. ñoái. Taát caû saùu phaùp quaùn naày töông ñöông vôùi lôøi Con ñöôøng ngaén hôn nhöng gay go trong tu haønh Phaät daïy trong Kinh Hoa Nghieâm: “Neáu baïn muoán laø “toïa thieàn.” Nhöõng ñaëc tröng cuûa Thieàn coù theå bieát roõ taát caû chö Phaät ba ñôøi quaù khöù, hieän taïi vaø toùm taét baèng boán nguyeân lyù sau ñaây: Giaùo ngoaïi vò lai, thì baïn neân quaùn

taùnh cuûa phaùp giôùi laø taát caû bieät truyeàn; baát laäp vaên töï; tröïc chæ nhaân taâm; kieán chæ do taâm taïo maø thoâi.” Toái thöôïng thöøa Thieàn taùnh thaønh Phaät. Theo quan ñieåm bí truyeàn: Thieàn ñöôïc chia ra laøm ba loaïi: Nghóa Lyù Thieàn, Nhö Lai khoâng phaûi laø moät toân giaùo, maø laø moät nguoàn goác Thieàn vaø Toå Sö Thieàn. Trong Kinh Phaùp Cuù, Ñöùc khoâng theå xaùc ñònh ñöôïc vaø khoâng theå truyeàn thuï Phaät daïy: “Tu Du-giaø thì trí phaùt, boû Du-giaø thì tueä ñöôïc. Ngöôøi ta chæ coù theå töï mình theå nghieäm. tieâu. Bieát roõ hay leõ naøy theá naøo laø ñaéc thaát, roài noã Thieàn khoâng mang moät caùi teân naøo, khoâng coù moät löïc thöïc haønh, seõ taêng tröôûng theâm trí tueä (282). töø naøo, khoâng coù moät khaùi nieäm naøo, noù laø nguoàn Gìn giöõ tay chaân vaø ngoân ngöõ, gìn giöõ caùi ñaàu cao, cuûa taát caû caùc toân giaùo, vaø caùc toân giaùo chæ laø taâm meán thích thieàn ñònh, rieâng ôû moät mình, thanh nhöõng hình thöùc bieåu hieän cuûa cuøng moät söï theå tònh vaø töï bieát ñaày ñuû, aáy laø baäc Tyø kheo (362). nghieäm gioáng nhau. Theo nghóa naày, Thieàn khoâng Naøy caùc Tyø Kheo, haõy mau tu thieàn ñònh! Chôù lieân heä vôùi moät truyeàn thoáng toân giaùo rieâng bieät buoâng lung, chôù meâ hoaëc theo duïc aùi. Ñöøng ñôïi naøo, keå caû Phaät giaùo. Thieàn laø “söï hoaøn thieän ñeán khi nuoát höôøn saét noùng, môùi aên naên than thôû nguyeân lai” cuûa moïi söï vaät vaø moïi thöïc theå, gioáng (371). Ai nhaäp vaøo thieàn ñònh, an truï choã ly traàn, vôùi söï theå nghieäm cuûa taát caû caùc Ñaïi Thaùnh, caùc söï tu haønh vieân maõn, phieàn naõo laäu döùt saïch, nhaø hieàn trieát vaø caùc nhaø tieân tri thuoäc taát caû moïi chöùng caûnh giôùi toái cao, Ta goïi hoï laø Baø -la-moân toân giaùo, duø coù duøng nhöõng teân goïi khaùc nhau ñeán (386).”—Dhyana is considered meditating. maáy ñeå chæ söï theå nghieäm aáy. Trong Phaät giaùo, Meditation in the visible or known is called ngöôøi ta goïi noù laø “söï ñoàng nhaát cuûa Sanh töû vaø Dhyana. Dhyana is Meditation (Zen), probably a Nieát baøn.” Thieàn khoâng phaûi laø moät phöông phaùp transliteration. Meditation is an element of cho pheùp ñi ñeán söï giaûi thoaùt ñoái vôùi moät ngöôøi Concentration; however, the two words (dhyana

and samadhi) are loosely used. Ch’an-na is a there alone is the center upon which the whole Chinese version from the Sanskrit word “Dhyana,” universe turns. To this day, we, Buddhist followers which refers to collectedness of mind or still worship Him in a position of deep meditation. meditative absorption in which all dualistic Zen is traced to a teaching the Buddha gave by distinctions disappear. The fifth paramita (to silently holding a golden lotus. The general practice dhyana to obtain real wisdom or prajna). audience was perflexed, but the disicple In dhyana all dualistic distinctions like subject, Mahakasyapa understood the significance and object, true, false are eliminated. Ch’an is a smiled subtly. The implication of this is that the Chinese most equivalent word to the Sanskrit essence of the Dharma is beyond words. In Zen, word “Dhyana,” which means meditation. To that essence is transmitted from teacher to disciple enter into meditation. A school that developed in in sudden moments, breakthroughs of East Asia, which emphasized meditation aimed at understanding. The meaning Mahakasyapa a non-conceptual, direct understanding of reality.

understood was passed down in a lineage of 28 Its name is believed to derive from the Sanskrit Indian Patriarchs to Bodhidharma. Bodhidharma, term “Dhyana.” Dhyana is a general term for an Indian meditation master, strongly adhered to meditation or a state of quietude or equanimity the Lankavatara Sutra, a Yogacara text. He went gained through relaxation. To meditate, to calm to China around 470 A.D., and began the Zen down, and to eliminate attachments, the aversions, tradition there. It spread to Korea and Vietnam, anger, jealousy and the ignorance that are in our and in the 12th century became popular in Japan. heart so that we can achieve a transcendental Zen is a Japanese word, in Chinese is Ch’an, in wisdom which leads to enlightenment. It traces Vietnamese is Thieàn, in Sanskrit is “Dhyana” itself back to the Indian monk named which means meditative concentration. There are Bodhidharma, who according to tradition travelled a number of different Zen lineages in China, to China in the early sixth century. He is Japan and Vietnam, each of it has its own considered to be the twenty-eighth Indian and the practices and histories, but all see themselves as first Chinese patriarch of the Zen tradition. The belonging to a tradition that began with school’s primary emphasis on meditation, and Sakyamuni Buddha. Zen histories claim that the some schools make use of enigmatic riddles called lineage began when the Buddha passed on the “kung-an,” which are designed to defeat essence of his awakened mind to his disciple conceptual thinking and aid in direct realization of Kasyapa, who in turn transmitted to his successor. truth. When looking into the origins of Zen, we The process continued through a series of twenty- find that the real founder of Zen is none other than eight Indian patriarchs to Bodhidharma, who the Buddha himself. Through the practice of transmitted it to China. All the early Indian inward meditation the Buddha attained Supreme missionaries and Chinese monks were meditation Enlightenment and thereby became the masters. Meditation was one of many practices the Awakened One, the Lord of Wisdom and Buddha gave instruction in, ethics, generosity, Compassion. In Buddhism, there are many patience, and wisdom were others, and the Ch’an methods of cultivation, and meditation is one of tradition arose form some practitioners’ wish to the major and most important methods in make meditation their focal point. An underlying Buddhism. According to the Buddhist History, our principle in Zen is that all being have Buddha Honorable Gautama Buddha reached the Ultimate nature, the seed of intrinsic Buddhahood. Some Spiritual Perfection after many days of meditation Zen masters express this by saying all beings are under the Bodhi Tree. The Buddha taught more already Buddhas, but their minds are clouded over than 25 centuries ago that by practicing Zen we by disturbing attitudes and obscurations. Their job, seek to turn within and discover our true nature. then, is to perceive this Buddha nature and let it We do not look above, we do not look below, we shine forth without hindrance. Because the do not look to the east or west or north or south; fundamental requirement for Buddhahood, we look into ourselves, for within ourselves and Buddha nature, is already within everyone, Zen

stresses attaining enlightenment in this very religion, including Buddhism. It is the primor-dial lifetime. Zen masters do not teach about rebirth perfection of everything

existing, designated by and karma in depth, although they accept them. the most various names, experienced by all great According to Zen, there is no need to avoid the sages, and founders of religions of all cultures and world by seeking nirvana elsewhere. This is times. Buddhism has referred to it as the “identity because first, all beings have Buddha-nature of Samsara and Nirvana.” From this point of view, already, and second, when they realize emptiness, Ch’an is not a method that brings people living in they will see that cyclic existence and nirvana are ignorance to the goal of liberation; rather it is the not different. Zen is accurately aware of the immediate expression and actualization of the limitations of language, and gears its practice to perfection present in every person at every transcend it. When we practice meditation we moment. Exoterically regarded, Zen, or Ch’an as seek to turn to within and to discover our true it is called when referring to its history in China, is nature. We do not look above, we do not look a school of Mahayana Buddhism, which below, we do not look to the east or to the west, or developed in China in the 6th and 7th centuries to the north, or to the south; we look into from the meeting of Dhyana Buddhism, which was ourselves, for within ourselves and there alone is brought to China by Bodhidharma, and Taoism. the center upon which the whole universe turns. However, according to Buddhist traditions, there Experience is stressed, not mere intellectual are five different kinds of Zen: Outer Path Zen, learning. Thus, associating with an experienced Common People’s Zen, Hinayana Zen, Mahayana teacher is important. The Zen teacher’s duty is to Zen, and Utmost Vehicle Zen. Outer Path Zen: bring the students back to the reality existing in Outer Path Zen includes many different types of the present moment whenever their fanciful minds meditation. For example, Christian meditation, get involved in conceptual wanderings. In this Divine Light, Transcendental Meditation, and so sense, Ch’an is a religion, the teachings, and on. Common People’s Zen: Common People’s practices of which are directed toward self- Zen is concentration meditation, Dharma Play realization and lead finally to complete meditation, sports, the tea ceremony, ritual awakening or enlightenment as experienced by ceremonies, etc. Hinayana Zen: Hinayana Zen is Sakyamuni Buddha after intensive meditative insight into impermanence, impurity, and non-self. self-discipline under the Bodhi-tree. More than Mahayana Zen: Mahayana Zen a) insight into the any other school, Ch’an stresses the prime existence and nonexistence of the nature of the importance of the enlightenment experience and dharmas; b) insight into the fact that there are no the useless of ritual religious practices and external, tangible characteristics, and that all is intellectual analysis of doctrine for the attainment empty; c) insight into existence, emptiness, and of liberation. Ch’an teaches the practice of sitting the Middle Way; d) insight into the true aspect of in meditative absorption as the shortest, but also all phenomena; e) insight into the mutual steepest, way to awakening. The essential nature interpenetration of all phenomena; f) insight that of Ch’an can be summarized in four short sees that phenomena themselves are the Absolute. statements: Special transmission outside the These six are equal to the following statement orthodox teaching; nondependence on sacred from the

Avatamsaka Sutra: “If you wish writings; direct pointing to the human heart; thoroughly understand all the Buddhas of the past, leading to realization of one’s own nature and present, and future, then you should view the becoming a Buddha. Esoterically regarded, Ch’an nature of the whole universe as being created by is not a religion, but rather an indefinable, the mind alone.” Utmost Vehicle Zen: Utmost incommunicable root, free from all names, Vehicle Zen, which is divided into three types: descriptions, and concepts, that can only be Theoretical Zen, Tathagata Zen, and Patriarchal experienced by each individual for him or herself. Zen. In the Dharmapada Sutra, the Buddha taught: From expressed forms of this, all religions have “From meditation arises wisdom. Lack of sprung. In this sense, Ch’an is not bound to any meditation wisdom is gone. One who knows this

twofold road of gain and loss, will conduct himself ñaây laø moät trong naêm thöù baát khaû tö nghì—The to increase his wisdom (Dharmapada 282). He concentration power of a zen practitioner is who controls his hands and legs; he who controls inconceivable. According to the Sastra on the his speech; and in the highest, he who delights in Prajna-Paramita Sutra, there are five meditation; he who is alone, serene and contented inconceivable or thought-surpassing or beyond with himself. He is truly called a Bhikhshu mentation things—See Nguõ Baát Khaû Tö Nghì. (Dharmapada 362). Meditate monk! Meditate! Be Thieàn Ñònh Cöïc Tònh: Thieàn ñònh thanh tònh cöïc not heedless. Do not let your mind whirl on ñoä—Utmost quiescence, or mental repose, sensual pleasures. Don’t wait until you swallow a meditation, trence. red-hot iron ball, then cry, “This is sorrow!” Thieàn Ñònh Ñaïo: Bhavana-marga (skt)—Path of (Dharmapada 371). He who is meditative, meditation—Con ñöôøng thöù tö trong naêm con stainless and secluded; he who has done his duty ñöôøng ñi ñeán Phaät quaû, trong giai ñoaïn naày haønh and is free from afflictions; he who has attained giaû giaûi tröø hoaøn toaøn nhöõng daáu hieäu vi teá cuûa the highest goal, I call him a Brahmana phieàn naõo, cho chuùng khoâng coøn taùi xuaát hieän nöõa. (Dharmapada 386).” Giai ñoaïn naày chuaån bò cho giai ñoaïn keá tieáp, töùc Thieàn Ñònh Ba La Maät: Samadhindriya (skt)— laø “voâ hoïc ñaïo’, trong ñoù haønh giaû hoaøn taát tu taäp Dhyana-paramita (skt)—Dhyana-perfection— vaø trôû thaønh Phaät—Fourth of the five paths to Transcendental meditation—Thieàn Ba La Maät coù Buddhahood, in which the meditator is said to nghóa laø chæ taäp trung vaøo moät caûnh. Trong Phaät remove the subtlest traces of afflictions so giaùo, thieàn chieám moät vò trí toái quan troïng, vì thoroughly that they will never reappear. This chính nhôø thöïc haønh thieàn maø chuùng ta ñaït ñöôïc söï prepares one of the next phase, the “path of no an oån vaø giaùc ngoä. Nhöõng moâ taû veà thieàn ñöôïc ghi more learning” (Asaiksa-marga), in which one cheùp trong caùc kinh Phaät coå xöa khoâng nhieàu thì ít completes the training and becomes a Buddha. ñeàu y cöù vaøo nhöõng phöông phaùp maø Ñöùc Phaät ñaõ The meditator also depends his or her familiarity xöû duïng ñeå chöùng ñaït söï giaùc ngoä vaø Nieát Baøn cuûa with meditation on emptiness (sunyata), which Ngaøi, cuõng nhö döïa vaøo kinh nghieäm rieâng cuûa was directly perceived on the previous level, the Ngaøi veà söï phaùt trieån tinh thaàn.

Thieàn ñònh Ba La “path of seeing” (Darsana-marga). Maät laø cöûa ngoõ ñi vaøo haøo quang chö phaùp, vì nhôø Thieàn Ñònh Ñoä: Dhyana paramita (skt)— ñoù maø chuùng ta ñaït ñeán ñònh tænh cuõng nhö nhöõng Perfection of the meditation—See Thieàn Ñònh Ba noäi löïc thaâm dieäu, vaø cuõng nhôø ñoù maø chuùng ta coù La Maät. theå daïy doã vaø höôùng daãn nhöõng chuùng sanh coù taâm Thieàn Ñònh Kieân Coáá: Thôøi kyø thöù nhì trong "Nguõ trí taùn loaïn—Transcendental meditation means Nguõ Baùch Nieân" sau thôøi ñöùc Phaät. Trong naêm focusing our minds on one point. In Buddhism, traêm naêm thöù nhì Phaät töû tu thieàn ñònh moät caùch meditation occupies the most important role, for it kieân coá—The second period of the five five- is in and through meditation one can attain hundred-year periods, after the Buddha’s death, enlightenment and supreme security from Buddhist practitioners steadfastly practice bondage. Expositions of meditation as it is handed meditation—See Nguõ Nguõ Baùch Nieân. down in the early Buddhist writings are more or Thieàn Ñònh Kieân Coá Thôøi: Thôøi kyø Thieàn Ñònh less based on the methods used by the Buddha for Kieân Coá—The period of strong meditation—See his own attainment of enlightenment and Nirvana Nguõ Nguõ Baùch Nieân. and his personal experience of mental Thieàn Ñònh Löïc: Power of meditation. development. Dhyana paramita is a gate of Thieàn Ñònh Thieàn Tueä Giaùc: Calm meditation Dharma-illumination; for with it, we accomplish and insight meditation—Thieàn cuûa Phaät giaùo döïa all balanced states of dhyana and wonderfully treân 2 phöông phaùp: vaéng laëng hoaëc tònh taâm, vaø profound powers, and we teach and guide tueä giaùc, caû hai ñeàu laø nhöõng phöông tieän thieát distracted living beings. yeáu treân con ñöôøng tieán tôùi chaám döùt khoå ñau. Thieàn Ñònh Baát Khaû Tö Nghì: Ñònh löïc cuûa Thieàn tònh taâm nhaèm vaøo vieäc ñaït ñöôïc söï vaéng Thieàn giaû laø baát khaû tö nghì. Theo Trí Ñoä Luaän, laëng vaø taäp trung ñònh löïc vaø naâng cao nhaän thöùc

veà ñeà muïc thieàn ñeán moät ñieåm tröøu töôïng. Taát caû trí taùn loaïn. Theo Kinh Phaùp Baûo Ñaøn, Luïc Toå nhöõng chöôùng ngaïi tinh thaàn ñaõ ñöôïc loaïi tröø, khoûi daïy: "Hôõi caùc thieän höõu, thieàn quaùn vaø trí hueä taâm “hoøa nhaäp” vaøo moät yù töôûng tröøu töôïng cuûa gioáng nhau choã naøo? Gioáng ngoïn ñeøn vaø aùnh saùng ñeà muïc: söï an ñònh naøy ñöôïc goïi laø “dhyana” toûa ra. Coù ñeøn laø coù aùnh saùng, khoâng coù ñeøn laø (thieàn ñònh gom taâm laïi), tieáng Pali laø Jhana, tieáng khoâng coù aùnh saùng. Ñeøn laø baûn theå cuûa aùnh saùng, Trung Hoa laø Ch’an, tieáng Nhaät laø “Zen” vaø tieáng aùnh saùng laø chöùc naêng cuûa ñeøn. Nhö theá, tuy coù Vieät laø Thieàn. Nhöõng coâng cuï hoã trôï thieàn mang hai danh xöng, thöïc chaát, chuùng khoâng phaûi laø hai. laïi nhöõng traïng thaùi an ñònh khaùc nhau. Nhöõng Thieàn quaùn vaø trí hueä laø nhö theá."—Dhyana and ngöôøi môùi baét ñaàu haønh thieàn coù theå taäp trung vaøo Prajna are gates of Dharma-illumination; for with moät caùi ñóa coù maøu saéc laøm ñeà muïc tham thieàn, them, we accomplish all balanced states of dhyana trong khi nhöõng ngöôøi tieán boä hôn coù theå taäp trung and wonderfully profound powers, and we teach vaøo söï töôûng nieäm ñeán Phaät. Muïc ñích cuûa thieàn and guide distracted living beings. According to tueä giaùc laø nhaän thöùc ñöôïc tueä giaùc (prajna). Ñieàu the

'Flatform Sutra of the Sixth Patriarch', the naøy ngöôøi ta seõ coù theå daàn daàn ñaït ñöôïc qua caùc Sixth Ancestor Hui-neng taught: "Good friends, traïng thaùi an ñònh cuûa thieàn chæ. Haønh giaû taäp how then are meditation and wisdom alike? The trung söï hieåu bieát saâu saéc vaøo 3 ñaëc tính cuûa theá are like the lamp and the light it gives forth. If tuïc: voâ thöôøng, khoå vaø voâ ngaõ—Buddhist there is a lamp there is light; if there is no lamp meditation is based on two methods, calm there is no light. The lamp is the substance of (samatha) and insight (vipasyana), both of which light; the light is the function of the lamp. Thus, are necessary vehicles on the path to the although they have two names, in substance they Cessation of Duhkha. Calm meditation aims at are not two. meditation and wisdom are also like achieving calmness and concentration, and at this." raising the perception of the meditational subject Thieàn Ñònh Vaõng Sanh Nieäm: Quaùn Saùt Moân— to the point of abstraction. After mental obstacles Meditation on the glories of the Pure Land. have been eliminated, the mind “absorbs” itself Thieàn Ñoà: Thieàn sinh—Zen students. into an abstract idea of the subject: this absorption Thieàn Ñoä: See Thieàn Ñònh Ba La Maät. is called “dhyana” (in Pali, jhana); in Chinese Thieàn Ñoán Ngoä: Sudden-enlightened Zen—Phaùp “Ch’an,” in Japanese “Zen,” and in Vietnamese moân giuùp haønh giaû töùc thì giaùc ngoä. Phaùp moân naày “Thieàn.” Different meditational ‘aids’ give rise to thöôøng lieân heä ñeán toâng Hoa Nghieâm hay Thieàn different mental absorptions. A beginner might toâng (ñoán giaùo khoâng duøng ngoân ngöõ vaên töï). Lyù concentrate on a colored disc, while a more thuyeát giaùc ngoä baát thaàn do Thieàn Nam Toâng chuû advanced practitioner could focus on reflecting the tröông, ngöôïc laïi vôùi Thieàn Baéc Toâng hay phaùi ñaïi Buddha. The goal of insight meditation is to giaùc tuaàn töï cuûa Tieåu Thöøa. Tröôøng phaùi naày do realize wisdom. This is also acquired gradually Luïc toå Hueä Naêng, toå thöù saùu cuûa doøng Thieàn trung and ultimately achieved through the mental Hoa chuû xöôùng. Ñoán ngoä daønh cho nhöõng baäc absorptions of samatha meditation. The thöôïng caên thöôïng trí. Khi cuoái cuøng haønh giaû phaù practitioner aims to directly comprehend the three vôõ ñöôïc böùc töôøng nhaän thöùc vaø hoát nhieân thaâm characteristics of the phenomenal world: nhaäp ñöôïc vaøo yù nghóa cuûa thöïc taïi. Traïng thaùi impermanence, duhkha and no-self. buøng vôõ ñoät ngoät naøy ñöôïc goïi laø “Ngoä”. Ngoä laø Thieàn Ñònh Tinh Taán: Dhyana and Virya (skt)— moät kinh nghieäm tröïc giaùc thaâm saâu chöù khoâng Meditation balance and diligence—Hai trong saùu phaûi laø cöùu caùnh cuûa töï thaân, nhöng noù chæ nhaèm Ba la maät—Two of the six paramitas. giuùp haønh giaû tieáp tuïc coâng phu tu taäp. Sau khi Thieàn Ñònh Trí Tueä: Dhyana and Prajna (skt)— ngoä, haønh giaû vaãn caàn phaûi tieáp tuïc laøm hieån loä Meditation and wisdom—Thieàn ñònh vaø trí tueä laø Phaät taùnh cuûa baûn thaân. Maëc duø Thieàn toâng noùi veà nhöõng cöûa ngoõ ñi vaøo haøo quang chö phaùp, vì nhôø “ñoán ngoä” nhöng hình nhö haønh giaû cuõng phaûi ñoù maø chuùng ta ñaït ñeán ñònh tænh cuõng nhö nhöõng thaønh töïu nhöõng ñaïo quaû moät caùch töø töø. Hoát nhieân noäi löïc thaâm dieäu, vaø cuõng nhôø ñoù maø chuùng ta coù ñaây laø söï suïp ñoå cuûa böùc töôøng caûn trôû cuoái

cuøng theå daïy doã vaø höôùng daãn nhöõng chuùng sanh coù taâm ñeå haønh giaû kinh qua moät tueä giaùc môùi nguyeân.

Thieàn phaùi ñöôïc truyeàn töø Toå Boà Ñeà Ñaït Ma. other proves that his Zen was in perfect accord Theo Thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp with Chinese psychology and modes of thinking. I, söï phaân hoùa döôùi thôøi Nguõ Toå Hoaèng Nhaãn Sudden-enlightened Zen is distinguished by four thaønh hai toâng phaùi cuûa Hueä Naêng vaø Thaàn Tuù characteristics: It is not established by words; it is giuùp cô duyeân cho Thieàn phaùt trieån thuaàn tuùy hôn a special transmission outside the teachings; it baèng caùch töôùc boû nhöõng yeáu toá khoâng caàn thieát, directly points to the human mind; and through it hoaëc noùi ñuùng hôn, nhöõng yeáu toá khoâng tieâu hoùa one sees one's own nature and becomes a ñöôïc. Roát cuøng phaùi Thieàn Ñoán ngoä cuûa Hueä Buddha. Naêng toàn taïi vöôït qua Thaàn Tuù, chöùng toû Thieàn Thieàn Ñoán Ngoä Theo Quan Ñieåm Cuûa Luïc Toå Ñoán Ngoä öùng hôïp moät caùch tuyeät haûo nhaát vôùi neáp Hueä Naêng: "Ñoán Giaùo" theo quan ñieåm cuûa Luïc taâm lyù vaø caûm nghó cuûa ngöôøi Trung Hoa. Thieàn Toå Hueä Naêng trong Kinh Phaùp Baûo Ñaøn, Phaåm ñoán ngoä coù boán ñaëc tính ñaëc thuø: Baát laäp vaên töï; thöù Tö, Luïc Toå daïy: "Naøy thieän tri thöùc, ngöôøi tieåu giaùo ngoaïi bieät truyeàn; tröïc chæ nhaân taâm; kieán caên nghe phaùp moân ñoán giaùo naày ví nhö laø coû caây, taùnh thaønh Phaät—A teaching which enables one to coäi goác cuûa noù voán nhoû, neáu bò möa to thì ñeàu ngaõ attain Enlightenment immediately. It is usually nghieâng khoâng theå naøo taêng tröôûng ñöôïc, ngöôøi associated with the Avatamsaka and Zen schools. tieåu caên laïi cuõng nhö vaäy, voán khoâng coù trí hueä Sudden teaching expounds the abrupt realization Baùt Nhaõ cuøng vôùi ngöôøi ñaïi trí khoâng sai bieät, of the ultimate truth without relying upon verbal nhôn sao nghe phaùp hoï khoâng theå khai ngoä? Vì do explanations or progression through various stages taø kieán chöôùng naëng, coäi goác phieàn naõo saâu, ví nhö of practice. The doctrine of "Sudden" ñaùm maây lôùn che kín maët trôøi, neáu khoâng coù gioù Enlighenment (instantly to apprehend, or attain to thoåi maïnh thì aùnh saùng maët trôøi khoâng hieän. Trí Buddha-enlightenment) associated with the Baùt Nhaõ cuõng khoâng coù lôùn nhoû, vì taát caû chuùng Southern school of Zen in China, in contrast with sanh töï taâm meâ ngoä khoâng ñoàng, taâm theå beân the Northern school of "Gradual" Enlightenment, ngoaøi thaáy coù tu haønh tìm Phaät, chöa ngoä ñöôïc töï or Hinayana or other methods of gradual taùnh töùc laø tieåu caên. Neáu khai ngoä ñoán giaùo khoâng attainment. This school was founded by the sixth theå tu ôû beân ngoaøi, chæ nôi taâm mình thöôøng khôûi patriarch Hui-Neng. Immediate awakening or chaùnh kieán, phieàn naõo traàn lao thöôøng khoâng bò Immediate teaching or practice for awakening for nhieãm töùc laø thaáy taùnh. Naày thieän tri thöùc, ñôøi sau the advanced. When one finally breaks down a ngöôøi ñöôïc phaùp cuûa ta, ñem phaùp moân ñoán giaùo mental barrier and suddenly penetrates into the naày, ñoái vôùi haøng ngöôøi ñoàng kieán ñoàng haønh phaùt meaning of reality, the resulting experience is nguyeän thoï trì nhö laø thôø Phaät, coá gaéng tu thaân called "Sudden enlightenment". A deep intuitive khoâng daùm lui suït thì quyeát

ñònh vaøo quaû vò experience such as “sudden enlightenment” is not Thaùnh, nhöng phaûi truyeàn trao, töø tröôùc ñeán giôø, a goal in itself, but rather is called to further thaàm truyeàn trao phoù chôù khoâng ñöôïc daáu kín practice. After a sudden enlightenment, one still chaùnh phaùp. Neáu khoâng phaûi laø haøng ñoàng kieán needs to reveal one’s Buddha nature even more. ñoàng haønh, ôû trong phaùp moân khaùc thì khoâng ñöôïc Although Zen talks about “sudden enlightenment”, truyeàn trao, e laøm toån haïi ngöôøi kia, cöùu caùnh voâ it seems like realizations are gained in a gradual ích, sôï ngöôøi ngu khoâng hieåu, cheâ bai phaùp moân manner. What is sudden is the collapsing of the naày roài traêm kieáp ngaøn ñôøi ñoaïn chuûng taùnh last barrier in a series and the experience of new Phaät.”—“SuddenTeachings” according to the insight. Zen sect transmitted from Bodhidharma. Sixth Patriarch’s point of view. In the Dharma According to Zen master D.T. Suzuki in the Jewel Platform Sutra, Chapter Four, the Sixth Essays in Zen Buddhism, Book I, the Patriarch taught: “Good Knowing Advisors, when differentiation of two schools under the fifth people of limited faculties hear this Sudden patriarch, by Hui-Neng and Shen-Hsiu, helped the Teaching, they are like the plants and trees with further progress of pure Zen by eliminating shallow roots which, washed away by the great unessential or rather undigested elements. rain, are unable to grow. But at the same time, the Eventually the school of Hui-Neng survived the Prajna wisdom which people of limited faculties

possess is fundamentally no different from the Maëc daàu thieàn ñöôøng ñöôïc xaây döïng theo phong Prajna that men of great wisdom possess. Hearing caùch truyeàn thoáng chaéc chaén thuaän lôïi cho vieäc tu this Dharma, why do they not become taäp toïa thieàn, nhöng caùc thieàn sö khoâng ngôùt nhaéc enlightened? It is because the obstacle of their ñi nhaéc laïi raèng khoâng caàn phaûi coù moät khoâng gian deviant views is a formidable one and the root of rieâng bieät vaø yeân tænh ñeå tu taäp thieàn, daàu nhöõng their afflictions is deep. It is like when thick hoaøn caûnh naøy laø raát coù ích vaø khoâng theå thieáu clouds cover the sun. If the wind does not blow, ñöôïc ñoái vôùi ngöôøi môùi tu taäp thieàn. Trong Thieàn the sunlight will not be visible. ‘Prajna’ wisdom is ñöôøng, caùc Thieàn Taêng ngoài ñoái dieän nhau doïc itself neither great nor small. Living beings differ theo ñaøn. Tuy nhieân, pheùp tu taäp cuûa phaùi Taøo because their own minds are either confused or Ñoäng thì ngöôïc laïi: thay vì ngoài ñoái dieän nhau, caùc enlightened. Those of confused minds look Thieàn Taêng ngoài theo hai daõy ñaøn song song, maét outwardly to cultivate in search of the Buddha. nhìn vaøo vaùch vaø höôùng löng vaøo nhau. Khi hoï Not having awakened to their self-nature yet, they khoâng laøm vieäc ngoaøi trôøi, hay khi hoï ñöôïc pheùp have small roots. When you become enlightened chaêm nom vieäc rieâng cuûa mình, chuùng ta luoân thaáy to the Sudden Teaching, you do not grasp onto the hoï ngoài trong Thieàn Ñöôøng. Haønh giaû tu Thieàn cultivation of external things. When your own neân luoân nhôù raèng Thieàn ñöôøng khoâng phaûi laø nôi mind constantly gives rise to right views, cöïc laïc hay laø nôi thö giaûn maø laø loø nung chaùy caùc afflictions and defilement can never stain you. meâ hoaëc aùi kyû cuûa chuùng ta.

Chuùng ta caàn duøng That is what is meant by seeing your own nature. ñeán coâng cuï naøo? Chæ moät thoâi: chuùng ta thöôøng Good Knowing Advisors, those of future nghe noùi ñeán noù nhöng hieám khi duøng ñeán noù; noù generations who obtain my Dharma, should take coù teân goïi laø "Chuù Taâm." Thieàn sö Ñaïo Nguyeân up this Sudden Teaching. The Dharma door ñaõ daïy: "Traùi tim cuûa baïn chính laø phoøng taäp thieàn including those of like views and like practice cuûa baïn." Theo Thieàn sö Hö Vaân trong Hö Vaân should vow to receive and uphold it as if serving Phaùp Ngöõ, Thieàn cuûa Thieàn toâng laø Voâ Thöôïng the Buddhas. To the end of their lives they should Thieàn. Thieàn ñöôøng maø trong ñoù haønh giaû tu Thieàn not retreat, and they will certainly enter the holy cuûa toâng moân tu taäp ñöôïc goïi laø Baùt Nhaõ Ñöôøng position. In this way, it should be transmitted from hay cuõng goïi laø Tuyeån Phaät Tröôøng. Caùi phaùp maø generation to generation. It is silently transmitted. haønh giaû hoïc trong ñoù thaûy ñeàu laø voâ vi phaùp, hay Do not hide away the orthodox Dharma and do not laø khoâng coù taùc vi, bôûi vì khoâng coù moät phaùp naøo transmit it to those of different views and different ñeå ñaéc, vaø cuõng khoâng moät phaùp naøo ñeå laøm — practice, who believe in other teachings, since it Buddhist temple or Zen hall (room) or meditation may harm them and ultimately be of no benefit. I hall of the Ch’an sect. In large temples, meditation fear that deluded people may misunderstand and hall is a separate structure, where only meditation slander this Dharma-door and, therefore will cut is practiced without any other ceremonies. The off their own nature, which possesses the seed of size of the Zendo changes to accommodate the Buddhahood for hundreds of ages and thousands Zen monks in the monastery. However, as this of lifetimes.” number does not usually exceed one hundred, so Thieàn Ñöùc: Lôøi toân xöng caùc vò Thieàn Taêng—Zen the size of the Zendo is to that extent limited. virtues. Even though a meditation hall built in the tradition Thieàn Ñöôøng: Buddhist meditation hall (center)— style is very conducive to the practice of sitting Thieàn ñöôøng laø moät caên phoøng caên nhaø lôùn trong meditation, Zen masters stress repeatedly that the töï vieän hay thieàn vieän. Taïi caùc chuøa lôùn, thöôøng practice of Zen fundamentally does not require a Thieàn Ñöôøng laø moät kieán truùc bieät laäp chæ ñeå thöïc special room in a private and quiet environment, haønh toïa thieàn, chöù khoâng coù caùc nghi leã khaùc. though such circumstances are naturally helpful Kích côõ cuûa thieàn ñöôøng thay ñoåi nhaèm ñaùp öùng soá and even indispensible for beginners in sitting löôïng Taêng só trong thieàn vieän. Tuy nhieân, thöôøng meditation. In the Zendo all the monks sit facing thì soá Taêng só trong caùc thieàn vieän ít hôn moät traêm one another along the "tan". The practice of the vò neân kích thöôùc cuûa thieàn ñöôøng cuõng giôùi haïn. Soto School, however, is just the opposite: instead

of facing one another the monks of one "tan" sit con nhôù meï. Neáu noã löïc ñeán kyø cuøng vaø kieät löïc with their backs turned against those of the nhö theá, chaéc chaén thôøi cô seõ ñeán khi yù nghóa cuûa opposite "tan". When they are not actually coâng aùn soi toû treân mình. Tröø phi haønh giaû suy engaged in outdoor work, or when they are nieäm beân trong vaø noã löïc ñeå theå nhaän chaân lyù permitted to look

after their personal affairs, they trong aáy chæ hoïc nhieàu kinh ñieån khoâng thoâi seõ are inevitably found sitting in meditation in their chaúng coù lôïi ích gì cho söï an laïc taâm linh caû. Cuõng Zendo. Zen practitioners should always remember nhö chim líu lo trong muøa xuaân vaø nhöõng coân that a zendo is not a place for bliss and relaxation, truøng ca haùt nhöõng ñeâm thu, chaúng coù nghóa lyù gì but a furnace room for the combustion of our ngoaøi vieäc laøm oàn caû. Khoâng theå ñoïc kinh nhö vaäy egoistic delusions. What tools do we need to use? ñöôïc. Khi vieäc hoïc cuûa haønh giaû chöa hoaøn toaøn Only one. We've all heard of it, yet we use it very hôïp ñieäu vôùi chaân lyù, noù coù theå ñoùng goùp cho tieáng seldom. It's called "attention." Zen master Dogen taêm cuûa haønh giaû nhö moät hoïc giaû uyeân baùc hay once said: "Your own heart, that is the practice moät thuyeát giaû huøng bieän. Baát chaáp laø haønh giaû hall." According to Zen Master Hsu-Yun in the xuaát saéc caùch maáy treân maët naøy, noù cuõng gioáng Discourses of Zen Master Hsu-Yun, the Ch'an of nhö veõ xe ñaåy cuûa mình baèng son maø thoâi." Thaät the Ch'an School is the highest, the supreme vaäy, haønh giaû tu Thieàn neân luoân nhôù phaûi tu taäp Ch'an, different from all the others. The chöù khoâng neân chæ ham meâ hoïc hoûi vaên hoïc theá Meditation Hall in which Zen practitioners are tuïc hay baùc hoïc maø thoâi. Vì neáu laøm nhö vaäy thì practicing is called the Hall of Prajna, or the Area cuõng gioáng nhö vieäc caét moät cuïc ñaát seùt baèng moät of Enlightenment. In this hall only the teaching of thanh göôm baùu: ñaát seùt chaúng ñöôïc baát cöù thöù gì Nothingness or the Dharma of Not-doing is goïi laø höõu duïng, trong khi ñoù thì thanh göôm baùu studied. Because in reality there is nothing to be laïi bò hö hoûng naëng neà. Ngoaøi ra, trong quyeån saùch done and nothing to be gained. naøy coøn coù möôøi lôøi khuyeân cuûa ngaøi Thoái AÅn veà Thieàn Ñöôøng Noåi: Nôi hoäi hoïp taïm thôøi cuûa caùc tu taäp coâng aùn—The Mirror for Zen Students was Thieàn Taêng—Floating zendos—Temporary compiled in 1579 by Zen master t'ui-yin, a Korean meeting places for Zen Monks. master during the Ming era. The book describes Thieàn Gia: Thieàn Toâng—Thieàn Moân. fully the psychology of the koan exercise and was 1) Ngöôøi tu thieàn: Meditator. summarized as follows: "What is required of Zen 2) Thieän töï hay thieàn vieän: A Zen temple or devotees is to see into the phrase that lives and monastery. not into the one which is dead. Try to search for 3) Gia ñình caùc moân ñoà thieàn, thieàn taêng, ni, vaø the sense of the koan you have, putting your nhöõng tín ñoà theá tuïc thuoäc tröôøng phaùi lôùn cuûa whole mental strength into the task like the truyeàn thoáng thieàn chính toâng: The family of mother-hen sitting on her eggs, like a cat trying to followers of Zen, the monks, nuns, and catch a rat, like a hungry one eagerly looking laypersons belong to the great school of everywhere for food, like a thirsty one seeking for authentic tradition of Zen. water, like a child thinking of its mother. If you 4) Thieàn Toâng: The Ch’an Sect. exert yourself as seriously and as desperately as Thieàn Gia Quy Giaùm: The Mirror for Zen that, the time will surely come when the sense of Students—Thieàn Gia Quy Giaùm do thieàn sö Thoái the koan will dawn upon you. Unless Zen AÅn, moät thieàn sö ngöôøi Trieàu Tieân thôøi nhaø Minh, practitioners reflect within and strive hard to bieân soaïn vaøo

naêm 1579. Quyeån saùch moâ taû ñaày realize the truth of it, the mere learning of so ñuû veà taâm lyù cuûa vieäc thöïc taäp coâng aùn vaø ñöôïc many sutras will be of no real avail to your toùm taét laïi nhö sau: "Ngöôøi tu Thieàn caàn phaûi nhìn spiritual welfare. It is like the birds chirruping in vaøo choã soáng ñoäng chöù ñöøng nhìn vaøo choã cheát. the springtime and the insects singing in the Haõy coá tìm hieåu yù nghóa coâng aùn cuûa mình, ñoàng autumn nights, they all have no meaning beyond thôøi ñaët heát söùc maïnh tinh thaàn vaøo phaän söï nhö mere making noise. The sutra-reading ought not gaø maùi aáp tröùng, nhö chuoät rình meøo, nhö ngöôøi be like this. When your study is not yet in ñoùi tìm thöùc aên, nhö keû khaùt tìm thöùc uoáng, nhö complete tune with the truth, it may add to your

reputation as a learned scholar or an eloquent 1) Phaùp thieàn ñi boä: Thöôøng laø ñi boä tôùi lui doïc speaker. However much you, Zen practitioner, theo moät con ñöôøng naøo ñoù—Walking may excel in this, it is like painting your dirt- meditation, usually in the form of walking carrier in vermillion." In fact, Zen practitioners back and forth along a certain path. should always remember to practice and ought not 2) Haønh phaùp toïa thieàn hay haønh nghi cuûa thieàn be induced to study worldly or mere scholarly gia—The methods employed in meditation; literature. Because if you only do the latter, it is the practices, or disciplines, of the Ch'an like cutting a lump of clay with a precious sword: school. the clay itself does not gain anything in the way of 3) Thieàn haønh (ñi tôùi ñi lui trong chaùnh nieäm): its usefulness, while the sword is damaged beyond Cankrama (skt)—Kinhin (jap)—Zen walking repairs. Besides, there are also ten advices between sitting periods—Pratice of regarding the Zen koan from T'ui-Yin—See Möôøi meditation while walking (pacing up and Lôøi Khuyeân Veà Coâng AÙn Thieàn Cuûa Thoái AÅn. down in mindfulness)—Walking meditation— Thieàn Giaùo: Ngoaøi thôøi khoùa thieàn toïa chính thöùc, haønh giaû 1) Giaùo phaùp nhaø Thieàn: Giaùo thuyeát xieån döông coù theå thöïc hieän thieàn haønh. Böôùc töøng böôùc toâng chæ nhaø Thieàn (tröïc chæ nhaân taâm, kieán thaät chaäm, haønh giaû taäp trung taâm yù vaøo töøng taùnh thaønh Phaät)—The teaching of the Ch'an cöû ñoäng vaø caûm thoï trong caùc ñoäng taùc nhaác (Zen) sect. chaân leân, ñi tôùi vaø ñaët chaân xuoáng. Thöïc ra, 2) Thieàn vaø Giaùo: Gufu-Shogyo-Zen (jap)— trong taát caû caùc ñoäng taùc haèng ngaøy nhö ngoài, Thieàn Toâng (baát laäp vaên töï, giaùo ngoaïi bieät ñöùng, naèm, noùi chuyeän, aên uoáng hay baát cöù truyeàn) vaø Giaùo Toâng (laáy hoïc vaø hieåu laøm thöù gì, haønh giaû phaûi coá gaéng tænh thöùc töøng chính yeáu). Töø ngöõ thieàn chæ nhöõng baøi taäp haønh ñoäng vaø bieán coá nhoû nhaët. Baèng caùch taäp thieàn nhaèm suy nghó veà nhöõng yù töôûng trích ra trung taâm yù vaøo caùc caûm giaùc cuûa hôi thôû töø caùc hoïc thuyeát Phaät giaùo chính thoáng nhö trong khi toïa thieàn vaø vaøo töøng cöû ñoäng trong tính chaát phuø du cuûa vaïn vaät, hö khoâng, hay khi haønh thieàn, haønh giaû seõ nhaän thöùc roõ hôn voâ ngaõ (khoâng luyeán chaáp vaøo caùi Toâi). Töø söï phong phuù cuûa töøng giaây töøng phuùt trong hình thöùc thieàn ñònh truyeàn thoáng, thieàn ruùt ra hieän taïi. Hôn nöõa, söï taäp trung cuûa haønh giaû söï taäp luyeän thieàn ñònh, loaïi boû moïi söï tö bieän giuùp haønh giaû thoaùt khoûi caûnh "moäng töôûng trí tueä veà caùc

quan nieäm toân giaùo, duø thieâng haûo huyeàn" vaø nhöõng nieäm töôûng ñöa ñeán taâm lieâng vaø cao caû theá maáy ñi nöõa, nhaèm giaûi thaùi nhieãu loaïn. Taâm thöùc ôû traïng thaùi tænh thoaùt tinh thaàn phuï thuoäc vaøo caùc khuoân ñuùc laëng, vaø haønh giaû hoaøn toaøn chöùng nghieä m tinh thaàn—The esoteric tradition and the töøng giaây töøng phuùt cuûa ñôøi soáng—Apart from teaching of the scriptures. Zen expression for formal sitting meditation, one can perform the style of meditation in which one thinks walking meditation. Walking very slowly, one about orthodox doctrinal ideas, for example, concentrate on each movement and sensation impermanence, emptiness, and egolessness. involved in lifting, moving, and placing the Zen distinguishes true Zen practice from feet. In fact, in all daily actions sitting, conventional style of meditation, ruling out standing, lying down, talking, eating or preoccupation with religious notions, whatever, one tries to be aware of each however, holy they may be, in order to free minute action and event. By focusing the the mind from dependence on thinking. mind on the sensation of the breath in sitting Thieàn Haø: 1) Thieàn ñònh ñöôïc ví nhö doøng soâng meditation and on each movement in walking Thieàn daäp taét löûa taâm: The dhyana river, i.e. the meditation, one becomes more aware of the mystic trance like a river extinguishes the fires of richness of the present moment. In addition, the mind; 2) Soâng Ni Lieân Thieàn chaûy ngang qua one's concentration is removed from the Boà Ñeà Ñaïo Traøng: The river Nairanjana daydreams and barrage of thoughts that feed (Niladyan), which flows past Gaya. the disturbing attitudes. The mind remains Thieàn Haønh: Cankamana (p)—Cankramana (skt). tranquil, and one fully experiences every

event in life. thanh tònh thì taän hö khoâng vaø khaép caû phaùp giôùi, Thieàn Hoùa: Taùnh chaát chuyeån hoùa cuûa Thieàn— moïi thöù ñeàu naèm trong töï taù nh. Töï taùnh bao haøm The transforming character of Ch'an. moïi thöù, dung naïp moïi thöù, vaø chính noù laø Phaät Thieàn Hoøa: Thieàn Hoøa Giaû—Thieàn Hoøa Töû—Baïn taùnh xöa nay cuûa mình. Vì vaäy moân ñoà cuûa Thieàn ñoàng tu thieàn (lôøi xöng hoâ thaân tình ñaïo vò)— toâng tin chaéc raèng vieäc nghieân cöùu kinh saùch chæ Meditation-associates, or fellow monks. ñoùng moät vai troø thöù yeáu so vôùi söï ñoøi hoûi nôi Thieàn Hoøa Giaû: See Thieàn Hoøa. coâng phu thieàn ñònh vaø chöùng ngoä. Thaät vaäy, thaåm Thieàn Hoøa Töû: See Thieàn Hoøa. quyeàn cuûa Thieàn laø kinh nghieäm chính thöïc, chöù Thieàn Hoïa Nhaát Vò: Hoäi hoïa vaø Thieàn coù cuøng khoâng phaûi laø theá quyeàn phi lyù. Thaùi ñoä cuûa thieàn moät tính chaát toát ñeïp—Painting and Zen have the sö ñoái vôùi ñeä töû laøm luùng tuùng ñoäc giaû Taây same good nature. phöông, ngöôøi aáy bò vöôùng maéc trong söï löïa choïn Thieàn Hoïc: Hoïc veà Thieàn—Studies of Zen. giöõa moät theá quyeàn phi lyù haïn cheá töï do vaø boùc loät Thieàn Hoà Ly: Yako Zen (jap)—Wild-fox Zen— ñoái töôïng mình, vaø moät söï boû maëc khoâng coù theá See Hoà Ly Thieàn. quyeàn naøo caû. Thieàn tieâu bieåu moät hình thöùc theá Thieàn Hoäi: Hoäi Haï—Phaùp Hoäi—Phaùp Tòch— Hoäi quyeàn khaùc, moät hình thöùc theá quyeàn hôïp lyù. Vò Trung—Thieàn Tòch—See Hoäi Thöôïng. thaày khoâng goïi ñeä töû; oâng khoâng muoán gì nôi Thieàn Hueä: Dhyana-prajna (skt)—Dhyana- ngöôøi ñeä töû, duø laø muoán ngöôøi aáy giaùc

ngoä; ngöôøi wisdom—Thieàn ñònh vaø trí hueä (y vaøo hai moùn ñeä töû töï yù ñeán, vaø töï yù ñi. Nhöng vì ngöôøi ñeä töû naày thì coù theå nhieáp heát thaûy caùc haønh chöùng)— muoán hoïc hoûi nôi vò thaày, neân ngöôøi aáy phaûi nhaän The mystic trance and wisdom—See Thieàn Tueä. söï kieän raèng vò thaày laø moät vò thaày, nghóa laø, vò Thieàn Keä: Dhyana-gatha (skt)—Metrical hymn or thaày bieát ngöôøi ñeä töû muoán bieát gì, maø hieän ngöôøi chant of Zen—Zen Poem—Zen Stanza—Zen aáy chöa bieát. Ñoái vôùi vò thaày, khoâng coù thöù gì ñeå Verse. giaûi thích baèng ngoân ngöõ, chaúng coù gì laø moät giaùo lyù thieâng lieâng ñeå giaûng daïy. Duø nhaän hay duø choái Thieàn Khaùch: Zen guest. vò thaày, ngöôøi ñeä töû vaãn laõnh 30 heøo. Ñöøng cöù im Thieàn Vaø Khoå Haïnh: Zen And Ascetic laëng, maø cuõng ñöøng raønh reõ. Ñoàng thôøi ñaëc tính Practices—See Khoå Haïnh Vaø Thieàn. cuûa Thieàn sö cuõng laø söï hoaøn toaøn thieáu vaéng theá Thieàn Khoâng Phaûi Laø Noã Löïc Phaân Tích Vaø quyeàn phi lyù cuõng nhö söï xaùc nhaän maïnh meõ caùi Suy Dieãn: Not an Exercise in Analysis or quyeàn khoâng ñoøi hoûi kia, maø caên nguoàn cuûa noù laø Reasoning—Thieàn taäp khoâng phaûi laø nhöõng noã löïc kinh nghieäm chính thöïc —The practice of phaân tích vaø suy dieãn. Löôõi göôm phaân tích vaø suy meditation is not an exercise in analysis or dieãn ôû ñaây khoâng coù choã ñöùng. Khi chuùng ta naáu reasoning. The sword of logic has no place in the nöôùng chuùng ta caàn phaûi theo doõi loø löûa beân döôùi practice of awareness, concentration, and caùi noài. Khi nhöõng tia naéng cuûa maët trôøi chieáu roïi understanding, and those of stopping and looking. xuoáng tuyeát, tuyeát seõ tan chaûy. Khi moät con gaø When we cook we must monitor the fire under the maùi aáp tröùng, nhöõng con gaø con seõ töø töø thaønh hình pot. When the sun’s rays beat down on the snow, cho ñeán khi chuùng saün saøng moå beå caùi voû beân the snow slowly melts. When a hen sits on her ngoaøi ñeå chui ra. Ñoù laø nhöõng hình aûnh coù theå eggs, the chicks inside gradually take form until ñöôïc ñem ra laøm thí duï cho taùc duïng cuûa thieàn taäp. they are ready to peck their way out. These are Thieàn toâng cho raèng söï giaûi thoaùt khoâng theå tìm images which illustrate the effect of practicing thaáy trong vieäc nghieân cöùu kinh saùch. Tuy nhieân, meditation. The Zen sect insists that salvation ñieàu naày khoâng coù nghóa laø Thieàn toâng khoâng hoïc could not be found by study of books. However, taäp kinh saùch Phaät. Traùi laïi, nhöõng giaùo thuyeát cuûa this does not mean that Zen followers do not study hoï duøng ñeán raát nhieàu trích daãn töø kinh ñieån nhö Buddhist books at all. On the contrary, their own Kinh Kim Cang vaø Kinh Laêng Giaø. Thieàn laø moät teachings are saturated with references to such trong nhöõng phöông caùch ñieàu hoøa thaân vaø taâm toát works as the Vajra-Sutra and the Lankavatara nhaát. Ñieàu thaân töùc laø laøm cho thaân khoâng loaïn Sutra, the two favorites of the Zen sect. ñoäng. Ñieàu taâm laø laøm cho taâm khoâng khôûi leân Meditation is one of the best methods to tame our voïng töôûng, maø thöôøng thöôøng thanh tònh. Heã taâm

bodies and to regulate our minds. Taming the vaø ñeå laøm ñöôïc vieäc naày, chuùng ta phaûi trau doài body keeps it from acting in random, impulsive chaùnh nghieäp. Nhieàu ngöôøi nghó raèng haønh giaû tu ways. Regulating the mind means not

allowing it thieàn quay löng laïi vôùi theá giôùi ñeå töï chìm mình to indulge in idle thoughts, so it is always pure and trong thieàn ñònh tröøu töôïng. Ñaây laø moät quan nieäm clear. Then wherever we go, to the ends of space sai laàm. Tu taäp thieàn quaùn laø bieán coâng phu toïa or the limits of the Dharma Realm, we are still thieàn trôû neân thaønh phaàn cuûa cuoäc soáng haèng right within our self-nature. Our inherent nature ngaøy, nhöng ñoàng thôøi cuõng laø laøm vieäc, laø haønh contains absolutely everything. Nothing falls ñoäng vôùi loøng töø bi vaø kính troïng ngöôøi khaùc, laø outside of it. It is just our fundamental Buddha- ñoùng goùp vaøo theá giôùi maø chuùng ta ñang soáng haàu nature. Thus, Zen followers strongly believe that bieán ñoåi theá giôùi naày thaønh moät theá giôùi toát ñeïp the study of sutras should play only a subordinate hôn. Thieàn ñaïo khoâng xa lìa cuoäc ñôøi ñeå ruùt vaøo role compared with the demands of dhyana and moät moâi tröôøng bieät laäp, maø laø hoøa nhaäp vaøo cuoäc spiritual realization. Indeed, the authority of Zen ñôøi haàu bieán ñoåi noù töø beân trong baèng haønh ñoäng. is the genuine experience, not an irrational Muoán laøm nhöõng sinh hoaït thöôøng nhaät trong tinh authority. The attitude of the Zen master to his thaàn nhaø thieàn, chuùng ta thöïc haønh caùch quaùn student is bewildering to the modern Western töôûng treân moïi vaät. Khoâng chæ thieàn quaùn luùc ñang reader who is caught in the alternative between an ngoài maø thoâi, maø coøn phaûi aùp duïng thieàn quaùn irrational authority which limits freedom and trong ñôøi soáng haèng ngaøy. Khi ñang röûa cheùn, exploits its object, and a laissez-faire absence of chuùng ta cuõng phaûi thieàn quaùn. Khi laøm vöôøn, any authority. Zen represents another form of chuùng ta cuõng quaùn töôûng. Khi laøm coâng vieäc taïi authority, that of “rational authority.” The master sôû, chuùng ta cuõng phaûi quaùn töôûng. Noùi caùch khaùc, does not call the student; he wants nothing from chuùng ta phaûi thieàn quaùn baát cöù luùc naøo trong cuoäc him, not even that he becomes enlightened; the soáng haèng ngaøy cuûa mình. Ñoái vôùi ngöôøi bieát tu thì student comes of his own free will, and he goes of cuoäc soáng laø Thieàn, nhöng coù nhieàu ngöôøi cho his own free will. But inasmuch as (because) he raèng cuoäc soáng laø ñau khoå. Kyø thaät, neáu chuùng ta wants to learn from the master, the fact has to be taïo neân cuoäc soáng cuûa chuùng ta laø Thieàn, thì cuoäc recognized that the master is a master, that is, that soáng chuùng ta trôû thaønh Thieàn. Ngöôïc laïi, neáu the master knows what the student wants to know, chuùng ta taïo ra cuoäc soáng khoå ñau thì cuoäc soáng and does not yet know. For the master ‘there is phaûi trôû thaønh khoå ñau. Chuùng ta phaûi giöõ taâm nothing to explain by means of words, there is mình ôû ngay saùt na naày trong Thieàn, vì taâm hieän nothing to be given out as a holy doctrine.’ Thirty tieàn naày noái tieáp vaø trôû thaønh söï soáng Thieàn cuûa blows whether you affirm or negate. Do not chính mình, nhö moät ñieåm lieân tuïc ñeå noái keát remain silent, nor be discursive. The Zen master is thaønh ñöôøng thaúng. Thaät vaäy, thieàn khoâng phaûi characterized at the same time by the complete baèng caùc trau doài lyù luaän maø baèng tu taäp taâm thöùc. lack of irrational authority, the source of which is Phuø hôïp vôùi thaùi ñoä cuûa thieàn ñoái vôùi caùi thaáy trí genuine experience. thöùc, muïc tieâu cuûa giaùo

lyù Thieàn khoâng gioáng nhö Thieàn Khoâng Phaûi Laø Trieát Hoïc Lyù Thuyeát muïc tieâu cuûa Taây phöông, moät söï khoâng ngôùt gia Khoâng Thöïc Tieãn: Zen Is Not So Much An taêng caùi tinh vi cuûa tö töôûng luaän lyù, phöông phaùp Unpractical Theoretical Philosophy—Thieàn coát yeáu cuûa thieàn ôû choã ñaët ngöôøi ta vaøo choã tieán khoâng phaûi laø moät trieát hoïc lyù thuyeát ñeå baøn caõi vaø thoái löôõng nan, maø ngöôøi ta phaûi coá thoaùt ra khoâng tranh luaän suoâng, maø laø moät ñöôøng loái haønh ñoäng, phaûi baèng lyù luaän, maø baèng taâm thöùc ôû trình ñoä moät trieát lyù phaûi öùng duïng vaø thöïc haønh töøng giaây cao hôn. Theo moät vò thaày khoâng phaûi laø moät vò phuùt trong ñôøi soáng haèng ngaøy cuûa chuùng ta. Ñeå thaày hieåu theo nghóa Taây phöông. OÂng laø moät vò ñaït ñöôïc kinh nghieäm giaùc ngoä, muïc ñích toái thaày vì oâng laøm chuû ñöôïc taâm mình, do ñoù oâng coù thöôïng cuûa nhaø Thieàn, caàn phaûi ngoài thieàn, nhöng theå truyeàn ñaït cho ngöôøi ñeä töû ñieàu duy nhaát coù toïa thieàn khoâng thoâi chöa ñuû. Thieàn quaùn ñöôïc theå truyeàn ñaït ñöôïc: cuoäc soáng cuûa mình 'vôùi taát duøng ñeå phaùt trieån trí tueä, nhöng chuùng ta phaûi khaû caû nhöõng gì vò thaày coù theå laøm ñöôïc, oâng khoâng dó ñöa ra moät bieåu hieän cuï theå veà caùi trí tueä naày, theå laøm cho ngöôøi ñeä töû naém ñöôïc söï vaät, tröø phi

ngöôøi ñeä töû ñaõ chuaån bò ñaày ñuû ñeà naém baét. Naém contrary, if we make a life of suffering, then our giöõ ñöôïc thöïc taïi cöùu caùnh laø vieäc mình phaûi töï life must become suffering. We should keep our laøm laáy. Thaät laø voâ duïng khi chæ lyù luaän suoâng mind in Zen just now, at this very moment, for this raèng danh vaø töôùng thì khaùc nhau, nhöng baûn theå 'just-now mind in Zen' continues and becomes our thì gioáng, hoaëc danh vaø töôùng ñöôïc taïo thaønh bôûi life, as one point continues and becomes a straight söï suy nghó cuûa chuùng ta. Chuùng ta phaûi thöïc line. Indeed, meditation is not done by polishing chöùng qua thieàn quaùn, chöù khoâng phaûi baèng suy the logical thinking, but by cultivating the mind. In nghó, ñeå khoâng coù söï chaáp tröôùc vaøo danh töôùng, accordance with Zen's attitude towards thì chöøng ñoù chuùng ta seõ töï nhieân thaáy raèng taát caû intellectual insight, its aim of teaching is not as in baûn theå ñeàu laø moät baèng chính kinh nghieäm cuûa the West an ever-increasing subtlety of logical mình. Chöøng ñoù chuùng ta seõ thaáy taát caû moïi vaät thinking, but its method "consists in putting one in trong vuõ truï, töø maët trôøi, maët traêng, caùc vì sao, nuùi, a dilemma, out of which one must contrive to soâng, con ngöôøi, vaân vaân, ñeàu coù cuøng baûn theå escape not through logic indeed but through a gioáng nhau—Zen is not so much a theoretical mind of higher order. Accordingly the teacher is philosophy to be discussed and debated at leisure not a teacher in Western sense. He is a master, as it is a way of action, a philosophy to be inasmuch as he has mastered his own mind, and practiced and realized every moment of our daily hence is capable of conveying to the student the life. To attain the experience of enlightenment, only thing that can be conveyed: his existence. the ultimate goal of Zen, sitting meditation is With all that the master can do, he is helpless to necessary, but only sitting meditation is not make the disciple take hold of the thing, unless the enough. Meditation serves to develop wisdom, but latter is

fully prepared for it. The taking hold of we must be able to give concrete expression to the ultimate reality is to be done by oneself. It is this wisdom, and to do so, we have to cultivate no use if we only reason that names and their right action. Many people think that a Zen forms are different, but their substance is the practitioner turns his back upon the world to same, or names and forms are made by our submerge himself in abstract meditation. This is a thinking. We have to realize through meditation misconception. To practice meditaion is to make and contemplation, not by thinking, so that we will the practice of sitting meditation an integral part not have attachment to name and form, then we of our daily life, but it is at the same time to work, will automatically see that all substance is one to act with loving-kindness and respect for others, with our real experience. Then we will see all to contribute our part to the world in which we live things in the universe, the sun, the moon, the stars, in order to change this world into a better world. mountains, rivers, people, and so forth, have the The Zen way is not to withdraw from life into an same substance. isolate environment, but to get into life and Thieàn Khoâng Theå Ñöôïc Giaûi Thích Baèng Lôøi: change it from the inside action. To perform our Zen cannot be explained by words—Thieàn sö daily activities in the spirit of meditation, we Philip Kapleau vieát trong quyeån 'Giaùc Ngoä Thieàn': should perform everything as a form of "Tay chôi döông caàm vó ñaïi Vladimir Horowitz ñaõ meditation. We should not meditate only when we keå cho chuùng toâi nghe caâu chuyeän naøy. Trong moät sit in quiet, but should apply the method of buoåi daï tieäc taïi tö gia, oâng ñaõ hoøa moät khuùc nhaïc meditation to our daily life. When we wash dishes, ñöông ñaïi nghe hôi nghòch tai. Khi oâng chaám döùt we must meditate. When we work in the garden, baûn nhaïc, coù ngöôøi ñeán hoûi oâng: 'Thöa ngaøi meditate. When we drive, meditate. When we Vladimir Horowitz, toâi khoâng hieåu heát yù nghóa cuûa work in an office, meditate. In other words, we khuùc nhaïc naøy. Ngaøi coù theå giaûi thích ñöôïc must meditate at every moment, in every activity khoâng?' Khoâng noùi moät lôøi, Horowitz ngoài xuoáng of our daily life. To those who have a life of tröôùc caây ñaøn, chôi laïi khuùc nhaïc ñoù vaø quay nhìn cultivation, life is Zen, but some people say that ngöôøi hoûi, noùi: 'Ñaáy laø yù nghóa cuûa khuùc nhaïc!'"— life is suffering. As a matter of fact, if we make a Zen Master Philip Kapleau wrote in The life of Zen, then our life becomes Zen. In the Awakening to Zen: "Concert pianist Vladimir

Horowitz tells about the time he played a mandarin to build a stupa right at the foot of the dissonant contemporary composition at a private mountain and to rebuild the temple where he used gathering. When he had finished, someone asked, to stay. 'I just don't understand what that composition Thieàn Laâm: Zenrin (jap)—Zen forest. means, Mr, Horowitz. Could you please explain?' 1) Coäng ñoàng caùc vò sö tu thieàn bao goàm caû chö Without a word, Horowitz played the composition taêng, ni vaø haønh giaû taïi gia: The community of again, turned to his questioner, and announced, Zen monks, nuns, or lay-practitioners. 'That's what it means!'" 2) Röøng Thieàn: Meditation forest or grove for Thieàn Kinh: Dharmatara-dhyana-sutra (skt)—meditation. Kinh Baát Tònh Quaùn—Sutra on contemplation of 3) Töï vieän hay Thieàn

vieän: Pagoda or a impurity. monastery. Thieàn Kinh Tu Haønh Phöông Tieän: Dharmatara- 4) Töi vieän hay Thieàn vieän nhieàu nhö caây treân dhyana-sutra (skt)—Ñaït Ma Ña La Thieàn Kinh— röøng: Monasteries as numerous as trees in a Kinh Baát Tònh Quaùn—Sutra on contemplation of forest. impurity. Thieàn Laâm Baûo Huaán: Chan Lin Bao Zhuan—Boä Thieàn Vaø Kyû Luaät Taâm Linh: Zen and Spiritual söu taäp toùm löôïc tieåu söû vaø ngöõ luïc cuûa 81 vò discipline—Ñöôøng loái qui cuû cuûa taâm linh—See Thieàn sö soáng trong khoaûng thôøi gian töø 907 ñeán Kyû Luaät Taâm Linh Vaø Thieàn. 1117—A collection of short biographies and Thieàn Laïc: Söï hyû laïc trong thieàn ñònh—The joy of recorded teachings of eighty-one Zen masters who abstract meditation. lived during the period 907-1117. Thieàn Laõo Thieàn Sö: Zen Master Thieàn Laõo— Thieàn Laâm Cuù Taäp: Kuzoshi (jap)—Zenrin Teân cuûa moät nhaø sö Vieät Nam, coù leõ queâ ôû mieàn Kushu (jap)—Book of Passages Related to Zen— Baéc Vieät Nam; tuy nhieân, queâ quaùn cuûa ngaøi Daàu caùc thieàn sinh khoâng ñöôïc mang kinh ñieån khoâng ai bieát ôû ñaâu. Sö ñeán chuøa Kieán Sô gaëp vaø hay baát cöù saùch vôû naøo vaøo trong thieàn ñöôøng trôû thaønh moät trong nhöõng ñeä töû xuaát saéc nhaát cuûa ngoaïi tröø tröôøng hôïp tuyeät ñoái caàn thieát, chaúng haïn Thieàn sö Ña Baûo. Thieàn sö Thieàn Laõo laø phaùp töû nhö khi caùc thieàn Taêng phaûi tìm moät ñoaïn vaên ñôøi thöù saùu cuûa doøng Thieàn Voâ Ngoân Thoâng. Sau bieåu loä veà söï laõnh hoäi cuûa hoï veà moät coâng aùn. khi Thieàn sö Ña Baûo thò tòch, ngaøi dôøi veà nuùi Ñieàu naøy laø do vò thieàn sö ñoøi hoûi khi hoï ñaõ giaûi Thieân Phuùc taïi quaän Tieân Du vaø truï taïi chuøa Truøng ñaùp moät caùch thaønh coâng moät coâng aùn. Moät quyeån Minh. Luùc aáy tieáng taêm cuûa ngaøi traûi khaép töù saùch ñöôïc goïi laø "Thieàn Laâm Cuù Taäp" ghi laïi phöông. Vua Lyù Thaùi Toâng chieáu saéc chæ trieäu nhöõng ñoaïn lieân heä ñeán thieàn. Ñoù laø moät trong ngaøi veà kinh ñoâ laøm coá vaán, nhöng khi saéc chæ vöøa nhöõng caåm nang maø ngöôøi hoïc thieàn, thieàn sö vaø ñeán thì ngaøi ñaõ thò tòch. Ñeå toân vinh ngaøi vua ñaõ cö só taïi Nhaät Baûn luoân luoân ñem theo beân mình. cho truøng tu laïi ngoâi chuøa sö ôû, xaây thaùp thôø sö taïi Loái tu taäp naøy laø thöôøng xuyeân doø tìm nhöõng trích phía tröôùc chuøa—Name of a Vietnamese monk, ñoaïn töø vaên ñieån xöa giuùp caùc thieàn sinh raát nhieàu probably from North Vietnam; however, his origin trong vieäc trôû neân quen thuoäc vôùi giai ñoaïn vaên was unknown. He went to Kieán Sô Temple to chöông vaø vaên hoùa cuûa ñôøi soáng thieàn —Even meet and become one of the most outstanding though in the Zendo no scriptural texts or books disciples of Zen Master Ña Baûo. He was the are allowed except when they are absolutely dharma heir of the sixth lineage of the Wu-Yun- needed, for instance, when the monks have to look T'ung Zen Sect. After Zen master Ña Baûo passed up a passage expressive of their understanding of away he moved to Mount Thieân Phuùc in Tieân Du a koan. This is required of them by the master district to stay at Trung Minh Temple. His when they successfully solve a koan. A book reputation spread all over the place. Later King called "Passages Related to Zen" (Kuzoshi or Lyù Thaùi Toå sent an Imperial Order to recall him to Zenrin Kushu) contains various kinds of passages the capital to be the king's advisor, but when the

relating to Zen. In Japan, it is one of the vade- Imperial Order arrived he had already passed mecums to be carried along by all Zen students, away. To honour him, the king ordered his local monks and lay-disciples. This practice of regularly

looking up the passages culled from ancient source of primary expression of a koan, part literature helps the monks very much to become of koan practice in Rinzai Zen. acquainted with the literary and cultural phase of Thieàn Laâm Taêng Baûo Truyeän: Chan Lin Seng the Zen life. Bao Zhuan—The Treasured Biographies of the Thieàn Laâm Loaïi Tuï: Teân cuûa moät taäp saùch söu Monks of the Zen Monasteries—Theo Nguõ Ñaêng taäp nhöõng phaïm truø trong Thieàn Laâm —Zen Hoäi Nguyeân, Thieàn sö Ñöùc Hoàng Thanh Löông Materials Classified, name of an Accumulated (1071-1128) laø moät trong nhöõng thieàn sö noåi tieáng Categories in the Zen Forest. cuûa phaùi Hoaøng Long, moät trong nhöõng nhaùnh Thieàn Laâm Ngöõ Luïc: thieàn quan troïng trong tröôøng phaùi Laâm Teá vaøo 1) Söu taäp nhöõng caâu chaâm ngoân cuûa coäng ñoàng thôøi nhaø Toáng. Ngaøi ñaõ tröôùc taùc vaø bieân soaïn moät caùc vò sö tu thieàn bao goàm caû chö taêng, ni vaø soá lôùn taùc phaåm pheâ bình Thieàn coå ñieån vaø töï haønh giaû taïi gia: Collection of saying from the truyeän, bao goàm boä Thieàn Laâm Taêng Baûo Truyeän Zen masters or the community of Zen monks, (30 quyeån)—According to Wudeng Huiyuan, Zen nuns, or lay-practitioners. master Dehong Qingliang, one of the famous Zen 2) Hôïp tuyeån vaên thô Thieàn do moân ñoà theá tuïc masters of Huang-lung branch, one of the most cuûa thieàn laø Ijushi xuaát baûn naêm 1688, goàm important branches from Lin-Chi school in China taäp hôïp nhöõng trích daãn töø caùc kinh ñieån, during the Sung dynasty. He authored and nhöõng tröôùc taùc cuûa caùc ñaïi thieàn sö, nhöõng compiled a large number of classic Zen vaên baûn Khoång vaø Ñaïo giaùo, cuõng nhö nhöõng commentaries and biographies, including the caâu laáy töø caùc baøi thô cuûa caùc ñaïi thi haøo Treasured Biographies of the Monks of the Zen Trung Hoa. Taùc phaåm naày döïa vaøo moät söu Monasteries (Chan Lin Seng Bao Zhuan), 30 taäp chaâm ngoân khaùc, ngaén hôn, ñöôïc thieàn sö volumes. Toyo Eicho, ngöôøi keá vò Phaùp ñôøi thöù baûy cuûa Thieàn Laâm Vónh Gia Taäp: Records of Zen Forest thieàn sö Haøn Sôn Hueä Huyeàn, thu thaäp vaøo of Yung-Chia—Ñöôïc vieát bôûi Thieàn sö Vónh Gia cuoái theá kyû thöù XV. Thieàn Laâm Ngöõ Luïc coù Huyeàn Giaùc vaøo ñôøi nhaø Ñöôøng, oâng sanh naêm khoaûng 6.000 ñoaïn trích töø caùc vaên baûn xeáp 665. OÂng laø moät trong nhöõng ñeä töû xuaát saéc cuûa theo ñoä daøi cuûa chuùng. Chính Thieàn sö Baïch Luïc Toå Hueä Naêng. Baøi Chöùng Ñaïo Ca laø moät baøi AÅn Hueä Haïc, ngöôøi ñaõ phaùt hieän ra boä söu taäp vieát veà thieàn raát ñöôïc phoå bieán. OÂng tòch naêm 713 naøy luùc coøn treû. Thieàn Laâm Ngöõ Luïc ñöôïc sau Taây Lòch—Records of Zen Forest was written thieàn phaùi Laâm Teá ôû Nhaät ñaùnh giaù nhö laø by Yung-Chia-Hsuan-Chueh, a famous Zen master nguoàn goác cuûa tröôùc ngöõ nhöõng coâng aùn trong during the T’ang dynasty. He was born in 665 tu taäp—A "Collection of Saying of the Zen A.D. He was one of the famous disciples of the Forest"; an anthology, published in 1688 by Sixth Patriarch Hui-Neng. His “Song of the Zen layman Ijushi, of sayings from the Realization” is a popular Zen writing. He died in sutras, from the

writings of the great Chinese 713 A.D. Zen masters, from Confucian and Taoist texts, Thieàn Vaø Leã Thí Thöïc: Zen and the festival of as well as from lines from poems of great feeding with foods—Thí thöïc coù nghóa laø boá thí Chinese poets. It is based on a shorter thöùc aên cho quyû ñoùi. Thaät ra, vieäc thí thöïc cho caùc collection of sayings compiled at the end of ngaï quyû vaø caùc vong linh khaùc ñöôïc thöïc haønh moãi the fifteenth century by the Japanese Zen ngaøy trong böõa côm. Tröôùc khi chö Thieàn Taêng master Toyo Eicho, a seventh-generation caàm baùt côm cuûa mình leân, hoï nhaët ra khoaûng baûy dharma successor of Kanzan Egen. haït côm goïi laø "sinh phaïn" vaø cuùng cho caùc ñoái "Collection of Saying of the Zen Forest" töôïng phi nhaân kia. YÙ nghóa coù leõ moät phaàn laø ñeå consists of about 6,000 entries, which are taï ôn, moät phaàn laø chia seû nhöõng gì toát vôùi caùc organized according to the number of written chuùng sanh khaùc. Nhöõng vong linh ñaõ khuaát naøy characters in the sayings. Since the time of coù thaät söï ñeán vaø bay löôïn beân treân chuùng ta hay Hakuin Zenji, who became acquainted with khoâng? Khi Ñaïo Ngoä chuaån bò töôûng nieäm vò thaày this work in his youth, it has been a favorite quaù coá cuûa Sö laø Döôïc Sôn, moät vò Taêng hoûi: "Taïi

sao thaày laïi laøm leã nhö vaày cho vò thaày quaù vaõng their place in the scheme of the Zen conception of cuûa mình? OÂng ta coù thöïc söï ñeán höôûng khoâng?" the world is a subject of special research in the Ñaïo Ngoä noùi: "Theá taïi sao maáy oâng laïi chuaån bò leã institutional history of Zen in China, Japan, Korea, naøy?" Khi Ñam Nguyeân laäp moät buoåi leã gioã cho and Vietnam. Trung Quoác Sö töôûng nieäm ngaøy quoác sö thò tòch, Thieàn Luaät: Thieàn Toâng vaø Luaät Toâng—The moät vò Taêng hoûi: "Quoác Sö coù ñeán khoâng?" Ñam Ch'an and Vinaya sects, i.e. the Meditative and Nguyeân noùi: "Laõo Taêng chöa ñaït ñöôïc tha taâm Disciplinary schools. thoâng." Vò Taêng noùi: "Vaäy thì thieát leã ñeå laøm gì?" Thieàn Luïc: Kyù luïc cuûa Thieàn Toâng—The records Ñam Nguyeân noùi: "Laõo Taêng khoâng muoán chaám of the Ch'an sect. döùt nhöõng gì theá gian laøm." Khi coù ngöôøi hoûi Baïch Thieàn Löõ: Thuûy Nhaân cuøng caâu hoûi aáy, Sö noùi: "Chuaån bò 1) Baïn ñoàng tu Thieàn: Fellow-meditators. theâm moät leã nöõa." Phaûi chaêng thieàn sö xem ngöôøi 2) Taêng löõ ñoàng tu: Fellow-monks. hoûi nhö moät trong caùc ngaï quyû? Nhöõng lôøi phaùt Thieàn Maät Giaùo: Esoteric meditation. bieåu naøy cuûa caùc Thieàn sö döôøng nhö khoâng coù veû Thieàn Minh Saùt: Vipassana (p)—Vipasyana saùng toû cho laém töø quan ñieåm theá gian bình thöôøng (skt)—Meditation on insight—Minh saùt tueä coù cuûa chuùng ta. Vaø vaán ñeà laøm theá naøo caùc ngaï quyû nguyeân nghóa laø 'thaáy baèng nhieàu caùch' hay naêng laïi coù moät choã trong khuoân khoå cuûa quan nieäm veà löïc quaùn saùt ñoái töôïng thaân taâm qua aùnh saùng cuûa theá giôùi cuûa Thieàn vaãn coøn laø moät chuû ñeà nghieân voâ thöôøng, khoå naõo vaø voâ ngaõ cuûa moïi hieän töôïng cöùu ñaëc bieät trong heä thoáng Thieàn ôû Trung Hoa, veà caû vaät chaát laãn tinh thaàn. Coâng phu tu taäp bieät Nhaät Baûn, Ñaïi Haøn vaø Vieät Nam—To bestow food quaùn hay thieàn "Minh Saùt" giuùp phaùt trieån moät on hungry ghosts. In fact, the feeding of the traïng thaùi taâm thöùc tænh giaùc vaø khaû naêng bieän bieät hungry ghosts and other spiritual beings is saéc

beùn coù theå tröïc nhaän ñöôïc thöïc taïi toái haäu, voâ practiced daily at the meal time. Before the Zen ngaõ vaø khoâng coù töï theå kieân coá. Trong truyeàn monks begin to take up their bowls of rice, they thoáng Nguyeân Thuûy thì bieät quaùn ñöôïc tu taäp vôùi pick out about seven grains of it called "living “Töù Nieäm Xöù”: chaùnh nieäm veà thaân, veà nhöõng food" (saba) and offer them to those non-human caûm thoï, veà taâm thöùc vaø veà caùc phaùp. Khi quaùn saùt beings. The idea is perhaps partly thanksgiving töôøng taän 4 phaùp naøy, haønh giaû nhaän thöùc ñöôïc 3 and partly sharing good things with others. Do ñaëc ñieåm: voâ thöôøng, khoå, vaø khoâng coù töï theå kieân those departed ones really come and hover about coá. Baèng caùch quaùn saùt hôi thôû, quaùn saùt nhöõng us? When Tao-wu had a feast prepared in caûm giaùc cuûa thaân theå, quaùn saùt nhöõng daïng taâm commemoration of his late master Yueh-shan, a töôûng khaùc nhau vaø nhöõng taâm sôû trong töøng giaây monk asked, "Why do you have this feast for your töøng phuùt moät, ngay ñoù haønh giaû nhaän ra khoâng heà late master? Does he really come to take it?" Tao- coù keû naøo trong taâm thöùc cuûa mình ñeå ñieàu ñoäng. wu said, "How is it that you monks have the feast Baûn chaát cuûa chuùng ta laø voâ ngaõ, khoâng coù moät töï prepared?" When Tan-yuan set up a feast for Nan- theå kieân coá naøo ñeå laøm vöøa loøng hay ñeå baûo veä. Yang Hui-Ch’ung, the National Teacher on his Bieät quaùn cuõng ñöôïc phaùt trieån ngoaøi coâng phu death-day, a monk asked, "Will the Teacher thieàn toïa. Baèng caùch tænh thöùc moät caùch beùn nhaïy come, or not?" Tan-yuan said, "I have not yet vaøo moãi haønh ñoäng, caûm thoï vaø tö töôûng, haønh giaû attained the art of mind-reading." The monk quaùn saùt ñöôïc ai ñang thöïc hieän vaø ai ñang kinh asked, "What is then the use of setting up the nghieäm nhöõng vieäc naøy, chæ tìm thaáy moät doøng feast?" Tan-yuan said, "I don't wish to discontinue chaûy lieân tuïc cuûa nhöõng haønh ñoäng taâm thöùc vaø the doings of the world." When a similar question nhöõng bieán ñoäng vaät lyù maø khoâng coù moät chuû theå asked of Jeân of Pai-shui, he said, "Have another kieân coá hay moät caùi ngaû naøo laøm chuû nhaân oâng caû, offering ready." Did the master take the ngay ñoù haønh giaû nhaän bieát ñöôïc taùnh voâ ngaõ. Keát questioner for one of the hungry ghosts? These hôïp phaùp moân bieät quaùn vôùi phaùp moân tònh truï , statements by the masters do not seem to be very haønh giaû coù theå taåy saïch doøng chaûy cuûa taâm thöùc illuminating from our worldly relative poit of ñeå thoaùt khoûi nhöõng taâm thaùi nhieãu loaïn vaø nhöõng view. And how the hungry ghosts came to find nghieäp löïc gaây neân khoå ñau phieàn naõo nöõa —

Insight meditation or tranquility of mind or phuï thuoäc vaøo theá giôùi hieän töôïng khaùc, vaø vì leõ positive achievement originally means the ñoù khoâng coù söï hieän höõu thaät cuûa chính noù. Ñeå intuitive cognition of the three marks of existence, loaïi boû caùc phieàn naõo, theo Laït Ma Khenchen namely, the impermanence, suffering, and no-self Thrangu trong quyeån “Söï Thöïc Haønh veà Thieàn Chæ of all physical and mental phenomena. The vaø Thieàn Quaùn”, caùc haønh giaû Ñaïi Thöøa thieàn treân practice of special insight or “Vipassana” helps baûn tính töï nhieân cuûa theá giôùi hieän töôïng beân trong develop an acutely perceptive and discerning state

vaø beân ngoaøi baèng chi tieát ñeå khaùm phaù ra raèng of mind that can directly perceive the ultimate chuùng hoaøn toaøn khoâng coù thöïc chaát, gioáng nhö reality, selflessness or lack of a solid self-identity. caùc bong boùng trong nöôùc. Baèng söï nhaän thöùc naày, In the Theravada practice, this is done by means caùc phieàn naõo töï nhieân bieán maát. Nieàm tin veà theá of the four mindfulnesses (satipathana): giôùi hieän töôïng beân ngoaøi laøm meâ muoäi söï hieåu mindfulness of the body, feelings, mind, and bieát, vaø sau khi söï hieåu bieát meâ muoäi naày ñöôïc phenomena. Closely examining these four, one loaïi boû, chuùng ta ñöôïc giaûi thoaùt khoûi luaân hoài —In becomes aware of three characteristics: their the Vipassana of the Bodhisattvas in Mahayana transience, their problematic or suffering nature, tradition is the meditation on the selflessness of and their lack of a solid self-identity. By observing phenomena. A Bodhisattva practices meditation and examining the breath, the feelings in the based on the Six Paramitas. The Vipassana of the body, the various consciousnesses, and the mental Bodhisattvas in Mahayana tradition is the factors in each moment, one realizes there is no realization that inner consciousness and external little person somewhere inside one’s head running phenomena are naturally peaceful and empty. So the show. We are selfless, without a solid self- the Mahayana meditator believes that the root of identity that needs to be pleased and protected. samsara is the klesas and that the root of the Special insight is also developed outside of formal klesas is ego-clinging. Eliminating clinging to a sitting meditation. By being acutely aware of each self is the way to be liberated from samsara. The action, feeling and thought, one examines who is Vipassana meditation of the Mahayana tradition is doing and experiencing these things. Finding only also called the realization of the dependent a continuous stream of mental and physical origination. This means that all phenomena that events, without a concrete personality or self who arise have a dependence upon other phenomena is the boss, one understands selflessness. and therefore no true existence of their own. Combining special insight with the concentration According to Lama Khenchen Thrangu in “The of calm abiding, one is able to cleanse the Practice of Tranquility and Insight”, to eliminate mindstream of all disturbing attitudes and the klesas, the Mahayana meditators meditate on the karma that cause sufferings and afflictions. nature of external and internal phenomena in Thieàn Minh Saùt Theo Truyeàn Thoáng Boà Taùt detail to discover that they are completely Ñaïi Thöøa: Vipassana of the Bodhisattvas in insubstantial, like bubbles in water. With this Mahayana tradition—Thieàn Quaùn cuûa Boà Taùt Ñaïi realization the klesas naturally disappear. The Thöøa laø thieàn treân söï “Voâ Ngaõ” cuûa theá giôùi hieän belief in the reality of external phenomena is töôïng. Moät vò Boà Taùt thöïc haønh thieàn ñònh ñaët caên called the obscuration of knowledge, and when baûn treân Luïc Ñoä Ba La Maät. Nhaän bieát söï voâ ngaõ this obscuration is eliminated there is liberation cuûa theá giôùi hieän töôïng laø nhaän bieát raèng noäi thöùc from samsara. vaø theá giôùi hieän töôïng beân ngoaøi laø troáng khoâng Thieàn Minh Saùt Theo Truyeàn Thoáng Kim Cang moät caùch töï nhieân. Vì vaäy, haønh giaû Ñaïi Thöøa tin Thöøa: Vipassana of the

Mantrayana—Thieàn Minh raèng nguoàn coäi cuûa luaân hoài laø caùc phieàn naõo, vaø Saùt theo Truyeàn Thoáng Kim Cang Thöøa laø loaïi goác cuûa phieàn naõo laø chaáp vaøo baûn ngaõ. Loaïi boû thieàn nhaèm thaáu hieåu baûn tính töï nhieân veà taùnh söï baùm víu vaøo moät baûn ngaõ laø con ñöôøng giaûi khoâng ngang qua thieàn phaân tích. Haønh giaû baây thoaùt khoûi luaân hoài sanh töû. Thieàn Quaùn treân taùnh giôø xem xeùt ñeå thaáy ai ñang nhaän bieát, ai coù söï khoâng cuõng ñöôïc goïi laø Quaùn Duyeân Khôûi, nghóa hieåu bieát naày, vaø haønh giaû nhaän thaáy raèng ngöôøi laø taát caû theá giôùi hieän töôïng khôûi leân coù moät söï nhaän bieát khoâng hieän höõu (chæ coù moät taäp hôïp nguõ

uaån trong moät caù theå goïi laø 'haønh giaû'). Nhö theá, one contemplates the "peaceful and the coarse" haønh giaû nhaän bieát veà söï troáng roãng cuûa vaïn höõu. aspects. For example, one might contemplate a Ñieàu naày ñöôïc hieåu nhö trí tueä phaân bieät hoaëc Baùt coarse klesa such as anger in one's meditation. nhaõ phaân bieät. Theo Laït Ma Khenchen Thrangu One can realize that anger is harmful to oneself trong quyeån "Söï Thöïc Haønh veà Thieàn Chæ vaø and others and that without anger, the mind would Thieàn Quaùn", Siddhas laø nhöõng baäc thaày cuûa Kim be peaceful and happy. So with this meditation Cang Thöøa noùi raèng khi chuùng ta nhìn tröïc tieáp one can overcome anger. Actually, there is vaøo saân haän, saân haän khoâng xuaát hieän. Söï saân haän nothing wrong with this kind of meditation, but this coù baûn chaát troáng roãng cuûa chính noù. Noù ñi ñeán töø practice is performed to calm the mind and traïng thaùi troáng roãng töï nhieân cuûa chính noù. Ñaây laø subjugate the mind poisons rather than to phöông phaùp ñaëc bieät cuûa Thieàn Quaùn Kim Cang understand emptiness or the absence of self. Thöøa veà ñoái trò saân haän: nhìn tröïc tieáp vaøo baûn Thieàn Minh Saùt Theo Truyeàn Thoáng Thanh tính töï nhieân cuûa saân haän—In the Vipassana of the Vaên vaø Duyeân Giaùc: Vipassana of the Sravakas Vajrayana tradition is the meditation on the real and pratyeka-buddhas—Thieàn Quaùn cuûa caùc haøng nature of the emptiness of all phenomena. A Thanh Vaên vaø Duyeân Giaùc ñöôïc ñaët caên baûn treân Mantrayanist practices meditation based on the Töù Dieäu Ñeá. Vôùi loaïi Quaùn naày, söï bình yeân ñöôïc understading of the nature of emptiness through caên cöù treân Töù Dieäu Ñeá nhö söï moâ taû veà Luaân Hoài analytical meditation. The practitioner is now vaø Nieát Baøn. Chaân lyù thöù nhaát laø moâ taû veà luaân hoài looking to see who is knowing, who has this ñöôïc goïi laø söï thaät veà khoå. Chaân lyù thöù hai laø understanding, and he finds the real knower does nguoàn goác hay nguyeân nhaân cuûa khoå, noù baét not exist (there exists only the combination of the nguoàn töø nghieäp vaø caùc phieàn naõo. Chaân lyù thöù ba five aggregates in an entity called 'practitioner'). laø söï daäp taét xaõy ra neáu nghieäp vaø caùc phieàn naõo So we recognize this invisibility of knowing and bò loaïi boû, vaø keát quaû naày laø ôû trong Nieát Baøn. emptiness. This is known as discriminating Chaân lyù thöù tö laø thöïc haønh theo con ñöôøng söï thaät wisdom or discriminating prajna. According to daãn ñeán söï daäp taét khoå. Theo Quaùn cuûa Thanh vaên Lama Khenchen Thrangu in "The Practice of vaø Duyeân Giaùc, nguyeân nhaân veà caùc phieàn naõo Tranquility

and Insight", there are siddhas who ñöôïc nhaän bieát nhö söï chaáp thuû ñeán caùc yù töôûng veà accomplished vajrayana master, who have said ngaõ hoaëc veà "Toâi" hoaëc "cuûa toâi". Söï tin töôûng veà that when one looks directly at anger, the anger moät baûn ngaõ laø moät aûo giaùc, bôûi vì thöïc söï khoâng disappears. Anger has its own natural empty state. coù ngaõ hoaëc vaät phuï thuoäc veà caùi ngaõ ñoù. Khi This is a special method of Vajrayana meditation chuùng ta coù khaû naêng nhaän bieát veà söï vaéng maët for overcoming anger: looking directly into the cuûa "Ngaõ" trong Thieàn Quaùn, baáy giôø söï chaáp thuû nature of anger. ñoái vôùi baûn ngaõ töï nhieân bò trieät tieâu ngay. Vì vaäy, Thieàn Minh Saùt Theo Truyeàn Thoáng Ngoaïi thieàn quaùn chính yeáu cuûa Thanh Vaên laø thieàn treân Ñaïo: Vipassana for the Externalists—Traàm tö caùc söï vaéng maët cuûa baûn ngaõ—The Vipassana for the khía caïnh cuûa chö phaùp. Thí duï nhö chuùng ta traàm Sravakas and Pratyeka-buddhas is based on the tö veà moät phieàn naõo thoâ thieån, gioáng nhö saân haän Four Noble Truths. With this type of Vipassana, trong thieàn. Chuùng ta coù theå nhaän thöùc raèng saân peace is based on the Four Noble Truths as a haän coù haïi ñeán vôùi chính mình vaø nhöõng ngöôøi description of Samsara and Nirvana. The first khaùc vaø raèng taâm khoâng saân haän seõ yeân tónh vaø noble truth is a description of samsara, which is bình yeân. Vì vaäy, thaät deã daøng ñeå thaáy caùc lôïi ích called the truth of suffering. The second truth of veà söï vaéng maët cuûa phieàn naõo thoâ laø saân haän, ñoù origination looks at the cause of samsara, which laø söï bình yeân. Vì vaäy, vôùi loaïi thieàn naày, chuùng ta originates from karma and klesas. The third truth coù theå khaéc phuïc söï saân haän. Kyø thaät, khoâng coù gì of cessation occurs if karma and the klesas are sai traùi ñoái vôùi loaïi haønh thieàn naày, nhöng ñaây chæ eliminated and this results in Nirvana. The fourth laø loaïi thieàn duøng ñeå cheá ngöï caùc taâm ñoäc hôn laø truth is following and practicing the truth of the ñeå hieåu bieát veà taùnh khoâng hay söï vaéng maët cuûa path. In the Vipassana of the Sravakas, the cause baûn ngaõ—In the Vipassana for the Externalists, of the klesas is identified as the clinging to the

idea of self or of "I" or "Mine". A belief in a self ñaït ñöôïc trí tueä sieâu vieät coù theå daãn tôùi ñaïi is a delusion because actually there is no self or giaùc. Thöïc taäp thieàn coù theå daãn ñeán ñònh. Coù things that belong to a self. When one is able to boán giai ñoaïn tónh taâm trong Thieàn, vaø cuõng realize the absence of self in Vipassana daãn tôùi taùi sanh vaøo möùc ñoä töông öng vôùi caùc meditation, then the natural clinging to self just coõi trong saéc giôùi. Trong Phaät giaùo Ñaïi Thöøa, vanishes. So, the main meditation of the Sravakas Thieàn ñònh laø ñòa thöù 5 trong Thaäp Ñòa Boà is the meditation on the absence of self. Taùt. Noù lieân heä tôùi khaû naêng taäp trung trong Thieàn Moân: 1) Phaùp Moân Thieàn Ñònh noùi chung: moät khoaûng thôøi gian daøi trong vieäc quaùn saùt The meditative method in general; 2) Thieàn Ba La moät vaät theå maø taâm khoâng bò loâi cuoán theo Maät: Dhyana paramita; 3) Thieàn Toâng ñöôïc Toå Boà ngoaïi caûnh—Ch'an-na is a Chinese version Ñeà Ñaït Ma truyeàn sang Trung Quoác, taâm taâm from the Sanskrit word "Dhyana," which töông truyeàn nhö moät tröôøng phaùi maät giaùo: The means "meditative absorption" in

which all intuitional school established in China according dualistic distinctions disappear. This is a to tradition by Bodhidharma, personally general term for meditation or a state of propagated from mind to mind as an esoteric quietude or equanimity gained through school. relaxation. To meditate or to calm down and Thieàn Moân Nguõ Toâng: Naêm toâng phaùi Thieàn (Töø to eliminate attachments, the aversions, Sô Toå Boà Ñeà Ñaït Ma ñeán Luïc Toå Hueä Naêng, anger, jealousy and the ignorance that are in Thieàn Toâng Trung Quoác vaãn laø moät toâng duy nhaát, our heart so that we can achieve a nhöng sau ñoù ñöôïc chia laøm naêm toâng)—The five transcendental wisdom which leads to Ch'an schools. enlightenment. In Theravada meditative 1) Laâm Teá Toâng: Toâng Laâm Teá vaãn coøn toàn taïi literature, this refers to four meditative states ñeán hoâm nay vaø raát thaønh coâng. Döôùi thôøi nhaø that lead to elimination of defilements Toáng, toâng naày chia laøm hai nhaùnh laø Döông (asrava) and that also lead to rebirth in Kyø vaø Hoaøng Long—Lin-Ji Sect, which corresponding levels of the Form Realm remains and is very successful until this day. (rupa-dhatu). In Mahayana, it also refers to During the Sung dynasty, it divided into two the fifth of the "perfections" (paramita) that a sects of Yang-Qi and Hung-Lung. Bodhisattva cultivates on the path to 2) Quy Ngöôõng Toâng (ñaõ bò mai moät): Kui-Yang Buddhahood. It involves developing the Sect, disappeared. ability to concentrate for extended periods of 3) Vaân Moân Toâng (vaãn coøn toàn taïi ñeán nay): time on one's meditative object of Yun-Men Sect, remains until this day. observation (alambana) without becoming 4) Phaùp Nhaõn Toâng (ñaõ du nhaäp Cao Ly): Fa- distracted. Yan Sect, which was removed to Korea. (II) Tònh löï—Concentration of mind: Giai ñoaïn 5) Taøo Ñoäng Toâng (vaãn coøn toàn taïi ñeán nay): laéng dòu ñaàu tieân. Töø ngöõ Phaïn duøng ñeå chæ Tsao-Tung Sect, remains until this day. moät traïng thaùi tònh löï ñaït ñöôïc bôûi buoâng boû. ** The second already disappeared; the fourth Thieàn duøng ñeå laøm laéng dòu vaø loaïi boû luyeán was removed to Korea; the other three aùi, haän thuø, ganh gheùt vaø si meâ trong taâm remained, the first being the most successful. chuùng ta haàu ñaït ñöôïc trí tueä sieâu vieät coù theå Thieàn Na: Jhana (p)—Dhyana (skt)—Zenjo daãn tôùi ñaïi giaùc. Thöïc taäp thieàn coù theå daãn (jap)—Zenna (jap)—Contemplation—Meditation. ñeán ñònh. Coù boán giai ñoaïn tónh taâm trong (I) Toång quan veà Thieàn Na—An overview of Thieàn—A state of mind achieved through "Dhyana": Thieàn Na laø thuaät ngöõ Trung Hoa, higher meditation—Traïng thaùi taâm ñaït ñöôïc do töø tieáng Phaïn "Dhyana" maø ra, coù nghóa laø do thieàn taäp cao ñoä—A general term for moät traïng thaùi tònh löï ñaït ñöôïc bôûi buoâng boû meditation or a state of quietude or taát caû moïi phaân bieät nhò nguyeân. Thieàn duøng equanimity gained through relaxation. To ñeå laøm laéng dòu vaø loaïi boû luyeá n aùi, haän thuø, meditate to calm down and to eliminate ganh gheùt vaø si meâ trong taâm chuùng ta haàu attachments, the aversions, anger, jealousy

and the ignorance that are in our heart so that The Southern sect, or Bodhidharma school, we can achieve a transcendental wisdom divided into northern and southern, the northern which leads to enlightenment. The practice of under Shen-Hsiu, the

southern under Hui-Neng, Dhyana leads to samadhi. There are four around 700 A.D. The school of Zen derives from basic stages in Dhyana: Hui-Neng, the sixth patriarch of Chinese Zen. The 1) Xoùa boû duïc voïng vaø nhöõng yeáu toá nhô baån name “Nam Toâng” was used to distinguish with baèng caùch tö duy vaø suy xeùt. Trong giai ñoaïn the Northern school founded by Shen-Hsiu. While naày taâm thaàn traøn ngaäp bôûi nieàm vui vaø an the Northern school was still strongly influenced laïc: The relinquishing of desires and by traditional Indian Meditation of gradual unwholesome factors achieved by enlightenment (enlightenment is reached conceptualization and contemplation. In this gradually through slow progress) and placed great stage, the mind is full of joy and peace. value on study and intellectual penetration of the 2) Giai ñoaïn suy tö laéng dòu, ñeå noäi taâm thanh scriptures of Buddhism, the Southern uprooted the thaûn vaø tieán laàn ñeán nhaát taâm baát loaïn (truï Northern school’s beliefs, down played the value taâm vaøo moät ñoái töôïng duy nhöùt trong thieàn of study, and stressed the “Sudden ñònh): In this phase the mind is resting of enlightenment.” The Southern school flourished, conceptualization, the attaining of inner calm, survived until today, while the Northern school and approaching the one-pointedness of mind declined just right after Shen-Hsiu and died out (concentration on an object of meditation). together within a few generations. The Southern 3) Giai ñoaïn buoàn vui ñeàu xoùa traéng vaø thay vaøo School is often referred to as “Patriarch Ch’an” baèng moät traïng thaùi khoâng coù caûm xuùc; con because it claims descent from Hui Neng—See ngöôøi caûm thaáy tænh thöùc, coù yù thöùc vaø caûm Hueä Naêng Ñaïi Sö. thaáy an laïc: In this stage, both joy and sorrow Thieàn Vaø Ngheä Thuaät Ñaïo Chích: Zen and the disappear and replaced by equanimity; one is art of burglary—Trong moät baøi phaùp, thieàn sö alert, aware, and feels well-being. Phaùp Dieãn ñaõ noùi raèng: Neáu ai hoûi toâ i hoïc ñaïo 4) Giai ñoaïn cuûa söï thaûn nhieân vaø tænh thöùc: In Thieàn gioáng nhö gì, toâi xin ñaùp gioáng nhö hoïc ñaïo this stage, only equanimity and wakefulness Chích vaäy." Ngaøy xöa coù moät ngöôøi con trai cuûa are present. moät teân ñaïo chích thaáy cha mình ngaøy caøng giaø Thieàn Na Phaät: Dhyana-buddha (skt)—Jina- yeáu ñi neân nghó trong buïng: "Neáu cha mình khoâng buddha (skt)—Meditation Buddha. haønh ngheà ñöôïc thì ngoaøi mình ra ai laø ngöôøi nuoâi Thieàn Nam Toâng: Nam Toâng (cuûa Ngaøi Hueä naáng gia ñình naøy? Nhö vaäy thì mình phaûi hoïc Naêng): Nanshu-zen (jap)—Nan-Tsung Ch'an— ngheà naøy môùi ñöôïc." Nghó xong anh ta beøn ñem yù Southern school—Nam Toâng, hay tröôøng phaùi Ñaït nghó naøy baøn luaän vôùi cha mình, vaø ngöôøi cha Ma chia laøm hai phaùi baéc nam, baéc Thaàn Tuù, nam ñoàng yù ngay. Moät ñeâm, ñeå baét ñaàu baøi hoïc ñaïo Hueä Naêng, vaøo khoaûng naêm 700 sau Taây Lòch. chích, ngöôøi cha daãn con mình ñi ñeán moät ngoâi Thieàn Nam Toâng, phaùi Thieàn coù nguoàn goác töø Luïc nhaø nguy nga ñoà soä, beû raøo vaø khoeùt vaùch ñeå vaøo toå Hueä Naêng beân Trung quoác. Coù teân Nam Toâng nhaø, môû khoùa moät caùi röông lôùn, baûo thaèng con ñeå ñoái laïi vôùi phaùi thieàn Baéc Toâng cuûa Thaàn Tuù chun vaøo röông coù quaàn aùo naøo cöù hoát heát. Ngöôøi laäp ra ôû mieàn baéc Trung Quoác. Trong khi Thieàn con vöøa chun ñaàu

vaøo thì ngöôøi cha beøn ñoùng aäp Baéc Toâng cuûa Thaàn Tuù chòu aûnh höôûng saâu saéc naép röông laïi, roài khoùa kyõ maáy voøng. Xong xuoâi, cuûa Phaät giaùo AÁn Ñoä vôùi tieäm giaùo, thì Thieàn Nam ngöôøi cha böôùc ra saân, ñaäp cöûa aàm yõ ñaùnh thöùc caû Toâng ñaùnh baät goác reã tieäm giaùo, haï thaáp giaù trò nhaø daäy, roài laëng leõ chun loã raøo ra veà. Ngöôøi trong cuûa vieäc hoïc kinh baèng söï "giaùc ngoä baát thaàn." nhaø naùo ñoäng leân, ñoát ñeøn ñi tìm khaép nôi, nhöng Thieàn Nam Toâng phaùt trieån maïnh qua caùc trieàu khoâng thaáy gì, nghó raèng nhöõng teân troäm ñaõ ñi maát. ñaïi vaø toàn taïi cho ñeán hoâm nay, trong khi Thieàn Khoå cho ngöôøi con baây giôø ñang naèm trong röông Baéc Toâng bò taøn luïi vaø maát haún sau vaøi theá heä. khoùa chaët, trong loøng oaùn traùch ngöôøi cha nhaãn Thieàn Nam Toâng coøn goïi laø Toå Sö Thieàn vì ngöôøi taâm haïi mình. Anh ta cheát ñieáng caû ngöôøi, boãng ta cho raèng noù ñöôïc löu truyeàn töø Toå Hueä Naêng— döng nghó ra moät yù nghó hay loeù leân trong ñaàu.

Anh ta beøn caøo nheï beân hoâng röông laøm nhö tieáng unable to carry out his profession, who will be the chuoät gaäm caây. Ngöôøi nhaø baûo chò ôû ñoát ñeøn coi bread-winner of this family, except myself? So I laïi caùi röông. Chò ôû vöøa ñöa chìa khoùa môû röông ra must learn the trade." He intimated this idea to his laø ngöôøi tuø töø trong aáy phoùng ra, thoåi taét ñeøn, xoâ father, who approved of it. To begin to train the ngaõ chò ngöôøi ôû, vaø chaïy thoaùt ra ngoaøi. Sau ñoù son on the art of burglary, one night the father ngöôøi nhaø raàm roä ñuoåi theo. Thaáy beân ñöôøng coù took the son to a big house, broke through the moät caùi gieáng nöôùc, ngöôøi con beøn rinh moät cuïc ñaù fence, entered the house, and opening one of the lôùn lieäng xuoáng. Moïi ngöôøi laïi uøn uøn xuùm quanh large chests, told the son to go in and pick out the bôø gieáng coá tìm cho ñöôïc teân troäm ñang cheát ñuoái clothings. As soon as he got into it the lid was döôùi vöïc toái ñoù. Trong khi aáy ngöôøi con bình thaûn dropped and the lock securely applied. The father trôû veà nhaø. Anh ta heát lôøi traùch moùc ngöôøi cha ñaõ now came out to the courtyard, and loudly nhaãn taâm haïi anh suyùt laâm naïn. Ngöôøi cha noùi: knocking at the door woke up the whole family, "Khoan giaän cha ñaõ, con ôi, tröôùc heát haõy thuaät laïi whereas he himself quietly slipped away by the cho cha nghe con thoaùt thaân baèng caùch naøo?" former hole in the fence. The residents got excited Ngöôøi con vöøa keå xong nhöõng böôùc phieâu löu cuûa and lighted candles, but found that the burglars mình thì ngöôøi cha phaù leân cöôùi vaø noùi: "Toát quaù! had already gone. The son, who remained all the Toát quaù! Con toâi ñaõ trôû thaønh nhaø ngheà roài!" Qua time in the chest securely confined, thought of his ñaây, chuùng ta thaáy trong Thieàn, haønh giaû phaûi coù cruel father. He was greatly mortified, when a moät caùi nhìn môùi phoùng vaøo söï vaät, moät caùi nhìn fine idea flashed upon him. He made a noise hoaøn toaøn vöôït ngoaøi phaïm vi cuûa tình thöùc. Ñuùng which sounded like the gnawing of a rat. The ra, caùi nhìn môùi naøy môû ra trong khi Khaû Chaân ñi family told the maid to take a candle and examine ñeán choã cuøng lyù tuyeät tình. Sö ñaõ vöôït ra khoûi giôùi the chest. When the lid was unlocked, out came haïn maø baáy laâu nay Sö luoân coù caûm töôûng nhö bò the prisoner, who blew out the light,

pushed away troùi buoäc cô hoà khoâng sao thoaùt ra ñöôïc. Thaät vaäy, the maid, and fled. The people ra after him. ña soá haønh giaû tu Thieàn chuùng ta ñeàu döøng laïi ôû Noticing a well by the road, he picked up a large giôùi haïn aáy, chuùng ta ñaõ quaù deã daõi ñeå caû quyeát stone and threw it into the water. The pursuers all raèng chuùng ta khoâng theå ñi xa hôn. Nhöng vôùi söï gathered around the well trying to find the burglar trôï giuùp cuûa moät ai ñoù coù ñöôïc moät caùi thaáy noäi drowning himself in the dark hole. In the taâm chieáu dieäu hôn phoùng qua böùc maøn ñieân ñaûo meantime he was safely back in his father's house. vaø maâu thuaãn naøy, seõ giuùp chuùng ta baát thaàn thaáy He blamed him very much for his narrow escape. ñöôïc. Trong tröôøng hôïp naøy, chính ngöôøi cha ñaõ Said the father: "Be not offended, my son. Just tell giuùp cho ngöôøi con ñaäp vaøo böùc töôøng trong tuyeät me how you got off." When the son told his father voïng, vaø cuoái cuøng böùc töôøng ñoå xuoáng luùc naøo all about his adventures the father remarked, khoâng hay, vaø chính söï giuùp ñôû naøy cuûa ngöôøi cha "There you are, you have learned the art!" ñaõ giuùp môû ra cho ngöôøi con moät theá giôùi môùi laï Through this, we see that in Zen, Zen practitioners laøm sao! Nhöõng gì töø tröôùc ngöôøi con coi laø taàm must have a new point of view of looking at thöôøng, giôø ñaây nhö keát hôïp laïi nhòp nhaøng laøm things, which is altogether beyond our ordinary sao trong moät traät töï môùi laï khoâng ngôø! Theá giôùi sphere of consciousness. Rather, this new giaùc quan cuõ cuûa ngöôøi con môø nhaït, vaø ñöôïc theá viewpoint is gained when Ka-shin reaches the vaøo ñoù moät caùi gì raát möïc môùi meõ. Döôøng nhö roõ ultimate limits of our understanding, within which raøng laø ngöôøi con vaãn ôû trong khung caûnh khaùch he thinks he is always bound and unable to break quan aáy, nhöng beân trong ngöôøi con caûm thaáy moät through. As a matter of fact, most Zen caùch chuû quan nhö mình töôi treû laïi, nhö mình vöøa practitioners stop at these limits and are easily môùi taùi sanh—In a sermon, Zen master Fa-yen persuaded that they cannot go any further. But Wu-tsu mentioned, "If people ask me what Zen is with the help of someone whose mental vision is like I will say that it is like learning the art of able to penetrate this veil of contrasts and burglary." Once upon a time, the son of a burglar contradictions will help us gain it abruptly. In this saw his father growing older and thought: "If he is case, the father himself helps the son to beat the

wall in utter despair, and this help unexpectedly cuûa Sö: Xeùt veà maët lyù haønh, nguoàn goác cuûa noù laø gives way and opens an entirely new world for the Thieàn lyù. Khi haønh giaû queân tình ñeå kheá hôïp vôùi son. Things hitherto the son regarded as ordinary, caùi nguyeân lyù naøy, thì ñoù laø Thieàn haønh, caùi maø coå are now arranged in quite a new order scheme. ñöùc goïi laø 'lyù haønh.' Dó nhieân, ngaøy nay taùc gia cuûa The son's old world of the senses has vanished, nhieàu toâng phaùi Thieàn vieát nhieàu veà Thieàn lyù, and something entirely new has come to take its nhöng raát ít veà Thieàn haønh. Vì lyù do naøy maø nay place. It seems to be that the son is clearly still in laõo Taêng ñaët cho quyeån saùch naøy töïa ñeà laø "Nguoàn the same objective surrounds, but subjectively he Thieàn." Ngaøy nay coù ngöôøi chæ thaáy chaân taùnh laø is rejuvenated, he is born again. Thieàn, nhöng hoï

khoâng ñaït ñöôïc yù chæ veà lyù haønh, Thieàn Ngoaïi Ñaïo: Gedo-zen (jap)—Non-Buddhist vaø hôn theá nöõa, hoï khoâng laõnh hoäi ñöôïc yù nghóa Zen—Zen without Buddhist teachings—Outsider cuûa nhöõng aâm cuûa tieáng Hoa vaø AÁn Ñoä naøy. Haønh Zen—Thieàn ngoaïi ñaïo hay thieàn theo con ñöôøng giaû tu Thieàn neân luoân nhôù raèng luoân coù moät Thieàn beân ngoaøi Phaät giaùo, thí duï nhö pheùp Yoga cuûa AÁn theå khoâng rôøi chaân taùnh. Tuy vaäy, chuùng sanh meâ Ñoä, pheùp tónh toïa cuûa Khoång giaùo, hay pheùp tónh môø veà caùi thaät vaø vì theá maø bò keït trong theá giôùi taâm thöïc haønh cuûa Ki Toâ giaùo, vaân vaân. Moät khía hieän töôïng. Caùi naøy ñöôïc goïi laø "taùn loaïn." Khi caïnh cuûa thieàn ngoaïi ñaïo laø noù thöôøng ñöôïc thöïc haønh giaû quay löng laïi vôùi theá giôùi traàn aûo vaø trôû haønh ñeå luyeän caùc naêng löïc hoaëc kyõ naêng sieâu laïi vôùi chaân taùnh, caùi naøy goïi laø "Thieàn ñònh." Neáu nhieân khaùc naøo ñoù ngoaøi taàm vôùi cuûa ngöôøi noùi thaúng veà baûn taùnh töùc laø khoâng phaûi chaân, thöôøng, chaúng haïn nhö ñi chaân traàn treân nhöõng cuõng khoâng phaûi voïng, khoâng coù quay löng cuõng löôõi kieám beùn, hoaëc nhìn nhöõng con chim seõ khieán khoâng coù chaïy theo, khoâng ñònh, khoâng loaïn. Vaäy chuùng trôû neân teâ lieät. Moät khía caïnh khaùc cuûa thì caùi gì maø chuùng ta goïi laø "Thieàn"? Hôn nöõa, caùi thieàn ngoaïi ñaïo laø thöïc haønh ñeå ñöôïc taùi sanh vaøo chaân taùnh naøy khoâng nhöõng chæ laø nguoàn goác cuûa caùc coõi trôøi. Taát caû nhöõng khía caïnh naày ñeàu Thieàn Moân, maø coøn laø nguoàn goác cuûa vaïn phaùp khoâng phaûi laø muïc tieâu cuûa thieàn Phaät giaùo; muïc nöõa. Vì vaäy maø noù coøn ñöôïc goïi laø Phaùp taùnh. Noù tieâu toái thöôïng cuûa ngöôøi tu thieàn Phaät giaùo laø coøn laø nguoàn goác cuûa söï meâ ngoä cuûa chuùng sanh, thaønh Phaät—An outside way of meditation, i.e. vaø vì vaäy ñöôïc goïi laø Nhö Lai Taïng (trong kinh Indian (Hindu) Yoga, the quiet sitting of Thuû Laêng Nghieâm). Ñoù cuõng laø nguoàn goác cuûa Confucianism, contemplation practices in vaïn ñöùc cuûa chö Phaät, vì vaäy cuõng goïi laø Phaät taùnh Christianity, etc. One aspect of the outsider Zen is (trong kinh Nieát Baøn). Noù cuõng laø nguoàn goác vaïn that it is often practiced in order to cultivate haïnh cuûa chö Boà Taùt, vaø vì vaäy noù ñöôïc bieát nhö various supranormal powers or skills, or to master laø "Taâm ñòa." Kinh Phaïm Voõng noùi: "Ñoù laø nguoàn certain arts beyond the reach of ordinary man, i.e goác cuûa chö Phaät, laø caên baûn cuûa vieäc thöïc haønh walking barefooted on sharp sword blades or Boà Taùt ñaïo, vaø cuõng laø nguoàn goác cuûa nhaát thieát staring at sparrows so that they become paralized. chuùng sanh vaø chö Phaät." Vaïn haïnh naøy khoâng Another aspect of the outsider Zen is that it is vöôït ra ngoaøi luïc ñoä Ba La Maät. Thieàn chæ laø moät practiced to obtain rebirth in various heavens. trong saùu phaùp ñoù. Thieàn laø phaùp thöù naêm. Tuy These aspects of the outsider Zen are not the vaäy, ngöôøi ta coù theå noùi raèng haønh giaû naøo nhìn objects of Zen Buddhism; the ultimate goal of thaúng vaøo chaân taùnh töùc laø tu taäp Thieàn. Hôn theá Buddhist meditators is to become a Buddha. nöõa, tu taäp Thieàn ñònh laø moät haïnh vi teá vaø thaàn Thieàn Ngoä: Perfectly enlightened Zen—See Ngoä dieäu nhaát, vaø noù coù khaû naêng nuoâi döôõng trí hueä Thieàn. baát ñoäng (trí hueä voâ laäu) nôi baûn taùnh

cuûa haønh Thieàn Nguyeân Chö Thuyeân: The Complete giaû. Nôi taát caû söï dieäu duïng, vaïn haïn h vaø vaïn ñöùc Compilation of the Source of Zen—A book daãn ñeán thaàn thoâng saùng rôõ ñeàu töø Thieàn ñònh maø written by Zen master Kuei-feng in the tenth ra caû. Vì lyù do naøy maø ngöôøi trong tam thöøa muoán century—Thieàn Nguyeân Chö Thuyeân coù nghóa laø ñi theo con ñöôøng thieâng lieâng naøy (caàu thaønh Nguoàn Thieàn ñöôïc soaïn bôûi Thieàn sö Khueâ Phong ñaïo) ñeàu phaûi tu Thieàn. Ngoaøi Thieàn ra thì khoâng Toâng Maät vaøo theá kyû thöù möôøi. Moät hoâm, Khueâ coù loái vaøo naøo khaùc. Ngoaøi Thieàn ra thì khoâng coù Phong noùi vôùi chuùng Taêng veà quyeån Nguoàn Thieàn con ñöôøng naøo khaùc, keå caû nieäm Phaät caàu vaõng

sanh Taây Phöông Tònh Ñoä, cuõng phaûi tu möôøi saùu "truth' and no "delusion," no "leaving behind" and phaùp quaùn, cuøng vôùi nieäm Phaät Tam Muoäi, vaø Baùt no "uniting with," no "meditation" and no Chu Tam Muoäi, vaân vaân. Hôn theá nöõa, chaân taùnh "dissipation." So what is it that we call "Zen"? khoâng dô khoâng saïch, phaøm Thaùnh ñeàu khoâng sai Moreover, this true nature is not only the source of khaùc. Nhöõng Thieàn phaùi coøn baùm giöõ laáy nhöõng yù the Zen gate. it is also the source of the ten töôûng "noâng" vaø "saâu," nhieàu "giai ñoaïn" sai bieät, thousand things of the world. Thus, it is also called hay nhöõng keû tu taäp maø thích thuù vôùi caùi goïi laø Dharma nature. It is also the source of the phaùp moân cao, vaø xem thöôøng caùi goïi laø phaùp moân delusion and enlightenment of living beings, and thaáp, ñoù laø tu taäp theo ngoaïi ñaïo Thieàn. Neáu ai ñoù is thus called the "Tathagatas Storehouse tin nghieäp baùo vaø tu taäp vôùi yù töôûng toát xaáu, thì ñoù Consciousness" (in the Surangama Sutra). It is also phaøm phu Thieàn. Tu taäp ñeå ngoä ñöôïc moät phaàn the source of the ten thousand virtues of the chaân lyù veà baûn ngaõ thì ñoù goïi laø Tieåu Thöøa Thieàn. Buddhas, and thus it is called "Buddha-nature." (in Ngoä ñöôïc chaân lyù baûn ngaõ vaø chö phaùp ñeàu khoâng, the Nirvana Sutra). It is also the source of the ten ñoù goïi laø Ñaïi Thöøa Thieàn. Trong boán loaïi Thieàn thousand practice of Bodhisattvas, and thus is naøy, moãi thöù ñeàu coù söï phaân bieät söï khaùc nhau known as the "mind-ground." In the Brahma-Net giöõa saéc vaø khoâng. Neáu töùc thì ngoä ñöôïc baûn taâm Sutra, it says, "It is the fundamental source of all thanh tònh, töø nguyeân thuûy voán khoâng coù phieàn Buddhas; it is the foundation of practicing naõo, vaø trí taùnh voâ laäu voán töï ñaày ñuû, thì taâm ñoù Bodhisattvas; and it is the source of all beings and töùc laø taâm Phaät, khoâng maûy may sai khaùc. Tu taäp all Buddhas." These ten thousand practices do not baèng caùch naøy thì goïi laø Toái Thöôïng Thöøa Thieàn, go beyond the six paramitas. Zen meditation is cuõng goïi laø Nhö Lai Thieàn, hay nhaát haïnh tam only one of the six paramitas. it is the fifth one. muoäi, hay chaân nhö tam muoäi—The Complete Yet, it can be said that anyone who witnesses true Compilation of the Source of Zen means the nature is practicing Zen. Moreover, the practice of Source of Zen, written by Zen master Kuei-feng in Zen meditation is most sublime and mysterious, the tenth century. One day, Kuei-feng said to the and it fosters an imperturbable wisdom upon its monks about his book titled "The Source of Zen":

practitioner's nature. All of the sublime function, This nature is the fundamental source of Zen or the ten thousand practices, and the ten thousand Zen's source or the practice of principle. This virtues that lead to the pervasive spiritual light fundamental source is the Zen principle. When come forth from Zen meditation. For this reason, one forgets the passions and meets this principle, persons of the three vehicles who wish to follow then that is Zen practice, which is what the the sacred path must all practice Zen. Aside from ancients called the "practice of principle." Of this there is no other entrance gate. Aside from course, now authors from the various Zen schools this there is no other path, including the paths of all write much about the Zen principle, but very calling out the Buddha's name to gain birth in the little about Zen practice. For this reason I have Western Paradise, practicing the sixteen entitled this book "The Source of Zen." In these contemplations, attaining samadhi by chanting times there are people who have seen that true Buddha's name, practicing the pratyupanna nature is Zen, but they have not attained the samadhi, and so on. Moreover, true nature has no practice of principle, and moreover they don't pollution or purity, nor is there a difference understand the meaning of these Chinese and between sacred and mundane. Zen schools that Indian sounds. Zen practitioners should always hold to ideas of "shallow" and "deep," various remember that there always is a Zen body that is "stages" of practice, and so on, or who claim to not separate from true nature. Yet living beings have some mystical "strategy," or who practice are confused about the truth and are caught up in while taking pleasure in what is above and the world. This is known as "distraction." When despising what is down below, are practicing the world is left behind and one unites with truth, heretical Zen. If someone believes in karma and this is "Zen meditation." If we speak directly practices with the idea of good and bad, then that about "fundamental nature," then there is no is Zen of ordinary people. Practicing for the sake

of the partial truth of self-enlightenment is the vaø uyeân baùc, nhöng caùc ngaøi thaáy raèng chính thöù way of Hinayana Zen. Practicing for the vaên noùi bình daân môùi laø lôïi khí tuyeät dieäu ñeå trình enlightenment of the self and all beings is the way baøy söï noäi chöùng cuûa mình. Chính vì vaäy maø caùc of Mahayana Zen. Within these four types of Zen, ngaøi thích dieãn ñaït baèng nhöõng phöông tieän thaân each has its own different type of form and thieát hôn vaø thích ñaùng vôùi caûm nghó cuõng nhö phuø emptiness. If you instantly realize that your mind hôïp nhaát vôùi caùi thaáy ñaëc tröng cuûa hoï. Ñoái vôùi is fundamentally pure, that from the beginning caùc ngaøi, kinh nghieäm soáng phaûi ñöôïc dieãn taû baèng there are no defilements, and that you are fully chöõ nghóa soáng, chôù khoâng phaûi baèng nhöõng hình endowed with an imperturbable wisdom, then you aûnh vaø khaùi nieäm cuõ raùch. Sau ñaây laø moät caâu know that this mind is Buddha mind, without any chuyeän khaùc veà ngoân ngöõ nhaø Thieàn. Ngaøy kia, difference. Practicing in this manner is the Zen of Vaân Moân thöôïng ñöôøng noùi: "Trong toâng moân toi the highest vehicle, and it is known as the pure khoâng coù ngoân ngöõ, vaäy, ñaïi yù cuûa phaùp Thieàn laø Zen of the Tathagata, the Zen of one practice and gì?"

Töi neâu leân moät caâu hoûi, Sö dang ñoâi tay, three samadhis, or the samadhi of true suchness. khoâng noùi moät lôøi, roài quaøy quaû haï ñöôøng. Ñoù Thieàn Ngöõ: Zen languages—Khoâng coù ngoân ngöõ chính laø moät loaïi ngoân ngöõ ñaëc bieät cuûa caùc thieàn naøo treân coõi ñôøi naøy coù theå hieån thò ñöôïc chaân lyù sö, hoï giaûi thích giaùo lyù giaùc ngoä baèng caùch aáy; 'Nhö Thò'. Tuy nhieân, ñeå chia seû kinh nghieäm cuûa baèng caùch aáy hoï trình baøy 'caûnh giôùi thaùnh trí töi mình, thöôøng thöôøng caùc thieàn sö duøng thöù ngoân giaùc' cuûa kinh Laêng Giaø. Vaø ñoù laø con ñöôøng duy ngöõ trong ñôøi soáng thöôøng ngaøy. Trong kinh Laêng nhaát môû ra cho haønh giaû ñeå chöùng minh, neáu Giaø, ñöùc Phaät daïy: "Naøy Ñaïi Hueä, kinh noùi ra laø chöùng minh ñöôïc, söi töi giaùc cuûa chö Phaät, khoâng tuøy caên cô cuûa chuùng sanh neân khoâng hieån thò phaûi baèng phöông tieän laáy ngoân ngöõ bieän luaän, ñöôïc chaân lyù 'Nhö Thò', lôøi noùi khoâng hieån thò ñöôïc cuõng khoâng phaûi baèng nhöõng phöông tieän sieâu caùi nhö thöïc. Ñoù gioáng nhö nhöõng döông dieãm nhieân, maø chính laø tröïc tieáp baèng vaøo cuoäc soáng phænh gaït luõ thuù khaùt nöôùc voïng höôùng tìm nöôùc thöôøng ngaøy. Vì cuoäc soáng töi noù raát cuï theå, khoâng uoáng ôû choã khoâng heà coù nöôùc; cuõng vaäy, lôøi daïy lieân quan gì ñeán khaùi nieäm ñöôïc dieãn taû baèng cuûa kinh laø nhaèm thoûa maõn trí töôûng töôïng cuûa ngoân ngöõ hay hình töôùng. Muoán hieåu cuoäc soáng aáy phaøm phu neân khoâng hieån thò ñöôïc thöïc taõi, töùc haønh giaû chuùng ta töi mình phaûi theå nhaäp trong noù. cöùu caùnh cuûa thaùnh trí töi giaùc. Naøy Ñaïi Hueä, neân Neáu chuùng ta caét noù ra töøng phaàn, hay caét vuïn noù nöông theo nghóa, chôù chaáp vaøo ngoân töø vaø giaùo ra ñeå quan saùt ñoù laø chuùng ta gieát cheát noù. Khi thuyeát." Theo Truyeàn Ñaêng Luïc, moät hoâm, moät vò chuùng ta töôûng raèng chuùng ta naém ñöôïc tinh hoa Taêng ñeán gaëp thieàn sö Döôïc Sôn, Sö hoûi: "OÂng ôû cuûa ñôøi soáng thì ñôøi soáng khoâng coøn laø ñôøi soáng ñaâu ñeán?" Vò Taêng ñaùp: "Con ôû Hoà Nam." Sö noùi: nöõa, noù ñaõ cheát maát roài, chæ coøn laïi caùc xaùc khoâ trô "Nöôùc hoà coù traøn khoâng?" Vò Taêng thöa: "Baïch, troïi. Toùm laïi, Thieàn, tröôùc heát vaø treân heát, laø thaân khoâng." Sö noùi: "Laï nhæ, sao möa nhö theá maø nöôùc chöùng caù nhaân; neáu trong ñôøi naøy coù caùi gì ñöôïc khoâng traøn?" Vò Taêng khoâng bieát traû lôøi laøm sao goïi laø trieät ñeå duy nghieäm, caùi aáy laø Thieàn. Khoâng cho thoûa ñaùng, vöøa luùc aáy Vaân Nham, moät trong töø voán lieáng ñoïc tuïng, hoïc hoûi thoâng qua ngoân ngöõ, nhöõng ñeä töû cuûa Döôïc Sôn, ñaùp: "Coá nhieân laø hay traàm tö maëc töôûng naøo coù theå laøm ra moät thieàn traøn!" Trong khi moät ñeä töû khaùc laø Ñoäng Sôn laïi sö. Trong thieàn, cuoäc soáng caàn ñöôïc naém baét trong noùi: "Töø ñôøi kieáp naøo coù bao giôø chaúng traøn ñaày?" doøng luaân löu cuûa noù; chaän ñöùng noù laïi ñeå quan Trong cuoäc ñoái thoaïi treân coù daáu veát naøo cuûa Phaät saùt vaø phaân taùch laø gieát cheát noù ñeå chæ oâm laáy moät giaùo khoâng? Tuyeät nhieân laø khoâng. Döôøng nhö caùc caùi thaây ma laïnh ngaét maø thoâi. Vì theá moïi sinh vò thieàn sö noùi toaøn chuyeän bình thöôøng, khoâng aên hoaït haèng ngaøy cuûa haønh giaû ñeàu phaûi troâi chaûy nhaèm vaøo ñaâu heát. Nhöng theo caùc ngaøi, nhöõng bình thöôøng nhö doøng ñôøi cuûa hoï thì hoï môùi coù theå caâu noùi aáy

thaám nhuaàn caû muøi Thieàn, vaø trong vaên coù ñöôïc tuyeät ñoä hieäu naêng trong Thieàn. Hôn theá hoïc Thieàn ñaày daãy nhöõng caâu vôù vaãn nhö vaäy. Tuy nöõa, ñoái vôùi kieán thöùc sieâu vieät trong nhaø Thieàn, nhieân, haønh giaû tu Thieàn neân luoân nhôù raèng caùc ngoân ngöõ chæ laøm trôû ngaïi cho tö töôûng; taát caû taïng thieàn sö cuõng bieát thöôûng thöùc thöù vaên chöông tao Kinh Phaät chæ laø nhöõng lôøi pheâ bình chuù giaûi veà nhaõ nhö ngöôøi ñöông thôøi, caùc ngaøi cuõng hoïc cao vaán ñeà suy cöùu caù nhaân. Haønh giaû tu Thieàn neân

luoân nhaém vaøo vieäc tröïc tieáp giao caûm vôùi tính intimate to their feelings and best suited for their chaát beân trong cuûa söï vaät, coi nhöõng ñoà phuï thuoäc original way of viewing things. To them, living beân ngoaøi cuûa söï vaät laø nhöõng moái trôû ngaïi cho experiences ought to be told in a living language vieäc nhaän thöùc saùng suoát chaân lyù—No languages and not in worn-out images and concepts. The in this world can be used to reinstate the truth as it following is another story on Zen languages. One is. However, in order to share experiences with day, Yun-men entered the hall and said, "In this disciples, Zen masters usually make free use of school of Zen no words are needed; what, then, is the living words and phrases of the day. In the the ultimate essence of Zen teaching?" Thus Lankavatara Sutra, the Buddha taught: "O himself proposing the question, he extended both Mahamati, it is because the Sutras are preached to his arms, and without further remarks came down all beings in accordnace with their modes of from the pulpit. This is a special Zen masters' thinking, and do not hit the mark as far as the true language; this is the way Zen masters interpret the sense is concerned; words cannot reinstate the doctrine of enlightenment; and this is the way they truth as it is. It is like mirage, deceived by which expound the Personal apprehension of Buddha- the animals make an erroneous judgment as to truth (Pratyatmajnanagocara) of the Lankavatara presence of water where there is really none; Sutra. And this is the only way which is opened up even so, all the doctrines in the Sutras are for Zen practitioners, if the inner experience of intended to satisfy the imagination of the masses the Buddha were to be demonstrated, not they do not reveal the truth which is the object of intellectually or analytically, nor in the the noble understanding. Therefore, O Mahamati, supernatural manners, but directly in our practical conform yourself to the sense, and do not be life. For life, as far as it is lived in concrete, is engrossed in words and doctrines." According to above concepts as well as images. To understand the Transmission of the Lamp, one day, a monk it we have to dive into it and to come in touch with came to see Yueh-shan, Yueh-shan asked, it personally. If we pick it up or cut it out a piece "Where do you come from?" The monk answered, of it for inspection, we murder it. When we think "I come from south of the Lake." Yueh-shan we have got into the essence of it, it is no more, asked, "Is the Lake overflowing with water?" The for it has ceased to live but lies immoble and all monk said, "No, master, it is not yet overflowing." dried up. In short, Zen is emphatically a matter of Yueh-shan said, "Strange, after so much rain why personal experience; if anything can be called does it not overflow?" The monk did not know radically emperical, it is Zen. No amount of how to give a satisfactory answer,

whereupon reading, no amount of teaching through languages, Yun-yen, one of Yueh-shan's disciples, said, and no amount of contemplation will ever make "Overflowing, indeed!" While Tung-shan, another one a Zen master, In Zen, life itself must be of his disciples, exclaimed, "In what kalpa did it grasped in the midst of its flow; to stop it for ever fail to overflow?" In these dialogues do we examination and analysis is to kill it, only leaving detect any trace of Buddhism? Of course, not at its extremely cold corpse to be embraced. all. Zen masters look as if they were talking about Therefore, in order to maintain the most efficient an affair of most ordinary occurrence. But, prominence, everyday activities of Zen according to the masters, their talks are brim-full practitioners must flow along with the flow of their of Zen, and Zen literature is indeed abounding in own lives. Furthermore, to the transcendental such apparent trivialities. However, Zen insight of the Zen, words were but an incumbrance practitioners should always remember that Zen to thought, the whole sway of Buddhist scriptures masters took to fine literature as much as their only commentaries on personal speculation. Zen contemporaries, they were well educated and practitioners should always aim at direct learned too, but they found colloquialism a better communion with the inner nature of things, and more powerful medium for the utterance of regarding their outward accessories only as their inner experience. Therefore, they want to impediments to a clear perception of Truth. express themselves through the medium most Thieàn Nham Thieàn Sö (1093-1163): Zen Master

Thieàn Nham—Thieàn sö Vieät Nam, queâ ôû Baéc liberations: Asta-vimoksa (skt)—Taùm Giaûi Vieät. Sau khi thi ñoã Giaùp Khoa cuûa trieàu ñình, Thoaùt—See Baùt Giaûi Thoaùt Tam Muoäi. ngaøi ñeán chuøa Thaønh Ñaïo ñeå tham vaán vôùi Thieàn (V)Taùm giai ñoaïn chieán thaéng trong thieàn ñònh: sö Phaùp Y. Chæ sau moät caâu cuûa thaày, ngaøi lieàn Eight victorious stages—See Baùt Thaéng Xöù. laõnh hoäi, neân xin laøm ñeä töû. Ngaøi laø Phaùp töû ñôøi (VI)Saùu cöûa ngoõ kyø dieäu cho ngöôøi tu Phaät: Six thöù 13 doøng Thieàn Tyø Ni Ña Löu Chi. Moät ngaøy Wonderful Doors—See Luïc Dieäu Moân. naêm 1163, ngaøi ñoát neán, töø bieät ñeä töû, roài thò tòch, (VII)Taùm nieäm giuùp haønh giaû choáng laïi ma quaân luùc aáy ngaøi 71 tuoåi—A Vietnamese Zen master vaø nhöõng caùm doã xaáu aùc trong luùc haønh thieàn: from North Vietnam. After passing the National Eight lines of thought—See Baùt Nieäm. First Laureate, he came to Thaønh Ñaïo Temple to (VIII)Chín thöù ñeä dieät: Samadhi of the nine discuss with Zen master Phaùp Y. Only after one degrees—See Cöûu Thöù Ñeä Ñònh. sentence from the master, he awakened and (IX) Ba möôi baûy phaåm daãn tôùi giaùc ngoä vaø quaû vò insisted to be his disciple. He was the Dharma heir Phaät—Thirty-seven Limbs of Enlightenment: of the thirteenth generation of the Vinitaruci Zen See Ba Möôi Baûy Phaåm Trôï Ñaïo. Sect. One day in 1163, he lit an incense, said Thieàn Ni: Ni Coâ—A nun. good-bye to his disciples, then passed away, at the Thieàn Noäi Quaùn: Vipassanabhavana (skt)—Ihak age of 71. tong (tib)—Insight meditation—Tu quaùn chieáu— Thieàn Nhaân: Moät thaønh vieân cuûa Thieàn phaùi—A Practice of contemplation. member of the Ch’an (Zen) (Meditative or Thieàn OÂng Ñaïo Giaû (902-979): Thieàn Sö Thieàn Intuitive) sect. OÂng queâ laøng

Coå Phaùp, töø thuôû coøn raát nhoû sö ñaõ Thieàn Nhò Thöøa: The Hinayana Zen—Thieàn Nhò khoâng thích cuoäc ñôøi traàn tuïc. Sö xuaát gia vaø trôû Thöøa nhaèm chæ daïy chuùng ta caùch ñöa töø traïng thaùi thaønh moät trong nhöõng ñeä töû xuaát saéc nhaát cuûa taâm naày ñeán traïng thaùi taâm khaùc, thí duï nhö töø meâ Ñinh Tröôûng Laõo. Sö laø Phaùp töû ñôøi thöù möôøi moät môø ñeán giaùc ngoä. Tuy nhieân, Thieàn Tieåu Thöøa chæ doøng Tyø Ni Ña Löu Chi. Sö thò tòch naêm 979, thoï chuù troïng ñeán söï an taâm cuûa moät mình mình maø 78 tuoåi—Zen Master Thieàn OÂng (902-979)—A thoâi. Muïc ñích cuûa Thieàn Tieåu Thöøa laø ñaït ñöôïc Vietnamese monk from Coå Phaùp. He did not like moät trong töù Thaùnh quaû cuûa Tieåu Thöøa. Thieàn Nhò secular life since he was very young. He left Thöøa bao goàm nhöõng tu taäp sau ñaây—Zen of home and became one of the most outstanding Small Vehicle. This is the vehicle or teaching that disciples of Ñinh Tröôûng Laõo. He was the Dharma is to take you from one state of mind to another heir of the eleventh lineage of the Vinitaruci Zen state of mind, i.e. from delusion to enlightenment. Sect. He passed away in 979, at the age of 78. However, Zen of the Smal Vehicle looks only into Thieàn Phaùi Nhaät Baûn: Japanese Zen sects—See one's own peace of mind. The purpose of Zen of Thieàn Toâng Nhaät Baûn. Small Vehicle is to attain one of the four degrees Thieàn Phaùi Phaät Nhaõn: Butsugen-ha (jap)—Fo- of saintliness of Hinayana. The Hinayana Zen Yen Sect—Founded by Zen master Lung-Men- includes the following practices: Ch'ing-Yuan. (I) Naêm loaïi quaùn veà Taâm: Naêm pheùp quaùn ñeå Thieàn Phaïm Thieân: Ba coõi trôøi Phaïm Thieân trong laéng taâm vaø dieät töø nguõ duïc—The five coõi Sô Thieàn saéc giôùi—The three Brahmaloka meditations for settling the mind and ridding it heavens of the first dhyana. of the five errors of desires, hate, ignorance, Thieàn Phaùp: Meditation-methods—The discipline the self, and a wayward or confused mind— of Zen—Haønh phaùp toïa thieàn hay haønh nghi cuûa The five-fold procedures for quieting the thieàn gia. Phaùp moân hay toâng chæ nhaø Thieàn ñöôïc mind—See Nguõ Ñình Taâm Quaùn. tìm thaáy trong Nhö Lai Thieàn trong caùc kinh ñieån, (II) Chín loaïi quaùn töôøng: Nine kinds of vaø Toå Sö Thieàn hay Ñaït Ma Thieàn ñöôïc Toå Boà Ñeà Contemplation—See Cöûu Töôûng Quaùn. Ñaït Ma truyeàn sang Trung Quoác (pheùp thieàn maàu (III) Boán thöù taâm voâ löôïng: Four Immeasurable nhieäm ñöôïc truyeàn cho nhau baèng taâm yù giöõa caùc Minds—See Töù Voâ Löôïng Taâm. vò toå sö). Thöôøng ngöôøi ta töôûng raèng phaùp Thieàn (IV) Baùt Boái Xaû Quaùn—Eight Liberations: Eight coát gaây neân moät traïng thaùi töï kyû aùm thò baèng caùch

maëc töôûng. Ñieàu naøy khoâng hoaøn toaøn ñuùng. Kyø nhö vaäy. Truyeàn thoáng tö duy cuûa Phaät giaùo khaùc thaät, ngoä thieàn khoâng phaûi laø taïo ra moät ñieàu kieän vôùi truyeàn thoáng tö duy cuûa caùc toân giaùo khaùc vì naøo ñoù theo chuû taâm ñaõ ñònh tröôùc baèng caùch taäp Phaät giaùo coi thieàn ñònh khoâng thoâi töï noù chöa ñuû. trung tö töôûng vaøo ñoù. Ngoä thieàn laø söï nhaän chaân Chuùng ta coù theå noùi, vôùi Phaät giaùo, thieàn ñònh töïa moät naêng löïc taâm linh môùi ñeå coù theå phaùn ñoaùn söï nhö mình maøi moät con dao. Chuùng ta maøi dao vôùi vaät treân moät quan ñieåm môùi. Töï thuôû giôø söï phaùt muïc ñích ñeå caét vaät gì ñoù

moät caùch deã daøng. Cuõng trieån taâm thöùc luoân khieán chuùng ta thuï ñoäng ñaùp nhö vaäy, qua thieàn ñònh chuùng ta maøi duõa taâm laïi nhöõng kích thích beân trong vaø beân ngoaøi baèng mình cho moät muïc ñích nhaát ñònh, trong tröôøng khaùi nieäm vaø tö bieän. Phaùp Thieàn coát döùt khoaùt laät hôïp tu theo Phaät, muïc ñích naøy laø trí tueä. Trí tueä ñoå ngoâi nhaø giaû taïo aáy ñeå döïng leân caùi khaùc treân coù theå xoùa tan voâ minh vaø caét ñöùt khoå ñau phieàn moät neàn taûng hoaøn toaøn môùi. Cô caáu cuõ goïi laø voâ naõo. Trong Phaät giaùo, thieàn laøm coâng vieäc cuûa moät minh, vaø cô caáu môùi goïi laø giaùc ngoä. Do ñoù, khoâng ngoïn ñuoác ñem laïi aùnh saùng cho moät caùi taâm u toái. bao giôø coù chuyeän traàm tö maëc töôûng veà nhöõng Giaû nhö chuùng ta ñang ôû trong moät caên phoøng toái caâu noùi töôïng tröng hoaëc sieâu hình naøo caû, vì taêm vôùi moät ngoïn ñuoác trong tay. Neáu ngoïn ñuoác chuùng toaøn laø saûn phaåm giaû taïo cuûa yù thöùc, cuûa cô quaù môø, hay neáu ngoïn ñuoác bò gioù lay, hay neáu tay trí, neân khoâng can döï gì ñeán Thieàn—The methods chuùng ta khoâng naém vöõng ngoïn ñuoác, chuùng ta seõ employed in meditation the practices, or khoâng thaáy ñöôïc caùi gì roõ raøng caû. Töông töï nhö disciplines, of the Ch’an school. Methods of vaäy, neáu chuùng ta khoâng thieàn ñuùng caùch, chuùng ta mysticism as found in the dhyanas records in the seõ khoâng bao giôø coù theå ñaït ñöôïc trí tueä coù theå sutras (Tathagata-dhyanas) and traditional dhyana, xuyeân thuûng ñöôïc söï taêm toái cuûa voâ minh ñeå nhìn or the intuitional method brought to China by thaáy baûn chaát thaät söï cuûa cuoäc soáng vaø cuoái cuøng Bodhidharma. People often imagine that the ñi ñeán choã ñoaïn taän ñöôïc khoå ñau vaø phieàn naõo. discipline of Zen is to induce a state of self- Vì vaäy, Phaät töû chôn thuaàn neân luoân nhôù raèng suggestion through meditation. This is not quite thieàn chæ laø moät phöông tieän, moät trong nhöõng righ. As a matter of fact, enlightenment does not phuông tieän hay nhaát ñeå ñaït ñöôïc trí hueä trong ñaïo consist in producing a certain premeditated Phaät. Hôn nöõa, nhôø ñaït ñöôïc trí tueä maø ngöôøi ta condition by intensely thinking of it. It is the coù theå thaáy ñöôïc ñuùng sai vaø coù theå traùnh ñöôïc growing conscious of a new power in the mind, ham meâ cöïc ñoä nhöõng duïc laïc giaùc quan hoaëc which enabled it to judge things from a new point haønh haï thaân xaùc ñeán ñoä thaùi quaù —Many people of view. Ever since the unfoldment of believe that they meditate to become a Buddha. consciousness we have been led to respond to the Yes, they’re right. The final goal of any Buddhist inner and outer conditions in a certain conceptual is becoming a Buddha; however, meditation itself and analytical manner. The discipline of Zen will not turn any beings to a Buddha. The consists in upsetting this artificially constructed contemplative traditions of Buddhism are not framework once for all and in remodelling it on an simple like that. What distinguishes Buddhism entirely new basis. The older frame is called from the contemplative traditions of other 'Ignorance' and a new one 'Enlightenment'. It is religions is the fact that, for Buddhism, meditation evident therefore that meditating on a by itself is not enough. We might say that, for metaphysical or symbolical statement which is a Buddhism, meditation is like sharpening a knife. product of our

relative consciousness plays no part We sharpen a knife for a purpose, let's say, in in Zen. order to cut something easily. Similarly, by means Thieàn Phaät Giaùo: Meditation in Buddhism— of meditation, we sharpen the mind for a definite Thieàn Quaùn trong Phaät giaùo—Nhieàu ngöôøi tin purpose, in the case of cultivation in Buddhism, raèng raèng hoï thieàn quaùn ñeå thaønh Phaät. Vaâng, hoï the purpose is wisdom. The wisdom that's able us ñuùng. Muïc tieâu cuoái cuøng cuûa baát cöù ngöôøi con to eliminate ignorance and to cut off sufferings Phaät naøo cuõng laø thaønh Phaät; tuy nhieân thieàn töï noù and afflictions. In Buddhism, meditation functions khoâng laøm cho baát cöù chuùng sanh naøo thaønh Phaät. the job of a torch which gives light to a dark mind. Truyeàn thoáng tö duy cuûa Phaät giaùo khoâng ñôn giaûn Suppose we are in a dark room with a torch in

hand. If the light of the torch is too dim, or if the the mind. flame of the torch is disturbed by drafts of air, or if Thieàn Quaùn A Di Ñaø: Amitabha meditation— the hand holding the torch is unsteady, it's Quaùn Phaät A Di Ñaø—Thieàn quaùn ñöùc Phaät A Di impossible to see anything clearly. Similarly, if we Ñaø qua ñoù haønh giaû möôøng töôïng hình aûnh cuûa don't meditate correctly, we can't never obtain the Phaät A Di Ñaø—Meditation on Amitabha Buddha wisdom that can penetrate the darkness of through which one visualizes the image of ignorance and see into the real nature of Amitabha Buddha. existence, and eventually cut off all sufferings and Thieàn Quaùn Veà Chaân Khoâng: Meditation on afflictions. Therefore, sincere Buddhists should True Emptiness—Tu taäp Thieàn Quaùn Veà Chaân always remember that meditation is only a means, Khoâng bao goàm nhöõng phaùp tu sau ñaây: Thöù nhaát one of the best means to obtain wisdom in laø buoâng boû nhöõng taäp quaùn suy nghó. Trong thieàn Buddhism. Furthermore, owing to obtaining the quaùn "chaân khoâng," haønh giaû buoâng boû nhöõng taäp wisdom, one can see right from wrong and be able quaùn suy nghó cuûa mình veà "coù vaø khoâng" baèng to avoid the extremes of indulgence in pleasures caùch chöùng nghieäm raèng nhöõng khaùi nieäm ñöôïc of senses and tormenting the body. thaønh hình sai laàm veà taùnh ñoäc laäp vaø thöôøng coøn Thieàn Phong: Ngoïn gioù thieàn, phong ñoä thieàn— cuûa vaät theå. Thöù nhì laø thaáy ñöôïc caû vaïn höõu trong Zen manner—Zen style—See Toâng Phong. lieân heä nhaân duyeân chaèng chòt. Khi chuùng ta nhìn Thieàn Phoøng: Nôi haønh thieàn—Meditation abode, vaøo moät caùi gheá chuùng ta chæ thaáy söï coù maët cuûa a room for meditation, a cell, a hermitage—See goã, maø khoâng thaáy ñöôïc söï coù maët cuûa röøng, cuûa Thieàn Ñöôøng. caây, cuûa laù, cuûa baøn tay ngöôøi thôï moäc, cuûa taâm Thieàn Phoå Tònh: Bodhisattvahood samadhi— ta... Haønh giaû khi nhìn vaøo caùi gheá phaûi thaáy ñöôïc Thieàn Boà Taùt ñòa. Thieàn ñònh ma Boà Taùt cöûu ñòa caû vaïn höõu trong lieân heä nhaân duyeân chaèng chòt: ñi vaøo tröôùc khi ñaéc phaùp—Meditation of vast and söï coù maët cuûa goã keùo theo söï coù maët cuûa caây, söï universal tranquility. The samadhi which coù maët cuûa laù keùo theo söï coù maët cuûa maët trôøi, vaân Bodhisattvas of the ninth stage enter before vaân. Haønh giaû thaáy ñöôïc moät trong taát caû vaø duø preaching the Dharma. khoâng nhìn vaøo chieác gheá tröôùc maët, cuõng thaáy Thieàn Phöông

Thieàn Sö (1879-1949): Teân cuûa ñöôïc söï coù maët cuûa noù trong loøng vaïn höõu. Caùi moät vò Thieàn sö Vieät Nam, doøng Chuùc Thaùnh, gheá khoâng coù töï taùnh rieâng bieät, maø noù coù trong phaùp heä thöù 41, thuoäc toâng Laâm Teá vaøo theá kyû thöù lieân heä duyeân khôûi vôùi caùc hieän töôïng khaùc trong XX. Haàu nhö caû ñôøi Sö hoaèng hoùa ôû mieàn Trung vuõ truï; noù coù vì taát caû caùc caùi khaùc coù, noù khoâng Vieät Nam—Name of a Vietnamese Zen master, thì caùc caùi khaùc ñeàu khoâng. Moãi laàn môû mieäng noùi Chuc Thanh branch, of the 41st lineage of the Lin- “gheá”, hoaëc moãi laàn khaùi nieäm “gheá” ñöôïc thaønh chi Sect, in the twentieth century. He spread the hình trong nhaän thöùc chuùng ta laø moãi laàn löôõi Zen teachings in Central Vietnam most of his life. göôm khaùi nieäm vung leân vaø cheùm xuoáng, phaân Thieàn Phöôøng: Thieàn vieän—Zen monastery— thöïc taïi ra laøm hai maûnh: moät maûnh laø gheá, moät Zen temple. maûnh laø taát caû nhöõng gì khoâng phaûi laø gheá. Ñoái vôùi Thieàn Quan: Ngöôõng cöûa Thieàn—The Zen door. thöïc taïi thì söï chia caét aáy taøn baïo voâ cuøng. Chuùng Thieàn Quan Saùch Taán: Ch'an Kuan Tse Chin ta khoâng thaáy ñöôïc raèng töï thaân caùi gheá laø taát caû (chi)—Exhortation on the Advance Through Ch'an nhöõng gì khoâng phaûi laø gheá phoái hôïp maø thaønh. Gate—Boä luaän ñöôïc vieát bôûi thieàn sö Chaâu Taát caû nhöõng gì khoâng phaûi laø gheá naèm ngay trong Hoaèng, trong ñoù trình baøy söï giaûi thích chi tieát vaø caùi gheá. Laøm sao chia caét cho ñöôïc? Ngöôøi trí nhìn chính xaùc veà quan ñieåm saùch taán tu taäp vaøo cöûa caùi gheá thì thaáy söï coù maët cuûa taát caû nhöõng gì Thieàn vaøo theá kyû thöù XVI—A Commentary khoâng phaûi laø gheá, vì vaäy thaáy ñöôïc tính caùch baát written by Zen master Chou-Hung (1535-1616) sinh baát dieät cuûa gheá. Thöù ba laø phuû nhaän söï hieän that lays out an exhortation on the Advance höõu cuûa söï vaät laø phuû nhaän söï hieän höõu cuû a toaøn Through Ch'an Gate in the sixteenth century. theå vuõ truï. Phuû nhaän söï coù maët cuûa caùi gheá töùc laø Thieàn Quaùn: Dhyana-contemplation— phuû nhaän söï coù maët cuûa toaøn theå vuõ truï. Caùi gheá Visualization—Calling to attention—Imagining in kia maø khoâng coù thì vaïn höõu cuõng khoâng. Söï hieän

höõu cuûa caùi gheá khoâng ai coù theå laøm cho noù trôû sees the non-chair elements when looking at the neân khoâng hieän höõu, ngay caû vieäc chaët cheõ noù ra, chair, and realizes that the chair has no hay ñoát noù ñi. Neáu chuùng ta thaønh coâng trong vieäc boundaries, no beginning, and no end. Third, to huûy hoaïi caùi gheá, laø chuùng ta coù theå huûy hoaïi toaøn deny existence of anything is to deny the presence theå vuõ truï. Khaùi nieäm “baét ñaàu vaø chaám döùt” (sanh of the whole universe. To deny the existence of a dieät) gaén lieàn vôùi khaùi nieäm “coù vaø khoâng.” Moät chair is to deny the presence of the whole chieác xe ñaïp chaúng haïn, baét ñaàu coù töø luùc naøo? universe. A chair which exists cannot become Neáu noùi raèng caùi xe ñaïp baét ñaàu coù töø luùc boä phaän non-existent, even if we chop it up into small cuoái cuøng ñöôïc raùp vaøo, taïi sao tröôùc ñoù mình laïi pieces or burn it. If we could succeed in noùi chieác xe ñaïp naøy coøn thieáu moät boä phaä n? Khi destroying one chair, we could destroy the entire chieác xe ñaïp hö hoaïi, khoâng duøng ñöôïc nöõa, taïi universe. The concept of “beginning and end” is sao mình laïi

goïi laø chieác xe ñaïp hö? Haõy thöû quaùn closely linked with the concept of “being and non- nieäm veà giôø sinh vaø giôø töû cuûa caùi xe ñaïp ñeå coù being.” For example, from what moment in time theå thaáy ñöôïc caùi xe ñaïp khoâng theå naøo ñöôïc ñaët can we say that a particular bicycle has come into ra ngoaøi nhöõng phaïm truø “coù, khoâng, sinh, dieät.”— existence and from what moment is it no longer The cultivation of Meditation on True Emptiness existent? If we say that it begins to exist the includes the following methods: First, let go moment the last part is assembled, does that mean habitual ways of thinking. In meditation on true we cannot say, “This bicycle needs just one more emptiness, practitioners let go habitual ways of part,” the prior moment? And when it is broken thinking about being and non-being by realizing and cannot be ridden, why do we call it “a broken that these concepts were formed by incorrectly bicycle?” If we meditate on the moment the perceiving things as independent and permanent. bicycle is and the moment it is no longer, we will Second, see the entire universe in interwoven and notice that the bicycle cannot be placed in the interdependent relations in all things. When we categories “being and non-being” or “beginning look at a chair, we see the wood, but we fail to and end.” observe the tree, the forest, the carpenter, or our Thieàn Quaùn Vaø Cuoäc Soáng Haèng Ngaøy: own mind. When we meditate on it, we can see Meditation and Daily activities. the entire universe in all its inter-woven and (I) Söï hoäi nhaäp thieàn quaùn vaøo ñôøi soáng haèng interdependent relations in the chair. The ngaøy—Fusion of Zen with everyday life: presence of the wood reveals the presence of the Thöôøng thì ngöôøi ta tin raèng thieàn quaùn laø caùi tree. The presence of the leaf reveals the gì raát xa rôøi vôùi nhöõng thöïc taïi taàm thöôøng cuûa presence of the sun. Meditator can see the one in cuoäc soáng. Hoï nghó raèng muoán tu taäp thieàn the many, and the many in the one. Even before quaùn hoï phaûi töø boû cuoäc ñôøi, ruùt lui khoûi they see the chair, they can see its presence in the nhöõng sinh hoaït thöôøng nhaät vaø töï soáng aån daät heart of living reality. The chair is not separate. It trong nhöõng vuøng röøng nuùi xa xaêm. YÙ nghó exists only in its interdependent relations with naøy khoâng hoaøn toaøn sai, vì taâm cuûa chuùng ta everything else in the universe. It is because all nhö moät baày khæ hoang. Muoán cho caùi taâm khæ other things are. If it is not, then all other things hoang naøy ñöôïc thuaàn thuïc, chuùng ta caàn phaûi are not either. Every time we use the word “chair” coù moät nôi yeân tónh ñeå coâng phu tu taäp maø or the concept “chair” forms in our mind, reality khoâng bò quaáy nhieãu. Tuy nhieân, thieàn quaùn severed in half. There is “chair” and there is khoâng chæ nhaán maïnh vaøo vieäc toïa thieàn, maø everything which is “not chair.” This kind of thieàn nhaán maïnh vaøo moïi sinh hoaït treân ñôøi separation is both violent and absurd. The sword naøy. Neáu chuùng ta khoâng theå hoøa nhaäp thieàn of conceptualization functions this way because vaøo nhöõng traïng huoáng cuûa cuoäc soáng haèng we do not realize that the chair is made entirely ngaøy thì thieàn quaùn laø voâ duïng. Theo Toâng from non-chair elements. Since all non-chair Taøo Ñoäng, söï hoäi nhaäp cuûa Thieàn vôùi ñôøi soáng elements are present in the chair, how can we haèng ngaøy phaûi laø noã löïc chính yeáu cuûa moïi separate them? An awakened

individual vividly haønh giaû. Tu taäp thieàn quaùn khoâng chæ haïn cheá

trong nhöõng luùc toïa thieàn. Neáu chuùng ta tinh Buddhists should always practice meditation taán tu ñaïo thì chuùng ta seõ thaáy raèng ngaøy naøo in all activities, should try to keep the mind cuõng laø ngaøy toát. Phaät töû thuaàn thaønh neân luoân under control, concentrate and be mindful lôïi duïng nhöõng sinh hoaït haèng ngaøy cho vieäc only on what we are doing and nothing else. tu Ñaïo vì Ñöùc Phaät luoân nhaán maïnh raèng giaùc Remember that any moment can be a moment ngoä khoâng phaûi chæ ñaït ñöôïc trong khi ngoài of enlightenment. thieàn, maø laø trong baát cöù hoaït ñoäng naøo töø ñi, (II) Thieàn quaùn thöïc söï ñi vaøo cuoäc soáng haèng ñöùng, naèm, ngoài. Hôn nöõa, khoâng ai coù theå ngaøy—Zen really enters daily life activities: ngoài thieàn hai möôi boán tieáng ñoàng hoà trong Caøng ñi chuùng ta caøng khaùm phaù ra raèng trieát moät ngaøy caû. Ñoâi khi chuùng ta phaûi laøm vieäc, lyù Thieàn quaùn trong cuoäc soáng haèng ngaøy ngoài, hay nghæ ngôi. Phaät töû thuaàn thaønh neân quan troïng hôn taát caû nhöõng thöù khaùc. Trong thöïc taäp thieàn quaùn trong moïi sinh hoaït, luoân tröôøng hôïp maø khoa hoïc khoâng cung öùng moät ñieàu phuïc taâm mình, luoân chuù yù vaøo vieäc mình giaûi ñaùp thoûa ñaùng, thì chuùng ta phaûi troâng ñang laøm maø thoâi. Neân nhôù raèng baát cöù luùc caäy vaøo phöông phaùp tö duy cuûa Thieàn ñeå soi naøo cuõng coù theå laø luùc cuûa giaùc ngoä— toû vaøo baát cöù vaán ñeà naøo ñöôïc neâu ra. Tröôùc Sometimes people believe that meditation is tieân, haønh giaû phaûi tìm thaáy con ñöôøng roài baét something very remote from the ordinary ñaàu ñi treân ñoù. Moãi böôùc tieán nhôø vaøo tö duy concerns of life. They think that in order to seõ ñöa ngöôøi vöôït qua lôùp soùng cuûa nhaân sinh, practice meditation they must renounce their tieán laàn ñeán coõi hö khoâng cuûa thieân giôùi vaø ordinary life or give up their daily routines, cuoái cuøng ñaït ñeán giaùc ngoä vieân maõn nhö Ñöùc withdraw from life and seclude themselves in Phaät. Quaùn laø con maét tröïc thò vaø ñoàng thôøi laø remote forests. This idea is not completely böôùc chaân treân con ñöôøng chaân thöïc. Thieàn wrong because our minds are like wild ñònh vaø quaùn laø thaáu kính trong ñoù nhöõng ñoái monkeys. To discipline a wild-monkey mind, töôïng beân ngoaøi bò hoäi tuï ñeå roài phaân taùn vaø it is helpful to have a quiet place, where one khaéc aán töôïng leân maët cuûa nhöõng aâm baûn beân can practice undisturbed. However, trong. Söï taäp trung vaøo thaáu kính naày chính laø meditation is not emphasizing only in the ñònh (samadhi) vaø ñònh caøng saâu thì giaùc ngoä moment of sitting meditation, but it caøng mau choùng. Nhöõng gì khaéc ñaäm hôn vaøo emphasizes in all activities of life. If we can lôùp phim aâm baûn laø hueä (prajna) vaø laø caên baûn not fuse our meditation with the cuûa nhöõng hoaït ñoäng trí thöùc. Qua aùnh saùng trí circumstances of everyday life, meditation is hueä roïi ra beân ngoaøi, haønh giaû nhìn vaø thaáy laïi useless. According to the Soto Sect, the fusion caùi ngoaïi giôùi sai bieät laàn nöõa roài theo ñoù maø of Zen with everyday life is the central effort haønh söï thích nghi vaøo cuoäc soáng thöïc teá . of any practitioner. The practice of Zen Charlotte Joko Beck vieát trong quyeån 'Thieàn should not be confined only to the periods of Trong Ñôøi Soáng Haèng Ngaøy': Khi tu taäp, sitting in meditation, but

should be applied to chuùng ta haàu nhö ñoaïn tuyeät vôùi cuoäc soáng all the activities of daily life. If we are bình thöôøng, vaø dieãn tieán cuûa quaù trình naøy diligent in cultivating the way, we will find ñoåi thay tuøy theo töøng ngöôøi. Ñoái vôùi moät soá that every day is a good day. Sincere ngöôøi, tuøy theo cô duyeân vaø hoaøn caûnh rieâng, Buddhists must always try to take advantage quaù trình naøy dieãn ra moät caùch eâm aû vaø söï of daily activities to practice the Way because giaûi thoaùt seõ ñeán chaâm. Ñoái vôùi moät soá ngöôøi the Buddha always emphasized that khaùc, quaù trình naøy dieãn ra moät caùch doàn daäp, enlightenment can be attained not only when theo töøng ñôït soùng caûm xuùc. Nhö moät con ñaäp sitting in meditation, but when engaged in any bò vôõ. Chuùng ta sôï bò traøn ngaäp. Cöù nhö theå kind of activity: walking, standing, reclining, chuùng ta ñaõ döïng leân moät böùc töôøng ngaên or sitting. Besides, no one can sit in caùch chuùng ta vôùi ñaïi döông, vaø khi ñaäp vôõ, meditation for twenty-four hours a day. nöôùc laïi nhaäp vôùi nöôùc, giaûi thoaùt nheï nhoõm, Sometimes we must work, sit, or rest. Sincere vì nöôùc coù theå cuøng cuoàn cuoän troâi ñi vôùi moïi

doøng chaûy trong bao la cuûa ñaïi döông—As we Theo Giaùo Sö Junjiro Takakusu trong Cöông go on, we discover that philosophy of Daily Yeáu Trieát Hoïc Phaät Giaùo, coù moät quaù trình Zen is much more important than anything rieâng bieät nôi Thieàn toâng. Khi ñònh taâm vaøo tö else. In case science and philosophy do not duy tònh maëc, moät 'coâng aùn' ñöôïc ñaët ra cho give a satisfactory result, we must resort to haønh giaû ñeå traéc nghieäm khaû naêng tieán boä ñeán the meditative method of Zen in order to get toû ngoä. Khi nhaän moät coâng aùn, haønh giaû baét insight into any given problem. First, find out ñaàu tónh toïa nôi thieàn ñöôøng. Ngoài thoaûi maùi, your way and begin to walk on it. The foot chaân kieát giaø, thaân ngay ngaén vaø thaúng löng, acquired by meditation can carry you across tay kieát thieàn aán, maét môû nöûa chöøng. Ñaây goïi the wave-flux of human life, and over and laø toïa thieàn, coù theå keùo daøi trong nhieàu ngaøy above the air region of the heavenly world ñeâm. Nhöõng sinh hoaït haèng ngaøy nhö ôû, aên, and finally make you perfect and enlightened nguû, taêm, vaân vaân ñeàu ñöôïc giöõ coù chöøng like the Buddha. Contemplation is the eye möïc. Im laëng ñöôïc tuyeät ñoái tuaân giöõ; töùc laø which gives insight, and, at the same time, the khi toïa thieàn, thoï thöïc hay taåy traàn, khoâng ai foot which procures a proper walk. Zen ñöôïc noùi lôøi naøo cuõng nhö khoâng gaây ra tieáng (meditation and concentration) is the lens on ñoäng naøo. Thænh thoaûng coù xaõy ra cuoäc ñoái which diverse objects outside will be thoaïi goïi laø 'vaán ñaùp' giöõa haønh giaû vaø thieàn concentrated and again dispersed and sö ñöôïc meänh danh laø tu hoïc thieàn hay 'vaân impressed on the surface of the negative thuûy,' haønh giaû neâu nhöõng thaéc maéc vaø vò plates inside. The concentration on the lens thieàn sö traû lôøi hoaëc baèng aån duï hay quaùt itself is concentration (samadhi) and the maéng. Khi haønh giaû ñaõ saün saøng ñeå giaûi quyeát deeper the concentration is, the quicker the vaán ñeà, oâng ta ñeán vieáng sö phuï nôi phöông awakening of intuitive intellect. The further tröôïng, trình baøy nhöõng gì ñaõ thaáu hieåu vaø xin impression on the negative film is wisdom ñöôïc

giaûi quyeát coâng aùn. Neáu thieàn sö ñaéc yù, (prajna) and this is the basis of intellectual ngaøi seõ nhaän cho laø ñaéc ñaïo; neáu khoâng, haønh activity. Through the light of reflection giaû laïi tieáp tuïc thieàn quaùn theâm nöõa —To (prajna) outwardly, i.e., insight, we see and concentrate one’s mind in silent meditation, review the outer world of diversity once again all daily activities should be regulated so as to function or act appropriately toward properly. According to Prof. Junjiro Takakusu actual life. Charlotte Joko Beck wrote in in The Essentials of Buddhist Philosophy, Everyday Zen: "When we practice we're there is a peculiar process in Zen. To cutting deep into our life as we've known it, concentrate one’s mind in silent meditation, a and the way this process unfolds varies from koan (public theme) is given to an aspirant to person to person. For some people, depending test his qualification for progress towards on their personal conditioning and history, this enlightenment. On receiving a theme, one sits process may go smoothly, and the release is in silence in the Zen hall. One must sit at slow. For others it comes in waves, enormous ease, cross-legged and well-posed with emotional waves. It's like a dam that bursts. upright body, with his hands in the meditating We fear being flooded and overwhelmed. it's sign, and with his eyes neither open nor quite as though we've walled off aprt of the ocean, closed. This is called sitting and meditating, and when the dam breaks the water just which may go on for several days and nights. rejoins that which it truly is; and it's relieved So the daily life, lodging, eating, sleeping, because now it can flow with the current and and bathing should be regulated properly. vastness of the ocean." Silence is strictly required and kept; that is, (III) Taâm luoân ñònh vaøo söï tö duy tònh maëc—To while meditating, dining or bathing, no word concentrate one’s mind in silent meditation: should be uttered and no noise should be 1) Khi ñònh taâm vaøo tö duy tònh maëc, nhöõng sinh made. Sometimes a public dialogue called hoaït haèng ngaøy ñeàu ñöôïc giöõ coù chöøng möïc. ‘question and answer’ takes place (also called

‘the cloud and water,’ the name used for Subtle Sound: "People have said to me, 'It's traveling student). The aspirant will ask all very well to come to the zendo and sit in questions of the teacher who gives answers, peace and quiet, but what do we do when we hints or scoldings. When a student or any go home?' That's the big test, the big koan, for aspirant thinks that he is prepared on the all of us. How do we deal with this everyday problem, he pays a private visit to the life? We think, 'I have so many passions, so teacher’s retreat, explains what he many things that upset me, so much going on understands and proposes to resolve the in my life; how do I find peace of mind?' question. When the teacher is satisfied, he Dogen said that when the clay is plentiful, the will give sanction; if not, the candidate must Buddha is big. he meant by clay, raw passion, continue meditation. lots of it. Where does the lotus grow? In the 2) Khi ñònh taâm vaøo tö duy tònh maëc, baïn seõ neám mud. if someone tells me, 'I never get angry, I ñöôïc caùi "Voâ". Baïn chöùng ñöôïc caùi chaân taâm don't have any jealousy in mys nature,' I think, bình an, voán haèng höõu vaø luoân cuøng baïn ñoàng 'Oh, really?' We are constantly dealing with haønh. Maurine Stuart vieát trong quyeån 'AÂm such emotions, and they fertilize our practice. Thanh Vi Teá': Nhieàu ngöôøi noùi

vôùi toâi: "Ñeán So please do not feel that you have to be in Thieàn ñöôøng, ngoài trong bình an, tónh laëng, some absolutely tranquil, serene, permanently thaät tuyeät, nhöng khi veà ñeán nhaø, chuùng toâi detached condition. This is not possible. It is phaûi laøm gì?" Ñaây laø moät baøi traéc nghieäm not human. But because of this practice, when quan troïng, moät coâng aùn lôùn cho moãi ngöôøi some deep emotion like anger takes hold, chuùng ta. Chuùng ta phaûi xöû söï theá naøo vôùi when your whole body is blazing with it, then cuoäc soáng haèng ngaøy? Chuùng ta thöôøng nghó: in the very midst of it you taste Mu; you "Toâi coù bao nhieâu ñam meâ, bao nhieâu lo aâu, realize the true peace of mind that has been bao nhieâu ñieàu xaûy ra trong cuoäc soáng, laøm there all along. You have never been without sao toâi giöõ taâm thöùc ñöôïc bình an?" Thieàn sö it." Ñaïo Nguyeân Hy Huyeàn noùi raèng ôû ñaâu coù (IV) Moïi khoaûnh khaéc ñeàu phaûi ñöôïc tu taäp— nhieàu ñaát seùt, Phaät caøng to hôn. Ñaïi sö muoán Every moment must be moment of practice in ví ñaát seùt vôùi nhöõng ñam meâ traàn tuïc. Hoa sen life: Vôùi moïi khoaûnh khaéc ñeàu ñöôïc tu taäp moïc leân ôû ñaâu? Töø trong buøn. Neáu ai ñoù noùi trong ñôøi soáng, chuùng ta seõ coù nhieàu cô hoäi vôùi toâi: "Toâi khoâng bao giôø noåi caùu, toâi khoâng hôn ñeå thaáy söï vaät nhö chuùng laø. Theo bao giôø ganh tî," toâi seõ nghó: "Coù thaät Charlotte Joko Beck trong quyeån 'Thieàn khoâng?" Chuùng ta luoân vöôùng nhöõng caûm xuùc Trong Ñôøi Soáng Haèng Ngaøy', vieäc tu taäp nhö theá vaø chính nhöõng caûm xuùc ñoù nuoâi thoâng minh chæ döïa vaøo moät ñieàu duy nhaát: döôõng coâng phu tu taäp cuûa chuùng ta. Vì vaäy, caùi sôï töø trong caên baûn cuûa söï hieän höõu cuûa toâi xin caùc baïn ñöøng nghó raèng mình phaûi giöõ con ngöôøi, noãi lo sôï veà vieäc "Toâi khoâng toàn tuyeät ñoái thanh thaûn, bình taâm, luoân luoân taïi". Vaø taát nhieân laø toâi khoâng toàn taïi, nhöng khoâng vöôùng maéc baát cöù thöù gì. Ñieàu naøy laø ñoù laø ñieàu sau cuøng maø toâi muoán bieát. Toâi voâ khoâng theå. Noù khoâng phaûi laø khaû naêng con thöôøng trong hình haøi cuûa con ngöôøi, beà ngoaøi ngöôøi cuûa chuùng ta. Nhöng nhôø tu taäp, khi coù veû beàn vöõng nhöng thaät ra ñang thay ñoåi caûm xuùc maïnh nhö côn giaän noå ra, khi ngöôøi moät caùch nhanh choùng. Toâi sôï phaûi thaáy caùi baïn böøng leân côn thònh noä, chính laø vaøo luùc toâi ñích thöïc: moät tröôøng naêng löôïng ñang ñoù, baïn neám ñöôïc caùi "Voâ". Baïn chöùng ñöôïc thay ñoåi moät caùch lieân tuïc. Toâi khoâng muoán caùi chaân taâm bình an, voán haèng höõu vaø luoân nhö vaäy. Vì vaäy, tu taäp chaân chính laø taäp trung cuøng baïn ñoàng haønh—To concentrate one’s vaøo noãi sôï haõi naøy. Caùi sôï coù nhieàu daïng khaùc mind in silent meditation, then in the very nhau nhö suy nghó, töï bieän, phaân tích, vaø midst of every activity you taste Mu; you töôûng töôïng moäng mô. Vôùi taát caû nhöõng ñoäng realize the true peace of mind that has been thaùi ñoù chuùng ta taïo ra moät lôùp maây phuû nhaèm there all along. Maurine Stuart wrote in giöõ cho chuùng ta an toaøn trong caùi tu taäp vôø

vónh. Tu taäp chaân chính khoâng laø söï an toaøn, ñoâi maét ra ñeå thaáy roõ hôn. Maurine Stuart vieát noù laø taát caû moïi thöù tröø söï an toaøn. Nhöng trong quyeån AÂm Thanh Vi Teá: "Khoâng coù thöù chuùng ta khoâng thích ñieàu ñoù, vì theá chuùng ta gì thieâng lieâng; maø cuõng khoâng coù thöù gì bò aùm aûnh vôùi nhöõng

noã löïc noùng soát nhaèm ñaït khoâng phaûi laø söï tu taäp taâm linh. Baïch AÅn ñöôïc phieân baûn cuûa giaác mô rieâng cuûa chuùng Hueä Haïc, vò ñaïi Thieàn sö vaøo theá kyû thöù ta. Vieäc tu taäp meâ muoäi nhö vaäy töï noù chæ laø XVIII ôû Nhaät Baûn, ngöôøi ñaõ phuïc hoài söùc soáng moät ñaùm maây muø khaùc ngaên caùch giöõa chuùng cho Thieàn Toâng Nhaät Baûn, ñaõ leân tieáng caûnh ta vaø thöïc taïi. Ñieàu quan troïng duy nhaát laø baùo choáng laïi vieäc tin raèng Thieàn toâng ñoøi hoûi phaûi thaáy söï vaät khoâng baèng quan ñieåm chuû phaûi quyeát lieät töø boû moïi lo toan cuûa theá gian. quan: thaáy söï vaät nhö chuùng laø. Khi raøo caûn caù Vieäc tu taäp Thieàn chaân chính vaãn ñöôïc thöïc nhaân ñöôïc gôõ boû, taïi sao chuùng ta caàn phaûi ñaët hieän trong sinh hoaït haèng ngaøy cuûa chuùng ta. cho noù caùi teân gì nöõa? Chæ caàn chuùng ta soáng Khi naáu aên, chuùng ta nhaäp saâu vaøo tam muoäi cuoäc soáng cuûa mình. Vaø khi cheát ñi, chæ caàn naáu aên. Khi doïn deïp saïch seõ, chuùng nhaäp saâu cheát. Khoâng coù vaán ñeà gì nöõa—With every vaøo tam muoäi doïn deïp saïch seõ. Tình traïng tam moment is moment of practice in life, we will muoäi naøy khoâng phaûi laø moät söï troáng roãng, have more opportunities to see things as they moät traïng thaùi söõng sôø, moät traïng thaùi taâm are. According to Charlotte Joko Beck in höõng hôø. Noù laø traïng thaùi hieän taïi soáng ñoäng Everyday Zen, intelligent practice always vaø tænh thöùc thaâm saâu, vaø leõ dó nhieân laø noù coù deals with just one thing: the fear at the base theå mang laïi hoàng phuùc. Chuùng ta coù theå coù of human existence, the fear that I am not. ñöôïc traïng thaùi tænh thöùc thaâm saâu ñeán ñoä coù And of course I am not, but the last thing I theå nghe ñöôïc tieáng tro taøn cuûa caây nhang want to know is that. I am impermanence ñang rôi. Moãi moät sinh hoaït cuûa chuùng ta, khi itself in a rapidly changing human form that ñöôïc toaøn taâm toaøn yù hoaøn thaønh, khoâng daèn appears solid. I fear to see what I am: an vaët hay so ño, ñeàu laø cô hoäi ñeå cho chuùng ta ever-changing energy field. I don't want to be traûi nghieäm caùi gì ñoù, ñeå cho chuùng ta môû ñoâi that. So good practice is about fear. Fear takes maét ra ñeå thaáy roõ hôn. Khi chuùng ta buoâng boû the form of constantly thinking, speculating, söï chaáp ngaõ vôùi vaïn vaät, chuùng ta seõ tìm thaáy analyzing, fantasizing. With all that activity coù ñieàu gì ñoù tuyeät vôøi, ñieàu gì ñoù luoân hieän we create a cloud cover to keep ourselves dieän, maø chuùng ta chöa bao giôø khoâng coù safe in make-believe practice. True practice noù."—When True Zen practice is carried on is not safe; it's anything but safe. But we don't in the midst of activities, each moment is an like that, so we obsess with our feverish opportunity to experience something, to open efforts to achieve our version of the personal our eyes more clearly. Maurine Stuart wrote dream. Such obsessive practice is itself just in Subtle Sound: "There is nothing that is another cloud between ourselves and reality. sacred; nothing that is not spiritual practice. The only thing that matters is seeing with an Hakuin, that wonderful eighteenth-century impersonal searchlight: seeing things as they Zen master who restored the vitality of Zen in are. When the personal barrier drops away, Japan, warned against the belief that Zen why do we have to call it anything? We just requires the forceful rejection of all worldly live our lives. And when we die, we just die.

concerns. True Zen practice is carried on in No problem anywhere. the midst of activity. When we are cooking, (V) Moãi khoaûnh khaéc ñeàu laø cô hoäi ñeå cho chuùng we are in deep cooking samadhi. When we ta traûi nghieäm caùi gì ñoù—Each moment is an are cleaning, we are in deep cleaning opportunity to experience something: Khi samadhi. This condition, samadhi, is not a vieäc tu taäp Thieàn chaân chính vaãn ñöôïc thöïc vacancy, a stupor, a space-out state of mind. It hieän trong sinh hoaït haèng ngaøy cuûa chuùng ta, is a deeply awake, alert, vividly present moãi khoaûnh khaéc ñeàu laø cô hoäi ñeå cho chuùng condition, and of course, it may be blissful. ta traûi nghieäm caùi gì ñoù, ñeå cho chuùng ta môû We may be so vividly awake we can hear the

ash from the incense fall. Each of the attempt to do that, time and separation (our activities we are engaged in, when given our phenomenal world) have been created. When full attention, without any feeling of I observe my arm lifting, it's not me. When I resentment or comparison, is an opportunity to observe my thoughts, they're not me. When I experience something, to open our eyes more think, 'This is me,' I try to protect the 'me.' In clearly. When we let go of our egocentric fact, however, whatever I observe about hold on things, we find that something myself, even though it's an interesting wonderful is there, something that has always phenomenon with which I am closely been there; we have never been without it." associated, is not me. That's my behavior, the (VI) Thieàn quaùn trong ñôøi soáng seõ giuùp chuùng ta phenomenal world. Who I am is simply kinh nghieäm ñöôïc töï thaân—Zen practices in experiencing itself, forever unknown. The daily life can help us experiencing ourselves: moment I name it, it is gone." Chuùng ta coù theå quan saùt dieãn tieán cuûa söï (VII)Chuùng ta thaät söï soáng töøng moãi giaây phuùt, vieäc, nhöng khoâng theå quan saùt kinh nghieäm; moãi khoaûnh khaéc cuûa chuùng ta—We truly live chæ coù Thieàn quaùn trong ñôøi soáng seõ giuùp in each minute, each moment of our life: Khi chuùng ta kinh nghieäm ñöôïc töï thaân. Charlotte coù Thieàn taäp trong sinh hoaït haèng ngaøy cuûa Joko Beck vieát trong quyeån 'Thieàn Trong Ñôøi chuùng ta, laø chuùng ta khoâng laõng phí ngaøy giôø, Soáng Haèng Ngaøy': Chuùng ta coù theå quan saùt maø ngöôïc laïi chuùng ta thaät söï soáng töøng moãi dieãn tieán cuûa söï vieäc, nhöng khoâng theå quan giaây phuùt, moãi khoaûnh khaéc cuûa chuùng ta. saùt kinh nghieäm. Vaøo luùc chuùng ta quan saùt Theo Thieàn sö Thích Nhaát Haïnh, trong phoøng moät söï kieän, noù ñaõ laø quaù khöù, nhöng kinh tieàn saûnh moät Thieàn vieän, treân moät taám baûn nghieäm khoâng bao giôø laø quaù khöù. Vì vaäy kinh goã, ngöôøi ta ghi boán doøng chöõ vaø doøng cuoái saùch noùi raèng chuùng ta khoâng theå chaïm vaøo cuøng laø "Ñöøng laõng phí cuoäc ñôøi cuûa baïn." noù, troâng thaáy noù, nghe thaáy noù, suy nghó veà Cuoäc ñôøi cuûa chuùng ta ñöôïc taïo thaønh töø ngaøy noù, vì vaøo giaây phuùt chuùng ta döï ñònh laøm nhö vaø giôø vaø moãi giôø ñeàu quí giaù. Chuùng ta coù theá, ñaõ hình thaønh moät khoaûng thôøi gian vaø töøng phí phaïm nhöõng ngaøy vaø giôø cuûa chuùng khoaûng caùch (söï phaùp giôùi, theá giôùi hieän ta khoâng? Chuùng ta coù ñang phí phaïm cuoäc töôïng). Khi toâi quan saùt caùnh tay cuûa toâi ñöa soáng cuûa chuùng ta khoâng? Ñaây laø nhöõng caâu leân, noù khoâng

phaûi laø toâi. Khi toâi quan saùt caùc hoûi heä troïng. Tu taäp theo Phaät laø soáng töøng yù nieäm cuûa toâi, chuùng cuõng khoâng phaûi laø moãi giaây phuùt. Khi tu taäp ngoài hay ñi, chuùng toâi.Khi toâi nghó: "AÁy laø toâi", toâi muoán ngoaïi ta coù nhöõng phöông tieän ñeå laøm chuyeän naøy xuaát "caùi toâi". Tuy nhieân, thaät söï, khi toâi quan moät caùch toaøn haûo. Thôøi gian coøn laïi trong saùt baát kyø thöù gì cuûa toâi, keå caû moät caùi gì ñoù ngaøy, chuùng ta cuõng tu taäp. Ñieàu ñoù khoù hôn, thuù vò lieân quan maät thieát vôùi toâi, ñoù cuõng nhöng coù theå laøm ñöôïc. Thieàn toïa hay thieàn khoâng phaûi laø toâi. Ñoù laø öùng xöû cuûa toâi, söï haønh phaûi ñöôïc traûi daøi suoát ngaøy ñeán nhöõng phaùp giôùi. Con ngöôøi cuûa toâi ñang laø cuõng chæ luùc khoâng ñi vaø khoâng ngoài. Ñoù laø nguyeân taùc laø kinh nghieäm töï thaân, vónh vieãn xa laï. Khi caên baûn cuûa Thieàn quaùn—When Zen practice toâi goïi teân, noù ñaõ ñi xa roài —We can observe is carried on in the midst of activities, we behavior, but we cannot observe experience; don't waste your life, but on the contrary, we only Zen practices in daily life can help us truly live in each minute, each moment of our experiencing ourselves. Charlotte Joko Beck life. According to Zen Master Thich Nhat wrote in Everyday Zen: "Behavior is what we Hanh in 'Being Peace': "On the wooden board observe. We cannot observe experience. By outside of the meditation hall in Zen the time that we have an observation about an monasteries, there is a four-line inscription. event, it's past, and experience is never in the The last line is, 'Don't waste your life.' Our past. That's why the sutras say that we can't lives are made of days and hours, and each touch it, we can't see it, we can't hear it, we hours is precious. Have we wasted our hours can't think about it, because the minute we and our days? Are we wasting our lives?

These are important questions. Practicing excuses are all due to impotence of faith and Buddhism is to be alive in each moment. superficiality of the thought of enlightenment. When we practice sitting or walking, we have If you observe that the matter of life and the means to do it perfectly. During the rest of death is serious, and that the world is really the day, we also practice. It is more difficult, impermanent, the will for enlightenment will but it is possible. The sitting and the walking grow, the thieving heart of egoism, must be extended to the non-walking, non- selfishness, pride, and covetousness will sitting moments of our days. That is the basic gradually die out, and you will come to work principle of meditation." on the Way by sitting meditation in which (VIII)Ñöøng ñoå thöøa cho baát cöù thöù gì caûn trôû principle and fact are one. Suppose you were khoâng cho chuùng ta tu taäp thieàn quaùn—Do not to lose your only child in a crowd or drop and blame on anything that stops us from invaluable gem: do you think you would let meditation practice: Coù laàn Thieàn sö Vaïn An the child or the jewel go at that, just because ñaõ noùi: "Ñöøng noùi raèng nhöõng keû theá tuïc, vì of the bustle and the mob? Would you not soáng trong moät theá giôùi ñaày nhuïc caûm vaø duïc look for them even if you had a lot of work to voïng, khoù maø ngoài xuoáng vaø quaùn töôûn g, cuõng do or were poor or sickly? Even if you had to ñöøng noùi raèng vì baän nhieàu vieäc quaù neân khoù plunge into an immense crowd of people and ñònh taâm, hoaëc vì coâng taùc hay coâng vieäc

laøm had to continue searching into the night, you aên neân khoâng theå tu taäp Thieàn ñöôïc, vaø cuõng would not be easy in mind until you had found ñöøng noùi raèng ngöôøi ngheøo hoaëc ngöôøi beänh and retrieved your child or your jewel." khoâng hoïc ñaïo ñöôïc. Taát caû nhöõng baøo chöõa (IX) Chuùng ta coù theå duøng coâng vieäc ñeå tu taäp ñoù ñeàu xuaát phaùt töø loøng tin yeáu ôùt vaø töø yù thieàn quaùn, ñieàu naøy giuùp chuùng ta an truù nieäm raát noâng caïn veà giaùc ngoä. Neáu baïn thaáy trong hieän taïi vaø taäp trung tö töôûng—We can söï sanh töû laø moät vaán ñeà nghieâm tuùc vaø hieåu use our work as a meditation practice that raèng theá giôùi thöïc söï laø voâ thöôøng, yù chí giaùc helps us stay in the present and aids our ngoä cuûa baïn seõ maïnh leân vaø caùi taâm vò kyû, töï concentration: Bernard Glassman and Rick ngaõ, töï kieâu vaø tham lam seõ daàn daàn bieán maát Fields vieát trong quyeån 'Truø Phoøng Giaùo Chæ': vaø baïn seõ ñeán hoïc Ñaïo, baèng toïa Thieàn, trong "Thaät söï coù chaùnh maïng giöõa loøng cuûa Thieàn, ñoù, nguyeân lyù vaø söï kieän laø moät. Haõy töôûng bôûi vì coù moät thaønh phaàn bí maät maø Thieàn töôïng giöõa ñaùm ñoâng, baïn vöøa laïc maát ñöùa Phaät giaùo goïi laø 'Lao ñoäng tu taäp'. Trong con moät cuûa baïn, hay baïn vöøa ñaùnh rôi moät Thieàn, toïa thieàn laø moät caùch tu taäp, nhöng noù vieân ngoïc quyù voâ giaù. Baïn coù cam chòu ñeå ñöùa khoâng phaûi laø caùch duy nhaát. Chuùng ta cuõng con cuûa baïn hoaëc vieân ngoïc maát ñi, chæ vì bò coù theå thieàn quaùn trong luùc laøm vieäc. trong tu ñaùm ñoâng xoâ ñaåy hay khoâng? Hoaëc ngay caû vì taäp toïa thieàn, chuùng ta taäp trung vaøo vieäc hít baän ngaäp ñaàu, vì quaù ngheøo, hoaëc beänh hoaïn, thôû hay vaøo moät coâng aùn. Trong 'Samu' hoaëc baïn seõ khoâng ñi tìm ñöùa con cuûa baïn hay sao? tu taäp trong lao taùc, chuùng ta chuù taâm vaøo Cho daàu phaûi chui vaøo giöõa ñaùm ñoâng daøy coâng vieäc cuûa mình. Neáu chuù ng ta ñang caét ñaëc, nhoán nhaùo, vaø tieáp tuïc ñi tìm kieám suoát coû, chuùng ta chæ caét coû. Neáu chuùng ta röûa caû ñeâm, taâm trí baïn coù yeân oån cho ñeán khi tìm cheùn, chuùng ta chæ röûa cheùn. Vaø neáu chuùng ta laïi ñöôïc ñöùa con hoaëc vieân ngoïc quyù ñang nhaäp döõ lieäu vaøo maùy vi tính, chuùng ta khoâng?—Zen Master Man-an once said, "Do chæ nhaäp döõ lieäu vaøo maùy vi tính. Khi toaøn not say that it is harder for lay people living in taâm toaøn yù vaøo coâng vieäc theo caùc h naøy, the world of senses and desires to sit and khoâng coù muïc tieâu naøo. Chuùng ta khoâng töï meditate, or that it is hard to concentrate with noùi: 'OÀ, khi naøo thì coâng vieäc chaám döùt ñaây?' so many worldly duties, or that one with an hoaëc 'Toâi ñang laøm vieäc ñeå kieám tieàn.' Chuùng official or professional career cannot practice ta ñang laøm vieäc moät caùch ñôn giaûn vaø ñaày ñuû Zen, or that the poor and the sickly do not trong khoaûnh khaéc hieän taïi. Khi chuùng ta laøm have the power to work on the Way. These vieäc theo caùch naøy, chuùng ta khoâng laõng phí

naêng löôïng vaøo nhöõng lo aâu veà nhöõng vieäc leõ taâm hoï vaãn baän bòu ñuû thöù. Tuy nhieân, neáu hoï coá ra chuùng ta ñaõ laøm trong quaù khöù hoaëc nhöõng gaéng nieäm Phaät thì hoï coù theå deã daøng ñaït ñeán nhaát gì ñoù seõ laøm trong töông lai. Ñuùng hôn, chuùng taâm baát loaïn. Hôn nöõa, Kinh ñieån Tònh Ñoä ñôn ta duøng coâng vieäc ñeå tu taäp thieàn quaùn, ñieàu giaûn, deã hieåu vaø deã thöïc

haønh. Neáu coù ñaày ñuû tín, naøy giuùp chuùng ta truù trong hieän taïi vaø taäp haïnh nguyeän vaø duïng coâng nieäm Phaät, thì Phaät A trung tö töôûng. Khi chuùng ta laøm vieäc baèng Di Ñaø vaø Thaùnh chuùng seõ gia hoä tieáp daãn veà Taây caùch naøy, thay vì laøm cho chuùng ta meät nhoïc, Phöông Cöïc Laïc. Laø Phaät töû, baïn coù theå aùp duïng coâng vieäc seõ thöïc söï mang laïi cho chuùng ta baát cöù phöông phaùp naøo maø Ñöùc Phaät ñaõ ñeà nghò. naêng löôïng vaø söï yeân oån trong taâm thöùc."— Tuy nhieân, baïn phaûi voâ cuøng caån troïng khi choïn Bernard Glassman and Rick Fields wrote in phaùp moân tröôùc khi thöïc haønh. Moät khi ñaõ choïn Instructions to the Cook: "Right livelihood is phaùp moân thích hôïp nhaát cho mình, baïn phaûi tinh really at the heart of Zen, because of a 'secret chuyeân tu haønh phaùp moân aáy cho ñeán roát raùo. Coù ingredient' that Zen Buddhism call 'work- nhieàu ngöôøi luoân lang thang trong voïng töôûng. practice.' In Zen, sitting meditation, or zazen, Hoâm nay hoï tu taäp thieàn quaùn, nhöng ngaøy mai is one way to practice, but it's not the only nghe ai ñoù noùi nieäm Phaät deã vaõng sanh löu xaù lôïi way. We can also meditate while we work. In vôùi nhieàu coâng ñöùc neân hoï boû thieàn theo nieäm sitting meditation practice, we concentrate on Phaät. Ít laâu sau ñoù, nghe noùi coâng ñöùc nieäm chuù laø our breath or a koan. In 'samu' or work- toái tuyeät, hoï beøn ngöng nieäm Phaät vaø baét ñaàu nieäm practice, we concentrate on our work. If we chuù. Cöù theá maø hoâm nay hoï theo phaùp moân naøy, are cutting grass, we just cut the grass. If we ngaøy mai hoï theo phaùp moân khaùc, ñeå roài cuoái cuøng are washing the dishes, we just wash the hoï chaúng ñöôïc gì ngoaøi thaân taâm raõ rôøi. Phaät töû dishes. And if we are entering data into a thuaàn thaønh neân luoân caån troïng, choïn minh sö vaø computer, we just enter data into the phaùp moân tröôùc khi baét ñaàu cuoäc haønh trình trôû veà computer. When we concentrate fully on our ñaát Phaät—Meditation is a difficult way to practise. work in this way, there is no goal. We're not The Buddha taught: “Zen practitioners who want saying, 'Oh, when is this work going to end?' to cultivate must, first of all, practice the Four or 'I'm working to gain some money.' We're Foundations of Mindfulness, to contemplate the simply working, fully present in the moment. body is impure, all feelings as suffering, the When we work in this way, we don't waste ordinary mind as impermanent and all phenomena energy by worrying about all the things we as lacking self-nature. When we realize that body, should have done in the past or all the things feelings, mind and phenomena are impure, the we might do in the future. Rather, we use our source of suffering, impermanent, without self- work as a meditation practice that helps us nature, false, dream-like and illusory, the True stay in the present and aids our concentration. Thusness Nature will manifest itself. Some When we work in this way, instead of making people have tried very hard to concentrate and us tired, our work actually give us energy and abandon all distractions, their mind is still peace of mind." preoccupied with all delusions. However, if they Thieàn Quaùn Vaø Khaûo Saùt: Quaùn saùt vaø minh try to focus on recitation the Buddha’s name, they saùt—Meditation on and inquiry into. can reach single-mindedness. Furthermore, the Thieàn Quaùn Vaø Nieäm Phaät: Thieàn quaùn laø Pure Land Sutras are simple and

easy to phöông caùch khoù thöïc taäp. Phaät daïy ngöôøi tu Thieàn understand and practice. If you are utterly sincere tröôùc tieân phaûi tu pheùp “Töù Nieäm Xöù,” quaùn thaân in your faith, conducts and vows with all efforts, baát tònh, quaùn thoï thò khoå, quaùn taâm voâ thöôøng, you will be welcome by Amitabha Buddha and quaùn phaùp voâ ngaõ. Khi ñaõ bieát thaân, thoï, taâm, phaùp other Saints in the Western Pure Land. As a ñeàu khoâng saïch, khoå, voâ thöôøng vaø voâ ngaõ, ñeàu Buddhist cultivator, you can apply any methods giaû doái nhö moäng huyeãn, thì chôn taùnh seõ töï hieån recommended by the Buddha; however, you must baøy. Vaøi ngöôøi coá gaéng thaät nhieàu ñeå taäp trung tö be very careful to choose the method that is most töôûng vaø loaïi boû nhöõng loâi cuoán beân ngoaøi, nhöng appropriate for you before you practice. Once you

have chosen the most suitable method for you, Thieàn Quaùn Veà Taâm Xaû: Meditation on you should stick to that method to the end. There a equanimity—Chuùng ta neân thöïc taäp thieàn quaùn veà a lot of people with wandering thinking. Today taâm xaû ñeå giaûm thieåu söï phaùt trieån cuûa saân giaän they practice meditation, but tomorrow they hear ngöôøi naày vaø luyeán aùi ngöôøi kia—We should try to that Buddha Recitation has a lot more merit and achieve equanimity through meditation to reduce virtue, can leave relics and easily be reborn in the developing of anger toward one person and Pure Land... So they give up meditation and start attachment toward another person. reciting the Buddha’s name. Later, they hear the Thieàn Quaùn Vaø Trí Hueä: Meditation and merit and virtue of reciting mantras is supreme, so wisdom—See Thieàn Ñònh Trí Tueä. they stop reciting the Buddha’s name and begin to Thieàn Quaùn Trong Phaät Giaùo: Zen or recite the mantras. They keep changing the Contemplative Meditation in Buddhism—“Zen” laø dharma-door, today this dharma door, and loái phaùt aâm cuûa Nhaät Baûn cuûa danh töø Ch’an cuûa tomorrow the other dharma door. They end up Trung Hoa, maø töø naøy laïi laø loái phaùt aâm theo töø achieving nothing but an exhausted body and Dhyana cuûa Phaïn ngöõ coù nghóa laø “thieàn.” Ñieåm mind. Sincere Buddhists should always be very ñaëc bieät cuûa coâng phu tu taäp ñaït ñeán giaùc ngoä cuûa careful in choosing a good teacher and dharma- Ñöùc Phaät laø quaùn chieáu noäi taäm. Vì lyù do naày maø door before starting the journey of going back to nhieàu ngöôøi tin raèng raèng hoï thieàn quaù n ñeå thaønh the Buddha-land. Phaät. Vaâng, hoï ñuùng. Muïc tieâu cuoái cuøng cuûa baát Thieàn Quaùn Veà Taâm: Meditation on the mind— cöù ngöôøi con Phaät naøo cuõng laø thaønh Phaät; tuy Qua thieàn taäp lieân tuïc chuùng ta coù theå thaáy ñöôïc nhieân, thieàn töï noù khoâng laøm cho baát cöù chuùng taâm thanh tònh. Chæ coù thieàn taäp lieân tuïc, chuùng ta sanh naøo thaønh Phaät. Thieàn laø phöông phaùp thaâm coù theå vöôït qua traïng thaùi taâm dong ruoåi vaø xaû boû cöùu vaø quaùn töôûng, hay laø phöông phaùp giöõ cho nhöõng loaïn ñoäng. Cuøng luùc chính nhôø thieàn taäp maø taâm yeân tónh, phöông phaùp töï tænh thöùc ñeå thaáy chuùng ta coù theå taäp trung tö töôûng ñeå quaùn saùt raèng chaân taùnh chính laø Phaät taùnh chöù khoâng laø gì nhöõng gì khôûi leân trong tö töôûng, trong thaân, trong khaùc hôn. Tuy nhieân, truyeàn thoáng tö duy

cuûa Phaät caûm thoï, nghe, neám, ngöûi vaø töôûng töôïng, vaân vaân. giaùo khoâng ñôn giaûn nhö vaäy. Truyeàn thoáng tö duy Qua thieàn taäp lieân tuïc, chuùng ta coù theå quaùn saùt cuûa Phaät giaùo khaùc vôùi truyeàn thoáng tö duy cuûa raèng taát caû laø voâ thöôøng, töø ñoù chuùng ta coù khaû caùc toân giaùo khaùc vì Phaät giaùo coi thieàn ñònh naêng buoâng boû, vaø Nieát baøn hieån hieän ngay luùc khoâng thoâi töï noù chöa ñuû. Chuùng ta coù theå noùi, vôùi chuùng ta buoâng boû taát caû. Chi tieát veà Thieàn Quaùn Phaät giaùo, thieàn ñònh töïa nhö mình maøi moät con Veà Taâm bao goàm tu taäp Nhaát Ñieåm Taâm vaø Nhaát dao. Chuùng ta maøi dao vôùi muïc ñích ñeå caét vaät gì Ñieåm Truï—Through continuous meditation we ñoù moät caùch deã daøng. Cuõng nhö vaäy, qua thieàn can perceive our mind clearly and purely. Only ñònh chuùng ta maøi duõa taâm mình cho moät muïc ñích through continuous meditation we can gradually nhaát ñònh, trong tröôøng hôïp tu theo Phaät, muïc ñích overcome mental wandering and abandon naøy laø trí tueä. Trí tueä coù theå xoùa tan voâ minh vaø conceptual distractions. At the same time we can caét ñöùt khoå ñau phieàn naõo. Trong nhöõng giôø phuùt focus our mind within and observe whatever arises tröôùc khi ñaït ñöôïc ñaïi ngoä, chính Ñöùc Phaät ñaõ thöïc (thoughts, sensations of body, hearing, smelling, haønh caùch quaùn chieáu noäi taïi trong suoát boán möôi tasting and images). Through continuous chín ngaøy, cho ñeán luùc Ngaøi ñoät nhieân ñaït ñöôïc söï meditation we are able to contemplate that they giaùc ngoä vaø trôû thaønh Phaät. Khi Ngaøi quay laïi vôùi all are impermanent, we then develop the ability chính Ngaøi, Ngaøi tìm thaáy chaân taùnh cuûa mình, to let go of everything. Nirvana appears right at hay Phaät taùnh. Noùi caùch khaùc, Ngaøi thaáy ñöôïc the moment we let go of everything. Details of chaân lyù vaø ñaõ thaønh Phaät. Ñoù laø muïc tieâu toái Meditation on the mind include the cultivation thöôïng cuûa ‘Thieàn’. Thieàn theo Phaät giaùo khaùc which focuses on concentration on one pointed haún thieàn cuûa nhöõng toân giaùo khaùc. Ña soá caùc toân state and the one-pointedness—See Nhaát Ñieåm giaùo khaùc ñaët moät thöôïng ñeá toái cao treân con Taâm and Nhaát Ñieåm Truï. ngöôøi, töø ñoù con ngöôøi phaûi laéng loøng caàu nguyeän vaø thôø laïy ñaáng thöôïng ñeá, vôùi quan nieäm cho

raèng söï thaät phaûi ñeán töø beân ngoaøi. Trong khi ñoù, vaø coù theå traùnh ñöôïc ham meâ cöïc ñoä nhöõng duïc thieàn Phaät giaùo quan nieäm söï thaät khoâng phaûi ñeán laïc giaùc quan hoaëc haønh haï thaân xaùc ñeán ñoä thaùi töø beân ngoaøi, maø töø beân trong. Söï thaät naèm ngay quaù—Zen is the Japanese pronunciation of the trong töï taùnh cuûa chuùng ta chöù khoâng phaûi nôi naøo Chinese word “Ch’an” which in turn is the khaùc. Thieàn taäp laø coá soáng laøm sao cho taâm ñöôïc Chinese pronunciation of the Sanskrit technical baát ñoäng trong theá giôùi lieân tuïc bieán ñoäng naày. term Dhyana, meaning meditation. The distinctive Thieàn taäp laø coá soáng nhö nöôùc, chöù khoâng nhö chracteristic of the Buddha’s practice at the time soùng traøo hay boït noåi. Nöôùc thì baát ñoäng, voâ taùc vaø of his enlightenment was his inner search. For this voâ vi; trong khi caùc ñôït soùng sinh roài dieät, boït noåi reason, many people believe that they meditate to roài tan. Haønh giaû neân luoân nhôù taâm mình nhö moät become a Buddha. Yes, they’re right. The final doøng

suoái baát taän cuûa caùc nieäm, thieàn taäp laø taäp goal of any Buddhist is becoming a Buddha; nhìn vaøo taâm moät caùch lieân tuïc, vaø cöù soáng nhö however, meditation itself will not turn any beings nöôùc, bình ñaúng cuoán troâi heát taát caû nhöõng gì vaøo to a Buddha. Zen is the method of meditation and doøng suoái ñang chaûy naày. Theo Phaät giaùo, moãi contemplation, the method of keeping the mind chuùng sanh ñeàu coù Phaät taùnh, vaø trôû thaønh Phaät chæ calm and quiet, the method of self-realization to laø quay vaøo chính mình ñeå tìm laïi caùi Phaät taùnh discover that the Buddha-nature is nothing other naày maø thoâi. Phaät taùnh naày luoân saún coù ôû trong vaø than the true nature. However, the contemplative luoân chieáu saùng. Gioáng nhö maët trôøi vaø maët traêng, traditions of Buddhism are not simple like that. luoân luoân chieáu saùng, nhöng khi bò maây che phuû, What distinguishes Buddhism from the chuùng ta khoâng thaáy ñöôïc aùnh naéng hay aùnh traêng. contemplative traditions of other religions is the Muïc ñích cuûa ngöôøi tu thieàn laø loaïi tröø nhöõng ñaùm fact that, for Buddhism, meditation by itself is not maây, vì khi maây tan thì chuùng ta laïi thaáy naéng enough. We might say that, for Buddhism, thaáy traêng. Töông töï, chuùng ta luoân coù saún Phaät meditation is like sharpening a knife. We sharpen taùnh beân trong, nhöng khi tham duïc, chaáp tröôùc vaø a knife for a purpose, let's say, in order to cut phieàn naõo che phuû, Phaät taùnh khoâng hieån hieän something easily. Similarly, by means of ñöôïc. Trong Phaät giaùo, thieàn laøm coâng vieäc cuûa meditation, we sharpen the mind for a definite moät ngoïn ñuoác ñem laïi aùnh saùng cho moät caùi taâm purpose, in the case of cultivation in Buddhism, u toái. Giaû nhö chuùng ta ñang ôû trong moät caên the purpose is wisdom. The wisdom that's able us phoøng toái taêm vôùi moät ngoïn ñuoác trong tay. Neáu to eliminate ignorance and to cut off sufferings ngoïn ñuoác quaù môø, hay neáu ngoïn ñuoác bò gioù lay, and afflictions. Before the moment of hay neáu tay chuùng ta khoâng naém vöõng ngoïn ñuoác, 'Enlightenment', the Buddha practiced the inward chuùng ta seõ khoâng thaáy ñöôïc caùi gì roõ raøng caû. way for forty-nine days until suddenly He Töông töï nhö vaäy, neáu chuùng ta khoâng thieàn ñuùng experienced enlightenment and became the caùch, chuùng ta seõ khoâng bao giôø coù theå ñaït ñöôïc trí Buddha. By turning inward upon Himself, he tueä coù theå xuyeân thuûng ñöôïc söï taêm toái cuûa voâ discovered His true nature. In other words, He saw minh ñeå nhìn thaáy baûn chaát thaät söï cuûa cuoäc soáng the truth or Buddha-nature and became a Buddha. vaø cuoái cuøng ñi ñeán choã ñoaïn taän ñöôïc khoå ñau vaø This is the ultimate aim of Zen. Zen in Buddhism phieàn naõo. Roõ raøng coát loõi cuûa ñaïo Phaät hay coát loõi differs from meditation in other religions. Most cuûa Thieàn laø tu taäp baèng trí tueä, chöù khoâng baèng other religions place a supreme God above man caùch ñui tu muø luyeän. Neáu muïc ñích tu thieàn cuûa and then ask that man should pray to God and chuùng ta nhaèm ñaït ñöôïc thaàn thoâg hay xuaát hoàn, worship Him, implying that reality is to be sought vaân vaân, laø chuùng ta khoâng phaûi tu theo Phaät. Tu externally. While Zen in Buddhism holds that thieàn trong Phaät giaùo chuùng ta phaûi thaáy ñöôïc caùi reality is to be gotten hold of, not externally, but thaät taùnh vaø phaûi soáng vôùi noù. Vì vaäy, Phaät töû

chôn inwardly. Zen practice means trying to have a thuaàn neân luoân nhôù raèng thieàn chæ laø moät phöông mind unmoved while living in this continuously tieän, moät trong nhöõng phuông tieän hay nhaát ñeå ñaït moving world. Zen practice means trying to be ñöôïc trí hueä trong ñaïo Phaät. Hôn nöõa, nhôø ñaït like the water, not like waves or bubbles. The ñöôïc trí tueä maø ngöôøi ta coù theå thaáy ñöôïc ñuùng sai water is unmoved, uncreated and unconditioned

while the waves rise and fall, and the bubbles Thieàn Quaät: Hang ñoäng ñeå haønh thieàn hay an form and pop endlessly. Zen practitioners should cö—A cell, or cave, for meditation, or retirement always remember that our mind is like an endless from the world. stream of thoughts, Zen practice means to try to Thieàn Quyeàn: Musti (skt)—Daáu hieäu cuûa thieàn watch the mind continously, and be like water, ñònh ñöôïc töôïng tröng bôûi naém tay traùi, tay phaûi which equally flows all things thrown into that töôïng tröng cho trí tueä (Töôïng Ñöùc Phaät Thích Ca stream. According to Buddhism, every living coù hai vò hoä phaùp, beân traùi laø Boà Taùt Phoå Hieàn being has within himself the Buddha-nature, and töôïng tröng cho thieàn ñònh, beân phaûi laø Boà Taùt to become a Buddha is simply to turn inward to Vaên Thuø töôïng tröng cho trí hueä)—The meditation discover this Buddha-nature. This Buddha-nature fist, the sign of meditation shown by the left fist, is always present within, and eternally shining. It the right indicating wisdom. is like the sun and the moon. The sun and the Thieàn Saéc Giôùi: Rupa-dhyana (skt)—Rupa-jhana moon continually shine and give forth light, but (p)—Thieàn trong coõi saéc giôùi—Meditation in the when the clouds cover them, we cannot see the realm of form. sunlight or the moonlight. The goal of any Zen Thieàn Sinh: Meditator or Zen student. practitioner is to eliminate the clouds, for when Thieàn Sôn: Dhyana (skt)—Meditation—See the clouds fly away, we can see the light again. In Thieàn. the same way, human beings always have within Thieàn Sö: Kammatthanacariya (p)—Butto ourselves the Buddha-nature, but when our Kokushi (jap)—Jakuhitsu Genko (jap)—Zenji desires, attachments and afflictions cover it up, it (jap)—Dhyana master—A Zen Master—A does not appear. In Buddhism, meditation meditation teacher. functions the job of a torch which gives light to a 1) Moät vò Thaày daïy Thieàn noùi chung: A master, dark mind. Suppose we are in a dark room with a or teacher, of meditation, or of the Ch'an torch in hand. If the light of the torch is too dim, or school in general. if the flame of the torch is disturbed by drafts of 2) Moät vò Thaày ñaõ chöùng ngoä vaø daïy thieàn—A air, or if the hand holding the torch is unsteady, it's Zen master who has already attained self- impossible to see anything clearly. Similarly, if we realization or enlightenment. don't meditate correctly, we can't never obtain the 3) Baäc Thaày Thieàn vó ñaïi hay danh tieáng. Danh wisdom that can penetrate the darkness of hieäu naày thöôøng ñöôïc phong taëng sau khi vò ignorance and see into the real nature of thaày ñaõ vieân tòch, maëc duø moät vaøi baäc thaày ñaõ existence, and eventually cut off all sufferings and ñaït ñöôïc danh hieäu naày ngay trong luùc coøn afflictions. It is obvious that the essentials of soáng: A great or renowned Zen master. The Buddhism or Zen focus on the practice with title is usually

conferred posthumously, wisdom, not on ignorance. If our purpose to though some masters have achieved this practice Zen is to gain supernatural powers, i.e., to distinction during their life time. release our soul from our body, and so forth, we Thieàn Sö Höôùng Daãn: Shisho (jap)—Teacher— are not practicing Zen Buddhism. To cultivate Zen Tutor—Moät vò Thaày ñaõ chöùng ngoä vaø daïy thieàn. in Buddhism, we have to realize our true nature Vieäc ñaøo taïo moät vò sö thieàn thöôøng baét ñaàu töø luùc and live in it. Therefore, sincere Buddhists should tuoåi coøn raát treû, ôû moät ngoâi chuøa ñòa phöông nhoû, always remember that meditation is only a means, ñaët döôùi söï höôùng daãn cuûa moät vò Taêng. Trong one of the best means to obtain wisdom in laõnh vöïc thieàn, ngöôøi ta goïi ngöôøi höôùng daãn ñaàu Buddhism. Furthermore, owing to obtaining the tieân cho moät nhaø sö theo con ñöôøng ñaïi giaùc laø wisdom, one can see right from wrong and be able 'shisho' (tutor); ngöôøi naày khoâng nhaát thieát phaûi coù to avoid the extremes of indulgence in pleasures phaåm chaát cuûa moät thieàn sö; nhaø sö xem ngöôøi naày of senses and tormenting the body. nhö moät höôùng daãn vieân taâm linh trong caû ñôø i Thieàn Quaùn Töù Haønh Töôùng: Nihsarana (skt)— mình. Trong ngoân ngöõ ñôøi thöôøng, 'shisho' (tutor) See Töù Haønh Töôùng. chæ cho taát caû caùc thaày daïy moät thöù ngheä thuaät hay moät ngheà. Khi ñöôïc 'shisho' xeùt laø ñuû tröôûng thaønh

ñeå theo ñuoåi söï tieáp tuïc hoïc ñaïo, thì ngöôøi höôùng in the same way as you do?" Ta-chou said, "No." daãn seõ cho pheùp nhaø sö ñi haønh cöôùc tìm ñeán caùc Yuan-li said, "Why not?" Ta-chou said, "Because thieàn vieän ñeå tieáp tuïc hoïc thieàn—A Zen master when they eat they do not eat, but are thinking of who has already attained self-realization or various other things, thereby allowing themselves enlightenment. He was allowed to teach Zen to his to be disturbed; when they sleep they do not sleep, disciples. The training of Zen monks often begins but dream of thousands of things. This is why they in the early years in a small local temple under are not like myself." According to Zen master the supervision of the temple monk. This first D.T. Suzuki in "An Introduction To Zen guide on the path to enlightenment, who does not Buddhism," if Zen is to be called a form of have to be a Zen master, and who is regarded by naturalism, then it is so with a rigorous discipline the monk his whole life long as a kind of spiritual at the back of it. It is in that sense, and not as it is mentor, is known in Zen as 'teacher, tutor' understood by libertines, that Zen may be (shisho). In the colloquial language every teacher designated naturalism. The libertines have no of an art or handcraft can be called 'shisho'. When freedom of will, they are bound hands and feet by the 'shisho' thought the young monk was ripe for external agencies before which they are utterly further training, then he sent him on pilgrimage. helpless. Zen, on the contrary, enjoys perfect Thieàn Sö Nguyeân Löïc: Yuan-li Zen master—Teân freedom; that is, it is master of itself. cuûa moät vò thieàn sö Trung Hoa vaøo thôøi nhaø Ñöôøng Thieàn Sö Trí: See Trí Thieàn Sö. Thi. Moät hoâm Sö hoûi Thieàn sö Ñaïi Chaâu Hueä Haûi: Thieàn Sö Vaïn Haïnh: Vaïn Haïnh Thieàn Sö. "Hoøa Thöôïng tu ñaïo coù duïng coâng hay khoâng?" Thieàn Söï Quaùn: Vipassana-bhavana (skt)—Söï Ñaïi Chaâu ñaùp: "Coù duïng coâng." Nguyeân Löïc hoûi: quaùn chieáu—Practice of

contemplation—See Söi "Duïng coâng ra sao?" Ñaïi Chaâu ñaùp: "Ñoùi thì aên, Quaùn. meät thì nguû." Nguyeân Löïc hoûi: "Ai cuõng ñeàu nhö Thieàn Tam Muoäi: Sam ten (tib)—Dhyana- vaäy, nhö theá coù gioáng vôùi duïng coâng cuûa Hoøa samadhi (skt)—Thieàn na vaø tam muoäi—Dhyana Thöôïng khoâng?" Ñaïi Chaâu ñaùp: "Khoâng gioáng." meditation—Thieàn na dòch laø “tö duy.” Tö duy Nguyeân Löïc hoûi: "Vì sao khoâng gioáng?" Ñaïi Chaâu trong coõi saéc giôùi thì goïi laø thieàn. Tam muoäi dòch ñaùp: "Khi ngöôøi ta aên côm thì khoâng chòu aên, laø “ñònh.” Tö duy trong coõi voâ saéc giôùi thì goïi laø mong tìm ñuû thöù; khi nguû hoï khoâng chòu nguû, maø Tam Muoäi—Dhyana is considered meditating. suy nghó ñuû ñieàu, cho neân coâng phu cuûa hoï khoâng Meditation in the visible or known is called gioáng vôùi ta." Theo Thieàn sö D.T. Suzuki trong taùc Dhyana. Samadhi is considered as abstraction. phaåm "Thieàn Hoïc Nhaäp Moân," neáu Thieàn coù theå Concentration on the invisible, or supermundane ñöôïc goïi laø moät hình thöùc cuûa chuû nghóa töï nhieân, is called Samadhi. thì Thieàn vaãn duy trì söï tu haønh nghieâm khaéc. Chuû Thieàn Taøo Ñoäng: Soto-shu (jap)—Ts’ao-Tung— nghóa töï nhieân maø Thieàn noùi ñoù chính laø noùi theo See Taøo Ñoäng Toâng. nghóa naøy, chöù khoâng phaûi ñöôïc hieåu baèng nhöõng Thieàn Taâm: Zen mind—Empty mind is Zen haønh vi phoùng tuùng. Nhöõng ngöôøi buoâ ng lung mind—Voâ taâm laø thieàn taâm. phoùng tuùng laø nhöõng ngöôøi khoâng coù söï töï do cuûa Thieàn Taâm Duïng Töôùng Theå: Theå Töôùng Duïng yù chí, hoï voâ duïng vaø bò ngoaïi caûnh raøng buoäc. laø ba thöù lôùn trong Khôûi Tín Luaän. Theo Boån Theå Ngöôïc laïi, Thieàn coù töï do hoaøn toaøn, coù nghóa laø Hoïc Phaät giaùo, ngöôøi ta phaân bieät ba khaùi nieäm: Thieàn laø chuû nhaân cuûa chính mình—Name of a theå hay boån theå, töôùng hay hình daùng, vaø duïng hay Chinese Zen master during the T'ang dynasty. One taùc ñoäng. Theå töông ñöông vôùi khaùi nieäm veà theå day Yuan-li asked Zen master Ta-chou Hui-hai, chaát cuûa hieän höõu, töôùng chæ veà hình töôùng, vaø "Do you ever make any effort to get disciplined in duïng chæ veà naêng löïc hoaït ñoäng. Caùc trieát gia Phaät the truth?" Ta-chou replied, "Yes, I do." Yuan-li giaùo cho raèng moïi thöïc taïi coù theå phaân taùch thaønh asked: "How do you exercise yourself?" Ta-chou ba khaùi nieäm nhö treân. Nhöng ñoâi khi khaùi nieäm said, "When I am hungry I eat; when tired I töôùng bò huùt maát trong khaùi nieäm theå. Khoâng coù sleep." Yuani-li said, "That is what everybody duïng thì khoâng coù vaät naøo heát, nhöng duïng khoâng does; can they be said to be exercising themselves theå ñoäng duïng ñöôïc neáu khoâng coù gì chuyeån duïng.

Neân theo caùc trieát gia Phaät giaùo, theå vaø duïng laø taát caû haønh ñoäng cuûa mình moät caùch töï nhieân. hai khaùi nieäm khoâng theå taùch rôøi nhau trong vieäc Ngöôøi aáy ñi trong yù thöùc saùng suûa vaø vôùi taâm linh nhaän thöùc vuõ truï. Phaät giaùo vaø taâm lyù hoïc hieän ñaïi chieáu dieäu. Noùi caùch khaùc, ngöôøi ñaõ thöïc hieän töï ñeàu cho chuùng ta bieát raèng "Taâm" cuûa chuùng ta coù thöùc, caûm thaáy mình khoâng coøn laø teân ñaày tôù nhieàu giai taàng, moät soá ñöôïc löu yù ñaëc bieät trong ngoan ngoaõn cuûa xung löïc muø quaùng, maø laø chuû phaïm vi taâm lyù hoïc, vaø moät soá thì ñöôïc löu yù ñaëc cuûa chính mình. Luùc aáy, ngöôøi

ñoù caûm thaáy raèng bieät trong caùc phaïm vi cuûa trieát hoïc vaø toân giaùo. nhöõng ngöôøi bình thöôøng, meâ môø khoâng bieát gì Tuy nhieân, Thieàn khoâng löu taâm ñeán nhöõng phaïm ñeán caùi yù thöùc chieáu dieäu, baåm sinh cuûa hoï, böôùc vi dò bieät naøy, maø Thieàn chæ löu yù ñeán vieäc thaâm treân ñöôøng nhö nhöõng thaây ma bieát ñi khoâng hôn nhaäp vaøo Theå, hoaëc caùi taâm ñieåm taän cuøng cuûa khoâng keùm! Cuoái cuøng, "Theå Taâm" hay caùi taâm Taâm, vì Thieàn chuû tröông raèng moät khi naém ñöôïc ñieåm noäi taïi nhaát cuûa taâm. Trong Thieàn, theå cuûa caùi taâm ñieåm naøy, taát caû nhöõng thöù khaùc trôû neân Taâm laø caùi khoâng nhö chieáu dieäu. Moät Thieàn gia khoâng quan troïng. Trong Thieàn, duïng cuûa Taâm laø ñaõ ngoä khoâng nhöõng chæ bieát caùi phöông dieän caùi beà maët theå hieän vaø hoaït ñoäng. Duïng Taâm bao chieáu dieäu cuûa yù thöùc, maø quan troïng hôn heát coøn haøm nhöõng taùc naêng tinh thaàn hoaït ñoäng cuûa caû bieát caû caùi phöông dieän khoâng cuûa taâm. Chieáu taùm thöùc, caû nhöõng chöùc vuï trí naêng laãn tình caûm, dieäu maø coøn chaáp tröôùc bò Thieàn khinh thò laø "töû tröøu töôïng vaø töôïng tröng nhö laø yeâu, gheùt, duïc thuûy", coøn chieáu dieäu maø khoâng chaáp tröôùc, hoaëc voïng, lyù trí, töôûng töôïng, kyù öùc, vaân vaân. Duïng caùi Tính Khoâng Chieáu Dieäu thì ñöôïc Thieàn ca ngôïi Taâm laø caùi phöông dieän hieån nhieân maø ai trong laø "ñaïi nhaân sinh". Baøi keä maø Thaàn Tuù vieát ñeå baøy chuùng ta cuõng ñaõ töøng tröïc tieáp theå nghieäm. Töôùng toû kieán thöùc veà Thieàn cuûa mình leân cho Nguõ Toå Taâm hay baûn chaát cuûa Taâm laø phöông dieän beân chöùng toû Thaàn Tuù chæ bieát caùi phöông dieän chieáu trong cuûa Taâm, hay taàng trong cuûa Taâm. Baûn chaát dieäu, chöù khoâng bieát caùi khoâng cuûa taâm. Khi caùi cuûa Taâm naøy laø gì? Trong Thieàn, baûn chaát cuûa "taâm nhö ñaøi göông saùng" cuûa oâng ñöùng ñoái laïi vôùi Taâm laø "Töï Thöùc". Töï thöùc coù nghóa laø yù thöùc caùi "xöa nay khoâng moät vaät" cuûa Hueä Naêng, noù trôû ñöôïc nhöõng söï bieán hieän cuûa yù thöùc, hoaëc yù thöùc neân voâ vò moät caùch thaûm thöông ñeán noãi noù laøm ñöôïc nhöõng aán töôïng nhaän ñöôïc hay nhöõng hình oâng thua trong cuoäc tranh chöùc "Luïc Toå Thieàn." aûnh do yù thöùc naém baét ñöôïc. YÙ thöùc ñöôïc söï bieán Caâu "xöa nay khoâng moät vaät" cuûa Hueä Naêng bieåu hieän naøy laø moät kinh nghieäm tuyeät ñoái, thuaàn tuùy thò hieån nhieân caùi "Theå cuûa Taâm" cuõng nhö caùi coát trong ñoù khoâng coù chuû theå "naêng tri" hoaëc khaùch tuûy thaâm saâu nhaát cuûa Thieàn. Chính nhôø caùi kieán theå "sôû tri", naêng tri vaø sôû tri ñaõ hôïp nhaát vaøo moät thöùc saâu xa naøy maø Hueä Naêng ñaõ trôû thaønh Luïc Toå thöïc theå cuûa caûm thöùc thuaàn tuùy. Trong caùi "caûm Thieàn Toâng—Substance, characteristics, function, thöùc thuaàn tuùy" naøy khoâng coù choã cho söï löôõng the three great fundamentals in the Awakening of phaân cuûa nhò nguyeân luaän. Töï thöùc thuaàn tuùy thì Faith. In Buddhist ontology three conceptions are thaät söï vaø thöïc nghieäm coù tính chaát baát nhò, nhö distinguished: substance of body, appearance, and caùc hieàn trieát Phaät giaùo ñaõ chöùng thöïc caùch ñaây function or activity. Body corresponds to the idea nhieàu theá kyû. Töï thöùc hay baûn chaát cuûa Taâm of mass or being, appearance to that of form, and khoâng phaûi laø taùc naêng cuûa tri thöùc, maø laø chính tri function to that of

force. Every reality is regarded thöùc trong hình thöùc chaân thaät nhaát cuûa noù. Khi by Buddhist philosophers as analysable into these moät ngöôøi khaùm phaù ra caùi töï thöùc naøy, ngöôøi aáy three notions. Sometimes, however, the second thaáy caû con ngöôøi cuûa mình thay ñoåi. Trong khi conception, 'appearance', is absorbed in that of daán thaân vaøo moät haønh ñoäng naøo ñoù, ngöôøi aáy caûm 'being' or 'body'. Without functioning no objects thaáy nhö theå mình ñang vöôït qua chính haønh ñoäng exist, but functioning cannot take place without ñoù, ngöôøi aáy vaãn noùi chuyeän vaø ñi laïi, nhöng caûm something functions. The two ideas, according to thaáy caùi noùi vaø caùi ñi laïi cuûa mình khoâng gioáng Buddhist philosophers, are thus inseparable for our nhö tröôùc, baây giôø ngöôøi aáy ñi vôùi moät taâm thöùc understanding of the universe. Buddhism and môû roäng. Ngöôøi aáy thöïc söï bieát raèng chính laø mình modern psychology both tell us that the mind has ñang laøm caùi coâng vieäc ñi; ngöôøi daãn ñaïo caùi ñi many aspects, of which some are of special chính laø mình, mình ñang ngoài giöõa taâm kieåm soaùt interest to the field of psychology, and some to the

fields of philosophy and religion. Zen, however, is innermost core of the mind. In Zen, the Essence of interested not in these different fields, but only in mind is the Illuminating-Void Suchness. An penetrating to the Essence, or the innermost core enlightened Zen Buddhist not only knows the of the mind, for it holds that once this core is illuminating aspect of the consciousness but, most grasped, all else will become relatively important of all, he also knows the void aspect of insignificant, and crystal clear. In Zen, the the mind. Illumination with attachment is decried function of the mind is the outer layer, is the by Zen as "dead water", but illumination without manifesting and active facet. The function of the attachment, or the Illuminating-Voidness, is mind includes the active mental functions of all praised as "the great life." The stanza which Shen- the eight consciousnesses, both notice and hsiu wrote to demonstrate his understanding of emotional, abstract and symbolic, such as love, Zen to the Fifth Patriarch showed that he knew hate, desire, reason, fantasy, memory, and so only the illuminating, not the void, aspect of the forth. The function of the mind is the obvious mind. When his mirror-like bright consciousness aspect, of which every human being has had direct came up against Hui-neng's "From the beginning experience. The inner layer (aspect) of the mind not a thing exists!" it became so pitifully means the "form" or "nature". What is the nature insignificant that it made him lose the race for the of the mind? In Zen, the nature of the mind is self-title of the "Sixth Patriarch of Zen". Hui-neng's awareness. To be self-awareness means to be "From the beginning not a thing exists!" expresses aware of the results of the play of consciousness, unmistakably the Essence of Mind as well as the or to be conscious of the impression received or innermost core of Zen. It was because of this deep the images captured by the consciousnesses. To understanding that Hui-neng became the Sixth be conscious of this play is an absolute, pure Patriarch of Zen. experience, in which there is no subject "knower" Thieàn Taäp: Tu Taäp Thieàn—Zen practice. or object "known", the knower and the known (I) Toång quan veà tu taäp Thieàn—An

overview of having coalesced into one entity of "pure feeling". Zen practice: Taäp Thieàn laø tu haønh baèng caùch In this "pure feeling" there is no room for the thöïc taäp thieàn hay söï thöïc haønh thieàn ñònh. Tu dichotomy of dualism. Pure self-awareness is taäp Thieàn khoâng phaûi laø moät vaán ñeà maø caùc intrinsically and experientially nondualistic, as the hoïc giaû khoâng ñöôïc truyeàn thuï coù theå ñöông Buddhist sages have testified over many ñaàu chæ baèng trí thöùc hoaëc baùc hoïc thuaàn tuùy. centuries. Self-awareness or the nature of the Chæ coù nhöõng ngöôøi ñaõ coù kinh nghieäm töï thaân mind is not the function of knowing, but the môùi coù theå baøn luaän veà chuû ñeà naøy moät caùch knowing itself in its most intrinsic form. He who maät thieát vaø ñaùng tin caäy ñöôïc. Vì theá, neáu discovers this self-awareness, finds his whole khoâng nghe theo lôøi chæ daãn cuûa caùc Thieàn sö being changed. While engaged in any activity, he ñaõ ñaït ñaïo, khoâng suy nghieäm veà nhöõng kinh feels as though he were transcending the activity; nghieäm veà cuoäc ñôøi tu haønh cuûa hoï vôùi ñaày he talks and walks, but he feels that his talking nhöõng töôøng thuaät veà kinh nghieäm thöïc söï ñaït and walking is not the same as before; he now ñöôïc trong suoát nhöõng cuoäc tranh ñaáu trong walks with an opened mind. He actually knows Thieàn cuûa hoï, quaû thaät laø khoâng theå naøo tu taäp that it is he who is doing the walking; the director, Thieàn ñuùng caùch ñöôïc. Caùc phaùp ngöõ vaø töï himself, is sitting right in the centre of his mind, truyeän cuûa nhöõng thieàn sö ñaõ chöùng toû, trong controlling all his actions with spontaneity. He suoát nhöõng theá kyû ñaõ qua, laø nhöõng taøi lieäu voâ walks in bright awareness and with illumined giaù cho ngöôøi hoïc Thieàn, vaø nhöõng taøi lieäu ñoù spirit. In other words, the man who realizes self- ñaõ ñöôïc chaáp nhaän vaø quí troïng bôûi taát caû awareness feels that he is no more the obedient nhöõng ngöôøi tìm kieám Thieàn khaép nôi treân theá servant of blind impulse, but is his own master. He giôùi nhö laø caùc höôùng ñaïo vaø baïn löõ voâ song then senses that ordinary people, blind to their treân cuoäc haønh trình tieán ñeán giaùc ngoä —The innate, bright awareness, tread the streets like practice of religion through the mystic trance. walking corpses! Finally, the "Essence" or the Zen practice is not a subject that uninitiated

scholars can deal with competently through vaø kyû luaät töï giaùc baèng caùch nhìn vaøo chính intellection or formal pedantry. Only those mình: Buddhists practise meditation for mind- who have had the self-experience can discuss training and self-discipline by looking within this topic with authoritative intimacy. ourselves. Therefore, it would be impossible to practice 3) Tu taäp thieàn ñònh laø tìm caùch hieåu roõ baûn chaát correct methods of Zen if one would not cuûa taâm vaø söû duïng noù moät caùch höõu hieäu follow the advice of the accomplished Zen trong cuoäc soáng haèng ngaøy, vì taâm laø chìa Masters, not to reflect on their life-stories; khoùa cuûa haïnh phuùc, maø cuõng laø chìa khoùa stories that abound with accounts of the actual cuûa khoå ñau phieàn naõo: To meditate is to try experience gained during their struggles in to understand the nature of the mind and to Zen. The discourses and autobiographies of use it effectively in daily life. The mind is the these

Masters have proved, in past centuries, key to happiness, and also the key to to be invaluable documents for Zen students, sufferings. and they are accepted and cherished by all 4) Tu taäp thieàn ñònh trong cuoäc soáng haèng ngaøy Zen seekers from all over the world as laø giaûi thoaùt tinh thaàn ra khoûi nhöõng troùi buoäc infallible guides and companions on the cuûa tö töôûng cuõng nhö nhöõng nhieãm oâ loaïn journey towards Enlightenment. ñoäng ñeå thaáy ñöôïc chaân lyù: To practice (II) Muïc ñích cuûa vieäc haønh Thieàn—The purposes meditation daily will help free the mind from of Meditation Practices: bondage to any thought-fetters, defilements, 1) Thieàn khoâng phaûi laø traàm tö maëc töôûng. Ngoä as well as distractions in daily life, in order to khoâng coát taïo ra moät ñieàu kieän naøo ñoù theo see the truth—See Töù Dieäu Ñeá, and Baùt chuû taâm ñaõ ñònh tröôùc baèng caùch taäp trung tö Chaùnh Ñaïo. töôûng maïnh vaøo ñoù. Traùi laïi, Thieàn laø söï nhaän 5) Tu taäp thieàn ñònh laø con ñöôøng tröïc tieáp nhaát chaân moät naêng löïc taâm linh môùi coù theå phaùn ñeå ñaït tôùi ñaïi giaùc: Practicing meditation is ñoaùn söï vaät treân moät quan ñieåm môùi. Phaùp tu the most direct way to reach enlightenment. Thieàn vôùi muïc ñích laø döùt khoaùt laät ñoå ngoâi 6) Theo Charlotte Joko Beck trong quyeån nhaø giaû taïo maø mình ñang coù ñeå döïng leân caùi 'Khoâng Coù Gì Ñaëc Bieät Caû', ñoâi khi tu taäp khaùc treân moät neàn moùng hoaøn toaøn môùi. Cô Thieàn ñöôïc goïi laø moät phöông caùch bieán ñoåi. caáu cuõ goïi laø voâ minh, vaø ngoâi nhaø môùi goïi laø Tuy nhieân, nhieàu ngöôøi baét ñaàu tu Thieàn vôùi giaùc ngoä. Do ñoù trong Thieàn khoâng heà coù vieäc muïc ñích ñaït ñöôïc nhieàu thöù hôn. "Toâi muoán traàm tö veà nhöõng caâu noùi töôïng tröng hoaëc ñöôïc haïnh phuùc hôn", "Toâi muoán bôùt lo aâu." sieâu hình naøo thuoäc veà saûn phaåm cuûa yù thöùc Chuùng ta hy voïng Thieàn coù theå mang laïi cho hay cô trí: Meditation is not a state of self- chuùng ta nhöõng caûm giaùc ñoù. Nhöng neáu suggestion. Enlightenment does not consist in chuùng ta bieán ñoåi, cuoäc soáng cuûa chuùng ta seõ producing a certain premeditated condition by ñöôïc naâng leân treân moät neàn taûng hoaøn toaøn intensely thinking of it. Meditation is the môùi. Luùc ñoù chuùng ta coù caûm töôûn g raèng moïi growing conscious of a new power in the thöù ñeàu coù theå xaûy ra, moät buïi hoa hoàng coù mind, which enabled it to judge things from a theå trôû thaønh moät caây hoa hueä, moät ngöôøi thoâ new point of view. The cultivation of Zen loã taøn baïo vaø noùng naûy coù theå trôû thaønh moät consists in upsetting the existing artificially ngöôøi dòu daøng. Khoa giaûi phaãu thaåm myõ cuõng constructed framework once for all and in khoâng laøm ñöôïc ñieàu ñoù. Moät söï bieán ñoåi thaät remodelling it on an entirely new basis. The söï aùm chæ raèng ngay caû muïc tieâu cuûa caùi "toâi" older frame is call ‘ignorance’ and the new khao khaùt haïnh phuùc aáy cuõng bieán ñoåi. Chaúng one ‘enlightenment.’ It is eveident that no haïn, giaû thöû toâi töï xem mình nhö laø moät con products of our relative consciousness or ngöôøi traàm uaát hay luoân lo sôï baát cöù thöù gì. Söï intelligent faculty can play any part in Zen. bieán ñoåi khoâng chæ nhaèm vaøo vieäc ñieàu trò caùi 2) Phaät töû tu taäp Thieàn ñònh ñeå huaán luyeän taâm maø toâi noùi laø traàm uaát thoâi; noù coù nghóa laø caùi "toâi", toaøn boä caù nhaân toâi, toaøn boä hoäi

chöùng

maø toâi goïi laø "toâi" cuõng phaûi ñöôïc bieán ñoåi. mình coù theå thöùc tænh vaø trôû thaønh Phaät. Caùch Quan ñieåm naøy raát khaùc vôùi caùch nghó cuûa ña ñaây ñaõ laâu, coù ngöôøi ñaõ hoûi moät vò Ñaïi thieàn soá ngöôøi hoïc Thieàn. Chuùng ta khoâng thích tieáp sö: "Ñeå ñaït ñeán töï ngaõ, coù khoù laém khoâng?" caän tu taäp theo caùch naøy bôûi vì noù coù nghóa "Coù, khoù laém ñoù," vò thieàn sö ñaùp. Sau ñoù, raèng ñeå cho chuùng ta thaät söï sung söôùng, moät vò Taêng khaùc laïi hoûi cuõng vò thieàn sö aáy: chuùng ta phaûi saün saøng laø baát cöù thöù gì. Chuùng "Ñeå ñaït ñeán töï ngaõ, coù deã khoâng?" "Coù, raát ta phaûi môû loøng ra ñeå bieán ñoåi theo höôùn g maø deã," vò thieàn sö ñaùp. Vaø veà sau naøy khi coù cuoäc soáng muoán chuùng ta höôùng theo. Chuùng ngöôøi hoûi: "Vieäc tu Thieàn laø theá naøo? Khoù hay ta nghó raèng chuùng ta saép trôû neân nhöõng phieân deã?" Vò thieàn sö traû lôøi: "Khi baïn uoáng nöôùc, baûn môùi cuûa hieän traïng chuùng ta ñang laø luùc chính baïn laø ngöôøi bieát nöôùc noùng hay naøy. Tuy nhieân, söï bieán ñoåi thaät söï coù nghóa laø laïnh."—According to Zen Master in The raát coù theå trong giai ñoaïn keá tieáp chuùng ta trôû Compass of Zen, Zen does not explain thaønh moät keû cuøng khoå —According to anything. Zen does not analyze anything. It Charlotte Joko Beck in 'Nothing Special', Zen merely points back directly to our mind so that practice is sometimes called the way of we can wake up and become Buddha. A long transformation. Many who enter Zen practice, time ago, someone once asked a great Zen however, are merely seeking incremental master, "Is attaining our true self very change: "I want to be happier." "I want to be difficult?" The Zen master replied, "Yah, very less anxious." We hope that Zen practice will difficult!" Later someone else asked the same bring us these feelings. But if we are Zen master, "Is attaining our true self very transformed, our life shifts to an entirely new easy?" The Zen master replied, "Yah, very basis. It's as if anything can happen, a easy!" Someone later asked him, "How is Zen rosebush transformed into a lily, or a person practice? Very difficult or easy?" The Zen with a rough, abrasive nature and bad temper master replied, "When you drink water, you transformed into a gentle person. Cosmetic understand by yourself whether it is hot or surgery won't do it. True transformation cold." implies that even the aim of the "I" that wants 8) Charlotte Joko Beck vieát trong quyeån 'Khoâng to be happy is transformed. For example, Coù Gì Ñaëc Bieät': "Taäp trung vaøo caùi ñöôïc goïi suppose I see myself as a person who is laø 'Thieàn Taäp' laø khoâng caàn thieát. Neáu töø saùng basically depressed or fearful or whatever. ñeán toái chuùng ta chæ toaøn taâm toaøn yù lo heát Transformation isn't merely that I deal with vieäc naøy ñeán vieäc khaùc, maø khoâng coù nhöõng what I call my depression; it means that the suy tö nhö laø 'Toâi cuõng gioûi laøm vieäc naøy ñoù "I," the whole individual, the whole syndrome chöù' hay 'Raèng toâi coù theå chu toaøn heát moïi that I call "I," is transformed. This is a very vieäc khoâng phaûi laø tuyeät vôøi laém sao?' nhö theá different view of practice than is held by most laø ñuû roài."—Charlotte Joko Beck wrote in Zen students. We don't like to approach Nothing Special: "Focusing on something practice in this way because it means that if called 'Zen practice' is not

necessary. If from we want to genuinely joyful, we have to be morning to night we just took care of one willing to be anything. We have to be open to thing after another, thoroughly and the transformation that life wants us to go completely and without accompanying through... We think we're going to be thoughts, such as 'I'm a good person for doing wonderful new versions of who we are now. this' or 'Isn't it wonderful, that I can take care Yet true transformation means that maybe the of everything?,' then that would be sufficient." next step is to be a bag lady. (III) Tö theá vaø söï saün saøng trong Thieàn Taäp—The 7) Theo Thieàn Sö Suøng Sôn Haïnh Nguyeän trong postures and readiness in Meditation quyeån Thieàn Ñònh Chæ Nam, Thieàn khoâng giaûi Practices: Khi moät ngöôøi muoán tu taäp thieàn, thích. Thieàn khoâng phaân tích. Ñôn giaûn, Thieàn ngöôøi aáy phaûi ruùt lui vaøo moät caên phoøng yeân chæ cho chuùng ta thaáy caùi taâm cuûa mình ñeå tónh trong ñoù coù chuaån bò saün moät chieác ñeäm

daày ñeå ngoài, quaàn aùo vaø daây nòt cuõng phaûi wadded cushion for his seat, with his dress ñöôïc nôùi loûng ra sao cho thoaûi maùi treân thaân and belt loosely adjusted about his body. He theå. Roài ngöôøi aáy ngoài xuoáng trong tö theá then assumes his relatively proper posture. töông ñoái ñuùng vôùi chuaån möïc (cuûa moät haønh That is to say, he sits with his legs fully giaû tu thieàn). Coù nghóa laø ngoài kieát giaø baèng crossed by placing the right foot over the the caùch ngoài xeáp baèng vôùi chaân phaûi ñaët leân ñuøi left thigh and the left foot over the right thigh. traùi vaø chaân traùi ñaët leân ñuøi phaûi. Ñoâi khi tö Sometimes the half-cross-legged posture is theá baùn giaø cuõng ñöôïc chaáp nhaän, trong tröôøng permitted, in which case simply let the left leg hôïp naøy thì chæ caàn ngoài xeáp baèng vaø ñeå chaân rest over the right thigh. Next, he places the traùi leân ñuøi phaûi. Keá tieáp laø ñaët baøn tay phaûi right hand over the left leg with its palm up leân chaân traùi vôùi loøng baøn tay ngöõa leân roài ñaët over this rest left hand, while the thumbs baøn tay traùi leân tay phaûi, trong khi hai ngoùn press against each other over the palm. He tay caùi chaïm nhau treân loøng baøn tay. Luùc naøy now raised the whole body slowly and haønh giaû naâng toaøn thaân leân moät caùch nheï quietly, turns the upper body repeatedly to the nhaøng vaø im laëng, xoay phaàn treân cuûa thaân left and to the right, then moves the upper moät caùch lieân tuïc sang beân traùi roài sang beân body backward and forward, until the proper phaûi, roài di chuyeån phaàn treân thaân veà phía sau seat and straight posture is assured. He will roài veà phía tröôùc, cho ñeán khi coù moät tö theá take care not to lean too much on one side, ngoài thaúng. Haønh giaû khoâng neân quaù nghieâng either left or right, forward or backward; his qua traùi hay phaûi, chuùi veà phía tröôùc hay ngaõ spinal column stands erect with his head, veà phía sau nhieàu quaù; xöông soáng phaûi thaúng shoulders, bach, and loins each properly ñöùng vôùi ñaàu, vai, löng vaø hoâng beân naøy phaûi supporting the others like a stupa (or a choáng ñôû hoâng beân kia moät caùch chính xaùc chaitya). But he is advised to be cautious not nhö moät ngoâi thaùp. Nhöng haønh giaû phaûi neân to sit too upright or rigidly, for he will then caån thaän, khoâng neân ngoài quaù thaúng hay quaù begin to feel uneasy before long. The main cöùng nhaét, bôûi vì nhö

vaäy ngöôøi aáy seõ caûm point for the sitter is to have his ears and thaáy khoù chòu raát mau. Ñieåm chính yeáu cho shoulders, nose and navel stand to each other ngöôøi ngoài thieàn laø phaûi giöõ sao cho tai vaø vai, in one vertical plane, while his tongue rests loã muõi vaø loã ruùn cuøng naèm treân moät maët against his upper palate and his lips and teeth phaúng doïc, löôõi cong leân, ñaàu löôõi töïa leân ñoùc are firmly closed. Let his eyes be slightly gioïng (khaåu caùi), moâi vaø raêng kheùp kín. Hai opened in order to avoid falling asleep. When maét môû heù ñeå traùnh buoàn nguû. Khi thieàn tieán meditation advances the wisdom of this boä vaø trí hueä cuûa söï tu taäp naøy cuõng seõ phaùt practice will grow apparent. Great masters of trieån roõ reät. Caùc baäc thieàn sö ngaøy tröôùc luoân meditation from old days have their eyes kept luoân giöõ maét heù môû. Khi tö theá vöõng chaéc vaø open. When this position is steadied and the hôi thôû ñieàu hoøa, haønh giaû môùi coù theå baét ñaàu breathing regular the sitter may now assume a coù thaùi ñoä khoan thai. Haønh giaû khoâng neân somewhat relaxed attitude. Let him not be quan taâm ñeán nhöõng nieäm thieän aùc. Ngöôøi aáy concerned with ideas good or bad. Let him phaûi taäp trung vaøo coâng aùn, töùc laø nghó veà caùi concentrate himself on the koan, which is to baát khaû tö nghì baèng caùch vöôït qua phaïm vi think the unthinkable by going beyond the cuûa tö töôûng. Khi vieäc tu taäp ñaõ ñöôïc giöõ moät realm of thought. When the exercise is kept caùch kieân trì trong moät khoaûng thôøi gian ñuû up persistenly for a sufficient space of time, laâu, caùc voïng nieäm seõ khoâng coøn quaáy nhieãu disturbing thoughts will naturally cease to vaø haønh giaû seõ ñaït ñöôïc traïng thaùi nhaát tính, assert themselves and there will prevail a tuy nhieân chuùng ta khoâng theå hieåu ñöôïc traïng state of oneness, which is however not to be thaùi naøy baèng khaùi nieäm ñöôïc—When a man understood conceptually. wishes to practice meditation, let him retire (IV)Caáp ñoä vaø phöông caùch tu taäp Thieàn thôøi ñöùc into a quiet room where he prepares a thickly Phaät—Grades and ways of Zen practice

during the time of the Buddha: Trong thôøi ñöùc ii) Bi: Karuna (skt)—Mercy—Cöùu khoå—To Phaät tu taäp Thieàn goàm coù ba caáp vaø moãi caáp remove the suffering of others. coù boán caùch—During the time of the Buddha, iii) Hyû: Mudita (skt)—Cheerfulness—Vui söôùng to practice meditation consists of three grades haïnh phuùc—To keep oneself happy. and each grade has four kinds, to make the iv) Xaû: Upeksa (skt)—Indifference. total of twelve ways. (V) Thieàn Taäp Theo Kinh Duy Ma Caät: 1-4)Töù Thieàn Saéc Giôùi: Rupadhatu (skt)—Saéc Meditation Practices in the Vimalakirti Giôùi Thieàn laáy Saéc Giôùi Thieân laøm ñoái Sutra—Tu taäp thieàn ñònh trong cuoäc soáng töôïng—The four form-realm-meditations haèng ngaøy laø thanh tònh thaân taâm ngay trong have the form-heaven as their objective. nhöõng giaây phuùt hieän taïi nhö Ñöùc Phaät daïy: 5-8)Töù Thieàn Voâ Saéc Giôùi: Arupadhatu (skt)—Voâ “Taâm Thanh Tònh-Phaät Ñoä Thanh Tònh”. Tu Saéc Giôùi Thieàn laáy Voâ saéc Giôùi Thieân laøm ñoái taäp thieàn ñònh trong cuoäc soáng haèng ngaøy laø töôïng. Theo truyeàn thuyeát, Ñöùc Phaät tu taäp ñieàu phuïc voïng taâm ngay trong nhöõng giaây Voâ saéc thieàn vôùi Arada Kalama, moät nhaø tu phuùt hieän taïi. Theo doøng thieàn Phaät giaùo, ñeå khoå haïnh ñaõ ñaït ñöôïc traïng thaùi Thöùc Voâ ñieàu

phuïc voïng taâm, chuùng ta phaûi khoâng boû Bieân; vaø vôùi Udraka Ramaputra, moät nhaø tu gì vaøo trong ñoù (voâ taâm). Theo Kinh Duy Ma khoå haïnh khaùc ñaõ ñaït ñöôïc traïng thaùi cao nhaát Caät, Ñöùc Phaät nhaéc Boà Taùt Baûo Tích veà Tònh laø Phi töôûng phi phi töôûng xöù ñònh. Cuoái cuøng Taâm Tònh Ñoä nhö sau: “Baûo Tích! Boà Taùt tuøy Ñöùc Phaät ñaõ vöôït qua caùc thaày mình, vaø, choã tröïc taâm maø hay phaùt haïnh; tuøy choã phaùt khoâng coøn gì ñeå hoïc hoûi nöõa, Ngaøi töï daán haïnh maø ñöôïc thaâm taâm; tuøy choã thaâm taâm böôùc treân con ñöôøng cuûa mình, maëc cho maø yù ñöôïc ñieàu phuïc; tuøy choã yù ñöôïc ñieàu nhöõng lôøi yeâu caàu noàng haäu cuûa hai nhaø tu phuïc maø laøm ñöôïc nhö lôøi noùi; tuøy choã laøm khoå haïnh kia, môøi Ngaøi ôû laïi ñeå daïy cho caùc ñöôïc nhö lôøi noùi maø hay hoài höôùng; tuøy choã ñoà ñeä cuûa hoï—Four formless-realm- hoài höôùng maø coù phöông tieän; tuøy choã coù meditations have the formless heaven as their phöông tieän maø thaønh töïu chuùng sanh, tuøy choã objective. It is a well-known fact that in the thaønh töïu chuùng sanh maø coõi Phaät ñöôïc thanh Buddha’s career he practiced the formless tònh; tuøy choã coõi Phaät thanh tònh maø noùi Phaùp dhyana with Arada Kalama, and ascetic who thanh tònh; tuøy choã noùi Phaùp thanh tònh maø trí attained the mental state of boundless hueä ñöôïc thanh tònh; tuøy choã trí hueä thanh tònh consciousness, and Udraka Ramaputra, maø taâm thanh tònh; tuøy choã taâm thanh tònh maø another ascetic who reached the highest stage taát caû coâng ñöùc ñeàu thanh tònh. Cho neân, naày of being neither conscious nor unconscious. Baûo Baûo Tích! Boà Taùt muoán ñöôïc coõi Phaät Finally, the would-be Buddha surpassed his thanh tònh, neân laøm cho taâm thanh tònh; tuøy teachers and, having found no more to learn choã Taâm thanh tònh maø coõi Phaät ñöôïc thanh from them, went his own way in spite of their tònh.” Luùc cö só Duy Ma Caät laâm beänh; vaâng eager requests to stay and train their meänh Phaät, Vaên Thuø Sö Lôïi Boà Taùt ñeán thaêm respective pupils. cö só. Vaên Thuø hoûi: “Cö só! Boà Taùt coù beänh 9-12)Töù Voâ Löôïng Thieàn: Apramana-dhyana phaûi ñieàu phuïc taâm mình nhö theá naøo?” Duy (skt)—Voâ löôïng thieàn hoaøn toaøn gioáng nhö Ma Caät ñaùp: “Boà Taùt coù beänh phaûi nghó theá thieàn cuûa heä thoáng Du Giaø. Vaán ñeà beân naøo naày: ‘Ta nay beänh ñaây ñeàu töø caùc moùn phieàn vay möôïn beân naøo, chuùng ta khoâng theå noùi naõo, ñieân ñaûo, voïng töôûng ñôøi tröôùc sanh ra, ñöôïc. Caû hai ñeàu mang chaát Phaät giaùo—The laø phaùp khoâng thaät coù, laáy ai chòu beänh ñoù. Vì measureless-meditations are exactly identical sao? Vì töù ñaïi hoøa hôïp giaû goïi laø thaân, maø töù with those of the Yoga system. Which one is ñaïi khoâng chuû, thaân cuõng khoâng ngaõ. Laïi nöõa, indebted to the other we cannot say. Both beänh naày khôûi ra ñeàu do chaáp ngaõ, vì theá ôû look quite Buddhistic. nôi ngaõ khoâng neân sanh loøng chaáp ñaém.” Duy i) Töø: Matri (skt)—Benevolence—Ban vui cho Ma Caät laïi noùi tieáp: “Baây giôø ñaõ bieát goác ngöôøi—To give joy to others. beänh, tröø ngay ngaõ töôûng vaø chuùng sanh

töôûng, phaûi khôûi phaùp töôûng. Neân nghó raèng: phaûi döùt tröø khaùch traàn phieàn naõo maø khôûi ñaïi ‘Thaân naày chæ do caùc phaùp hieäp thaønh, khôûi bi, chôù ñaïi bi aùi kieán ñoái vôùi sanh töû coù taâm chæ laø phaùp khôûi, dieät chæ laø

phaùp dieät. Laïi caùc nhaøm chaùn, neáu lìa ñöôïc aùi kieán thì khoâng coù phaùp aáy ñeàu khoâng bieát nhau, khi khôûi khoâng taâm nhaøm chaùn, sanh ra nôi naøo khoâng bò aùi noùi noù khôûi, khi dieät khoâng noùi noù dieät?' Boà kieán che ñaäy, khoâng coøn bò söï raøng buoäc, laïi Taùt coù beänh muoán dieät tröø phaùp töôûng phaûi noùi phaùp côûi môû söï raøng buoäc cho chuùng sanh nghó raèng: 'Phaùp töôûng naày cuõng laø ñieân ñaûo, nöõa. Nhö Phaät noùi: 'Neáu mình bò troùi maø laïi ñi ñieân ñaûo töùc laø beänh lôùn, ta neân xa lìa noù.' môû troùi cho ngöôøi khaùc, khoâng theå ñöôïc; neáu Theá naøo laø xa lìa? Lìa ngaõ vaø ngaõ sôû. Theá naøo mình khoâng bò troùi môùi môû troùi cho ngöôøi khaùc laø lìa ngaõ vaø ngaõ sôû? Laø lìa hai phaùp. Theá naøo ñöôïc.' Duy Ma Caät keát luaän: "Ngaøi Vaên Thuø laø lìa hai phaùp? Laø khoâng nghó caùc phaùp trong Sö Lôïi! Boà Taùt coù beänh neân ñieàu phuïc taâm , ngoaøi, maø thöïc haønh theo bình ñaúng. Sao goïi mình nhö theá, maø khoâng truï trong ñoù, cuõng laø bình ñaúng? Laø ngaõ bình ñaúng, Nieát Baøn khoâng truï nôi taâm khoâng ñieàu phuïc. Vì sao? bình ñaúng. Vì sao? Ngaõ vaø Nieát Baøn hai phaùp Neáu truï nôi taâm khoâng ñieàu phuïc laø phaùp cuûa naày ñeàu khoâng. Do ñaâu maø khoâng? Vì do vaên phaøm phu, neáu truï nôi taâm ñieàu phuïc laø phaùp töï neân khoâng. Nhö theá, hai phaùp khoâng coù cuûa Thanh Vaên, cho neân Boà Taùt khoâng truï nôi taùnh quyeát ñònh. Neáu ñaëng nghóa bình ñaúng taâm ñieàu phuïc hay khoâng ñieàu phuïc, lìa hai ñoù, thì khoâng coù beänh chi khaùc, chæ coøn coù phaùp aáy laø haïnh Boà Taùt. ÔÛ trong sanh töû maø beänh KHOÂNG, maø beänh KHOÂNG cuõng khoâng khoâng bò nhieãm oâ, ôû nôi Nieát Baøn maø khoâng nöõa.' Vò Boà Taùt coù beänh duøng taâm khoâng thoï dieät ñoä haún laø haïnh Boà Taùt. Khoâng phaûi haïnh maø thoï caùc moùn thoï, neáu chöa ñaày ñuû Phaät phaøm phu, khoâng phaûi haïnh Hieàn Thaùnh laø phaùp cuõng khoâng dieät thoï maø thuû chöùng. Duø haïnh Boà Taùt. Khoâng phaûi haïnh nhô, khoâng thaân coù khoå, neân nghó ñeán chuùng sanh trong aùc phaûi haïnh saïch laø haïnh Boà Taùt. Tuy vöôït khoûi thuù maø khôûi taâm ñaïi bi. Ta ñaõ ñieàu phuïc ñöôïc haïnh ma maø hieän caùc vieäc haøng phuïc ma laø taâm ta, cuõng neân ñieàu phuïc cho taát caû chuùng haïnh Boà Taùt. Caàu nhöùt thieát trí, khoâng caàu saùi sanh. Chæ tröø beänh chaáp maø khoâng tröø phaùp, thôøi laø haïnh Boà Taùt. Duø quaùn saùt caùc phaùp daïy cho döùt tröø goác beänh. Sao goïi laø goác khoâng sanh maø khoâng vaøo chaùnh vò (chôn beänh? Nghóa laø coù phan duyeân, do coù phan nhö) laø haïnh Boà Taùt. Quaùn möôøi hai duyeân duyeân maø thaønh goác beänh. Phan duyeân nôi khôûi maø vaøo caùc taø kieán laø haïnh Boà Taùt. ñaâu? ÔÛ trong ba coõi. Laøm theá naøo ñoaïn phan Nhieáp ñoä taát caû chuùng sanh maø khoâng meâ duyeân? Duøng voâ sôû ñaéc; neáu voâ sôû ñaéc thì ñaém chaáp tröôùc laø haïnh Boà Taùt. Öa xa lìa maø khoâng coù phan duyeân. Sao goïi laø voâ sôû ñaéc? khoâng nöông theo söï döùt ñoaïn thaân taâm laø Nghóa laø ly hai moùn chaáp. Sao goïi laø hai moù n haïnh Boà Taùt. Tuy ôû trong ba coõi maø khoâng chaáp? Nghóa laø chaáp trong vaø chaáp ngoaøi; ly hoaïi phaùp taùnh laø haïnh Boà Taùt. Tuy quaùn caû hai ñoù laø voâ sôû ñaéc. Duy Ma Caät laïi noùi 'Khoâng' maø gieo troàng caùc coäi coâng ñöùc laø tieáp: "Ngaøi Vaên Thuø Sö Lôïi! Ñoù laø Boà Taùt coù haïnh Boà Taùt. Duø thöïc haønh voâ

töôùng maø cöùu beänh, ñieàu phuïc taâm mình ñeå ñoaïn caùc khoå ñoä chuùng sanh laø haïnh Boà Taùt. Duø thöïc haønh nhö giaø, beänh, cheát laø Boà Ñeà cuûa Boà Taùt. Neáu voâ taùc maø quyeàn hieän thoï thaân laø haïnh Boà khoâng nhö theá thì choã tu haønh cuûa mình khoâng Taùt. Duø thöïc haønh voâ khôûi maø khôûi taát caû caùc ñöôïc trí tueä thieän lôïi. Ví nhö ngöôøi chieán haïnh laø haïnh Boà Taùt. Duø thöïc haønh saùu phaùp thaéng keû oaùn taëc môùi laø doõng, coøn vò naøo tröø Ba la maät maø bieát khaép caùc taâm, taâm sôû cuûa caû giaø, beänh, cheát nhö theá môùi goïi laø Boà Taùt. chuùng sanh laø haïnh Boà Taùt. Duø thöïc haønh saùu Boà Taùt coù beänh neân nghó theâm theá naày: 'Nhö pheùp thaàn thoâng maø khoâng döùt heát laäu hoaëc beänh cuûa ta ñaây, khoâng phaûi laø thaät, khoâng phieàn naõo laø haïnh Boà Taùt. Duø thöïc haønh töù voâ phaûi coù; beänh cuûa chuùng sanh cuõng khoâng löôïng taâm maø khoâng tham ñaém sanh veà coõ i phaûi thaät, khoâng phaûi coù.' Khi quaùn saùt nhö Phaïm theá (Phaïm Thieân) laø haïnh Boà Taùt. Duø theá, ñoái vôùi chuùng sanh neáu coù khôûi loøng ñaïi thöïc haønh thieàn ñònh, giaûi thoaùt tam muoäi, maø bi aùi kieán thì phaûi boû ngay. Vì sao? Boà Taùt khoâng theo thieàn ñònh thoï sanh laø haïnh Boà

Taùt. Duø thöïc haønh töù nieäm xöù maø khoâng hoaøn (upaya); because of his expedient methods he toaøn lìa haún thaân, thoï, taâm, phaùp laø haïnh Boà can bring living beings to perfection; because Taùt. Duø thöïc haønh töù chaùnh caàn maø khoâng rôøi he can bring them to perfection his Buddha thaân taâm tinh taán laø haïnh Boà Taùt. Duø thöïc land is pure; because of his pure Buddha land haønh töù nhö yù tuùc maø ñaëng thaàn thoâng töï taïi laø his preaching of the Dharma is pure; because haïnh Boà Taùt. Duø thöïc haønh nguõ caên maø phaân of his pure preaching his wisdom is pure; bieät raønh reõ caùc caên lôïi ñoän cuûa chuùng sanh laø because of his pure wisdom his mind is pure, haïnh Boà Taùt. Duø thöïc haønh nguõ löïc maø öa caàu and because of his pure mind all his merits thaäp löïc cuûa Phaät laø haïnh Boà Taùt. Duø thöïc are pure. Therefore, Ratna-rasi, if a haønh baûy phaùp giaùc chi maø phaân bieät roõ trí tueä Bodhisattva wants to win the pure land he cuûa Phaät laø haïnh Boà Taùt. Duø thöïc haønh baùt should purify his mind, and because of his chaùnh ñaïo maø öa tu voâ löôïng Phaät ñaïo laø haïnh pure mind the Buddha land is pure." When Boà Taùt. Duø thöïc haønh caùc phaùp chæ quaùn trôï Upasaka Vimalakirti was sick; obeying the ñaïo maø troïn khoâng thieân haún nôi tòch dieät Buddha's command, Manjusri Bodhisattva (Nieát Baøn) laø haïnh Boà Taùt. Duø thöïc haønh caùc called on Vimalakirti to enquire after his phaùp baát sanh baát dieät, maø duøng töôùng haûo health. Manjusri asked: "How does a sick trang nghieâm thaân mình laø haïnh Boà Taùt. Duø Bodhisattva control his mind?" Vimalakirti hieän oai nghi theo Thanh Vaên, Duyeân Giaùc replied: "A sick Bodhisattva should think thus: maø khoâng rôøi Phaät phaùp laø haïnh Boà Taùt. Duø 'My illness comes from inverted thoughts and tuøy theo töôùng hoaøn toaøn thanh tònh cuûa caùc troubles (klesa) during my previous lives but phaùp maø tuøy theo choã sôû öùng hieän thaân laø it has no real nature of its own. Therefore, haïnh Boà Taùt. Duø quaùn saùt coõi nöôùc cuûa chö who is suffering from it? Why is it so? Phaät troïn vaéng laëng nhö hö

khoâng maø hieän ra Because when the four elements unite to form raát nhieàu coõi Phaät thanh tònh laø haïnh Boà Taùt. a body, the former are ownerless and the Duø chöùng ñaëng quaû Phaät, chuyeån Phaùp Luaân, latter is egoless. Moreover, my illness comes nhaäp Nieát Baøn maø khoâng boû ñaïo Boà Taùt laø from my clinging to an ego; hence I should haïnh Boà Taùt vaäy."—To practice meditation wipe out this clinging." Vimalakirti added: daily will help purify both the body and the "Now that he knows the source of his illness, mind at this very moment of life as the he should forsake the concept of an ego and a Buddha taught: "Pure Minds-Pure Lands." To living being. He should think of things practice meditation daily will help tame the (dharma) thus: 'A body is created by the deluded mind at this very moment of life. union of all sorts of dharmas (elements) which According to the Buddhist Zen, to tame the alone rise and all, without knowing one deluded mind we must not have any thing in it another and without announcing their rise and (take the mind of non-existence or the empty fall.' In order to wipe out the concept of mind). According to the Vimalakirti Sutra, the things (dharmas) a sick Bodhisattva should Buddha reminded Ratna-rasi Bodhisattva: think thus: 'This notion of dharma is also an "Ratna-rasi! Because of his straightforward inversion which is my great calamity. So I mind, a Bodhisattva can act straightforwardly; should keep from it.' What is to be kept from? because of his straightforward deeds he From both subject and object. What does this realizes the profound mind; because of his keeping from subject and object mean? It profound mind his thoughts are kept under means keeping from dualities. What does this control; because of his controlled thoughts his keeping from dualities mean? It means not acts accord with the Dharma (he has heard); thinking of inner and outer dharmas (i.e. because of his deeds in accord with the contraries) by the practice of impartiality. Dharma he can dedicate his merits to the What is impartiality? It means equality (of all benefit of others; because of this dedication contraries e.g.) ego and nirvana. Why is it so? he can make use of expedient methods Because both ego and nirvana are void. Why

are both void? Because they exist only by A sick Bodhisattva should again reflcect: names which have no independent nature of Since my illness is neither real nor existing, their own. "When you achieve this equality the illnesses of all living beings are also you are free from all illnesses but there unreal and non-existent. But while so thinking remains the conception of voidness which also if he develops a great compassion derived is an illusion and should be wiped out as from his love for living beings and from his well.'" A sick Bodhisattva should free himself attachment to this false view, he should from the conception of sensation (vedana) (immediately) keep from these feelings. Why when experiencing any one of its three states is it so? Because a Bodhisattva should wipe (which are painful, pleasurable and neither out all external causes of troubles (klesa) painful nor pleasurable feeling). Before his while develping great compassion. For (this) full development into Buddhahood (that is love and (these) wrong views result from hate before delivering all living beings in his own of birth and death. If he can keep from this mind) he should not wipe out vedana for his love and

these wrong views he will be free own benefit with a view to attaining nirvana from hatred, and wherever he may be reborn for himself only. Knowing that the body is he will not be hindered by love and wrong subject to suffering he should think of living views. His next life will be free from beings in the lower realms of existence and obstructions and he will be able to expound give rise to compassion (for them). Since he the Dharma to all living beings and free them has succeeded in controlling his false views, from bondage. As the Buddha has said, there he should guide all living beings to bring is no such thing as untying others when one is theirs under control as well. He should uproot still held in bondage for it is possible to untie theirs (inherent) illnesses without (trying to) others only after one is free from bonds." wipe out non-existence dharmas (externals Vimalakirti concluded: "Manjusri, a sick for sense data). For he should teach them how Bodhisattva should thus control his mind to cut off the origin of illness. What is the while dwelling in neither the (state of) origin of illness? It is their clinging which controlled mind nor its opposite, that of causes their illness. What are the objects of uncontrolled mind. For if he dwells in (the their clinging? They are the three realms (of state of) uncontrolled mind, this is stupidity desire, form and beyond form). By what and if he dwells in (that of) controlled mind, means should they cut off their clinging? By this is the sravaka stage. Hence a Bodhisattva means (of the doctrine that) nothing should not dwell in either and so keep from whatsoever can be found, and (that) if nothing both; this is the practice of the Bodhisattva can be found there will be no clinging. What stage. When staying in the realm of birth and is meant by 'nothing can be found? It means death he keeps from its impurity, and when (that) apart from dual views (There is nothing dwelling in nirvana he keeps from (its else that can be had). What are dual views? condition of) extinction of reincarnation and They are inner and outer views beyond which escape from suffering; this is the practice of there is nothing." Vimalakirti added: the Bodhisattva stage. That which is neither "Manjusri, this is how a sick Bodhissattva worldly nor saintly is Bodhisattva should control his mind. Top wipe out development (into Buddhahood). That which suffering from old age, illness and death is the is neither impure nor pure is Bodhisattva Bodhisattva's bodhi (enlightened practice). If practice. Although he is beyond the demonic he fails to do so his practice lacks wisdom and state he appears (in the world) to overcome is unprofitable. For instance, a Bodhisattva is demons; this is Bodhisattva conduct. In his (called) courageous if he overcomes hatred; if quest of all knowledge (sarvajna) he does not in addition he wipes out (the concept of) old seek it at an inappropriate moment; this is age, illness and death he is a true Bodhisattva. Bodhisattva conduct. Although he looks into

the uncreated he does not achieve practices the five spiritual faculties of the Buddhahood; this is Bodhisattva conduct. sravaka stage he discerns the sharp and dull Although he looks into nidana (or the twelve potentialities of living beings; this is links in the chain of existence) he enters all Bodhisattva conduct. Although he practices states of perverse views (to save living the five powers of the sravaka stage he strives beings); this is Bodhisattva conduct. Although to achieve the ten powers of the Buddha;

this he helps all living beings he does not give rise is Bodhisattva conduct. Although he practices to clinging; this is Bodhisattva conduct. the seven Hinayana degrees of enlightenment Although he keeps from the phenomenal he he discerns the Buddha's all-wisdom does not lean on the voidness of body and (sarvajna); this is Bodhisattva conduct. mind; this is Bodhisattva conduct. Although Although he practices the eightfold noble he passes through the three worlds (of desire, truth (of Hinayana) he delights in treading the form and beyond form) he does not injure the Buddha's boundless path; this is Bodhisattva Dharmata; this is the Bodhisattva conduct. conduct. Although he practices Although he realizes the voidness (of thing) samathavipasyana which contributes to the he sows the seeds of all merits; this is realization of bodhi (enlightenment) he keeps Bodhisattva conduct. Although he dwells in from slipping into nirvana; this is Bodhisattva formlessness he continues delivering living conduct. Although he practices the doctrine of beings; this is Bodhisattva conduct. Although not creating and not annihilating things he refrains from (creative) activities he (dharma) he still embellishes his body with appears in his physical body; this is the excellent physical marks of the Buddha; Bodhisattva conduct. Although he keeps (all this is Bodhisattva conduct. Although he thoughts) from rising he performs all good appears as a sravaka or a pratyeka-buddha, he deeds; this is Bodhisattva conduct. Although does not stray from the Buddha Dharma; this he practices the six perfections (paramitas) he is Bodhisattva conduct. Although he has knows all the mental states of living beings; realized ultimate purity he appears in bodily this is Bodhisattva conduct. Although he form to do his work of salvation; this is poesses the six supernatural powers he Bodhisattva conduct. Although he sees into all refrains from putting an end to all worldy Buddha lands which are permanently still like streams; this is Bodhisattva conduct. Although space, he causes them to appear in their purity he practices the four infinite states of mind, and cleanness; this is Bodhisattva conduct. he does not wish to be reborn in the Brahma Although he has reached the Buddha stage heavens, this Bodhisattva conduct. Although which enables him to turn the wheel of the he practices meditation, serenity (dhyana), Law (to preach the Dharma) and to enter the liberation and samadhi, he does not avail state of nirvana, he does not forsake the himself of these to be reborn in dhyana Bodhisattva path; this is bodhisattva conduct." heavens; this is Bodhisattva conduct. (VI) Phaùp moân coâng truyeàn vaø bí truyeàn cuûa Thieàn Although he practice the four states of toâng sau Toå Boà Ñeà Ñaït Ma—The exoteric mindfulness he does not keep for ever from and esoteric methods of Zen after the karma of body and mind; this is Bodhidharma: Töø thôøi Toå Boà Ñeà Ñaït Ma ñeán Bodhisattva conduct. Although he practices thôøi thieàn sö Toâng Caûo Ñaïi Hueä, Thieàn truyeàn the four right efforts he persists in physical daïy cho moân ñoà baèng caùch quaùn taâm mình and mental zeal and devotion; this is trong tónh laëng. Thieàn sö Toâng Caûo laø ngöôøi ñi Bodhisattva conduct. Although he practices tieân phong trong vieäc söû duïng thoaïi ñaàu. the four Hinayana steps to supernatural Nghóa laø töø theá kyû thöù möôøi moät trôû veà sau powers he will continue doing so until he naøy, phaùp moân cuûa toâng Laâm Teá

baét taâm cuûa achieves all Mahayana supernatural powers; caùc moân ñoà phaûi tìm caùch giaûi quyeát moät vaán this is Bodhisattva conduct. Although he ñeà khoâng theå giaûi quyeát ñöôïc maø chuùng ta goïi

laø tham coâng aùn hay thoaïi ñaàu. Chuùng ta coù Zen bed, a platform for practicing meditation theå xem phaùp moân cuûa Thieàn töø theá kyû thöù which is shorter and smaller than a regular bed. möôøi moät trôû veà tröôùc laø hieån nhieân hay coâng Thieàn Thaâm Saâu: Profound meditation—Khi truyeàn, trong khi phaùp moân cuûa Thieàn töø theá chuùng ta vaøo saâu trong thieàn, taâm cuûa chuùng ta trôû kyû thöù möôøi moät trôû veà sau laø aån maät hay bí thaønh chuû cuûa moïi vaät. Chöøng naøo chuùng ta coøn truyeàn. So vôùi phaùp moân coâng truyeàn thì phaùp phaân bieät giöõa caùi noùng vaø caùi laïnh thì khi löûa ñeán moân bí truyeàn raéc roái hôn nhieàu, vì loái tham gaàn chuùng ta caûm thaáy noùng vaø boû chaïy. Töông töï, thoaïi ñaàu hay coâng aùn hoaøn toaøn vöôït ra khi moät côn gioù laïnh thoåi qua chuùn g ta caûm thaáy ngoaøi taàm cuûa keû sô hoïc. Ngöôøi aáy bò xoâ ñaåy laïnh. Nhöng nhôø thieàn quaùn saâu, chuùng ta vöôït moät caùch coát yù vaøo boùng toái tuyeät ñoái cho ñeán khoûi nhöõng söï phaân bieät ñoù, thì chaúng coøn sôï noùng khi aùnh saùng baát ngôø ñeán ñöôïc vôùi y—From sôï laïnh nöõa. Nhôø theá maø beân AÁn Ñoä coù nhieàu vò sö the time of Bodhidharma till the time of Zen Du Giaø coù theå ngoài thieàn döôùi aùnh naéng gay gaét master Tsung-kao Ta-hui, approach to Zen maø khoâng caûm thaáy noùng, vaø ôû Taây Taïng, Trung practice is to teach the student how to observe Hoa, Ñaïi Haøn vaø Nhaät Baûn... coù nhieàu thieàn sö coù his mind in tranquility. Zen master Tsung-kao theå ngoài thieàn suoát ñeâm trong baõo tuyeát cuûa muøa Ta-hui was the pioneer in the koan exercise. Ñoâng maø khoâng caûm thaáy laïnh. ÔÛ Vieät Nam vaøo That is to say from the eleventh century, the naêm 1963, Hoøa Thöôïng Thích Quaûng Ñöùc coù theå Lin-chi approach is to put the student's mind ngoài thieàn döôùi ngoïn löûa. Löûa ñoát chaùy y aùo vaø to work on the solution of an unsolvable toaøn thaân ngaøi maø ngaøi vaãn ngoài yeân vaø baát ñoäng problem known as koan or head phrase nhö moät taûng ñaù. Moät nhaø sö Trung Hoa ñaõ noùi: exercise. We can consider the approach of “Vui toïa thieàn nuùi soâng chaúng maøng; taâm laëng roài Zen before the eleventh century as overt or löûa cuõng laïnh tanh.”—When we enter into exoteric, while the approach of Zen after the profound meditation, our mind becomes master of eleventh century as covert or esoteric one. everything. As long as we make a distinction The approach of covert or esoteric one is between heat and cool, then whenever fire comes much more complicated compared to that of close to us, we feel the heat and run away. the overt or exoteric one, for the covert or Similarly, when a cold wind comes, we feel the esoteric approach or head phrase exercise is cold. But when, through deep meditation, we pass completely out of the beginner's reach. He is beyond such discriminations, then there is no fear put purposely into absolute darkness until the of the heat or the cold at all. Thus, in India there light unexpectedly dawns upon him. are many yogis who can sit in meditation under (VII)Thieàn tröôùc thôøi Coâng AÙn: Zen before the the blazing sun without feeling hot, and in Tibet, system of koan—See Tieàn Coâng

AÙn Thieàn. China, Korea, and Japan there are many Zen Thieàn Taäp Luïc Dieäu Moân: Tu Thieàn Luïc Dieäu masters who can sit in meditation all night during Moân—Saùu cöûa huyeàn dieäu trong tu taäp thieàn ñònh, winter's snowfall without feeling cold. In Vietnam ña phaàn laø thöïc taäp thôû—Practice (v) meditation in in 1963, Most Venerable Thich Quang Duc could accordance with the six mysterious gates. The six sit in meditation surrounded by flames. The fire mysterious gates or ways of practicing meditation, consumed his robes and his entire body, yet he consisting mostly of breathing exercises—See Luïc was able to sit as calm and motionless as a rock. A Dieäu Moân. Chinese Zen master said: "For the tranquility of Thieàn Taêng: Moät vò sö cuûa Thieàn Toâng hay moät vò sitting meditation, mountains and streams are not sö tu Thieàn—A monk of the Zen (Ch'an) sect, a necessary; when the mind is extinguished, fire monk in meditation. feels cool of itself." Thieàn Taêng Chaân Chính: Boån Saéc Ñaïo Nhaân— Thieàn Thaát: True Zen monk. 1) Thieàn Cö—Thieàn Ñöôøng—Thieàn Phoøng— Thieàn Thaùp: Thieàn saøng, caùi buïc ñeå tu taäp thieàn, Thieän Vieän—Meditation hall or room. ngaén hôn vaø nhoû hôn chieác giöôøng bình thöôøng— 2) Baûy ngaøy Thieàn taäp: Seven days of Meditation—Ñeå traùnh nhöõng söï phaân taâm vaø

giaùn ñoaïn ngoõ haàu coù theå tu taäp Thieàn moät chuùng ta duøng cho thieàn quaùn khoâng phaûi laø hoang caùch nghieâm chænh trong nhöõng ñieàu kieän phí; maø veà laâu veà daøi noù laøm cho baûn chaát cuûa thuaän tieän hôn, haønh giaû tu Thieàn ñoâi khi aån chuùng ta maïnh meû. Quaû laø lôïi laïc neáu chuùng ta coù cö moät thôøi kyø, hoaëc trong nhöõng thôøi kyø lieân theå tìm thôøi giôø ñeå töï ruùt mình ra khoûi nhöõng vieäc tieáp, töøng baûy ngaøy moät ôû moät nôi thanh tònh laøm haèng ngaøy vaø boû ra moät hai ngaøy ñeå haønh moät mình hay vôùi nhöõng baïn ñaïo cuûa mình— thieàn. Ñaây khoâng phaûi laø söï troán chaïy, cuõng khoâng In order to avoid distractions and interruptions phaûi laø chuyeän ñi tìm söï nhaøn roãi, maø laø phöông so that they may seriously practice meditation caùch toát nhaát ñeå laøm maïnh meõ taâm trí cuûa chuùng under more favorable conditions, Zen ta. Ñaây laø phöông caùch raát coù lôïi laïc khi nhìn vaøo practitioners sometimes go into retreat for a beân trong chính mình, vì chính nhôø quan saùt tö period, or successive periods, of seven days in töôûng vaø caûm thoï cuûa mình maø chuùng ta coù theå a quiet place, alone, or with their fellow quaùn chieáu saâu hôn vaøo yù nghóa cuûa söï vaät vaø brothers in the Dharma. khaùm phaù ra söùc maïnh beân trong. Chính vì theá maø Thieàn Thò Dieäu Döôïc: Thieàn laø moät trong nhöõng Thieàn ñöôïc ñaët teân laø moät trong nhöõng dieäu döôïc phöông thuoác kyø dieäu—Meditation is One of the giuùp haønh giaû khaùm phaù ra chaân lyù —The Medicines—Thieàn ñònh treân caùc phaùp hieån nhieân meditation on dharmas by itself alone can töï noù khoâng theå nhoå heát goác reã taát caû caùc aùc phaùp obviously not uproot all the evil in our hearts. It is trong loøng chuùng ta. Noù khoâng phaûi laø moät linh not a panacea, a cure-all, but just one of the döôïc, tröø taát caû moïi beänh, nhöng chæ laø moät trong medicines in the chest of the Great Physician. It is, nhöõng phöông thuoác trong tuû thuoác cuûa Ñaïi Y Sö. however, bound to contribute to our mental health

Noù ñöôïc duøng ñeå trôï löïc cho söùc maïnh tinh thaàn to the extent that, when it is repeated often ñeán ñoä khi ñöôïc nhaéc laïi khaù ñaày ñuû, coù theå gaây ra enough, it may set up the habit of viewing all thoùi quen coi taát caû moïi söï moät caùch voâ ngaõ. Caùi things impersonally. The burden of the world gaùnh naëng cuûa theá giôùi seõ ñöôïc giaûm tröø moät caùch should be correspondingly diminished. Sri töông xöùng. Sri Aurobindo, trong taùc phaåm “Caên Aurobindo, in his Bases of Yoga has well set out Baûn Du Giaø” ñaõ moâ taû raát ñuùng hieäu quaû maø söï the effect which meditation on dharmas may have thieàn ñònh treân caùc phaùp coù theå xaûy ra cho haønh vi on our perspective: “In the calm mind, it is the cuûa chuùng ta. “Trong taâm trí bình laëng, chính thöïc substance of the mental being that is still, so still theå cuûa taâm theå vaéng laëng, vaø vaéng laëng ñeán noãi that nothing disturbs it. If thoughts or activities khoâng coù gì xaùo troän noù. Neáu nhöõng tö töôûng hoaëc come, they do not arise at all out of the mind, but ñoäng tính ñeán, chuùng khoâng phaùt khôûi töø taâm thöùc, they come from outside and cross the mind as a nhöng chuùng du nhaäp töø beân ngoaøi vaø ñi qua taâm flight of birds crosses the sky in a windless air. It thöùc nhö nhöõng caùnh chim bay qua baàu trôøi laëng passes, disturbs nothing, leaving no trace. Even if gioù. Chuùng ñi qua, khoâng xaùo troän, khoâng ñeå laïi a thousand images, or the most violent events pass daáu veát naøo. Daàu cho muoân ngaøn aûnh töôïng hay across it, the calm stillness remains as if the very nhöõng bieán coá taøn khoác nhaát coù ñi qua, söï vaéng texture of the mind were a substance of eternal laëng thanh bình vaãn coøn ñoù, nhö theå söï caáu taïo cuûa and indestructible peace. A mind that has taâm laø moät thöïc theå thanh bình vónh cöûu vaø baát achieved this calmness can begin to act, even dieät. Moät taâm thöùc ñaõ thaønh töïu ñöôïc söï bình laëng intensely and powerfully, but it will keep its naøy coù theå baét ñaàu haønh ñoäng, duø haønh ñoäng moät fundamental stillness, originating nothing from caùch döõ doäi vaø maõnh lieät, vaãn giöõ ñöôïc söï bình itself, but receiving from Above and giving it a laëng caên baûn, töï mình khoâng taïo ra moät caùi gì, mental form without adding anything of its own, nhöng ñoùn nhaän töø treân cao vaø cho noù moät hình calmly, dispassionately, though with the joy of the thöùc taâm linh khoâng coäng theâm baát cöù caùi gì cuûa Truth and the happy power and light of its rieâng mình, moät caùch laëng leõ, traàm tónh, duø vôùi passage.” Zen practitioners should always nieàm haân hoan cuûa chaân lyù vaø quyeàn löïc haïnh remember that time spent in secluded phuùc vaø aùnh saùng cuûa con ñöôøng noù ñi qua.” Haønh contemplation is not wasted; it goes a long way to giaû tu thieàn phaûi neân luoân nhôù raèng thôøi gian maø strengthen our character. It is an asset to our daily

work and progress if we can find the time to cut bieåu hieän vaên hoïc cuûa noù, thieàn chöùa ñaày nhöõng ourselves off from routine and spend a day or two aùm chæ ñeán nhöõng ñoái töôïng cuûa thieân nhieân vaø in quiet contemplation. This is certainly not nhöõng phaùt bieåu thöôøng mang yù nghóa trieát lyù xa escapism or living in idleness, but the best way to caùch ñôøi soáng. "Chim bay treân trôøi cao, caù loäi döôùi strengthen our mind. This is beneficial nöôùc." "Maây bình thaûn troâi qua

nuùi, suoái chaûy xieát introspection; for it is by examining our thoughts döôùi khe." "Truùc moïc raäm raïp, tuøng cao vun vuùt, and feeling that we can probe into the inner vaø nuùi xanh töôi laøm sao aáy!" "Nhìn nhöõng ñaùm meaning of things and discover the power within. maây boàng beành saép rôøi ñænh nuùi, vaø laéng nghe Therefore, Zen is named one of the Wonderful doøng suoái thì thaàm chaûy roùc raùch qua khe ñaù." Medicines that help Zen practitioners discover the "Traêng saùng trong treûo chieáu treân nhöõng ñænh nuùi; truth. gioù thoåi xaïc xaøo qua nhöõng nhaùnh caây giaø ngaøn Thieàn Thò Kieáp Nhaân Sinh: Zen is life itself— tuoåi." Tuy nhieân, ñôøi soáng hieän ñaïi döôøng nhö See Kieáp Nhaân Sinh Ñích Thò Thieàn. ngaøy caøng rôøi xa thieân nhieân vaø söï kieän lieân heä Thieàn Thieân: Coù boán Thieàn Thieân, nôi maø caùc gaàn nhaát laø hình nhö chuùng ta cuõng bò maát ñi yù baäc tu thieàn coù theå taùi sanh veà (coõi saéc giôùi coù boán thöùc toân troïng thieân nhieân. Ñieàu ñoù coù leõ khoâng taàng trôøi maø ngöôøi tu thieàn seõ ñöôïc sanh veà ñaáy)— theå traùnh ñöôïc khi maø khoa hoïc vaø maùy moùc, chuû Dhyana heavens, four in number, where those nghóa tö baûn vaø chuû nghóa vaät chaát cho ñeán nay ñaõ who practice meditation may be reborn—See Töù song haønh moät caùch thaønh coâng ñaùng keå nhaát. Thieàn Thieân. Huyeàn hoïc voán laø sinh meänh cuûa toân giaùo trong Thieàn Vaø Thieân Nhieân: Zen and Nature—Ngaøy baát cöù yù nghóa naøo maø chuùng ta hieåu noù, ñaõ hoaøn tröôùc, haàu heát caùc thieàn vieän ñeàu toïa laïc trong caùc toaøn bò ñaåy veà phía sau. Khoâng thaáu ñaït moät möùc vuøng röøng nuùi, vaø dó nhieân laø haàu heát caùc thieàn sö ñoä naøo ñoù cuûa huyeàn hoïc, thì khoâng coù söï traân ñeàu ñeà caäp ñeán nhöõng quang caûnh xung quanh khi troïng caùi caûm giaùc toân kính, vaø cuøng vôùi noù, yù hoï ñöôïc hoûi veà Thieàn. Ngoaøi söï kieän naøy ra, ñoái nghóa taâm linh cuûa söï khieâm cung. Khoa hoïc vaø kyõ vôùi taâm thöùc Ñoâng phöông, thieân nhieân laø moät caùi thuaät ñaõ ñoùng goùp raát nhieàu cho nhaân loaïi, nhöng gì thaân thieát vaø haáp daãn. Thieân nhieân noùi leân ñoái vôùi söï an laïc taâm linh cuûa chuùng ta, chuùng ta nhöõng hoaøi mong thaâm saâu nhaát cuûa noù moät caùch chöa ñaït ñöôïc moät tieán boä naøo hôn cha anh cuûa tröïc tieáp ñeán taâm hoàn cuûa chuùng ta. Trong caùi gôïn mình. Kyø thaät, chuùng ta ñang chòu ñöïng moät söï baát laên taên cuûa ngoïn coû, con maét thoâng thaùi khaùm phaù an teä haïi nhaát ñang xaûy ra treân toaøn theá giôùi. Vaán ra moät söùc maïnh vöôït qua nhöõng thaêng traàm cuûa ñeà laø laøm sao chuùng ta bieát trôû laïi caûm kích caùi baát ñôøi soáng nhaân loaïi. Maët traêng khoâng chæ ñôn thuaàn khaû tö nghò. Ñaây hieån nhieân laø vaán ñeà nghieâm laø moät thieân theå, moät ñoái töôïng ñeå quan saùt baèng troïng vaø caên baûn nhaát ñang laøm khoå con ngöôøi kieán vieãn voïng hay phaân tích baèng quang phoå; maø hieän ñaïi—In old days, most Zen monasteries were trong aáy noù toûa ra moät thöù aùnh saùng khieán cho located in the mountaineous areas, and it was chuùng ta thaáy ñöôïc söï vónh cöûu cuûa vaïn höõu. Phaûi natural for most Zen masters to make references chaêng ñaây laø söï töôûng töôïng cuûa thi só, hay khoâng to the surrounding views when they were asked hôn gì söï huyeãn töôûng cuûa moät taâm thöùc mô about Zen. Besides this fact, nature is to the moäng? Daàu cho coù laø

nhö vaäy ñi nöõa, coù nhieàu Oriental mind something most intimate and taâm hoàn caûm nhaän ñöôïc trong giaác mô naày nhöõng appealing. She speaks her inmost yearnings söï vieäc thuoäc moät giaù trò cao hôn haún caùi goïi laø directly to our hearts. In the waving of a blade of kieán thöùc khoa hoïc. Haàu heát chuùng ta, nhöûng haønh grass the intelligent eye detects a power giaû tu Thieàn hoâm nay khoâng heà muoán thaáy caùi transcending the vicissitudes of human life. The kieåu taâm thöùc naøy bò cuoán ñi maát tröôùc nhöõng laøn moon is not a mere heavenly body, an object of soùng cuûa duy lyù hieän ñaïi ñang traøn ñeán. Theo telescopic investigation or spectrum analysis; but Thieàn sö D.T. Suzuki trong quyeån "Söï Huaán in it there shines a light which makes us see into Luyeän cuûa moät Thieàn Taêng Phaät Giaùo," hình nhö the eternity of things. Is this the imagination of the Thieàn thieáu caûm thöùc toân giaùo hay phöông dieän poet, or no more than the fantasy of a dreaming tình caûm cuûa ñôøi soáng toân giaùo. Ít nhaát laø theo caùc mind? Even so, there are many souls who

perceive in this dream things of a very much Quicksilver Zen—See Thuûy Ngaân Thieàn. higher value than so-called scientific knowledge. Thieàn Thöïc: See Thieàn Duyeät Thöïc. Most of us, nowadays Zen practitioners loath to Thieàn Tòch: Tónh taâm: To keep one's mind at see this type of mind wiped away before the on- peace— Cheát: To pass away. going tide of modern rationalism. According to Thieàn Tinh: Zensho (jap)—Teân cuûa moät vò ñeä töû Zen master Daisetz Teitaro Suzuki in "The Phaät. OÂng ñaõ ñoaïn tröø duïc voïng coõi duïc giôùi vaø Training of the Zen Buddhist Monk (p.115)," Zen ñaéc töù thieàn saéc giôùi. Tuy nhieân, vì bò aûnh höôûng may seem to be lacking in religious feeling or in cuûa aùc höõu maø oâng ñaõ laïm duïng ñöùc Phaät. Keát quaû the emotional aspect of the religious life. At least laø oâng bò ñoïa vaøo voâ giaùn nguïc ngay luùc coøn as far as its literary expressions go, Zen abounds soáng—Name of a disciple of the Buddha. He in allusions to objects of nature and statements destroyed the passions belonging to the world of indicative of philosophical aloofness. "The birds desire, and attained the fourth meditation in the fly high in the air, the fish swim and dance in the world of form. However, by the influence of a water." "The clouds are peacefully floating over wicked friend, he held a wrong view and abused the mountains, the stream is hurriedly running the Buddha. As a result of that, he felt into Avici below the porch." "The bamboos are growing hell while alive. thick, the pines are towering high, and how Thieàn Tónh Löï: Zen and Stilling the thought— refreshingly green the mountains are!" "Look at See Thieàn Vaø Tónh Löï. the steaming clouds about to leave the mountain- Thieàn Vaø Tónh Löï: Zen and Stilling the thought— peaks, and listen to the murmuring stream which Chöõ thieàn nghóa laø “Tónh löï”, cuõng dòch laø “Tö duy flows dancing over the rocks." "The moon, bright tu”. Tö duy chính laø “tham”, tónh löï nghóa laø ‘thôøi and serene, shines over the peaks after peaks; the thôøi caàn phaát thöùc, vaät söû nhaï traàn ai.’ Tu taäp tö wind blows rustling through branchesof trees ten duy tu chuùng ta luoân taâm nieäm, khoâng giaây phuùt thousand years old." However, modern life seems naøo rôøi: “Saùng nhö theá aáy, chieàu nhö theá aáy.” Phaûi to recede further and further

away from nature, baèng vaøo töï taùnh maø duïng coâng chöù khoâng caàu ôû and closely connected with this fact we seem to be hình töôùng beân ngoaøi. Neáu gaëp caûnh maø chaïy theo losing the feeling of reverence towards nature. It caûnh, aét seõ ñi laàm ñöôøng. Caûnh giôùi töø töï taùnh sanh is probably inevitable when science and môùi laø caûnh giôùi chaân thaät. Phaùp moân tónh löï ñoøi machinery, capitalism and materialism go hand in hoûi söï duïng coâng lieân tuïc, trieàn mieân, khoâng luùc hand, so far in a most remarkably successful naøo giaùn ñoaïn. Duïng coâng nhö kieåu gaø aáp tröùng. manner. Mysticism, which is the life of religion in Tham thieàn phaûi coù kieân taâm, thaønh taâm vaø haèng whatever sense we understand it, has come to be taâm. Khoâng theå coù taâm kieâu ngaïo, thaáy mình cao relegated altogether to the background. Without a hôn hoaëc hay hôn ngöôøi khaùc. Nhö coù nhöõng tö certain amount of mystisim there is no töôûng ñoù, thì loaïi ma cuoàng thieàn seõ nhaäp vaøo appreciation for the feeling of reverence, and, khieán cho coâng phu khoâng coù hieäu quaû. Khi tham along with it, for the spiritual significance of thieàn khoâng neân sanh voïng töôûng. Coù voïng töôûng humility. Science and scientific technique have thì chaúng coù lôïi ích gì, chæ phí thôøi giôø maø thoâi. done a great deal for humanity; but as far as our Tham thieàn phaûi coù taâm nhaãn naïi, taâm nghó veà laâu really spiritual welfare is concerned we have not daøi. Bí quyeát tham thieàn laø chöõ “Nhaãn”, caùi gì made any advance over that attained by our nhaãn khoâng ñöôïc cuõng phaûi nhaãn, nhaãn ñeán cöïc forefathers. In fact we are suffering at present the ñieåm, thì boãng nhieân tröïc ngoä. Neáu khoâng kham worst kind of unrest all over the world. The nhaãn, khoâng chòu ñöïng ñau ñôùn, khoù nhoïc, khi gaëp question is thus how to get us back to the trôû ngaïi seõ boû cuoäc. Kyø thaät, tham thieàn laø thöïc taäp appreciation of the Incomprehensible. This is no thieàn quaùn ñeán choã moät nieäm chaúng sanh. Tuy doubt the gravest and most fundamental of all the nhieân, thaät laø khoù khaên laém ñeå ñaït ñeán choã “Voâ problems that are harassing people of modern nieäm”. Vì vaäy maø haønh giaû tu thieàn thöôøng duøng times. thoaïi ñaàu hay laø duøng voïng töôûng ñeå cheá ngöï voïng Thieàn Thuûy Ngaân: Yakkogin-No-Zen (jap)— töôûng. Phaät töû chaân thuaàn neân luoân nhôù raèng moät

khi ñaõ quyeát taâm tu thì chuùng ta phaûi tu ôû moïi nôi 1) Thieàn Toâng vaø Tònh Ñoä Toâng: The Zen and moïi luùc. Ñi cuõng thieàn, ñöùng cuõng thieàn, naèm cuõng the Pure Land sects—See Thieàn vaø Tònh Ñoä. thieàn, ngoài cuõng thieàn—Zen translates as ‘stilling 2) Thieàn tònh dòch sang Hoa ngöõ coù nghóa laø the thought.’ It also means ‘thought cultivation.’ thieàn tònh löï hay yeân laëng, kieåm soaùt töø töôûng: ‘Thought’ refers to investigating the meditation Dhyana in Chinese means quiet or silent topic. ‘Stilling the thought’ means ‘at all times, meditation, or quieting of thoughts wipe it clean, and let no dust alight.’ ‘Thought (controlling of thoughts). cultivation’ is done by means of raising the Thieàn Vaø Tònh Ñoä: Zen and Pure Land—Thieàn meditation topic in thought after thought and never vaø Tònh ñoä khoâng hai. Neáu lieãu ngoä thì lieãu ngoä caû forgetting it. We must think it this way: “We do it hai; ví baèng meâ môø thì meâ môø caû hai, vì duø thieàn in the morning,

and we also do it in the evening.' hay tònh ñoä cuõng ñeàu quy taâm, ngoaøi taâm khoâng We should apply effort within our own nature and phaùp. Haønh giaû tu Thieàn neân luoân nhôù raèng daàu tu not seek outside. If we follow after any external Thieàn hay Tònh Ñoä, ngöôøi tu khoâng neân an höôûng state, it is easy to go astray. Only states that arise treân phöôùc baùo nhaân thieân, maø phaûi quyeát chí giaùc from our own nature are true states. The Dharma ngoä ñeå thaønh Phaät—Zen and Pure Land have door of 'stilling the thought' requires that we always been non-dual. If we thoroughly apply continuous, unrelenting effort, without any understand one, we thoroughly understand both. If interruption. In our meditation, we should as we fail to understand one, we will fail on both, concentrated as a mother-hen sitting on her eggs. Zen or Pure Land focus on "Mind." There are no Zen meditation requires determination, sincerity, dharmas outside the mind. Zen practitioners and perseverance. We can not be arrogant and should always remember that no matter what assume that we are higher and better than anyone Dharma-door you are practicing, Zen or the Pure else. If we have thoughts like these, that means a Land, you should not enjoy the human or deva demon of insanity has possessed us, and our skill bless, but try hard to enter enlightenment and to will never advance. When we practice meditation, become a Buddha. we should not indulge in idle thoughts. When we Thieàn Toïa: Zazen (jap)—See Toïa Thieàn. have idle thoughts, we do not gain any benefit, but Thieàn Toïa Thò Ñaïo: Zazen is the Way—Thieàn we waste a tremendous amount of time. Practicing Toïa coù nghóa laø ngoài tu thieàn. Thieàn laø chöõ taét cuûa meditation requires patience and perseverance. "Thieàn Na" coù nghóa laø tö duy tónh löï. Nhö vaäy, The secret of success in Zen meditation is toïa Thieàn coù nghóa laø ngoài tö duy tónh löï. Ñaây laø patience, whatever we can not endure, we must moät trong nhöõng ngheä thuaät daäp taét doøng suy still endure. If we can endure to the ultimate point, töôûng cuûa taâm, ñeå laøm saùng toû taâm tính. Trong then suddenly we can penetrate through and quyeån Chaùnh Phaùp Nhaõn Taïng, Thieàn sö noùi: experience the clarity of enlightenment. If we lack "Thieàn toïa laø söï hieän thöïc hoùa cuûa Ñaïo. Toïa patience and can not endure bitterness and Thieàn khoâng ñôn giaûn laø moät kyõ thuaät ñeå hoïc fatigue, then we will surrender to the states that nhaèm trôû neân giaùc ngoä hoaëc hoïc ñeå an taâm hay we encounter. In fact, investigating Zen means laøm taêng söùc maïnh cho thaân theå. Toïa Thieàn laø working to the point that "thoughts no longer Ñaïo." Thaät vaäy, hình thöùc ñôn giaûn nhaát cuûa Thieàn arise." However, it is extremely difficult to Toïa laø ngoài Thieàn. Nhöng noù vöôïc xa khoûi ñieàu achieve "No thoughts". So meditation ñoù. Nhö Ñöùc Phaät Thích Ca Maâu Ni ñaõ daïy: "Moïi practitioners usually utilize the "meditation topic" thöù nhö noù ñang laø, chính laø Ñaïo!" Do vaäy Thieàn or using one idle thought to control other idle Toïa laø tieáng saám, laø aùnh chôùp, laø côn möa, hay laø thought. Sincere Buddhists should always baát baát cöù hieän töôïng naøo ñang toàn taïi treân traùi ñaát remember that once we make up our mind to naøy. Thieàn Toïa laø loaïi boû khoaûng caùch giöõa chuû cultivate we should cultivate at all times and in all theå vaø ñoái töôïng. Vaø vì vaäy, Thieàn Toïa seõ daàn daàn places. Walking

is Zen, standing is Zen, lying is phaù vôõ söï phaân chia giöõa ta vaø ngöôøi. Thieàn Toïa Zen, and sitting is also Zen. laø nguoàn goác cuûa moät naêng löôïng maïnh meõ, di Thieàn Tònh: chuyeån töï nhieân vaø môû roäng khoâng giôùi haïn ra

toaøn boä vuõ truï. Vaø keát luaän laø Thieàn Toïa ñoàng thuaàn tuùy nhaát cuûa noù, thieàn toïa tónh taâm cho pheùp nghóa vôùi toaøn boä cuoäc soáng naøy—To sit in dhyana haønh giaû ôû trong traïng thaùi khoâng taäp trung vaøo (abstract meditation, fixed abstraction, moät ñoái töôïng naøo vaø khoâng bò raøng buoäc vaøo moät contemplation). Thus, Sitting meditation means noäi dung naøo. Neáu ñöôïc thöïc haønh trong moät thôøi sitting in fixed abstraction or contemplation. In the gian daøi moät caùch kieân nhaãn vaø tinh caàn, Thieàn toïa Shobo-genzo (the right Dharma eye treasury), Zen tónh taâm chuyeån taâm cuûa haønh giaû vaøo moät traïng master Dogen taught: "Zazen is actualization of thaùi hoaøn toaøn tænh taùo, maø vôùi söï boäc phaùt ñoät the Enlightened Way. Zazen is not simply a ngoät, noù coù theå cho pheùp haønh giaû ñaït tôùi giaùc ngoä technique to learn to become enlightened or to veà chaân taùnh hay Phaät tính, ñoàng nhaát vôùi thöïc learn to calm the mind or to strengthen the body. chaát cuûa toaøn theå vuõ truï. Roõ raøng, töø "Thieàn toïa Zazen is the Enlightened Way." As a matter of tónh taâm" hay ngoài tónh taâm, oâm troïn caû ñieåm khôûi fact, the simplest form of zazen is sitting ñaàu vaø ñieåm keát thuùc cuûa thieàn, ñieàu naày coù nghóa meditation. But it goes far beyond that. As laø neáu khoâng toïa thieàn laø khoâng coù thieàn gì caû. Noùi Sakyamuni Buddha said, "Everything as it is, is caùch khaùc, toïa thieàn laø ñem chính baûn thaân mình the Enlightened Way!" Thus zazen is the thunder, ra ñeå theå nghieäm tröïc tieáp theo nghóa saâu nhaát. the lightning, the rain, or any existing phenomena Nhö vaäy khoâng coøn nghi ngôø gì nöõa veà vieäc tu taäp on this earth. Zazen is is the elimination of ngoài tónh taâm cho pheùp haønh giaû ñaït tôùi chính söï distance between subject and object. And theå nghieäm sau cuøng ñöôïc goïi laø giaùc ngoä. Moät thí therefore, Zazen progressively breaks down the duï ñieån hình trong lòch söû nhaø thieàn, sô toå Boà Ñeà distinction between self and others. It is the source Ñaït Ma ñaõ chöùng minh baèng vieäc ngoài thieàn ñònh of a powerful energy that naturally flows out and hoaøn toaøn trong chín naêm ôû chuøa Thieáu Laâm. Noùi boundlessly extends to the whole universe. And in toùm laïi, thieàn toïa tónh taâm (zazen) laø moät trong conclusion, Zazen is a synonym for all of this life. nhöõng phöông phaùp troïng yeáu cuûa thieàn. Noù laø Thieàn Toïa Tónh Taâm: Zazen (jap)—Toïa thieàn phöông phaùp chính trong tu taäp thieàn vaø taát caû caùc (kieát giaø)—To sit (cross-legged) in meditation— thieàn sö ñeàu ca ngôïi phöông phaùp naày nhö laø cöûa Sitting in absorption—Sitting in meditation— ngoû ñi vaøo söï giaùc ngoä hoaøn toaøn—A Japanese Thieàn toïa laø phöông phaùp thieàn ñònh ñöôïc nhaø term for sitting meditation practice is "Zazen." thieàn daïy nhö laø con ñöôøng tröïc tieáp nhaát ñeå ñaït Sitting meditation or sitting and Zen, a meditative tôùi giaùc ngoä. Nhöng Thieàn toïa tónh taâm (Zazen) practice taught in Zen as the most direct way to khoâng hoaøn toaøn laø thieàn ñònh theo nghóa thoâng enlightenment. But "zazen" is not meditation in thöôøng cuûa thuaät ngöõ naày, vì caùch thieàn ñònh thoâng the usual sense, since

meditation includes, at least thöôøng ñoøi hoûi, ít nhaát trong thôøi gian ñaàu, phaûi taäp initially, the focusing of the mind on a meditation trung tinh thaàn cuûa mình vaøo moät ñoái töôïng thieàn object, for example, a mandala or a graphic ñònh, chaúng haïn nhö moät maïn ñaø la hay moät töôïng representation of a Buddha or a Bodhisattva; or thôø moät vò Phaät hay Boà Taùt naøo ñoù, hoaëc taäp trung contemplating abstract properties, for instance, tö töôûng vaøo moät phaåm chaát tröøu töôïng nhö tính impermanence or compassion, and so on. "Zazen", chaát phuø du cuûa caùc söï vaät hay loøng bi maãn, vaâ n however, is intended to free the mind from vaân. Muïc ñích cuûa "Thieàn toïa tónh taâm" laø giaûi bondage to any thought-form, vision, thing, or thoaùt tinh thaàn ra khoûi xieàng xích cuûa nhöõng yù representation, however sublime or holy it might töôûng, nhöõng hình aûnh, nhöõng caùch nhìn vaø nhöõng be. Even such aids to "zazen" practice as koans ñoái töôïng, duø thieâng lieâng hay cao caû theá maáy ñi are not meditation objects in the usual sense; for nöõa. Ngay nhöõng thöù hoã trôï giuùp cho vieäc taäp the essential nature of a koan is paradox, that luyeän "Thieàn toïa tónh taâm", chaúng haïn nhö caùc which is beyond conception. Zen practitioners coâng aùn, khoâng phaûi laø nhöõng ñoái töôïng thaät söï should always remember that in its purest form cuûa thieàn ñònh, vì veà thöïc chaát chuùng döïa vaøo zazen is dwelling in a state of thought-free, alertly nghòch lyù, töùc laø vaøo nhöõng gì ôû beân kia cuûa tö duy wakeful attention, which, however, is not directed hay ôû beân kia caùi coù theå quan nieäm ñöôïc. Haønh toward any object and clings to no content. If giaû tu thieàn phaûi neân luoân nhôù raèng döôùi hình thöùc practiced over a long period of time with

persistence and devotion, zazen being the mind of Hueä Naêng. Thöù nhì, chaéc chaén nhöõng lôøi daïy naøy the sitter to a state of totally contentless laø nhöõng giaùo lyù thöïc tieãn vaø coù theå aùp duïng ñöôïc, wakefulness, from which, in a sudden vaø coù tính chaát khaùc haún vôùi caùc loaïi tu taäp coâng breakthrough of enlightenment, he can realize his aùn khoâng theå hieåu ñöôïc, ñaëc tröng vôùi caùc thôøi sau own true nature or Buddha-nature, which is naøy. Thöù ba, vieäc tu taäp Thieàn trong thôøi kyø naøy identical with the nature of the entire universe. chuû yeáu laø theo truyeàn thoáng AÁn Ñoä, phaàn lôùn Obviously, the word "zazen" means sitting in gioáng nhö giaùo lyù cuûa Ñaïi Thuû AÁn, ñöôïc truyeàn töø absorption. It embraces both the starting point and AÁn Ñoä vaø Taây Taïng sang vaø ñöôïc tu taäp roäng raõi ôû the ending point of Zen, which means without Trung Hoa keå töø theá kyû thöù IX. Hieän nay, coù leõ zazen, there is no zen at all. In other words, sitting toâng Taøo Ñoäng laø toâng phaùi ñoäc nhaát coøn duy trì in absorption means a practitioner experiences his moät soá yeáu toá AÁn Ñoä trong giaùo lyù cuûa hoï, vaø coù leõ own Buddha-nature (truth) in its deepest sense laø toâng phaùi ñoäc nhaát maø chuùng ta coù theå tìm ra directly and immediately himself. Therefore, it is moät vaøi taøi lieäu veà vieäc tu taäp Thieàn cuûa thôøi kyø no doubt that the practice of sitting in absorption ñaàu naøy. Ñeán sau ñôøi Luïc Toå Hueä Naêng (638- (zazen) allows practitioners to attain a final 713), khoaûng ñaàu theá kyû thöù VIII, Thieàn ñaõ lan realization of enlightenment. A typical example in roäng haàu nhö khaép caû xöù

Trung Hoa vaø daàn daàn Zen history, the first patriarch Bodhidharma trôû neân toâng phaùi Phaät giaùo phoå thoâng nhaát xöù naøy. already demonstrated himself through his nine Vaøo theá kyû thöù IX, Thieàn ñöôïc chaáp nhaän vaø tu years of sitting in absorption facing the wall at the taäp roäng raõi bôûi caû tu só laãn cö só thuoäc moïi taàng Shao-Lin monastery. In short, zazen or sitting in lôùp. Qua noã löïc cuûa Hueä Naêng vaø caùc ñeä töû cuûa absorption is one of the most important and ngaøi, caùc phong caùch vaø truyeàn thoáng ñoäc ñaùo cuûa essential methods in Zen. It is the central practice Thieàn daàn daàn xuaát hieän. Moät soá ñeä töû xuaát chuùng of Zen and is prized by all masters as the cuûa Hueä Naêng, trong soá ñoù, Nam Nhaïc Hoaøi 'Gateway to complete liberation.' Nhöôïng (?-740), vaø Thanh Nguyeân Haønh Tö (?- Thieàn Toâng: Zenshu (jap)—The Zen Sect—Hai 775), coù aûnh höôûng raát maïnh meõ. Moãi vò laïi coù traêm naêm ñaàu cuûa Thieàn saûn sanh keá tieáp saùu vò moät soá ñeä töû xuaát saéc, laø Maõ Toå Ñaïo Nhaát (?-788) Toå ôû Trung Hoa. Thoaït tieân Thieàn ñöôïc truyeàn vaø Thaïch Ñaàu Hy Thieân (700-790); vaø ñeán löôït ñeán Trung Hoa bôûi vò Taêng AÁn Ñoä teân Boà Ñeà Ñaït caùc vò naøy, laïi coù moät soá ñeä töû phi thöôøng maø hoaëc Ma (470-543), vaøo khoaûng ñaàu theá kyû thöù VI, vaø tröïc tieáp, hoaëc giaùn tieáp, ñaõ saùng laäp ra naêm phaùi ñöôïc truyeàn cho Hueä Khaû, Taêng Xaùn, Ñaïo Tín, Thieàn chaùnh cuûa thôøi ñoù, töùc laø Laâm Teá, Taøo Hoaèng Nhaãn, vaø Hueä Naêng. Suoát thôøi gian naøy Ñoäng, Qui Ngöôõng, Vaân Moân, vaø Phaùp Nhaõn. Thieàn vaãn giöõ phong thaùi AÁn Ñoä uyeân nguyeân vaø Theo thôøi gian taát caû naêm phaùi chính naøy ñöôïc giaûn dò, khoâng coù caùc yeáu toá trieät ñeå vaø kyø quaëc cuûng coá thaønh hoaëc laø phaùi Taøo Ñoäng hoaëc laø phaùi nhö chuùng ta thaáy trong caùc thôøi gian sau naøy cuûa Laâm Teá. Vì theá Taøo Ñoäng vaø Laâm Teá laø caùc phaùi lòch söû Thieàn. Trong thôøi kyø sô khôûi naøy Thieàn coù Thieàn ñoäc nhaát ngaøy nay coøn toàn taïi. Toâng phaùi tính chaát giaûn dò, coù theå hieåu ñöôïc, boäc tröïc vaø Thieàn coù trieát lyù chính laø nhìn vaøo noäi taâm, chöù thöïc tieãn. Bôûi vì thieáu moät söï khaûo chöùng ñaùng tin khoâng phaûi nhìn ra beân ngoaøi, laø caùch duy nhaát ñeå caäy veà vieäc tu taäp Thieàn trong thôøi kyø sô khôûi naøy, ñaït ñeán söï giaùc ngoä maø trong taâm trí con ngöôøi thì chuùng ta khoâng hieåu roõ laém caùch thöùc ñích xaùc maø cuõng gioáng nhö laø Phaät quaû vaäy. Heä tö töôûng naày Thieàn ñaõ ñöôïc thöïc söï tu taäp. Chuùng ta coù theå noùi chuù troïng vaøo ‘tröïc caûm,’ vôùi moät ñaëc ñieåm laø moät caùch quaû quyeát raèng trong thôøi kyø naøy khoâng khoâng coù ngoân töø naøo ñeå töï dieãn ñaït, khoâng coù coù tu taäp coâng aùn, khoâng coù caùc vieäc heùt, ñaù, khoùc, moät phöông thöùc naøo ñeå töï giaûi thích, khoâng coù söï hoaëc ñaùnh nhö chuùng ta thaáy vaøo thôøi kyø sau naøy. chöùng minh daøi doøng naøo veà chaân lyù rieâng cuûa Theo Giaùo sö Chang Chen-Chi trong taùc phaåm mình moät caùch thuyeát phuïc. Neáu coù söï dieãn ñaït thì "Thieàn Ñaïo Tu Taäp", coù moät vaøi vieäc xaûy ra ôû thôøi chæ dieãn ñaït baèng kyù hieäu vaø hình aûnh. Qua moät kyø naøy. Thöù nhaát, chaéc chaén laø phaûi coù moät soá lôøi thôøi gian, heä tö töôûng naày ñaõ phaùt trieån trieát lyù tröïc daïy baèng khaåu truyeàn naøo ñoù ñöôïc truyeàn qua söï caûm cuûa noù ñeán moät möùc ñoä khieán noù vaãn coøn laø keá tuïc töø Sô Toå Boà

Ñeà Ñaït Ma ñeán thôøi Luïc Toå moät trieát lyù ñoäc ñaùo cho ñeán ngaøy nay—The first

two hundred years of Zen produced in succession tou, respectively; and they, in turn, had several six Patriarchs in China. Ch'an was first introduced remarkable disciples who founded, either directly into China by the Indian monk, Bodhidharma, in or indirectly, the five major Zen sects, i.e. Lin-chi, the early part of the sixth century; then it was Tsao-tung, I-yang, Yun-men, and Fa-yen. As time transmitted it to Hui-k'o, Seng-Ts'an (?-606), Tao- went on all of these major sects were consolidated Hsin (580-651), Hung-Jen (601-674), Hui-neng into either the Tsao-tung and Lin-chih sect. The (638-713). During this time Zen kept its plain and Tsao-tung and Lin-chih are thus the only sects of original Indian style without the introduction of Zen Buddhism extant today. The key theory of any radical or bizzare elements such as are found Zen is to look inwards and not to look outwards, is later in its history. In this early period, Zen was the only way to achieve enlightenment, which to unembellished, understandable, outspoken, and the human mind is ultimately the same as practical. But because of a lack of reliable Buddhahood. In this system, the emphasis is upon documentation, we do not know very clearly the 'intuition,' its peculiarity being that it has no exact manner in which Zen was practiced. We can words in which to express itself, no method to only say with assurance that there were no koan reason itself out, no extended demonstration of its exercises, and no shouting, kicking, crying, or own truth in a logically convincing manner. If it beating performances such as those found at later expresses itself at all, it does so in symbols and times. According to Professor Chen-Chi in "The images. In the course of time this system Practice of Zen", several things, however, developed its philosophy of intuition to such a happened during this epoch. First, certain verbal degree that it remains unique to this day. instructions concerning Zen practice must have Thieàn Toâng Baûn Haïnh: Thieàn Toâng Baûn Haïnh been handed down through the succession from (Goác cuûa haønh ñoäng trong nhaø Thieàn), moät quyeån Bodhidharma to Hui Neng. Second, these saùch veà Thieàn, ñöôïc Thieàn sö Chaân Nguyeân soaïn intructions must have been practical and vaøo theá kyû thö XVIII—Root of action in the Zen applicable teachings which were qualitatively Sect, a Zen work written by Zen master Chan different from the ungraspable koan-type Nguyen in the eighteenth century. exercises characteristics of later times. Third, Zen Thieàn Toâng Lieân Ñaêng Luïc: Moät trong nhöõng taùc practice must have followed mainly the Indian phaåm Thieàn cuûa thôøi sô kyø ñöôïc Thieàn sö Hoái OÂng tradition, largely identical with the the teaching of Ngoä Minh bieân soaïn vaøo naêm 1183, 30 quyeån. Noäi Mahamudra, which was introduced from India into dung boä saùch goàm thaát Phaät ñôøi quaù khöù vaø Nguõ Tibet and has been widely practiced in that Gia Thieàn Toâng cuõng nhö doøng Thieàn cuûa ngaøi country since the ninth century. At present, the Thieân Ñoàng Chaùnh Giaùc—The Connection of the Tsao-Tung sect is perhaps the only Zen sect that Lamp of the Zen Sect, one of the Zen works in the still retains some Indian elements in its teaching, early period, composed by Zen master Hui-Ung and is probably the only

school which we may Wu-Ming in 1183, 30 volumes. The content of the deduce some information about the original book includes the seven ancient Buddhas, the five practice of Zen. After Hui-neng, around the houses of Ch'an, and T'ien-t'ung Cheâng-chueh's beginning of the eighth century, Zen spread to Zen lineage—See Thaát Phaät and Thieàn Toâng Nguõ almost every corner of China and gradually Moân. became the most popular school of Buddhism in Thieàn Toâng Ngheä Thuaät: Ngheä thuaät cuûa Thieàn that country. It was widely accepted and practiced toâng—Art of Zen. by both monks and laymen from all walks of life. Thieàn Toâng Nguõ Moân: Five houses of Ch'an— Through the efforts of Hui-neng and his disciples, Naêm toâng phaùi Thieàn cuûa Phaät giaùo ôû Trung Hoa the unique styles and traditions of Zen gradually baét nguoàn töø Nguoàn Thieàn “Tröïc chæ nhaân taâm, emerged. There were several prominent disciples kieán taùnh thaønh Phaät” cuûa Luïc Toå Hueä Naêng. of Hui-neng, two of whom, Huai-jang and Hsing- Naêm toâng naày goàm Vaân Moân, Phaùp Nhaõn, Taøo Ssu, were extremely influential. Each of them had Ñoäng, Quy Ngöôõng, vaø Laâm Teá—Five sects or one outstanding disciple, namly Ma-tsu and Shih- schools of Chinese Zen Buddhism. The five

traditions arise from one origin which is “Directly truyeàn kieáp. Trong 5 theá kyû tieáp theo sau ñoù, Point to Mind to see one’s True Nature and to noù ñöôïc taàng lôùp quyù toäc naâng cao vaø ñöôïc realize the Buddhahood” taught by the Sixth Zen hoaøng gia baûo trôï, ñaùng keå nhaát laø trong suoát Patriarch Hui-Neng. These five sects include Yun- thôøi ñaïi Naïi Löông (710-784) khi hoaøng ñeá Men, Fa-Ran, T’ao-Tung, Kui-Yang, and Lin-Chi. Shomu xaây döïng caùc quoác töï khaép xöù. Caùc Thieàn Toâng Ngöõ Luïc: Tch'an-tsung-Yulu (chi)— toâng phaùi vöôït troäi thôøi baáy giôø, trong ñoù coù Chinese Zen Records of lectures—Chinese Zen toâng Thieân Thai, taát caû ñeàu mang hình thöùc Records of teachings. Ñaïi Thöøa Trung Hoa, döïa treân caùc truyeàn Thieàn Toâng Nhaät Baûn: Thieàn Phaùi Nhaät Baûn— thoáng AÁn Ñoä. Ngöôïc laïi, Thieàn toâng töø Trung Japanese Zen Sects. Hoa du nhaäp vaøo Nhaät Baûn töø theá kyû thöù 12 (I) Toång quan veà Thieàn phaùi Nhaät Baûn: An ñöôïc phaùt trieån theo phong caùch ñaëc bieät cuûa overview of the Japanese Zen Sect—Trong Nhaät Baûn, khoâng gioáng nhö nhöõng toâng phaùi nhieàu hình thöùc tu taäp khaùc nhau cuûa Phaät Nhaät Baûn noåi baäc khaùc, Thieàn laø moät truyeàn giaùo Nhaät Baûn, döôøng nhö Thieàn quen thuoäc thoáng tu vieän, noù khoâng ñeà cao kinh ñieån cuõng vôùi haàu heát daân chuùng phöông Taây, duø tính ra nhö loøng moä ñaïo, nhöng ñaët naëng söï tu taäp noù chæ chieám ít hôn moät phaàn möôøi Phaät töû Thieàn ñònh vaø reøn luyeän ñaïo ñöùc. Danh töø Nhaät Baûn ñöông thôøi. Coù leõ chính phöông Thieàn xuaát phaùt töø thuaät ngöõ Trung quoác dieän ngheä thuaät cuûa Thieàn ñaõ thu huùt nhöõng “Ch’an,” töø naøy laïi xuaát phaùt töø tieáng Baéc caûm xuùc cuûa ngöôøi Taây phöông, hoaëc coù leõ Phaïn “Dhyana” hay tieáng Nam Phaïn “Jhana,” tính tröïc tieáp roõ raøng vaø haøi höôùc maø Thieàn ñaõ ñeàu coù nghóa laø “an ñònh.” Thieàn toâng coù laøm say meâ moät neàn vaên hoùa meät moûi vaø söï nguoàn goác töø Toå Boà Ñeà Ñaït Ma, ngöôøi ñaõ phöùc taïp cuûa tín ngöôõng. Moät phaàn söï thu huùt mang Thieàn vaøo Trung Quoác. ÔÛ Nhaät Baûn

vaøo ngöôøi Taây phöông cuûa Thieàn naèm trong theå dòp ñaàu naêm môùi ngöôøi ta baùn nhöõng con buùp caùch maø trong ñoù Thieàn ñöôïc bieåu loä nhö moät beâ "Boà Ñeà Ñaït Ma" maøu ñoû choùi röïc rôõ, phöông tieän deã hieåu vaø deã truyeàn ñaït noùi veà nhöng khoâng coù chaân vì theo truyeàn thuyeát thì söï giaùc ngoä toái thöôïng, moät phöông tieän coù yù Toå ngoài dieän bích trong moät thôøi gian daøi ñeán nghóa cuûa veû ñeïp vaø voâ nghóa, cuøng luùc caûm noãi ñoâi chaân cuûa ngaøi bò thoaùi hoùa. Ngöôøi ta thaáy vöøa khoù chòu laãn thích thuù, nhö Alan cuõng noùi raèng Boà Ñeà Ñaït Ma caét heát loâng mi Watts, moät luaän gia noåi tieáng Taây phöông ñaõ nhö laø moät hình phaït cho söï buoàn nguû trong giaûi thích. Khoâng coøn nghi ngôø gì nöõa, chính luùc haønh thieàn, vaø sau ñoù nhöõng caây traø moïc Thieàn ñaõ coù moät aûnh höôûng lôùn lao trong neàn leân töø nhöõng phaàn caét naøy. Coù hai toâng phaùi vaên hoùa Nhaät Baûn: neàn ñaïo ñöùc vaø kyõ thuaät Thieàn ñaëc bieät ôû Nhaät, caû hai ñeàu baét nguoàn cuûa noù ñaõ ñöôïc caùc voõ só ñaïo vaø nhöõng ngöôøi töø giaùo thuyeát cuûa caùc vò sö coù doøng truyeàn luyeän taäp voõ thuaät chaáp nhaän, söï giaûn dò cuû a thöøa töø Toå Boà Ñeà Ñaït Ma vaø toái haäu laø Ñöùc noù ñaõ truyeàn caûm höùng cho neàn thi ca Haiku, Phaät. Thieàn Laâm Teá ñöôïc ngaøi Eisai saùng laäp söï quyeán ruõ cuûa noù vôùi thieân nhieân vaø caùi ñeïp vaøo theá kyû thöù 12, noåi tieáng cho vieäc duøng gaây ra caûm höùng cho kieán truùc hoäi hoïa, söï coâng aùn. Toâng phaùi Thieàn thöù 2 laø toâng Taøo thanh thaûn traàm laëng cuûa noù ñöôïc bieåu loä Ñoäng, ñöôïc Ñaïo Nguyeân, moät vò thaày vó ñaïi, trong nghi leã traø ñaïo vaø caùi tinh thaàn cuûa noù saùng laäp, chuû tröông moät cuoäc soáng giaûn dò cuõng ñöôïc toàn taïi trong ngheä thuaät ca muùa cho ngöôøi xuaát gia laãn taïi gia. Ngaøi Ñaïo Noh. Maëc duø söï kieän naøy khoâng coù gì hôn ñoái Nguyeân giaûng daïy moät phöông phaùp thieàn goïi vôùi tinh thaàn cuûa Thieàn, vaø ñoái vôùi Phaät giaùo laø "Toïa Thieàn," qua phöông phaùp naøy, ngöôøi Nhaät Baûn nhieàu hôn Thieàn. Phaät giaùo ñöôïc ta coù theå daàn daàn ñi ñeán söï giaùc ngoä, thay vì ngöôøi Trieàu Tieân truyeàn baù vaøo Nhaät Baûn vaøo giaùc ngoä töùc thì nhö söï giaûng daïy cuûa toâng theá kyû thöù 6 sau Taây lòch vaø ñöôïc giai caáp Laâm Teá. Ñaïo Nguyeân laø moät trong nhöõng thoáng trò Nhaät Baûn hoan ngheânh ñoùn chaøo nhö nhaân vaät toân giaùo noåi baäc trong lòch söû Nhaät moät phöông tieän laøm oån ñònh vaø khai hoùa xöù Baûn. Nhöõng taùc phaåm trieát hoïc cuûa oâng laø neàn sôû ñaõ bò xaâu xeù bôûi söï xung ñoät vaø haän thuø taûng cho tö töôûng Thieàn, vaø tu vieän do oâng

saùng laäp, Eihei-ji, laø trung taâm Thieàn quan Chinese Mahayana, based on Indian troïng cho ñeán ngaøy nay. Toâng Taøo Ñoäng toû ra traditions. On the other hand, Zen which kính troïng kinh ñieån vaø cuoäc ñôøi göông maãu entered Japan from China in the 12th century, cuûa Ñöùc Phaät lòch söû, Thích ca Maâu Ni. Nhaán is characteristically Japanese in its evolved maïnh ñeán hình thöùc trì giôùi, töï cheá vaø caùc form. Unlike other prominent schools of phöông phaùp tu taäp thieàn ñònh. Trong hai toâng Japanese Buddhism, Zen is a monastic Laâm Teá vaø Taøo Ñoäng, coù leõ toâng Taøo Ñoäng laø tradition: it extols neither sutras nor devotion toâng phaùi Thieàn mang tính trieát hoïc vaø ngheä but emphasizes meditational and ethical

thuaät hôn—Of the many different forms of discipline. The name Zen is derived from the Buddhism practiced in Japan, Zen seems to be Chinese word “Ch’an,” which in turn is the most familiar to a Western people, even derived from the Sanskrit “Dhyana” (in Pali, though it accounts for fewer than ten percent Jhana), meaning meditational absorption . Zen of contemporary Japanese Buddhists. Perhaps traces its origins to the monk Bodhidharma (in it is the “artistic” side of Zen that has Japanese, Daruma), who later carried the appealed to Western sensibilities, or perhaps tradition to China. Bright red Bodhidharma it is its apparent directness and humor that dolls are sold in Japan every new year, but have enchanted a culture weary of religious having no legs because, according to legend, complexity. Part of the West’s fascination Bodhidharma sat so long in meditation that his with Zen lies in the manner in which it was leg fell off. It is also said that Bodhidharma presented as an intelligible and cut off his own eyelashes as a penalty for communicable way to talk about supreme falling asleep while meditating, and that tea enlightenment, a way that has a sense of plants later grew from these clippings. There beauty and nonsense, at once exasperating are two distinct schools of Zen in Japan, both and delightful, as Alan Watts (1915-1973), an of which originated from the teaching of important Western commentator, has monks whose lineages have been traced to explained. There is no doubt that Zen has had Bodhidharma and, ultimately, to the Buddha a great influence on Japanese culture: its himself. Rinzai Zen, founded by Eisai (1141- ethics and technique were adopted by 1215) at the end of the 12th century, is best Samurai warriors and by practitioners of the known for its use of the koan (see Koan). The martial arts, its simplicity inspired Haiku second form of Zen, Soto Zen, was founded poetry, its appeal to nature and beauty by the great master Dogen (1200-1253). inspired architecture and drawing, its serenity Advocating a simple life for both monks and found expression in the tea ceremony and its laity. Dogen taught a form of meditation spirit is preserved also in the Noh theater. called “Zazen” (sitting meditation), through However, there is more to Zen than this, and which enlightenment could be attained more to Buddhism in Japan than Zen. gradually, instead of in an instant, as taught Introduced to Japan in the 6th century A.D. by by the Rinzai school. Dogen is one of the the Koreans, Buddhism was welcomed by the most prominent religious figures in Japanese Japanese ruling class as a means of stabilizing history. His philosophical writings are and civilizing the country that was torn by fundamental to Zen thought, and the strife and feud. For the next five centuries, it monastery he founded, Eihei-ji, is an was predominantly the preserve of the important Zen center to this day. Soto Zen aristocracy and enjoyed increasing royal shows reverence for sutras and for the patronage, notably during the Nara period exemplary life of the historical Buddha, (710-840), when the emperor Shomu built Siddhartha Gautama. Stressing discipline, national temples throughout the country. The self-control and meditative practices. Soto dominant Buddhist sects during this time, Zen is perhaps the more “philosophical” and which included Tendai, were all forms of artistic of the two Zen schools.

(II) Lòch söû phaùt trieån Thieàn phaùi Nhaät Baûn: The record of the propagation of Zen in Japan." history of the development of Japanese Zen (III) Trieát lyù Thieàn toâng Nhaät Baûn—Japanese Zen sects—Theo Giaùo sö Junjiro Takakusu trong philosophy: Coát loõi cuûa Thieàn toâng ñöôïc toùm Cöông Yeáu Trieát Hoïc Phaät Giaùo, Thieàn du löôïc nhö sau: "Cöù nhìn vaøo trong taâm thì seõ nhaäp vaøo Nhaät Baûn baèng nhieàu ñôït— thaáy ñöôïc Phaät quaû." Toâng phaùi naày nhaán According to Prof. Junjiro Takakusu in The maïnh vaøo söï thieàn ñònh hay thieàn quaùn maø chæ Essentials of Buddhist Philosophy, Zen was rieâng moät ñieàu naày ñaõ coù theå daãn ñeán giaùc introduced to Japan several times: ngoä. Thieàn sö Dogen, moät trong nhöõng hình 1) Ñeä töû cuûa Huyeàn Trang laø Ñaïo Chieâu (Doshoâ aûnh tieâu bieåu cuûa Thieàn toâng Nhaät Baûn. OÂng 629-700), ñeán Trung Quoác vaøo naêm 654, laàn ñaõ baét ñaàu cuoäc soáng tu só vôùi söï tìm lôøi giaû i ñaàu tieân mang Thieàn veà truyeàn baù taïi Thieàn ñaùp cho caâu hoûi: "Vì sao coù nhieàu vò Phaät phaûi ñöôøng Gangoâji ôû Nara: Hsuan-Tsang's pupil, haønh trì con ñöôøng giaùc ngoä cho mình nhö theá, Dosho, who went to China in 654 A.D., trong khi taát caû chuùng sanh ñeàu ñaõ saün coù Phaät introduced and taught Zen for the first time in quaû nôi hoï?" Khoâng tìm ñöôïc ngöôøi naøo ôû the Zen Hall of Gangoâji, Nara. Nhaät Baûn coù theå giaûi ñaùp thoûa ñaùng cho mình, 2) Keá ñeán laø Ñaïo Tuaán (Dosen), moät vò luaät sö oâng ñaõ ñi ñeán Trung Quoác ñeå tìm söï soi saùng. Trung Hoa, ñeán Nara naêm 710 vaø truyeàn Baéc Taïi ñaây, oâng ñaõ ñöôïc giaùc ngoä bôûi moät tu só Toâng. Ngaøi truyeàn phaùp cho Haønh Bieåu Phaät giaùo Thieàn toâng. Khi trôû veà Nhaät Baûn, (Gioâhyoâ) naêm 733 vaø Haønh Bieåu truyeàn cho oâng truyeàn baù chuû thuyeát: "Taát caû moïi ngöôøi Toái Tröøng: Next, Tao-Hsuan, a Chinese ñeàu ñaõ ñöôïc giaùc ngoä. Veà baûn chaát, hoï laø Vinaya (discipline) master, came to Nara in nhöõng vò Phaät. Haønh Thieàn chính laø moät haønh 710 A.D. and taught the Zen of the Northern ñoäng cuûa Phaät."—The essence of Zen School. He transmitted it to Gioâhyoâ in 733 Buddhism is summed up as follows: "Look A.D., who in turn taught it to Saicho (Dengyoâ into the mind and you will find Buddhahood," Daishi). this sect lays great stress on meditation or 3) Moät vò Thieàn sö Nam toâng laø Nghóa Khoâng contemplation which alone can lead one to (Giku), laø ñeä töû cuûa Dieâm Quan Teà An enlightenment. Zen master Dogen, one of the (Enkwan Saian) ñeán Kyoto vaø giaûng Thieàn töø most important and representative features of naêm 851 ñeán 858 taïi chuøa Ñaøn Laâm Töï Zen Buddhism. Dogen started his monastic (Danrinji) do hoaøng haäu cuûa Ta Nga Thieân life as a monk seeking an answer to the Hoaøng (Danrin) laäp neân. OÂng thaønh coâng myõ question: "Why did so many Buddhas practise maõn trong coâng cuoäc truyeàn baù giaùo phaùp cuûa the way of self-enlightenment, although all oâng: A special Zen instructor of the Southern living beings, by their very nature, already School, Giku, a pupil of Ch'i-An, came to had Buddhahood in them." As nobody in Kyoto and taught Zen from 851 to 858 A.D. in Japan could satisfy him with a convincing Danrinji Temple built by the Empress Danrin. answer, he went to China to seek light. There He was successful in his teaching. he attained enlightenment under the 4) Trong nhöõng tröôøng hôïp keå treân, söï

truyeàn baù instruction of a Zen Buddhist monk. On his ñeàu ñöôïc trieàu ñình uûng hoä nhöng khoâng beàn return to Japan he propagated the following laâu. Vò thieàn sö sau cuøng phaûi thaát voïng boû veà doctrine: “All human beings have already Trung Quoác naêm 858, ñeå laïi moät thaønh tích laø been enlightened. They are Buddhas by Laõ Sanh Moân (Rashomon), Kyoto, ghi chöùng nature. The practice of meditation is nothing moät kyû luïc veà söï truyeàn baù Thieàn taïi Nhaät but the Buddha’s act itself.” Baûn: In all the above cases the propagation (IV) Caùc Thieàn phaùi Nhaät Baûn—Japanese Zen was assisted by the Court but did not continue sects: long. The last-mentioned teacher went home 1) Phaùi Chaân Ngoân: Shingon Sect—Caùc giaùo lyù disappointed in 858 A.D., leaving a vaø phöông phaùp tu taäp cuûa phaùi naày ñöôïc ñöa monument at Rashomon, Kyoto, inscribed: “A vaøo Nhaät Baûn töø Trung Quoác bôûi Kukai (hay

Hoaèng Phaùp Ñaïi Sö vì oâng ñöôïc bieát qua danh the Ts’ao refers to the Sixth Patriarch, who hieäu naày nhieàu hôn) vaøo theá kyû thöù IX. Phaùp was also known in Japan as Ts’ao-Tzi-Hui- moân tu haønh cuûa phaùi Chaân Ngoân xoay quanh Neng. ba phöông thöùc quaùn töôûng: maïn ñaø la, maät Thieàn Toâng Trung Hoa: The Chinese Zen Sect— chuù, vaø thuû aán—The doctrines and practices Zen schools in China—The Zen Sect in China. of this sect were brought from China to Japan (I) Toång quan veà caùc toâng phaùi Thieàn ôû Trung in the ninth century by Kukai (or Kobo-daishi, Hoa—An overview of the Chinese Zen sects: as he is more popularly known). Shingon Thieàn toâng, Phaät Taâm toâng, hay Voâ Moân toâng, discipline and practice revolve around three ñöôïc Toå Boà Ñeà Ñaït Ma, Toå thöù 28 ôû AÁn Ñoä, meditational devices: the mandala, the mang vaøo Trung Quoác. Thieàn ñöôïc coi nhö laø mantra, and the mudra. moät tröôøng phaùi quan troïng cuûa Phaät giaùo. Toå 2) Phaùi Laâm Teá: Lin-Chi sect—Giaùo lyù phaùi Boà Ñeà Ñaït Ma ñeán Trung Hoa vaøo khoaûng Laâm Teá ñöôïc Vinh Taây Minh Am (1141-1215) naêm 470 vaø trôû thaønh ngöôøi saùng laäp ra phaùi thieát laäp vöõng chaéc ôû Nhaät. Phaùi Laâm Teá ñaëc Maät Toâng vaø Thieàn Toâng ôû ñaây. Ngöôøi ta noùi bieät maïnh ôû Kyoto, nôi coù nhieàu chuøa vaø töï ngaøi ñaõ haønh thieàn tröôùc moät böùc töôøng cuûa vieän haøng ñaàu cuûa phaùi naày—The teachings Thieáu Laâm töï trong chín naêm. Nhöõng ñeä töû of Lin-Chi sect were firmly established in cuûa Boà Ñeà Ñaït Ma hoaït ñoäng maïnh meõ ôû moïi Japan by Fisai Myoan (1141-1215). The Lin- nôi vaø ñaõ hoaøn toaøn chieán thaéng caùc toân giaùo Chi sect is particularly strong in Kyoto, where baûn ñòa ñeå roài cuoái cuøng Thieàn toâng ñöôïc many of its head temples and monasteries are ñaùnh giaù raát cao ôû Trung Quoác. Saùu vò Toå noåi located. tieáng ñaàu tieân cuûa Thieàn Toâng Trung Hoa bao 3) Phaùi Hoaøng Baù: Huang-Po Sect—Thieàn phaùi goàm Sô Toå Boà Ñeà Ñaït Ma, Nhò Toå Hueä Khaû, naày ñöôïc AÁn Nguyeân ñaïi sö ñöa vaøo Nhaät Tam Toå Taêng Xaùn, Töù Toå Ñaïo Tín, Nguõ Toå Baûn naêm 1654. Toå ñình phaùi naày xaây theo Hoaèng Nhaãn, vaø Luïc Toå Hueä Naêng—The kieåu Trung Quoác laø chuøa Mampuku gaàn Ch’an (Zen), meditative or intuitional, sect Kyoto. Phaùi Hoaøng Baù laø thieàn phaùi ít coù aûnh usually said to have been established in China höôûng nhaát ngaøy nay taïi Nhaät

Baûn—This Zen by Bodhidharma, the twenty-eighth patriarch, sect was introduced into Japan from China in who brought the tradition of the Buddha-mind 1654 by Zen master Yin-Yuan. Its head from India. Ch'an is considered as an temple built in the Chinese style, is important school of Buddhism. Bodhidharma Mampukuji, near Kyoto. Huang-Po sect is the came to China about 470 A.D. and became least influential of the Zen sects in present- the founder of esoteric and Zen schools there. day Japan. It is said that he had practised meditation 4) Phaùi Taøo Ñoäng: Ts'ao-Tung sect—Moät trong against the wall of the Shao-Lin-Tzu hai thieàn phaùi coù theá löïc hôn caû ôû Nhaät Baûn, monastery for nine years. The followers of phaùi kia laø Laâm Teá. Coù nhieàu thuyeát noùi veà Bodhidharma were active everywhere, and nguoàn goác cuûa caùi teân "Taøo Ñoäng." Moät cho were completely victorious over the native raèng ñaây laø chöõ ñaàu cuûa teân cuûa hai vò thieàn religions with the result that the teachings of sö Ñoäng Sôn Löông Giôùi vaø Taøo Sôn Boån Zen have come to be highly respected Tòch. Thuyeát khaùc cho raèng chöõ Taøo chæ Luïc everywhere in China. Toå, vì ngaøi cuõng ñöôïc bieát qua teân Taøo Kheâ (II) Trieát lyù Thieàn toâng Trung Hoa—Chinese Hueä Naêng—One of the two dominant Zen Philosophical Zen: Theo trieát lyù chính cuûa sects in Japan, the other being the Lin-Chi. Thieàn toâng, nhìn vaøo noäi taâm, chöù khoâng phaûi There are several theories as to the origin of nhìn ra beân ngoaøi, laø caùch duy nhaát ñeå ñaït ñeán the names of Ts'ao-Tung. One is that it stems söï giaùc ngoä maø trong taâm trí con ngöôøi thì from the first character in the names of two cuõng gioáng nhö laø Phaät quaû vaäy. Heä tö töôûng masters in China, Tung-Shan-Liang-Chih and naày chuù troïng vaøo 'tröïc caûm,' vôùi moät ñaëc Ts'ao-Shan-Pen-Chi. Another theory is that ñieåm laø khoâng coù ngoân töø naøo ñeå töï dieãn ñaït,

khoâng coù moät phöông thöùc naøo ñeå töï giaûi this system developed its philosophy of thích, khoâng coù söï chöùng minh daøi doøng naøo intuition to such a degree that it remains veà chaân lyù rieâng cuûa mình moät caùch thuyeát unique to this day. According to Prof. Junjiro phuïc. Neáu coù söï dieãn ñaït thì chæ dieãn ñaït baèng Takakusu in The Essentials of Buddhist kyù hieäu vaø hình aûnh. Qua moät thôøi gian, heä tö Philosophy, Zen has much philosophy, but is töôûng naày ñaõ phaùt trieån trieát lyù tröïc caûm cuûa not a philosophy in the strict sense of the noù ñeán moät möùc ñoä khieán noù vaãn coøn laø moät term. It is the most religious school of all and trieát lyù ñoäc ñaùo cho ñeán ngaøy nay. Theo Giaùo yet not a religion in the ordinary sense of the sö Junjiro Takakusu trong Cöông Yeáu Trieát word. It has no scripture of the Buddha, nor Hoïc Phaät Giaùo, Thieàn toâng naëng veà trieát lyù does it hold any dicipline of the Buddha. nhöng khoâng phaûi laø moät neàn trieát hoïc theo Without a sutra (discourse) or a vinaya nghóa haïn heïp cuûa noù. Ñaây laø moät hoïc phaùi coù (Discipline) text, no school or sect would chaát toân giaùo hôn taát caû moïi hoïc phaùi Phaät seem to be Buddhistic. However, according to giaùo, nhöng laïi khoâng phaûi laø moät toân giaùo the ideas of Zen, those who cling to words, theo nghóa thoâng thöôøng cuûa danh töø naày. letters or rules can never fully comprehend Thieàn toâng khoâng coù kinh ñieån Phaät naøo, cuõng the speaker's true idea. The ideal or truth khoâng trì

giöõ moät luaät nghi naøo do Phaät ñaëc conceived by the Buddha should be different cheá ra. Neáu nhö khoâng kinh, khoâng luaät, thì from those taught by him because the khoâng moät hoïc phaùi naøo coù theå ra veû Phaät teaching was necessarily conditioned by the giaùo. Tuy nhieân, theo yù nghóa cuûa Thieàn, ai language he used, by the hearers whom he maø coøn chaáp tröôùc vaøo danh ngoân hay luaät leä was addressing, and by the environment in thì khoâng bao giôø coù theå thaáu ñaùo hoaøn toaøn which the speaker and hearers were placed. yù nghóa chaân thaät cuûa ngöôøi noùi. Lyù töôûng hay What Zen aims at is the Buddha's ideal, pure chaân lyù maø Ñöùc Phaät chöùng ngoä chaéc chaén and unconditioned. The school is otherwise khaùc haún vôùi nhöõng gì maø Ngaøi ñaõ giaûng daïy, called 'the School of the Buddha's Mind." bôûi vì giaùo thuyeát nhaát thieát bò öôùc ñònh bôûi The Buddha's mind is after all a human mind. ngoân töø maø Ngaøi duøng, bôûi thính chuùng maø An introspection of the human mind alone Ngaøi giaùo hoùa, vaø bôûi hoaøn caûnh xaõy ra cho can bring aspirant to a perfect enlightenment. ngöôøi noùi vaø ngöôøi nghe. Caùi maø Thieàn nhaém But how? The general purport of Buddhism is ñeán laø lyù töôûng cuûa Phaät, minh nhieân vaø to let one see rightly and walk rightly. khoâng bò öôùc ñònh. Hoïc phaùi naày coøn ñöôïc goïi (III) Saùu vò toå ñaàu tieân cuûa Thieàn toâng Trung laø "Phaät Taâm Toâng." Phaät taâm voán cuõng chæ Hoa—First Six Zen Patriarchs in Chinese Zen laø taâm ngöôøi thöôøng. Chæ caàn nhìn thaúng vaøo schools: Saùu vò Toå noåi tieáng ñaàu tieân cuûa taâm ñòa ñoù laø coù theå ñöa haønh giaû ñeán giaùc Thieàn Toâng Trung Hoa bao goàm Sô Toå Boà Ñeà ngoä vieân maõn. Nhöng baèng caùch naøo? Chuû yù Ñaït Ma, Nhò Toå Hueä Khaû, Tam Toå Taêng Xaùn, chung cuûa Phaät phaùp laø ñeå haønh giaû töï thaáy Töù Toå Ñaïo Tín, Nguõ Toå Hoaèng Nhaãn, vaø Luïc ñuùng vaø töï ñi ñuùng—According to the Zen Toå Hueä Naêng—The first six famous patriarchs sect, the key theory of Zen, to look inwards of Chinese Zen Sect include the first and not to look outwards, is the only way to patriarch Bodhidharma, the successor of achieve enlightenment, which to the human Bodhidharma or the second patriarch Hui-K'o, mind is ultimately the same as Buddhahood. the third patriarch Seâng-Ts'an, the fourth In this system, the emphasis is upon patriarch T'ao-Hsin, the fifth patriarch Hung- 'intuition,' its peculiarity being that it has no Jeân, and the sixth patriarch Hui-Neng. words in which to express itself, no method to Thieàn Toâng Tröù Thuaät: Tch'an-tsung-Tchou-chou reason itself out, no extended demonstration (chi)—The Chinese Compilations of Zen writings. of its own truth in a logically convincing Thieàn Toâng Vieät Nam: Phaät giaùo coù leõ ñaõ ñöôïc manner. If it expresses itself at all, it does so ñöa vaøo Vieät Nam baèng ñöôøng bieån hoài ñaàu theá kyû in symbols and images. In the course of time thöù nhaát—Buddhism may have been introduced

to Vietnam by sea as early as the first century. developed at the time of Zen master (I) Toång quan veà caùc toâng phaùi Thieàn taïi Vieät Vinitaruci in the sixth century. Nam—An overview of the Vietnamese Zen (II) Caùc doøng Thieàn ôû Vieät Nam—Vietnamese sects: Ngöôøi ta tin raèng trong ba trung taâm Zen Sects: Phaät giaùo coå ñaïi ôû Ñoâng AÙ laø Laïc Döông, 1) Doøng Thieàn Tyø Ni Ña Löu Chi:

Vinitaruci Baønh Thaønh vaø Luy Laâu thì trung taâm Luy Zen Sect—Vaøo khoaûng theá kyû thöù hai thì taïi Laâu ôû Giao Chæ laø trung taâm Phaät giaùo ñaàu Giao Chæ ñaõ coù nhöõng vò Taêng noåi tieáng, ñieån tieân ñöôïc thaønh laäp döôùi trieàu Haùn vaøo hình laø ngaøi Khöông Taêng Hoäi. Tuy nhieân, khoaûng theá kyû thöù nhaát sau Taây lòch. Thôøi ñoù Phaät giaùo Vieät Nam chöa ñöôïc phaùt trieån Luy Laâu laø thuû phuû cuûa Giao Chæ, luùc baáy giôø maïnh cho maõi ñeán naêm 580 khi Thieàn sö Tyø laø thuoäc ñòa cuûa Trung Hoa. Vì Luy Laâu naèm Ni Ña Löu Chi, moät vò sö AÁn Ñoä, laø ñeä töû cuûa giöõa con ñöôøng giao thöông AÁn Hoa, neân thôøi Tam Toå Taêng Xaùn, tröôùc khi doøng Thieàn ñoù caùc nhaø sö tieàn phong AÁn Ñoä tröôùc khi ñeán Trung Hoa bò chia laøm hai, Baéc vaø Nam toâng, Trung Hoa hoï ñeàu gheù laïi Luy Laâu. Vì theá maø ñaõ ñeán Vieät Nam vaø saùng laäp doøng Thieàn Tyø Luy Laâu ñaõ trôû thaønh moät ñieåm thuaän tieän vaø Ni Ña Löu Chi. Toå truyeàn cuûa doøng Thieàn ñaàu höng thònh cho caùc ñoaøn truyeàn giaùo tieân tieân naày chaám döùt sau khi toå thöù 28 cuûa noù thò phong töø AÁn Ñoä ñeán löu truù, truyeàn baù giaùo lyù tòch vaøo naêm 1216. Tuy nhieân, aûnh höôûng cuûa nhaø Phaät tröôùc khi caùc vò tieáp tuïc cuoäc haønh noù coøn raát maïnh ôû phía Baéc—By the second trình ñi veà phöông Baéc. Cuõng chính vì theá maø century, Tongkin already had several famous Taêng Ñoaøn Luy Laâu ñöôïc thaønh laäp tröôùc caû monks, especially Sanghapala. However, Laïc Döông vaø Baønh Thaønh. Vaøo thôøi ñoù trung Vietnamese Buddhism had not developed taâm Luy Laâu coù treân 20 ngoâi chuøa vaø 500 until 580 when Vinitaruci, an Indian monk, a Taêng só. Chính ra Khöông Taêng Hoäi laø vò disciple of the Third Patriarch Seng-Ts'an, Thieàn sö Vieät Nam ñaàu tieân; tuy nhieân, thieàn long before its split into northern and southern phaùi Vieät Nam chæ baét ñaàu ñöôïc thaønh laäp töø schools. The first lineage of Vietnamese Zen thôøi Thieàn sö Tyø Ni Ña Löu Chi vaøo theá kyû Masters ended with the death of its twenty- thöù VI maø thoâi—It is believed that among the eighth patriarch in 1216, however, its three ancient Buddhist centers in East Asia, influence continued to be prominent in the Lo-Yang, Peng-Ch'eng, and Luy-Lau, Luy north (see Tyø Ni Ña Löu Chi). Lau center in Giao Chi (Tongkin) was then 2) Doøng Thieàn Voâ Ngoân Thoâng: Wu-Yun-T'ung the first to be founded under the Han Dynasty, Zen Sect—Doøng Thieàn thöù hai taïi Vieät Nam around the early first century A.D. Luy Lau at ñöôïc phaùt khôûi bôûi moät nhaø sö Trung Hoa teân that time was the capital of Giao Chi, which laø Voâ Ngoân Thoâng, moät ñeä töû cuûa Thieàn sö was then a Chinese colony, was on the main Baùch Tröôïng Hoaøi Haûi. Toå truyeàn cuûa doøng trade route between India and China, so Thieàn naày chaám döùt vaøo theá kyû thöù 13, duø before landing in China, most pioneer Indian doøng Thieàn naày vaãn toàn taïi. Maëc duø hai doøng monks landed in Tongkin. Therefore, Luy Lau Thieàn naày khoâng coøn toàn taïi nhö nhöõng doøng became a favorable and prosperous resort for truyeàn thöøa, nhöng chính hai doøng Thieàn naày Indian pioneer missionaries to stay and preach ñaõ ñaët neàn moùng vöõng chaéc cho Phaät giaùo the Buddha's Teachings before continuing Vieät Nam—The second Zen lineage in their journey to the North. And therefore, the Vietnam was initiated by the Chinese monk Order

Buddhism of Luy Lau was founded named Wu-Yun-T'ung, a disciple of Pai- even before the ones in Lo-Yang and Peng- Zhang. This lineage of Zen Masters also died Ch'eng. At that time, Luy Lau had more than out in the thirteenth century, though the 20 temples and 500 monks. Hjiang-Jing-Hui school itself survives. Although the first two was the first Vietnamese Zen master; lineages of Zen did not survive as lineages, however, Vietnamese Zen sects only they did lay the solid foundations for future Vietnamese Buddhism.

3) Doøng Thieàn Thaûo Ñöôøng: Ts'ao-Tang Zen against Champa reached its farthest extent, Sect—Doøng Thieàn thöù ba laø doøng Thaûo the seventeenth parallel. In the course of this Ñöôøng, ñöôïc khai saùng bôûi Thieàn sö Thaûo campaign, a very significant prisoner of war Ñöôøng, ñeä töû cuûa Ñöùc Sôn Tuyeân Giaùm. Doøng was brought to Thang Long Capital from Thieàn Truùc Laâm do sô Toå Traàn Nhaân Traàn captured Champa territory. This prisoner was Nhaân Toâng khai saùng. Phaùi Laâm Teá ñöôïc the Chinese monk Ts'ao-Tang. With the truyeàn thaúng töø Trung Hoa töø toå Laâm Teá. Phaùi strong support of king Lyù Thaùnh Toân (1054- Taøo Ñoäng ñöôïc truyeàn thaúng töø Thieàn phaùi 1072), Ts'ao-Tang established the Ts'ao-Tang cuûa Luïc Toå ôû Taøo Kheâ, Trung Quoác. Döôùi Zen lineage (see Thaûo Ñöôøng). Besides, thôøi nhaø Ñinh (969-981), vua Ñinh Tieân most of Chinese Buddhist sects were Hoaøng ñaõ ñaët ra Taêng Giaø Vieät Nam ñöôïc nhaø propagated and survived in Vietnam. vua baûo trôï vaø boå nhieäm nhöõng vò sö noåi tieáng 4) Thieàn Phaùi Truùc Laâm Yeân Töû: Truc Laâm Zen vaøo caùc chöùc vuï trong trieàu, nhöõng chöùc vuï Sect—See Truùc Laâm Thieàn Phaùi. maø tröôùc kia ñeàu do caùc hoïc giaû Khoång Nho (III) Vai troø cuûa caùc Thieàn sö ôû Vieät Nam döôùi hai ñaûm nhieäm. Döôùi thôøi nhaø Tieàn Leâ (981- trieàu ñaïi Lyù Traàn—Roles of Vietnamese Zen 1009), boä Ñaïi Taïng baèng Haùn vaên ñaàu tieân ñaõ Masters under two dynasties of Ly-Tran: So ñöôïc thænh veà töø Trung Quoác, laøm caên baûn saùnh vôùi caùc vua nhaø Ñinh vaø nhaø Leâ thì caùc giaùo ñieån cho Phaät giaùo Vieät Nam. Thôøi nhaø vua hai trieàu Lyù Traàn tieán xa hôn raát nhieàu veà Lyù laø thôøi hoaøng kim cuûa neàn töï chuû Vieät phöông dieän hoïc thöùc. Söï suøng baùi ñaïo Phaät Nam. Naêm 1069, vua Lyù Thaùnh Toân phaùt cuûa caùc vua ñôøi Lyù Traàn cuõng coù tính caùch ñoäng chieán dòch Nam tieán choáng laïi Chieâm taâm linh vaø trí thöùc hôn. Hoï ñeàu coù hoïc Phaät Thaønh, trong chieán dòch naày trong soá haøng vaø thöôøng môøi caùc Thieàn sö ñeán ñeå ñaøm luaän traêm ngaøn tuø binh baét ñöôïc, coù moät tuø binh raát veà giaùo lyù. Trong trieàu ñaõ xuaát hieän nhieàu hoïc ñaëc bieät ñöôïc ñöa veà kinh ñoâ Thaêng Long, giaû, trong soá naøy coù nhieàu ngöôøi do caùc Thieàn moät nhaø sö Trung Hoa teân Thaûo Ñöôøng. Vôùi sö ñaøo taïo. Luùc ñaàu caùc Thieàn sö ñaõ môû söï hoå trôï maïnh meõ cuûa vua Lyù Thaùnh Toân, nhöõng cuoäc vaän ñoäng gaây yù thöùc quoác gia, caùc doøng Thieàn Thaûo Ñöôøng ñaõ ñöôïc khai saùng. ngaøi ñaõ söû duïng nhöõng moân hoïc nhö phong Ngoaøi ra, haàu heát nhöõng toâng phaùi Phaät giaùo thuûy vaø saám truyeàn trong cuoäc vaän ñoäng aáy, Trung Hoa ñeàu ñöôïc truyeàn baù vaø toàn taïi taïi ñaõ tröïc tieáp thieát laäp keá hoaïch, thaûo vaên thö, Vieät Nam—The third branch was founded by tieáp ngoaïi giao ñoaøn,

vaø ngay caû baøn luaän veà Tsao-T'ang, a disciple of Te-Shan. Truùc Laâm nhöõng vaán ñeà quaân söï. Nhöng veà sau naøy, sau Zen sect was founded by the first patriarch. khi trieàu ñình ñaõ coù ñuû ngöôøi laøm nhöõng vieäc Lin Chi Zen sect was transmitted directly naøy, caùc Thieàn sö chæ ñoùng goùp veà maët daãn from China from Lin Chi Patriarch. T'ao- daét tinh thaàn vaø coá vaán quoác söï chöù khoâng T'ung Zen sect was transmitted directly from tröïc tieáp laøm quoác söï. Hoï cuõng khoâng laøm T'ao-Tsi, China. In the Ñinh dynasty (969- quan vaø khoâng thaûo chieáu duï hay vaên thö cuûa 981), king Ñinh Tieân Hoaøng established a trieàu ñình. Tuy theá, trong khi laøm vieäc taát caû State-sponsored Vietnamese Sangha and caùc Thieàn sö vaãn luoân giöõ phong caùch xuaát initiated the pactice of appointing eminent theá cuûa mình vaø ngay sau khi xong vieäc thì hoï monks to advisory positions at court, offices lieàn ruùt trôû veà chuøa. Trieát lyù haønh ñoäng cuûa formerly filled exclusively by Confucian Thieàn sö Vaïn Haïnh tieâu bieåu cho thaùi ñoä scholars. In the Early Le dynasty (981-1009), chung cuûa caùc Thieàn sö: "Laøm thì laøm vì ñaát the first complete Chinese Tripitaka was nöôùc, nhöng khoâng maéc keït vaøo coâng vieäc, imported from China, establishing the khoâng nöông töïa vaøo danh theá, ñòa vò, maø cuoái scriptural basis of Vietnamese Buddhism. The cuøng hoï trôû veà tu haønh ñeå ñaït ñöôïc söï giaûi Ly dynasty spanned the golden age of thoaùt trong Phaät Ñaïo." Döôùi thôøi nhaø Traàn, Vietnamese independence. In 1069, the Ly Phaät giaùo ñaõ ñaït ñeán ñænh cao nhaát vaø ñi saâu dynasty's campaign of southward expansion vaøo chính söï qua nhöõng vì vua vaø trieàu thaàn

cuûa hoï. Caùc vò vua luùc ñaõ trôû thaønh nhöõng strategies. They did not take on diplomatic Taêng só hay luùc ñang trò vì cuõng ñaõ uyeân thaâm posts or compiled royal documents. Phaät hoïc. Caùc vua luoân ñöôïc söï coá vaán cuûa Nevertheless, while helping with nation's caùc Taêng só Quoác sö trong moïi vieäc trieàu affairs, all Zen masters still kept their monk chaùnh. Theo Ñaïi Vieät Söû Kyù Toaøn Thö, Phaät character. After working at the Palace, they giaùo ñôøi Traàn, töùc Phaät giaùo Truùc Laâm, moät went back to the pagoda. The philosophy of Thieàn phaùi ñaëc bieät phaùt trieån do vua Traàn their conduct was similar to that of Zen master Nhaân Toâng saùng laäp ñaõ trôû thaønh moät heä Van Hanh: "To work for the sake of the thoáng tö töôûng trieát lyù Phaät giaùo gaén chaët vôùi nation, but never became attached to their daân toäc. Maëc daàu caùc Thieàn sö ñôøi Traàn work nor strove to become famous. Finally, khoâng tröïc tieáp ñoùng goùp vaøo söï nghieäp chính they turned back to cultivating to attain trò, nhöng Phaät giaùo ñaõ laø moät yeáu toá lieân keát emancipation in the the Buddhist Way." In the nhaân taâm quan troïng. Tinh thaàn Phaät giaùo Tran Dynasty, Buddhism reached the pinnacle khieán cho caùc nhaø chính trò ñôøi Traàn aùp duïng and entered into the details of nations; affairs nhöõng chính saùch bình dò, thaân daân vaø daân through the kings and their staff. The kings, chuû. Thaät vaäy, chính vua Traàn Nhaân Toâng ñaõ who became monks or were reigning were all söû duïng ñöôïc tieàm naêng cuûa Phaät giaùo ñeå profound students of Buddhist doctrines. The phuïc vuï chính trò. Söï kieän xuaát gia cuûa nhaø kings were always given advice on ruling vua, cuõng nhö nhöõng naêm haønh ñaïo

trong daân over the nation by National Teachers or Zen gian cuûa ngaøi ñaõ khieán cho Thieàn phaùi truùc masters. According to "A Complete History of Laâm trôû thaønh maïnh meõ trong vieäc yeåm trôï the Great Viet", the Tran's Buddhism, the cho trieàu ñình. Ñieàu ñaùng ghi nhaän ôû ñaây laø Truc Lam (Bamboo Forest) Buddhism, which nhöõng vò vua ñôøi Traàn muoán söû duïng tieàm löïc was a special Zen Sect founded by King Tran Phaät giaùo ñeå lieân keát nhaân taâm, nhöng khoâng Nhan Tong, became a Buddhist ideology phaûi vì vaäy maø hoï giaû danh Taêng só. Kyø thaät, being attached to the people. Zen masters in hoï laø nhöõng Phaät töû chaân chaùnh vaø coù yù the Tran Dynasty did not directly take part in nguyeän phuïng söï ñaïo Phaät cuøng vôùi söï phuïng politics, but Buddhism was an important factor söï quoác gia vaø trieàu ñaïi cuûa hoï—Compared that linked people's minds. The Buddhist spirit with the kings of Dinh and Le dynasties, kings made kings employed a golden means to of Ly and Tran dynasties were more govern the nation. As a matter of fact, it was advanced in studying. Their devotion to King Tran Nhan Tong that employed the Buddhism was more spiritual and more potential of Buddhism to serve politics. His intellectual. They all studied Buddhist entering monkhood and his years of doctrines and usually discussed the doctrines proselytizing all over the country made the with the Zen masters. In the imperial court Truc Lam Zen Sect strong and it became a there appeared scholars, among them many religious force to support the imperial court. It were trained by Zen masters. In the beginning should be noted that although the kings in the of the dynasty, the Zen masters organized Tran Dynasty employed Buddhist potential to campaigns to awaken people's national link up people's minds they were never in consciousness by employing geomancy and disguise. In fact, they were genuine monks the sibylline utterance of prophets. They and Buddhists. They only wished to devote directly made plans, compiled imperial their abilities to Buddhism as well as to the documents, received diplomatic delegations, nation and their reign. and even discussed military strategy. But later Thieàn Trai: Thieàn Cö—Thieàn Ñöôøng—Thieàn once the imperial court had been established, Phoøng—Thieän Vieän—Meditation hall or room. the Sangha only held moral leading positions Thieàn Traán: Moät mieáng goã duøng ñeå goõ ñaàu vò sö and held positions of advisors in the nation's nguû guïc trong luùc haønh thieàn—The meditation- affairs such as economic and political warden, a piece of wood so hung as to strike the

monk’s head when he nodded in sleep. vaäy ñoù. OÂng coù söû duïng ñöôïc? Hay khoâng söû duïng Thieàn Trí: Thieàn ñònh vaø trí hueä—Meditation and ñöôïc? Neáu ñöôïc, oâng coù Ñöùc Sôn laøm tieàn veä vaø wisdom. Laâm Teá laøm haäu quaân. Baèng khoâng, haõy hoaøn laïi Thieàn Trong Ñôøi Soáng: Fusion of Zen with chuû cuõ." Moät vò Taêng ñeán tham vaán thieàn sö Muïc everyday life—Zen in life—Söï hoäi nhaäp thieàn Chaâu: "Caâu noùi sieâu khoûi Phaät, vöôït khoûi Toå laø quaùn vaøo ñôøi soáng haèng ngaøy—See Thieàn Quaùn caâu gì?" Muïc Chaâu beøn giô cao caây tröôïng tröôùc Vaø Cuoäc Soáng Haèng Ngaøy. Taêng chuùng vaø noùi: "Toâi goïi caùi naøy laø caây tröôïng, Thieàn Tröôïng: Kyosaku (jap)—Zen staff—Gaäy coøn oâng, oâng goïi laø gì?" Vò Taêng khoâng ñaùp. Muïc ñaùnh thöùc Thieàn sinh—Caây gaäy

duøng ñaùnh thöùc Chaâu laïi giô tröôïng leân noùi: "Caâu noùi sieâu Phaät ngöôøi hoân traàm khi ngoài toïa thieàn (ñöôïc laøm baèng vieät Toå cuûa oâng chaúng phaûi laø caâu hoûi hay sao?" truùc hoaëc saäy). “Kyosaku” laø töø ngöõ Nhaät Baûn Nhöõng ngöôøi lô ñaõng phôùt qua nhöõng Thieàn ngöõ duøng ñeå chæ “caây gaäy ñaùnh thöùc,” hay laø moät caây thuoäc loaïi nhö cuûa Muïc Chaâu vöøa keå treân coù theå gaäy thaúng daøi khoaûng moät thöôùc, ñöôïc duøng trong cho ñoù laø hoaøn toaøn voâ nghóa. Duø cho caây tröôïng caùc Thieän vieän nhaèm giuùp ñôõ caùc thieàn sinh duy trì goïi laø caây tröôïng, hay chaúng phaûi laø caây tröôïng, tænh thöùc trong caùc buoåi toïa thieàn. Maëc daàu gaäy vaãn khoâng quan heä gì ñoái vôùi caùi chuû yeáu laø trí thöôøng ñöôïc ñaùnh maïnh treân löng cuûa thieàn sinh hueä toái thöôïng sieâu vieät ngoaøi giôùi haïn cuûa kieán nguû guïc vaø ngaõ qua ngaõ laïi, nhöng khoâng ñöôïc coi thöùc. Nhöng coù leõ caâu noùi cuûa Vaân Moân, moät thieàn nhö laø hình phaït. Moät vò giaùm thieàn ñi voøng quanh sö noåi tieáng khaùc, deã ñöôïc ñaït tôùi hôn. Moät laàn sö kieåm soaùt phoøng thieàn nhìn thaáy caùc thieàn sinh hôi thöôïng ñöôøng giô cao caây tröôïng noùi: "Phaøm phu ngaõ tôùi tröôùc, cho thaáy söï chuù yù cuûa hoï bò dong goïi ñoù laø coù, nhò thöøa cho noù laø khoâng, ñoäc giaùc laïi ruoåi, oâng ta beøn voã nheï moät caùi leân vai, sau ñoù maø coi ñoù nhö aûo töôûng, Boà Taùt thì laïi noùi 'ñöông theå thieàn sinh aáy vaãn coøn ngaõ ra phía tröôùc nöõa thì vò töùc khoâng.' Caùc oâng Taêng heã thaáy tích tröôïng thì giaùm thieàn seõ ñaùnh ba caùi thaät nhanh leân löng. cöù goïi laø tích tröôïng. Khi ñi thì cöù ñi, ngoài thì cöù Theo thieàn sö Hueä Laêng Tröôøng Khaùnh, heã hieåu ngoài, chôù khoâng ñöôïc truø tröø." Roài cuõng vì caây gaäy caây thieàn tröôïng töùc laø khoâng coøn gì phaûi hoïc thieàn voâ nghóa naøy maø Vaân Moân ñaõ duøng lôøi bí hieåm nöõa. Trong khi theo thieàn sö D. T. Suzuki trong hôn. Ngaøy noï, sö baûo vôùi Taêng chuùng: "Caây tröôïng Thieàn Luaän I, caâu noùi cuûa Hueä Laêng khieán oâng hoùa roàng roài, nuoát heát caøn khoâng: ñaïi ñòa nuùi soâng lieân töôûng ñeán hoa Tennyson trong keõ töôøng. Vì ôû ñaâu chöù?" Moät dòp khaùc, Vaân Moân daãn tích moät khi laõnh hoäi caây gaäy aáy laø gì aét haønh giaû hieåu coå ñöùc tröôùc kia coù laàn vung gaäy ñaùnh vaøo hö Chuùa laø gì, loaøi ngöôøi laø gì, nghóa laø haønh giaû kieán khoâng vaø noùi coù tieáng ñoäng, roài laïi ñaäp caây tröôïng chieáu ngay vaøo theå taùnh cuûa mình, vaø söùc kieán vaøo truï caây noùi khoâng nghe tieáng gì caû. Vaân Moân chieáu aáy döùt khoaùt chaám döùt heát taát caû ngôø vöïc, taát cuõng vung gaäy leân ñaäp vaøo hö khoâng vaø la: "OÁi, caû theøm khaùt xaùo troän söï thanh tònh cuûa taâm mình. noù bò ñau roài"; roài sö laïi ñaäp vaøo taám baûn, sö quay YÙ nghóa cuûa caây thieàn tröôïng coù theå hieåu nhö vaäy. sang hoûi moät vò Taêng: "Coù nghe tieáng gì khoâng?" Trong lòch söû nhaø Thieàn, ngoaøi y baùt ra, thieàn Vò Taêng ñaùp: "Thöa coù nghe tieáng!" Sö than: "OÂi, tröôïng ñoùng moät vai troø raát quan troïng trong vieäc ñoà ngu!" Theo thieàn sö D.T. Suzuki trong Thieàn giaùo hoùa caùc thieàn sinh cuûa nhöõng vò thieàn sö noåi Luaän, Taäp I, neáu cöù tieáp tuïc keå thì khoâng bao giôø tieáng, vaø haõy coøn raát nhieàu giai thoaïi veà caùi goïi laø heát. Coù ngöôøi seõ hoûi: "Nhöõng caâu noùi nhö vaäy coù thieàn tröôïng. Thieàn sö Ba Tieâu Hueä Thanh, coù leõ dính daáp gì ñeán söï kieán chieáu trong theå taùnh ñaâu? vaøo theá kyû thöù

X, coù laàn ñaõ tuyeân boá: "OÂng coù moät Giöõa nhöõng caâu chuyeän phi lyù treân veà caây truï caây tröôïng, toâi cho oâng moät caây. OÂng khoâng coù tröôïng. vaø vaán ñeà khaån yeáu cuûa nhaân sinh, coù theå caây tröôïng naøo, toâi ñoaït maát cuûa oâng." Theo thieàn lieân heä gì vôùi nhau hay sao?" Ñeå traû lôøi cho vaán sö D.T. Suzuki trong Thieàn Luaän, Taäp I, ñaây quaû ñeà naøy, thieàn sö D.T. Suzuki ñaõ ñöa ra cho chuùng laø moät caâu noùi kyø ñaëc trong nhaø Thieàn, nhöng sau ta hai ñoaïn trích daãn quan troïng. Moät töø Hoøa ñoù Muïc Kheâ ñaõ daùm thaùch thöùc Ba Tieâu Hueä thöôïng Töø Minh, vaø moät cuûa Hoøa thöôïng Vieân Thanh baèng caùch noùi töông phaûn laïi: "OÂng coù moät Ngoä. Trong moät thôøi phaùp, Töø Minh noùi: "Moät caây tröôïng, toâi ñoaït maát cuûa oâng. OÂng khoâng coù maûy buïi daáy leân, ñaïi ñòa hieän toaøn thaân. Trong caây tröôïng naøo, toâi cho oâng moät caây. Toâi noùi nhö moät sö töû hieån loä trieäu trieäu sö töû hieån loä, vaø trong

trieäu trieäu sö töû hieån loä moät sö töû. Coù voâ soá sö töû, Zen staff. Zen master Hui-Qing-Ba-Jiao (Pa-chiao nhöng oâng coù bieát moät con khoâng, moät con thoâi?" Hui-ch'ing), probably of the tenth century, once Noùi xong, sö giô tröôïng leân tieáp: "Ñaây laø caây made the following declaration: "When you have tröôïng, coøn ñaâu laø moät con sö töû?" Roài sö laïi quaùt a staff, I will give you one; when you have none, I leân moät tieáng roài quaêng tröôïng, boû vaøo phöông will take it away from you." According to Zen tröôïng. Cuøng moät yù naøy, trong Bích Nham Luïc, master D.T. Suzuki in Essays in Zen Buddhism, Hoøa thöôïng Vieân Ngoä coù lôøi nhaän xeùt nhö sau First Series, this is one of the most characteristic nhaân bình giaûng caâu chuyeän 'Moät ngoùn tay Thieàn statements of Zen, but later Mu-Chi (Bokitsu) of cuûa Caâu Chi': "Moät maûy buïi daáy leân laø ñaïi ñòa troøn Daiyi (Ta-wei), was bold enough to challenge this thaâu. Moät ñoùa hoa nôû laø caû theá giôùi löøng daäy. Theá by saying what directly contradicts it: "As to nhöng khi buïi chöa leân, hoa chöa nôû, thì maé t dính myself, I differ from Hui-Qing-Ba-Jiao. When you vaøo ñaâu? Bôûi vaäy neân noùi: 'nhö cheùm moät cuoän tô, have a staff, I will take it away from you; and cheùm moät moái laø cheùm heát; nhö nhuoäm moät cuoän when you have none, I will give you one. This is tô, nhuoäm moät cheùo laø nhuoäm troïn.' Vaäy nay chæ my statement. Can you make use of the staff? Or neân caét ñöùt heát moái nhaân duyeân laèng nhaèng, khai can you not? If you can, Te-shan (Tokusan) will quaät laáy kho baùu cuûa nhaø oâng, thì cao thaáp öùng be your vanguard and Lin-chi (Rinzai) your nhau khaép, sau tröôùc chaúng khaùc sai, moãi moãi ñeàu rearguard, Buït if you cannot, let it be restored to hieän thaønh."—A staff or pole for touching those its original master." A monk approached Mu-chou who fall asleep while assembled in the meditation. (Bokuju) and said, "What is the statement “Kyosaku” is a Japanese term for “a wake-up surpassing the wisdom of all Buddhas and stick,” or a flat stick about one meter in length, Patriarchs?" Mu-chou instantly held forth his staff used in Zen monasteries to help students maintain before the congregation, and said, "I call this a alertness during periods of sitting meditation staff, and what do you call it?" The monk who (Zazen). Although the stick is commonly applied asked the question uttered not a word. Mu-chou vigorously to the backs of students who drift off, it holding it out again

said, "A statement surpassing is not conceived as punishment, but rather as an the wisdom of all Buddhas and Patriarchs, was that aid to concentration. A monitor who patrols the not your question, O monk?" Those who carelessly meditation room looks for students who lean go over such remarks as Mu-chou's may regard slightly forward, indicating that their attention is them as quite nonsensical. Whether the stick is wandering, and he taps (voã nheï) them on the called a staff or not it does not seem to matter shoulder, after which they bend forward and are very much, as far as the divine wisdom surpassing given three sharp raps (ñaùnh leï) on the back. the limits of our knowledge is concerned. But the According to Zen master Hui-Leng-Chang-Shing, one made by Yun-Men-Wen-Yen (Ummon), when one knows that staff is, one's life study of another great master of Zen, is perhaps more Zen comes to an end. While according to Zen accessible. He also once lifted his staff before a master D. T. Suzuki in Essays in Zen Buddhism, congregation and remarked: "In the scriptures we First Serries, Hui-Leng's statement reminds him of read that the ignorant take this for real thing, the tennyson's flower in the crannied wall. For when Hinayanists resolve it into a nonenity, the we understand the reason of the staff, we know Pratyekabuddhas regard it as a hallucination, 'what God and man is'; that is to say, we get an while the Bodhisattvas admit its apparent reality, insight into the nature of our own being, and this which is, however, essentially empty. But monks, insight finally puts a stop to all the doubts and you simply call it a staff when you see one. Walk hankerings that have upset our mental tranquility. or sit as you will, but do not stand irresolute." The The significance of the staff in Zen can thus same old insignificant staff and yet more mystical readily be comprehended. In Zen history, beside statements from Yun-Men. One day, his robes and bowls, zen staffs played an important announcement was, "My staff has turned into a role in famous Zen masters' ways of teaching, and dragon, and it has swallowed up the whole there were still many anecdotes on a so-called universe; where would the great earth with its

mountains and rivers be?" On another occasion, Thieàn Tueä: Vipassana (p)—Töø “Vipassana” coù Yun-Men, quoting an ancient Buddhist nghóa laø thaáy moät caùch ñaëc bieät, töø goác chöõ philosopher who said, "Knock at the emptiness of “Passati” laø thaáy vaø tieáp ñaàu ngöõ “Vi” laø ñaëc bieät. space and you hear a voice; strike a piece of wood Vì theá “Vipassana” laø thaáy moät caùch ñaëc bieät hay and there is no sound," took out his staff and, khaùc thöôøng, caùi thaáy vöôït ra ngoaøi caùi thaáy thoâng striking space, cried, "Oh, how it hurts!" Then thöôøng, hay tueä nhaõn. Khoâng phaûi caùi nhìn treân beà tapping at the board, he asked, "Any noise?" A maët, hay nhìn phôùt qua. Khoâng phaûi chæ thaáy monk responded, "Yes, there is a noise." thoaùng qua caùi daùng maø nhìn söï vaät ñuùng theo boái Thereupon Yun-Men exclaimed, "Oh you caûnh cuûa söï vaät, töùc laø nhìn döôùi aùnh saùng cuûa ba ignoramus!" According to Zen master D.T. Suzuki ñaëc töôùng, hay ba daáu hieäu ñaëc thuø cuûa caùc phaùp in Essays in Zen Buddhism, First Series, if we go höõu vi, caùc hieän töôïng sinh toàn. Ñoù laø voâ thöôøng on like this, there will be no end. Someone may hay bieán ñoåi, khoå ñau hay baát toaïi nguyeän, vaø voâ ask: "Have these

utterances anything to do with ngaõ hay khoâng coù moät caùi töï ngaõ tröôøng toàn vónh one's seeing into the nature of one's being? Is cöûu. Ñoù laø phaùp thieàn tueä, laáy thieàn ñònh laøm neàn there any relationship possible between those taûng, phaùp thieàn maø theo ñoù haønh giaû goät röûa ñeán apparently nonsensical talks about the staff and möùc taän cuøng caùc bôïn nhô trong taâm, loät boû aûo the all-important problem of the reality of life?" In kieán veà caùi “ta,” nhìn thaáy chaân lyù hay thöïc töôùng responding to this matter, Zen master D.T. Suzuki cuûa vaïn phaùp vaø chöùng ngoä Nieát Baøn. Nhö vaäy gave us two important quotes, one from T'zu-ming “thieàn tueä” laø giaùo phaùp ñaëc thuø cuûa chính Ñöùc (Jimyo) and the other from Yuan-wu (Yengo). In Phaät, tröôùc kia chöa töøng ñöôïc nghe thaáy, moät one of his sermons, T'zu-ming said, "As soon as chöùng nghieäm duy nhaát maø chæ coù Ñöùc Boån Sö one particle of dust is raised, the great earth môùi coù, hoaøn toaøn rieâng bieät cho Phaät giaùo vaø manifests itself there in its entirety. In one lion are chöa ai bieát tröôùc thôøi Ñöùc Phaät Só Ñaït Ña Coà revealed millions of lions, and in millions of lions Ñaøm—The word “vipassana” means, by is revealed one lion. Thousands and thousands of derivation, seeing in an extraordinary way, from them are indeed, but know you just one, only the word “passati” to see the prefix “vi” denoting, one." So saying he lifted his staff, and continued, special, particular. Vipassana, therefore means, "Here is my own staff, and where is that one seeing beyond what is ordinary, clear vision. It is lion?" Bursting out into a 'Kwatz', he set the satff not surface seeing or skimming, not seeing mere down, and left the pulpit. In the Pi-Yen-Lu appearances, but seeing things in their proper (Hekigan), Yuan-wu expresses the same idea in perspective, that is in terms of the three his introductory remark to the 'one-finger Zen' of characteristics or signs of phenomenal existence: Chuk-chih (Gutei), "One particle of dust is raised impermanence or change; suffering or and the great earth lies therein; one flower blooms unsatisfactoriness and non-self or egolessness and the universe rises with it. But where should (anicca, dukkha and anatta). It is this insight our eye be fixed when the dust is not yet stirred meditation, with calm concentration of mind as its and the flower has not not yet bloomed? basis, that enables the practitioner to purge his Therefore, it is said that, like cutting a bundle of mind of all defilements, to remove the ego- thread, one cut cuts all asunder; again like dyeing illusion and to see the truth or the reality and a bundle of thread, one dyeing dyes all in the experience Nirvana. Vipassana or insight same color. Now yourself get out of all the meditation, therefore, is a typical doctrine of the entangling relations and rip them up to pieces, but Buddha himself, not heard by him before, a do not lose track of your inner treasure; for it is unique experience of the Master, exclusively through this that the high and the low universally Buddhist, which was not in existence prior to responding and the advanced and the backward Siddhartha Gautama, the Buddha. making no distinction, each manifests itself in full Thieàn Tuûy: Kinh Laêng Giaø duøng töø naày vôùi nghóa perfection." laø tinh tuùy hay coát tuûy cuûa ñaïo Thieàn, (sau 9 naêm dieän bích, Toå Boà Ñeà Ñaït Ma muoán trôû veà AÁn Ñoä;

tröôùc luùc ra ñi ngaøi keâu chuùng ñeä töû laïi hoûi: “Veà Thieàn Vieän Vaïn Haïnh: Van Hanh Zen Buddhist sau naày neáu coù ai hoûi veà sôû ñaéc cuûa mình, caùc Center—See Vaïn Haïnh Thieàn Vieän. ngöôi coù theå noùi ñöôïc chaêng?” Phoù Ñaïo thöa: Thieàn Voâ Ngaõ Töôùng: Zen Without Mark of the “Theo con laø khoâng chaáp vaên töï, maø chæ vaän duïng Self—Voâ ngaõ laø moät trong taùm ñaëc taùnh cuûa giaùc theo ñaïo.” Toå noùi: “Ngöôi ñaõ naém ñöôïc phaàn da ngoä trong Thieàn. Coù leõ khía caïnh ñaùng chuù yù nhaát cuûa ta.” Ni Toång Trì thöa: “Theo con hieåu nhö cuûa kinh nghieäm Thieàn laø ôû choã noù khoâng coù daáu ngaøi Khaùnh Hyû chæ thaáy Phaät A Suùc moät laàn roài veát nhaân ngaõ. Trong söï chöùng ngoä cuûa Phaät giaùo, khoâng thaáy nöõa.” Toå noùi: “Ngöôi ñaõ naém ñöôïc khoâng heà coù chuùt dính daùng vôùi nhöõng quan heä vaø phaàn thòt cuûa ta.” Ñaïo Duïc thöa: “Töù ñaïi ñaát nöôùc xuùc caûm caù nhaân baèng nhöõng töø ngöõ thoâng dieãn löûa gioù voán khoâng, nguõ aám chaúng coù, neân con thaáy döïa treân moät heä thoáng höõu haïn cuûa tö töôûng; thöïc khoâng coù moät phaùp naøo khaû ñaéc.” Toå noùi: “Ngöôi tình, chaúng lieân quan gì vôùi chính kinh nghieäm. Duø ñaõ ñöôïc phaàn xöông cuûa ta.” Hueä Khaû töø ngoaøi ôû ñaâu ñi nöõa, thì söï chöùng ngoä hoaøn toaøn mang böôùc vaøo laøm leã, roài ñöùng ñoù chôù khoâng noùi naêng tính caùch voâ ngaõ, hay ñuùng hôn, trí naêng toái gì caû. Toå noùi: “Ngöôi ñaõ naém ñöôïc phaàn tuûy cuûa ta thöôïng. Khoâng nhöõng söïï chöùng ngoä chæ laø moät roài vaäy.”)—The Lankavara Sutra uses the term bieán coá bình thöôøng, nhaït nheõo, maø caùi cô duyeân with the meaning of the marrow of meditation. kích phaùt nhö cuõng voâ vò vaø thieáu haún caûm giaùc Thieàn Tö: Nhöõng tö töôûng kyø bí veà thieàn— sieâu nhieân. Söï chöùng ngoä ñöôïc kinh nghieäm ngay Meditation thoughts; the mystic trance. trong moïi bieán coá bình sinh. Noù khoâng xuaát hieän Thieàn Töù: Thieàn Vieän—Zen monastery. nhö moät hieän töôïng phi thöôøng maø ngöôøi ta thaáy Thieàn Töù Voâ Löôïng: Apramana-dhyana (skt)— ghi cheùp trong caùc taùc phaåm thaàn bí cuûa Thieân See Töù Voâ Löôïng Thieàn. Chuùa giaùo. Khi söï buøng vôõ cuûa taâm trí baïn ñaõ ñeán Thieàn Töû: Zensu (jap)—Zen child—Con cuûa nhaø luùc chín muøi, ngöôøi ta naém tay baïn, voå vai baïn, thieàn hay moân ñoà thieàn, ñöôïc moät thaày höôùng daãn mang cho moät cheùn traø, gaây moät chuù yù taàm thöôøng tu taäp theo con ñöôøng Thieàn—A child of Zen or a nhaát, hay ñoïc moät ñoaïn kinh, moät baøi thô, baïn student of Zen who is being guided on the Zen chöùng ngoä töùc khaéc. ÔÛ ñaây chaúng coù tieáng goïi cuûa way by a Zen master. Thaùnh linh, chaúng coù söï sung maõn cuûa Thaùnh Thieàn Töï: Thieàn Vieän—Zen monastery. suûng, chaúng coù aùnh saùng vinh danh naøo heát. Vaø ôû Thieàn Uyeån: Zen-en (jap)—Vöôøn thieàn—Zen ñaây chaúng chuùt saéc maøu loäng laãy; taát caû ñeàu xaùm garden. xòt, khoâng moät chuùt aán töôïng, khoâng moät chuùt Thieàn Uyeån Taäp Anh: An Anthology of the Most quyeán ruõ. Trong thieàn taäp, tröôùc tieân baïn haõy ruõ boû Talented Figures in Zen Park—Taäp saùch söu taäp ngaõ töôùng. Neáu coù ngaõ töôùng thì seõ sinh ra ñuû thöù nhöõng Thieàn sö taøi gioûi trong vöôøn thieàn Vieät chöôùng ngaïi, vaø baïn khoâng theå ñaït ñöôïc moät loaïi Nam, moät trong nhöõng nhaát aùng vaên Phaät giaùo coå trí hueä naøo caû. Moät khi coù ngaõ töôùng thì töï

mình nhaát cuûa Vieät Nam—Zen garden of Vietnamese sanh ra taâm ích kyû, roài sau ñoù sanh ra taâm töï lôïi, ancient most talented figures, one of the most taâm tìm caàu, taâm tham lam. Khi caàu khoâng ñöôïc, ancient Vietnamese Buddhist literary collection. maø tham cuõng khoâng xong, thì laïi sanh ra taâm Thieàn Uyeån Thanh Quy: Thanh quy trong nhaø tranh ñaáu, quyeát tranh hôn tranh thua cuøng ngöôøi Thieàn—Pure Criteria for Zen Monastery—See khaùc ñeå quyeát ñònh maïnh yeáu. Tham thieàn töùc laø Zen'en Shingi. queùt saïch heát nhöõng buïi voïng töôûng. Khi mình Thieàn Vò: Choã ngoài thieàn, muøi vò cuûa Thieàn khi khoâng coøn voïng töôûng, aáy chính laø nghóa cuûa caâu nhaäp vaøo thieàn ñònh, thaân taâm coù caûm giaùc muøi vò “thôøi thôøi thöôøng phaát thöùc,” vì haønh giaû tu thieàn tuyeät vôøi, nheï nhaøng khoan khoaùi, tòch tónh— khoâng muoán cho taâm mình baùm ñaày buïi. Ñaây Seatting, meditation-flavour, the mysterious taste chính laø Phaùp moân “Queùt saïch taát caû moïi phaùp, xa or sensation experienced by one who enter rôøi taát caû töôùng” hay Thieàn Voâ Ngaõ Töôùng— abstract meditation. Impersonal Tone is one of the eight chief Thieàn Vieän: Zen-en (jap)—Zen-ke (jap)—Zen characteristics of ‘satori.’ In Zen. Perhaps the monastery—Zen temple. most remarkable aspect of the Zen experience is that it has no personal note in it as is observable in

Christian mystic experiences. There is no coøn laø tuyeät ñoái nöõa. Trong Thieàn voâ sôû truï, taâm reference whatever in Buddhist satori to such chaúng chaáp vaøo khoâng gian hay thôøi gian. Caùi taâm personal feelings. We may say that all the terms quaù khöù töï noù seõ döùt, töùc goïi laø voâ quaù khöù söï, vôùi are interpretations based on a definite system of hieän taïi vaø vò lai laïi cuõng nhö vaäy (taâm hieän taïi roài thought and really have nothing to do with the seõ töï döùt, töùc goïi laø voâ hieän taïi söï; taâm vò lai roài experience itself. In anywhere satori has remained cuõng seõ töï döùt, töùc goïi laø voâ vò lai söï), nhaän bieát thoroughly impersonal, or rather highly chö phaùp khoâng thaät neân khoâng chaáp tröôùc. Taâm intellectual. Not only satori itself is such a prosaic ñoù goïi laø taâm voâ sôû truï hay taâm giaûi thoaùt, taâm and non-glorious event, but the occasion that Phaät, taâm Boà Ñeà; taâm khoâng vöôùng maéc vaøo yù inspires it also seems to be unromantic and töôûng sanh dieät (voâ sinh taâm), ñaàu ñuoâi. Thaät vaäy, altogether lacking in super-sensuality. Satori is taâm truï choã naøo goïi laø truï? Theo Baùt Nhaõ Taâm experienced in connection with any ordinary Kinh thì taâm truï choã khoâng truï goïi laø truï. Maø theá occurrence in one’s daily life. It does not appear naøo laø choã khoâng truï? Cuõng theo Baùt Nhaõ Taâm to be an extraordinary phenomenon as is recorded Kinh thì khoâng truï baát cöù choã naøo töùc laø truï choã in Christian books of mysticism. Sometimes takes khoâng. Nhöng theá naøo laø khoâng truï baát cöù choã hold of you, or slaps you, or brings you a cup of naøo? Laàn nöõa, theo Baùt Nhaõ Taâm Kinh thì khoâng tea, or makes some most commonplace remark, or truï baát cöù choã naøo coù nghóa laø khoâng truï ôû thieän recites some passage from a sutra or from a book aùc, höõu voâ, trong ngoaøi, khoaûng giöõa, khoâng truï ôû of poetry, and when your mind is ripe for its khoâng cuõng khoâng truï ôû baát khoâng, khoâng truï ôû outburst, you come at once to satori. There is no ñònh cuõng khoâng truï ôû baát ñònh, töùc laø

khoâng truï ôû voice of the Holy Ghost, no plentitude of Divine baát cöù choã naøo. Haønh giaû tu Thieàn neân luoân nhôù Grace, no glorification of any sort. Here is nothing raèng khoâng truï baát cöù choã naøo ñích thöïc laø choã taâm painted in high colors, all is grey and extremely truï cho chính taâm mình vì ñoù laø taâm Phaät—When unobstrusive and unattractive. In practices of a thing has its fixed abode, it is fettered, it is no meditation, first of all, you cannot have the mark more absolute. In "No-abiding" Zen, the mind is of self. If you have the mark of self, all kinds of without a resting place, detached from time and obstacles will arise, and you will obtain no space, the past being past may be considered as a wisdom at all. Once there is a mark of self, selfish non-past or non-existent, so with present and thoughts arise, followed by thoughts of seeking future, thus realizing their unreality. The result is and greed. if you do not obtain what you seek and detachment, or the liberated mind, which is the crave, contentious thoughts arise, and you will Buddha-mind, the bodhi-mind, the mind free from struggle with others to see who is stronger. The ideas or creation and extinction, of beginning and practice meditation means to diligently wipe the end, recognizing that all forms and natures are of mirror of the mind or to clean it. Only when we the Void, or Absolute. In fact, where is the abiding are free of all random thoughts are we “diligently place for the mind? According to the wiping it clean at all times.” We want to wipe it Prajnaparamita Sutra, the mind abides where clean so it will not get dusty. This is the Dharma- there is no abiding. But what is meant by "there is door of “Sweeping away all dharmas, and no abiding place?" Also according to the separating from all marks.” Prajnaparamita Sutra, when the mind is not Thieàn Voâ Sanh: Fushoâ Zen (jap)—Unborn Zen— abiding in any particular object, we say that it Thieàn Voâ Sanh—See Voâ Sanh and Baøn Khueâ abides where there is no abiding. But again, what Vónh Traùc Thieàn Sö. is meant by not abiding in any particular object? Thieàn Voâ Saéc: Arupajhana (p)—Immaterial And again, according to the Prajnaparamita Sutra, absorption. "not abiding in any particular object" means not to Thieàn Voâ Saéc Giôùi: Immaterial absorption— be abiding in the dualism of good and evil, being Meditation in the realm of no-form. anf non-being, thought and matter; it means not to Thieàn Voâ Sôû Truï: No-abiding Zen—Khi moät vaät be abiding in emptiness or in non-emptiness, coøn choã truï thì noù ñaõ bò troùi buoäc roài, cuõng khoâng neither in tranquility nor in non-tranquility. Zen

practitioners should always remember that where action—Kusala and akusala karma. there is no abiding place, this is truly the abiding Thieän AÙc Nghieäp Baùo: Söï ñaùp traû laïi cho caùc place for the mind, for that mind is Buddha's mind. nghieäp aùc vaø thieän—Retribution of good and evil Thieàn Y: Y aùo cuûa Thieàn Taêng—Zen monks' karma. robes. Thieän An Kyø Sôû: OÅn Ñònh Vöõng Vaøng—Well Thieàn Yeáu: Nghóa lyù hay muïc tieâu quan troïng vaø settled. thieát yeáu cuûa Thieàn—The important meaning or Thieän An Truï Thaùp: Suppatittha-cetiya (skt)— aim of Zen. Yasti-vana (skt)—Groves of staves—Thieän Kieán Thieån Hoïc: Caùi hoïc noâng caïn—Shallow (slight) Laäp Chi Ñeà—Thaân Noä Ba Laâm—See Tröôïng knowledge. Laâm. Thieån Kieán: YÙ kieán noâng caïn—Shallow opinion. Thieän Baåm: Thieän taùnh baåm

sinh—Endowment— Thieån Laïp: Keùm tuoåi ñaïo, chæ caùc vò Tyø Kheo tuoåi Innate prospensity. haï coøn ít—Of few years, i.e. youthful in monastic Thieän Baát Thieän Nghieäp: Wholesome and years. unwholesome karma—See Thieän Nghieäp Baát Thieån Löôïc: Nhöõng vaán ñeà thoâ thieån vaø giaûn löôïc Thieän Nghieäp. (yù noùi nhöõng vaán ñeà maø Maät giaùo aùm chæ Hieån Thieän Bieán Hoùa Ñoan Nghieâm Thieân Vöông: giaùo)—Superficial—Simple—Not profound. Skilled in Miraculous Displays—Moät trong möôøi Thieån Nghó: Theo yù kieán thoâ thieån cuûa toâi—In my Daï Ma Thieân Vöông—See Daï Ma Thieân Vöông. humble opinion. Thieän Bieán Hoùa Thieân Vöông: Skillful Thieån Taøi: Taøi moïn—Slight (shallow) talent. Transformation and Emanation—Moät trong möôøi Thieån Thaâm: Caïn vaø saâu—Shallow and deep. Hoùa Laïc Thieân Vöông—See Hoùa Laïc Thieân Thieån Trí: Trí moïn—Shallow (superficial) mind. Vöông. Thieån Vaên: See Thieån hoïc. Thieän Bieán Nhaát Xöù Boà Taùt: Vajrakarman- Thieån YÙ: Shallow opinion—In my humble bodhisattva (skt)—Kim Cang Nghieäp Boà Taùt— opinion. Diamond-Karma Bodhisattva. Thieän: Kusala, Su, Sadhu, or Bhadra (skt)— Thieän Bình: Bhadra-kumbha (skt)—See Hieàn Good—Proper—Right—Wholesome—Thieän laø Bình. traùi vôùi aùc: Nhöõng haønh phaùp höõu laäu vaø voâ laäu Thieän Boån: Good stock, or roots. thuaän ích cho ñôøi naày vaø ñôøi khaùc (treân thoâng vôùi Thieän Caûm Saâu Xa: Profound sympathy. Boà Taùt vaø Phaät, döôùi thaáu trôøi vaø ngöôøi)—Good or Thieän Caùt: Subhuti (skt)—See Tu Boà Ñeà. wholesome is in contrast with evil or Thieän Caên: Kusala-mula (skt)—Zenkon (jap)— unwholesome.. Virtuous roots—Wholesome root—Goác reã toát Thieän AÙc: Kusala and akusala (skt)—Good and laønh—Caùi thieän cuûa ba nghieäp thaân, khaåu, yù coù evil—Thieän laø thuaän lyù. AÙc laø nghòch lyù —Good is theå sinh ra dieäu quaû veà sau naày—Good roots— defined as to accord with the right. Bad is defined Good qualities (of body, speech and mind), good as to disobey the right. seed sown by a good life to be reaped later—See Thieän AÙc Baát Nhò: Good and evil are not dualism. Thaäp Thieän Nghieäp. Thieän AÙc Ñaùo Ñaàu Chung Höõu Baùo, Chæ Tranh Thieän Caên Coâng Ñöùc: Coâng ñöùc cuûa thieän caên— Lai Taûo Döõ Lai Trì: Cuoái cuøng roài moïi thöù ñeàu Merit of virtuous roots—Merit of good or coù baùo öùng, chæ laø sôùm hay muoän maø thoâi—In the wholesome roots. end, everything, good and bad deeds are always Thieän Caên Hoài Höôùng: Transference of one's reciprocated although the recompense or good deeds. punishment might be slow to come. Thieän Caên Hoài Höôùng Taâm: Mind of Thieän AÙc Nghieäp: Nghieäp toát vaø xaáu—Haønh ñoäng supererogation of one's good deeds—A mind toát vaø xaáu—Good and evil Karma—Wholesome which does more than duty requires of one's good and unwholesome karma—Good and bad karma— deeds—Ñaây laø moät trong möôøi taâm kim cang ñöôïc Good and bad deeds—Skillful and unskillful moät vò Boà Taùt phaùt trieån qua tu taäp—This is one of

the ten characteristics of the "diamond heart" as Thieän Chuyeån: Tieán trieån toát ñeïp—Wholesome developed by a Bodhisattva—See Thaäp Kim Cang development. Taâm. Thieän Cöû: Charitable work. Thieän Caên Ma: The demon of roots of Thieän Duïc Nhaân Tri, Baát Thò Chaân Thieän: Laøm goodness—Vôùi thieän caên ma, haønh

giaû luoân haèng ñieàu thieän maø coøn muoán cho ngöôøi bieát thì chöa laø chaáp thuû—With the demon of roots of goodness, chaân thieän—Good deeds done for mere show are practitioners possess a perpetual clinging. not really good deeds. Thieän Caên Nhaân Duyeân: Nhaân duyeân cuûa caùc Thieän Duõng Maõnh Lieân Hoa Keá: Brave Lotus thieän caên—Causes and conditions of wholesome Topknot. roots. Thieän Ñaïo: Con ñöôøng hay phöông phaùp toát laønh: Thieän Caên Quang Chieáu Thaàn: Radiance of Good way (Right method)— Con ñöôøng Goodness Deity (Spirit). thieän laønh: Fortunate realm (White path). Thieän Caên Sinh Khôûi: Production of wholesome Thieän Ñaïo Ñaïi Sö: Great Master Shan-T'ao—Sö roots—Söï sinh ra cuûa thieän caên. Thieän Ñaïo, ngöôøi ñaõ giaûng giaûi caùc boä luaän cuûa Thieän Caên Taäp Khí: Taäp khí cuûa thieän caên—The Tònh Ñoä Toâng, ngaøi cuõng giaûng veà pheùp tu "luïc habit energy of roots of goodness. thôøi vaõng sanh." Ngaøi laø moät trong nhöõng cao Thieän Caên Thanh Tònh: Söï thanh loïc cuûa caùc Taêng vaøo thôøi nhaø Ñöôøng. Moät hoâm Thieän Ñaïo thieän caên—Purification of wholesome roots. cuøng vôùi thaày laø Thaïch Ñaàu ñi daïo nuùi. Thaïch Ñaàu Thieän Caên Toái Thaéng: Supreme excellence of thaáy nhöõng caønh caây chaén loái lieàn sai Thieän Ñaïo roots of goodness. doïn saïch ñi. Thieän Ñaïo noùi: "Ñeä töû khoâng mang Thieän Chaâu Phaàn Döông Thieàn Sö: Shan-Chou- dao theo." Thaïch Ñaàu ruùt con dao cuûa mình ñöa Fen-Yang—See Phaàn Döông Thieän Chieâu Thieàn cho Thieän Ñaïo ñaèng löôõi. Thieän Ñaïo noùi: "Xin Sö. thaày ñöa ñaàu kia." Thaïch Ñaàu hoûi: "Chuù laáy ñaàu Thieän Chi: Mahapurna (skt)—Ñaïi Maõn—King of kia ñeå laøm gì?" Nhaân ñoù Thieän Ñaïo tænh ngoä chaân monsters birds or garudas who are enemies of the lyù cuûa Thieàn. Ñieàu naøy cho thaáy Thaïch Ñaàu khoâng nagas or serpents—Great complete—Full duøng thuû ñoaïn hay phöông phaùp rieâng bieät naøo complete. giuùp cho taâm trí cuûa ñeä töû coù theå ñöôïc chín muoài Thieän Chí: Avyapada-samkappa (p)—Good will. cho chöùng nghieäm. Ngaøi ñaõ vì Thieän Ñaïo, tuøy cô Thieän Chieâu Phaàn Döông Thieàn Sö (947-1024): duyeân maø baøy toû Thieàn baèng nhöõng ñöôøng loái thöïc Fun'yo-Zensho (jap)—Feân-yang Shan-chao tieãn nhaát. Thaät vaäy, Thieàn khoâng phaûi laø troø hyù (Wade-Giles Chinese)—Fenyang Shanzhao luaän maø laø moät söï thöïc soáng ñoäng, söï thöïc lieân heä (Pinyin Chinese)—See Phaàn Döông Thieän Chieâu maät thieát vôùi chính söï soáng. Caùc thieàn sö thöôøng Thieàn Sö. hay lôïi duïng moïi cô hoäi trong ñôøi soáng haèng ngaøy. Thieän Chieáu (1898-1974): Teân cuûa moät vò danh Trong tröôøng hôïp naøy, Thaïch Ñaàu ñaõ duøng "ñaèng Taêng Vieät Nam vaøo theá kyû thöù XX. Haàu nhö caû löôõi cuûa con dao" ñeå ñaùnh thöùc yù thöùc cuûa ñoà ñeä ñôøi Sö hoaèng hoùa ôû mieàn Nam Vieät Nam—Name mình tröôùc chaân lyù cuûa Thieàn—A monk named of a Vietnamese famous monk in the twentieth Shan-T'ao, during the T'ang Dynasty, a writer of century. He spread the Zen teachings in South commentaries on the sastras of the Pure Land sect, Vietnam most of his life. and one of its literary men. One day Shan-tao was Thieän Chính: Good policy. walking with his master in the mountains. The Thieän Chung: Natural death—Death of old age. master, Shih-t'ou, saw the branches of a tree Thieän Chuûng Hueä Coâng Ñöùc Quang Minh obstructing the

pathway and requested Shan-tao to clear them away. Shan-tao said, "I did not bring a Thieân Vöông: Light of Intellect Sown with knife with me." Shih-t'ou took out his own knife Virtue—Moät trong möôøi Quaûng Quaû Thieân and held it out with the naked blade towards Shan- Vöông—See Quaûng Quaû Thieân Vöông. tao. Shan-tao said, "Please give me the other Thieän Chuûng Töû: Chuûng töû toát laønh—Wholesome end." Shih-t'ou asked, "What do you want to do seeds. with the other end?" This made Shan-tao wake to

the truth of Zen. This shows us that Shih-t'ou used thieän giaùc trí tam muoäi, vì ra laøm Phaät söï khaép no special contrivance or method by which the möôøi phöông—Observation in concentration with mind of the disciple could be matured for the hyperconscious knowledge, practicing charity experience. As a matter of fact, Zen is not a everywhere as Buddhist service. conceptual plaything with them but a vital fact Thieän Giaùc Vöông: Suprabuddha (skt)—Suppa- which intimately concerned life itself. Zen masters buddha (p)—Vua cuûa boä toäc Caâu Ly, kinh ñoâ laø usually make use of every opportunity in their thaønh Devadaha, nay laø moät phaàn cuûa xöù Nepal. daily life. In this case, Shih-t'ou used "the naked OÂng laø cha cuûa coâng chuùa Da Du Ñaø La (vôï cuûa blade of his knife" to demonstrate Zen in most thaùi töû Só Ñaït Ña tröôùc khi ngaøi xuaát gia)—The practical ways for the sake of Shan-tao's King of the Koliya tribe whose capital was enlightenment. Devadaha which is now part of Nepal. He was the Thieän Ñaïo Löu: Shan-Tao school—See Thieän father of Yasodhara (wife of Siddhartha before he Ñaïo Toâng. left home). Thieän Ñaïo Nieäm Phaät Giaùo Chæ: Shan-Tao’s Thieän Giaûi Theá Gian: Hieåu ñöôïc theá gian— teachings—Theo Ngaøi Thieän Ñaïo, haønh giaû tu Understand the world. theo Phaùp moân Tònh Ñoä neân bieát nhöõng ñieàu quan Thieän Giaûi Thoaùt: Excellent liberation— troïng sau ñaây: khôûi taâm nghó ñeán söï voâ thöôøng; Excellent emancipation. moät loøng nieäm Phaät chôø laâm chung; ñöøng neân baøn Thieän Giôùi: Good realm. noùi caùc chuyeän taïp nhaïp cuûa theá gian; khi coù ngöôøi Thieän Haûi Tòch Hoä: Shantirakshita (skt)— thaân saép laâm chung, chæ nieäm Phaät chöù khoâng neân Santarakshita (skt)— Shantarakshita (skt)—Moät than khoùc—According to the Great Master San- trong nhöõng ñaïi bieåu quan troïng cuûa tröôøng phaùi Tao, Pureland cultivators should always Trung Ñaïo vaøo theá kyû thöù taùm. OÂng laø vieän tröôûng remember the followings: reflect upon the matter cuûa tröôøng ñaïi hoïc Na Lan Ñaø, ngöôøi ñaõ ñöôïc vua of impermanence; recite the Buddha’s name with Trisong Detsen thænh sang Taây Taïng. OÂng ñaõ thieát one mind to wait to die; do not indulge in futile laäp Tu vieän Samye vaø giuùp giôùi thieäu Phaät giaùo taïi discussions of the world, i.e., gossips, politics, etc.; Taây Taïng. OÂng cuõng ñoùng vai troø quan troïng vaø coù if a relative’s illness becomes terminal, try not to aûnh höôûng raát lôùn trong vieäc truyeàn baù tröôøng phaùi cry. In the contrary, everyone should recite the Trung Ñaïo vaøo Taây Taïng—One of the most Buddha’s name wholeheartedly. important representatives of the Madhyamika Thieän Ñaïo Quaùn Kinh Ñònh Thieän Sôù: Shan- school in the 8th century. An abbot of Nalanda Tao’s sastra on the meanings of meditative good University who was invited by King Trisong

acts—See Thieän Ñaïo Nieäm Phaät Giaùo Chæ. Detsen to come to Tibet. He established Samye Thieän Ñaïo Toâng: Shan-Tao school—Teân cuûa moät Monastery and thus helped introduced Buddhism trong ba tröôøng phaùi Tònh Ñoä Trung Hoa; hai phaùi in Tibet. He also played an important role and had kia laø Loâ Sôn toâng cuûa sö Hueä Vieãn vaø toâng Töø great influence on the development of Minh cuûa sö Hueä Tòch—Name of one of the three Madhyamika school in Tibet. Chinese Pure Land schools; the other two are Lu- Thieän Haønh: Practice of good deeds. Shan Tsung of Hui Yuan (334-416) and Tzu-Ming Thieän Hieàn: Subhadra (skt). tsung of Hui-Jih (680-748)—See Thieän Ñaïo Nieäm 1) Thieän hieàn hay Bieán tònh Thieân: The third Phaät Giaùo Chæ. heaven of the third dhyana—Coõi trôøi thöù ba Thieän Ñoâ: Jantu (skt)—Thieàn Ñaàu—Thieàn Ñaäu— trong Tam Thieàn. Thieàn Ñaâu—Chuùng sanh—All living beings. 2) Ñeä Töû Cuoái Cuøng: Last disciple of Buddha— Thieän Gia Haønh: Kheùo haønh trì—Skillfully Tu Baït Ñaø La, vò ñeä töû cuoái cuøng cuûa Ñöùc applied practice. Phaät taïi thaønh Caâu Thi Na (luùc aáy Tu Baït La Thieän Giaùc: See Suprabuddha. ñaõ treân 100 tuoåi)—The Buddha's last disciple Thieän Giaùc Trí Tam Muoäi: Concentration of in Kusinagara (Subhadra was over 100 years precisely aware knowledge. old when he became the Buddha's disciple). Thieän Giaùc Trí Tam Muoäi Quaùn Saùt: Quaùn saùt Thieän Hieän: Sudrsa (skt).

1) Hieän roõ toát ñeïp: Well-appearing. Vietnam most of his life. 2) Veû ñeïp ñeõ maïnh khoûe hieän ra beân ngoaøi: Thieän Hoùa Thieân Vöông: Sunirmita-deva-raja Beautiful appearing—Well being— (skt)—Teân cuûa vò vua trôøi cai quaûn Hoùa Laïc Welfare—Well Manifest—Good Thieân—Name of a heaven king who rules the Joy-manifestation—Healthy in appearance. born Heaven. 3) AÙi Thaân Thieân: Vò Trôøi ôû coõi duïc giôùi coù thaân Thieän Hoøa (1907-1978): Teân cuûa moät vò danh hình tuyeät dieäu—The heaven of lovely form Taêng Vieät Nam vaøo theá kyû thöù XX. Sö sanh tröôûng in the desire-realm, but said to be above the taïi tænh Chôï Lôùn, Nam Vieät. Haàu nhö caû ñôøi Sö devalokas. hoaèng hoùa ôû mieàn Nam Vieät Nam—Name of a 4) Sudrsa (skt)—Coõi trôøi thöù baûy trong Phaïm Vietnamese Zen master, who lived during the giôùi Thieân—The seventh Brahmaloka, eighth twentieth century. He was born in Cholon of the Dhyana heavens. Province, South Vietnam. He spread the Zen 5) Phöông tieän hieän ra töôùng maïo toát ñeïp: teachings in South Vietnam most of his life. Skillful appearance. Thieän Hoäi Giaùp Sôn Thieàn Sö: Zen Master Shan- 6) See Tu Boà Ñeà. hui Jia-shan—See Giaùp Sôn Thieän Hoäi Thieàn Sö. Thieän Hieän Haïnh: Practice of good Thieän Hoäi Thieàn Sö (Vieät Nam): Shen-Hui (?-manifestation—Haïnh thò hieän laø ngöôøi toát giaùo 900)—Thieän Hoäi (?-900), ñôøi thöù hai doøng Voâ hoùa chuùng sanh, moät trong möôøi haïnh cuûa chö Ñaïi Ngoân Thoâng. OÂng laø moät thieàn sö noåi tieáng cuûa Boà Taùt—The practice of good manifestation, one Phaät giaùo Vieät Nam vaøo theá kyû thöù 10. OÂng queâ of the ten Bodhisattva practices—See Thaäp Haïnh taïi Ñieån Laõnh. Thuôû nhoû oâng theo sö Tieäm Boà Taùt. Nguyeân vôùi Phaùp hieäu laø Toå Phong. Lôùn leân, sö Thieän Hieän Saéc: Sudrsa (skt)—See Thieän Hieän vaân du khaép nôi ñeå tìm minh sö tham hoïc. Khi ñeán Thieân. chuøa Kieán Sô, sö gaëp Thieàn sö Caûm Thaønh vaø trôû Thieän

Hieän Thieân: Sudrsa (skt)—Good thaønh moät trong nhöõng ñeä töû noåi tieáng cuûa sö Caûm Manifestation Heaven—Coõi Trôøi thöù ba trong Nguõ Thaønh. Sö ôû laïi chuøa Kieán Sô phuïc vuï Thaày treân Tònh Cö Thieân—Heaven of Beautiful möôøi naêm. Moät hoâm sö hoûi Thaày: “Ñöùc Phaät Thích Presentation, the third heaven in the five pure- Ca Maâu Ni ñaõ töøng tu haønh traûi qua voâ löôïng kieáp dwelling heavens. môùi thaønh Phaät. Nay thaày daïy ‘töùc taâm töùc Phaät.’ Thieän Hieáu Thieàn Sö (?-1860): Teân cuûa moät vò Con khoâng hieåu leõ ñoù. Xin thaày khai ngoä cho con.” Thieàn sö Vieät Nam, coøn goïi laø Toå Ñæa, phaùp heä Sö Caûm Thaønh hoûi: “Trong kinh ngöôøi naøo noùi?” thöù 38, thuoäc toâng Laâm Teá vaøo theá kyû thöù XIX. Thieän Hoäi thöa: “Neáu con khoâng laàm thì taát caû Haàu nhö caû ñôøi Sö hoaèng hoùa ôû mieàn Nam Vieät kinh ñieån ñeàu do Phaät daïy.” Sö Caûm Thaønh noùi: Nam—Name of a Vietnamese Zen master, of the “Neáu vaäy sao ngaøi Vaên Thuø Sö Lôïi laïi noùi raèng 38th lineage of the Lin-chi Sect, in the nineteenth Ñöùc Phaät trong suoát 49 naêm hoaèng hoùa chöa noùi century. He spread the Zen teachings in South moät lôøi? Con phaûi luoân nhôù raèng neáu con chaáp vaøo Vietnam most of his life. vaên töï, con seõ phaûi ñi voøng voøng maõi chöù khoâng Thieän Hoa (1918-1973): Teân cuûa moät vò danh bao giôø thaáy Phaät.” Qua ñoù Thieän Hoäi ngoä vaø suïp Taêng Vieät Nam vaøo theá kyû thöù XX. Sö sanh tröôûng laïy Thaày. Sau khi Thaày Caûm Thaønh thò tòch, sö taïi tænh Vónh Long, Nam Vieät. Sö laø taùc giaû cuûa tieáp tuïc hoaèng hoùa ñeán khi vieân tòch vaøo naêm 900 nhöõng boä saùch Phaät giaùo xuaát saéc nhaát nhö Taùm sau Taây Lòch—Shen-Hui, second lineage of the Quyeån Saùch Quyù vaø Phaät Hoïc Phoå Thoâng, vaân Wu-Yun-T’ung Sect. He was a famous Zen vaân. Haàu nhö caû ñôøi Sö hoaèng hoùa ôû mieàn Nam Master of the Vietnamese Buddhism in the tenth Vieät Nam—Name of a Vietnamese Zen master, century. He was from Ñieån Laõnh. When he was who lived during the twentieth century. He was young, he studied with Master Tieäm Nguyeân at born in Vinhlong Province, South Vietnam. He Ñoâng Laâm Temple with his Dharma name Toå was the author of several outstanding Buddhist Phong. When he grew up, he wandered all over books: Eight Precious Books, Popular Buddhist the country to seek the right master. When he Studies, etc. He spread the Zen teachings in South arrived at Kieán Sô Temple, he met Zen Master

Caûm Thaønh and became one of the latter’s most Caàu troâi nöôùc khoâng troâi. Thieân toâng duøng töø naày outstanding disciples. He stayed to serve his ñeå aùm chæ caûnh giôùi thieàn khoâng theå nghó baøn, master for over ten years. One day he asked his chuyeån töø nhaän thöùc thoâng thöôøng sang söï hieåu master: “Sakyamuni Buddha had cultivated bieát vöôït khoûi yù thöùc, söï thoâng minh vaø trí tueä cuûa innumerable aeons to become a Buddha. Now you phaøm phu. Ñaây laø moät trong nhöõng baøi keä raát noåi say that ‘Mind is Buddha.’ I really don’t tieáng cuûa Phoù Ñaïi Só, noù phaùc thaûo kieán giaûi cuûa understand. Please awaken me so that I can be ñeä töû Thieàn moân. Maëc daàu noù coù theå ñaïi dieän cho clear.” Zen Master Caûm Thaønh said: “Who said so taát caû giaùo phaùp Thieàn, nhöng vaãn moâ taû ñöôïc in the sutra?” Shen-Hui replied: “The Buddha toâng chæ quan troïng cuûa

Thieàn. Nhöõng ai muoán ñaït teach in all the sutras, am I right?" Zen Master ñöôïc, neáu coù theå, caùi trí tueä ñeå hieåu chaân lyù Thieàn, Caûm Thaønh said: "But why Manjusri declared that tröôùc tieân phaûi laõnh hoäi yù nghóa thaät söï cuûa baøi keä the Buddha never teachs a word during 49 years. naøy. Khoâng coøn thöù gì traùi ngöôïc vôùi lyù luaän vaø You should always remember that if you attach to maâu thuaãn vôùi caûm giaùc thoâng thöôøng hôn boán words, you will have to go around and around doøng keä naøy. Maëc daàu nhieàu ngöôøi ñaõ quen vôùi loái forever, you will never find the Buddha." Shen goïi Thieàn laø nhaûm nhí, loän xoän, vaø vöôït ra ngoaøi Hui awakened right after this instruction. He nhöõng phaïm vi luaän chöùng thoâng thöôøng. Nhöng bowed down to prostrate his Master. Zen Master Thieàn luoân uyeån chuyeån vaø seõ choáng laïi vieäc laáy Caûm Thaønh gave his name Shen-Hui since that caùch nhìn söï vaät baèng caûm giaùc thoâng thöôøng laøm time. After his Master passed away, Zen Master cöùu caùnh. Haønh giaû tu Thieàn phaûi neân luoâ n nhôù Shen-Hui continued to expand the Buddha dharma raèng lyù do maø chuùng ta khoâng theå thaáu hieåu chaân until he died in 900. lyù laø do söï chaáp tröôùc voâ lyù vaøo caùch giaûi thích söï Thieän Hueä: vaät baèng lyù luaän. Neáu chuùng ta thaät söï muoán 1) Sujnana (skt)—Trí hueä tuyeät vôøi, xuaát nghieân cöùu ñeán taän ñaùy cuûa cuoäc soáng, chuùng ta chuùng—Excellent wisdom. phaûi töø boû caùi kieåu "tam ñoaïn luaän" maø chuùng ta 2) (1881-1945): Teân cuûa moät vò danh Taêng Ñaøi haèng oâm aáp baáy laâu nay, chuùng ta phaûi coù phöông Loan vaøo theá kyû thöù XX—Name of a caùch quaùn saùt môùi, nôi ñoù chuùng ta thoaùt ra aùch Taiwanese famous monk in the twentieth thoáng trò ñoäc taøi cuûa lyù luaän vaø tính phieán dieän century. (moät beân) cuûa nhöõng duïng ngöõ haèng ngaøy. Tuy coù Thieän Hueä Boà Taùt: Sujnana-bodhisattva (skt)— veû nghòch lyù, nhöng Thieàn vaãn kieân trì vôùi "tay Boà Taùt coù trí hueä tuyeät vôøi, xuaát chuùng—Excellent khoâng caàm cuoác, vaø caàu troâi nöôùc chaúng troâi."— wisdom Bodhisattva. Shan-hui Ta-shih was one of the most outstanding Thieän Hueä Ñaïi Só (497-569): Jenye (jap)—Shan-Chinese Zen Monks in the sixth century. We do hui Ta-shih—Thieän Hueä Ñaïi Só laø moät trong not have detailed documents on this Zen Master; nhöõng Thieàn Taêng noåi tieáng cuûa Trung Hoa vaøo however, we encounter Shan-hui Ta-shih in theá kyû thöù saùu. Hieän nay chuùng ta khoâng coù nhieàu example 67 of the Pi-Yen-Lu. Besides, Shan-hui taøi lieäu chi tieát veà Thieän Hueä Ñaïi Só; tuy nhieân, Ta-shih also had some famous verses on Zen. The chuùng ta baét gaëp ngaøi trong thí duï thöù 67 cuûa Bích following stanza is one of his famous verses: Nham Luïc. Ngoaøi ra, ngaøi cuõng coù nhieàu baøi keä "Empty-handed I go, but a spade is in my hand; noåi tieáng. Sau ñaây laø moät trong nhöõng baøi danh I walk on my feet, tieáng cuûa oâng: Yet I am riding on the back of an ox; "Tay khoâng, caàm caùn mai; When I pass over the bridge, Ñi boä, löng traâu ngoài; The bridge, but not the water, flows!" Ngöôøi ñi qua treân caàu. A bridge is drifting along the current, not the Caàu troâi nöôùc chaúng troâi!" water (the water is not drifting along the current). (Khoâng thuû baû xöø ñaàu; Zen uses this term to indicates an unimaginable Boä haønh kî thuûy ngöu; realm of Zen which is beyond the comprehensive Nhaân tuøng kieàu thöôïng quaù. level of

human knowledge, intelligence and Kieàu löu thuûy baát löu). wisdom. This is the very famous gatha of Shan-hui

Ta-shih and it summarily gives the point of view baøi thuyeát giaûng cuûa Thieàn sö Hö Vaân trong moät as entertained by the followers of Zen. Though it buoåi tu Thieàn Thaát, phaùp moân Thieàn Thaát laø phaùp by no means exhausts all that Zen teaches, it moân hay nhaát ñeå chöùng ngoä trong moät haïn kyø coù indicates graphically the way toward which Zen ñònh tröôùc. Ngöôøi xöa caên khí maãn lôïi neân khoâng tends. Those who desire to gain an intellectual chuù troïng ñeán phaùp moân naøy laém. Ñeán thôøi nhaø insight, if possible, into the truth of Zen, must first Toáng, phaùp moân naøy môùi baét ñaàu môû roäng. Cho understand what this stanza really means. Nothing ñeán trieàu nhaø Thanh, ñôøi vua Ung Chính, phaùp can be more illogical and contrary to common moân naøy laïi coøn höng thònh nöõa. Trong trieàu ñình, sense than these four lines. Even though many Ung Chính Hoaøng Ñeá vaãn thöôøng tu taäp Thieàn people are inclined to call Zen absurd, confusing, Thaát. Vua raát toân troïng ñoái vôùi Thieàn toâng, ñoàng and beyond the ken of ordinary reasoning. But thôøi coâng phu Thieàn ñònh cuûa nhaø vua cuõng raát phi Zen is always flexible and would protest that the thöôøng. Döôùi söï chæ daãn cuûa vua Ung Chính, coù so-called common-sense way of looking at things ñeán hôn möôøi ngöôøi ngoä ñaïo, trong soá naøy coù ias final. Zen practitioners should always Thieàn sö Thieän Hueä—Name of a Zen Master of remember that the reason why we cannot attain to the High Heaven Monastery at Yang-chou, in the a thoroughgoing comprehension of the truth is due Ching Dynasty. According to one of Hsu Yun's to our unreasonable adherence to a "logical" lectures in one of the Seven-days Meditation interpretation of things. If we really want to get to sessions, the method of Seven-days Meditation the bottom of life, we must abandon our cherished sessions is the best way to attain Enlightenment syllogisms, we must acquire a new way of within a definite and predetermined period. In the observation whereby we can escape the tyranny old days, when people were better endowed, of logic and the one-sidedness of our everyday many Zen Buddhists did not pay special attention phraseology. However, paradoxical it may seem, to this method. But during the Sung Dynasty it Zen insists that the spade must be held in your began to gain popularity. Due especially to its empty hands, and that it is not the water but the promotion by Emperor Yung-Cheng during the bridge that is flowing under your feet. Ching Dynasty, the method became widespread Thieän Hueä Ñaïi Só Ngöõ Luïc: Ngöõ luïc cuûa Thieän throughout China. This emperor was a very Hueä Ñaïi Só—Shan-hui Ta-shih's Records of advanced Zen Buddhist, and greatly respected and Teachings—See Thieän Hueä Ñaïi Só. admired the teaching of Zen. In his royal palace Thieän Hueä Ñòa: Sadhumati (skt)—Good thought the Seven-days Meditation sessions were carried stage—Ground of excellent wisdom—The stage on frequently. Under his instruction some ten of the finest discriminatory wisdom, knowing persons attained Enlightenment. For example, where and how to save—Giai ñoaïn haønh giaû ñaït Tien Hui Zen Master of the High Heaven ñöõïc trí hueä tuyeät vôøi hay giai ñoaïn haønh giaû ñaït Monastery at Yang-chou became enlightenment ñöõïc trí hueä thoâng suoát

trong ñoù haønh giaû coù theå under his teachings. thuyeát giaûng chaân lyù khoâng ngaên ngaïi—The land Thieän Hueä Vöông: King of Mahoraga of of good thoughts, or the ground of good wisdom or Beneficent Wisdom—Moät trong möôøi Ma Haàu La the stage of all penetrating wisdom in which one Giaø Vöông. preaches the Law freely and without restriction— Thieän Höõu: Kalyanamitra (skt)—Baïn ñaùng tin See Thaäp Ñòa. caäy—A friend of virtue—The good companion— Thieän Hueä Quang Minh Thieân Vöông: Radiance A friend in good life or one who stimulates to of Beneficent Wisdom—Moät trong möôøi Ñaïi goodness—Reliable friend—A religious Phaïm Thieân Vöông—Heaven of Light of Refined counselor. Intellect (king of Kinnara)—See Ñaïi Phaïm Thieân Thieän Höõu Tri Thöùc: Kalyana-mitra (skt)—Good Vöông. Knowledgeable (knowing) Friend or advisor—See Thieän Hueä Thieàn Sö: Zen Master Tien-hui—Teân Thieän Tri Thöùc. cuûa moät vò Thieàn sö ôû chuøa Cao Maân ôû Döông Thieän Höõu Tyø Kheo: Vò Tyø Kheo laø thieän höõu, Chaâu, döôùi thôøi nhaø Thanh. Theo moät trong nhöõng thieän baïn löõ, thieän baïn ñaûng—Monk who is a

friend, associate and intimate of good people. Thieän Lai: Sagata (skt)—Svagata, or Suvagata Thieän Keá: Teân cuûa moät vò danh Taêng Trung Hoa (skt)—Susyagata (skt)—Susvagata or Svagata vaøo thôøi nhaø Nguyeân (1280-1368)—Name of a (skt)—Zenrai (jap)—A title of the Buddha. Chinese famous monk who lived in the Yuan 1) Ñaõ ñeán raát toát: Welcome!—Well come. Dynasty in China. 2) Töø maø caùc vò Tyø Kheo AÁn Ñoä duøng ñeå hoan Thieän Khoaùi: Hoan laïc—Vui möøng—Glad—ngheânh nhöõng ngöôøi ñeán chuøa. Trong kinh Happy—Joyful. ñieån Pali coù ghi laïi, xöa khi muoán nhaän ai Thieän Kieân Thieàn Sö (?-1493): Teân cuûa moät vò vaøo Taêng ñoaøn, Phaät chæ noùi “Thieän lai, Tyø Thieàn sö Trung Hoa thuoäc toâng Laâm Teá vaøo thôøi kheo!”: The term which Indian Bhiksus used nhaø Minh (1368-1644). Sö laø ñeä töû vaø truyeàn nhaân to welcome those who come to the monastery. noái phaùp cuûa Thieàn sö Voâ Teá Minh Ngoä. Haàu nhö The Pali scriptures say that the Buddha once caû ñôøi Sö hoaèng hoùa trong tænh Töù Xuyeân cuûa accepted his followers into the monkhood, Trung Hoa—Name of a Chinese Lin Chi Zen simply by saying “Welcome, monk!” master who lived in the Ming dynasty in China. Thieän Laïi Long Chôn: Tenrai Ryushin (jap)— He was a student and dharma successor of Zen Teân cuûa moät vò Taêng Nhaät Baûn—Name of a master Wu-tsi Ming-wu. He spread the Zen Japanese monk. teachings in Si Chuan Province most of his life. Thieän Laäp Ñònh Vöông Tam Muoäi: Samadhi- Thieän Kieán: Sudassana (p)—Sudarsana (skt)—raja-supratisthita-samadhi (skt)—Tam Muoäi Thieän Kieán Thieân—Thieän Quaùn Thieân—Tu Ñaø Vöông An Laäp Tam Muoäi—King of Firm-standing Lyù Saù Na—Tu Ñôùi Thieân—Tu Treä Thieân—Caùi concentration. nhìn thuø dieäu vaø thieän laønh—Beautiful to see— Thieän Luaät Nghi: Good rules and customs—See Excellent vision—Good looking—Good to see. Giôùi. Thieän Kieán Laäp Chi Ñeà: Suppatittha-cetiya Thieän Löïc Trì: Support by the power of good. (skt)—Yasti-vana (skt)—Groves of staves—Thieän Thieän Ma Maït Laït Nam: Janma-marana (skt)— An Truï Thaùp—Thaân Noä Ba Laâm—See Tröôïng Sanh töû—Birth and death. Laâm. Thieän Myõ: Beautiful. Thieän Kieán Thaønh: Sudarsana (skt)—Indrapriti Thieän Nam:

See Thieän Nam Töû. (skt)—A Good-To-Behold City—A Joy-To- Thieän Nam Tín Nöõ: Good men and believing Behold City—See Thieân Ñeá Thích Thaønh. (good) women—Good son and good daughter— Thieän Kieán Thieân: Sudassana (p)—Sudassi (p)— Believers in Buddhism. Sudassideva (p)—Sudrsa (skt)—Taàng trôøi nôi chö Thieän Nam Töû: Kula-putra (skt)—Zen-Nanshi thieân coù ngoaïi hình ñeïp ñeõ—Heaven of good (jap)—Good sons—Nhöõng ñöùa con cuûa nhöõng gia appearance. ñình toát; töø Ñöùc Phaät duøng ñeå goïi nhöõng ngöôøi taïi Thieän Kieán Tyø Baø Sa Luaät: Samantapasadika- gia hay xuaát gia maø tín taâm nghe vaø haønh trì Phaät Vinaya (skt)—Theravada Vinaya-Pitaka—Boä phaùp—Sons of good families—One of the Luaät noùi veà nhöõng giôùi luaät cho caùc Taêng só thuoäc Buddha's terms to address to his disciples. phaùi Thöôïng Toïa Boä, ñöôïc Ngaøi Taêng Giaø Baït Ñaø Thieän Nam Töû Thieän Nöõõ Nhaân: Good men and La dòch ra Haùn töï—The Vinaya-Pitaka stressed on believing women—Thieän Nam Tín Nöõ. moral codes for the monks and nuns in the Thieän Naêng Vaán Ñaùp Thuyeát Phaùp Voâ UÙy: Theravada. It was translated into Chinese by Powers of ratiocination without fear—Chö Boà Taùt Samghabhadra. kheùo bieát hoûi ñaùp thuyeát phaùp chaúng sôï — Thieän Kieán Vöông: Piyadasi (p)—Danh hieäu cuûa Bodhisattva-fearlessness arises from powers of vua A Duïc—A title of King Asoka—Good- ratiocination. Appearance King—See A Duïc Vöông. Thieän Ngheä: To have experience in one's Thieän Kieáp: Bhadrakalpa (skt)—Kieáp toát laønh— profession—To be skilled in one's trade. Teân khaùc cuûa Hieàn Kieáp—A good kalpa, Thieän Nghieäp: Kusala-kamma (p)—Kusala- especially that in which we live—See Hieàn Kieáp. karma (skt)—Nghieäp laønh—Haønh ñoäng coù coâng Thieän Laïc An Truï: To abide contentedly in. ñöùc—Meritorious action—Wholesome activity—

Wholesome karma—Good karma—Good deeds— xem ai ñoù nhö laø moät con ngöôøi taùch bieät vôùi mình Skillful action—Kusala karma—Nghieäp taïo ra bôûi vaø vì lôïi ích cuûa chính baûn thaân mình ngöôøi ta môùi thieän ñaïo nhö nguõ giôùi thaäp thieän, seõ ñöa chuùng xem ngöôøi aáy laø ngöôøi caàn phaûi bò gieát . Töø haït sanh ñeán choã an laïc haïnh phuùc. Thieän nghieäp laø gioáng phaân taùch naøy, töø tö töôûng trong taâm thöùc nhöõng nghieäp ñöa ñeán vaõng sanh Tònh Ñoä. Theo naøy, haønh ñoäng coù theå xaûy ñeán. Saùt sanh laø söï Kinh Phaùp Cuù, caâu 183, Ñöùc Phaät daïy: "Chôù laøm bieåu loä ra ngoaøi moät caùi taâm bò thoáng trò bôûi söï caùc ñieàu aùc, gaéng laøm caùc vieäc laønh, giöõ taâm yù phaân taùch vaø ñaëc bieät, bôûi loøng saân haän vaø thuø trong saïch. AÁy lôøi chö Phaät daïy." Thieän nghieäp seõ gheùt. Haønh ñoäng laø do tö töôûng laøm hieån loä. Töø giuùp con ngöôøi cheá ngöï ñöôïc nhöõng phieàn naõo nhöõng tö töôûng baát thieän, xuaát phaùt nhöõng haønh khôûi leân trong taâm. Ngöôïc laïi, neáu con ngöôøi laøm ñoäng baát thieän vaø gaây khoå ñau cho ngöôøi khaùc. aùc nghieäp seõ phaûi nhaän chòu caùc haäu quaû khoå ñau Haàu nhö taát caû moïi haønh ñoäng ñeàu xuaát phaùt töø tö trong ñôøi naøy hay ñôøi keá tieáp—Good karma töôûng."—Zen Master Philip Kapleau wrote in the created by wholesome path such as practicing of Awakening to Zen: "In classical Buddhism, the five precepts and the ten wholesome deeds, actions are not termed 'good' or 'bad,'

but rather which will result in happiness. Good karmas are 'skillful' or 'unskillful.' Skillful actions are those deeds that lead to birth in the Pure Land. that arise from an awareness of Unity, or According to the Dharmapada Sutra, verse 183, nonseparation. Such actions, not overly bound by the Buddha taught: Not to do evil, to do good, to attachment to thoughts of self and other, are purify one's mind, this is the teaching of the spontaneous, wise, and compassionate. Unskillful Buddhas." Kusala karmas or good deeds will help actions, on the other hand, grow out of the a person control a lot of troubles arising from his unwholesome roots of greed, hatred or anger, and mind. Inversely, if a person does evil deeds he delusion. As the primary delusion is that of self will receive bad results in this life and the next and other, thoughts and actions that arise from existence which are suffering. such condition of separation, of separateness we Thieän Nghieäp Baát Thieän Nghieäp: Kusala-akusala might say, tend to be reactive and self-protective. kamma (p)—Kusala-akusala karma (skt)— They can hardly form the basis of skillful life, that Wholesome and unwholesome activity— is, creative and fullfilling. For example, think of Wholesome and unwholesome karma—Thieàn sö the first item of good character: not to kill but to Philip Kapleau vieát trong quyeån 'Giaùc Ngoä Thieàn': cherish all life. It is not possible to commit murder "Trong Phaät giaùo coå ñieån, nghieäp khoâng ñöôïc unless the thought to take a life has arisen. One ñaùnh giaù laø toát hay xaáu, nhöng ñuùng hôn laø 'thieän must have already seen a person as separate from nghieäp' hay 'baát thieän nghieäp.' Thieän nghieäp laø oneself and one's own self-interest to conceive of haønh ñoäng xuaát phaùt töø yù thöùc veà tính nhaát theå, him or her as someone to be killed. Out of this khoâng phaân ly. Nhöõng haønh ñoäng nhö theá khoâng bò seed of separation, this thought in the mind, the troùi buoäc vôùi caùi chaáp yù töôûng veà ta vaø ngöôøi, deed can happen. Killing is the outward nhöõng haønh ñoäng naøy coù tính töï phaùt, khoân ngoan expression of a mind dominated by separation, vaø bi maãn. Traùi laïi, baát thieän nghieäp laø nhöõng haønh specifically by anger or hatred. Deeds are ñoäng baét nguoàn töø coäi reã baát thieän cuûa tham, saân, thoughts made manifest. From unskillful thoughts, si, vaø aûo töôûng. Nhö caùi aûo töôûng ñaàu tieân veà ta vaø unskillful or pain-producing acts arise. Almost all ngöôøi, nhöõng tö töôûng vaø haønh ñoäng khôûi leân töø action proceeds from thought." ñieàu kieän phaân ly hay chia caùch naøy coù khuynh Thieän Nghieäp Duïc Giôùi: Sense-sphere höôùng phaûn öùng vaø töï veä. Nhöõng tö töôûng vaø haønh wholesome kamma. ñoäng aáy khoù loøng taïo neân neàn taûng cuûa cuoäc soáng Thieän Nghieäp Saéc Giôùi: Fine-material-sphere thieän xaûo, voán dó saùng taïo vaø chu toaøn. Chaúng haïn kamma. nhö khi nghó ñeán baûn taùnh toát ñaàu tieân: khoâng saùt Thieän Nghieäp Voâ Saéc Giôùi: Immaterial-sphere sanh maø ngöôïc laïi traân quí taát caû ñôøi soáng. Ngöôøi wholesome kamma. ta khoâng theå naøo phaïm toäi gieát ngöôøi töø phi tö Thieän Ngoân: Good words. töôûng laáy ñi maïng soáng khôûi leân. ngöôøi ta phaûi Thieän Ngoân Tyø Kheo: Vò Tyø Kheo laø thieän ngoân,

ñaày ñuû söï nhu hoøa vaø khieâm nhöôøng, nhaãn naïi vaø Good causes, good results. nhaän söï chæ trích moät caùch cung kính—A monk is Thieän Nhieãm: Toát vaø

nhieãm tröôïc—Good and affable, endowed with gentleness and patience, defiled. quick to grasp instruction. Thieän Nöõõ: See Thieän Nöõõ Nhaân. Thieän Nguyeät: Thieän Nöõõ Nhaân: Kuladhita (skt)—Kuladuhitra 1) Ba thaùng toát ñeå aên tröôøng chay nhö thaùng (skt)—Good and believing women. gieâng, thaùng naêm vaø thaùng chín; vì trong ba Thieän Phaùp: Kusala-dhamma (p)—Kusala- thaùng naày quyû thaàn seõ ñi raûo ñeå baùo caùo veà dharma (skt)—Saddhamma (p)—Sudhamma (p)—haønh vi cuûa theá nhaân—Good months, i.e. the Zenho (jap)—Phaùp laønh—Good method—Good first, fifth and ninth; because they are the law—Good ways. most important in which to do good works and Thieän Phaùp Chaân Nhö: The bhutathatata as thus obtain a good report in the spirit realm. good. 2) (1149-1241): Teân cuûa moät vò danh Taêng Trung Thieän Phaùp Chuûng Töû: Haït gioáng cuûa caùc yeáu toá Hoa, thuoäc toâng Thieân Thai, soáng vaøo thôøi thieän laønh—Seeds of wholesome factors. Nam Toáng (1127-1279)—Name of a Chinese Thieän Phaùp Duïc: Kusalo-dharma-cchanda (skt)— famous monk of the T'ien T'ai Sect, who lived Tham duïc khôûi leân do duyeân theo thieän phaùp— in the Southern Sung Dynasty in China. Desire arises from the wholesome dharmas. Thieän Nha: Thieän Phaùp Ñöôøng: Phaùp ñöôøng ôû phía Taây Nam 1) Sudanta (skt): Good teeth. trong Thieän Kieán Thaønh, treân ñænh nuùi Tu Di— 2) Sudana (skt): Tu Ñaït—Tieàn thaân cuûa Ñöùc The Dharma Hall in the southwest of the Thích Ca Maâu Ni, khi ngaøi boû caû quyeàn haønh Sudarsana City (A Joy-To-Behold City) on Mount ngoâi baùu ñeå tu haïnh boá thí—Sakyamuni as a Sumeru—See Thieân Ñeá Thích Thaønh. prince in a former life (previous incarnation), Thieän Phaùp Giôùi: Phaùp giôùi cuûa chö Thieân—The when he forfeited the throne by his generosity Dharma Realm of gods. (almsgiving). Thieän Phaùp Haïnh: Practice of good teaching— Thieän Nhaõn: Good Eye. Haïnh tu haønh thieän phaùp, moät trong möôøi phaùp tu Thieän Nhaân: Sobhana hetu (skt)—Beautiful cuûa chö Boà Taùt—The practice of good teaching, roots—Wholesome root—Thieän Caên—Nhaân do one of the ten Bodhisattva practices—See Thaäp thieän caên maø taïo ra thieän quaû: A wholesome Haïnh Boà Taùt. (good) cause will produce a wholesome result Thieän Phaùp Höõu Laäu: Good deeds done in a (good fruit)—Moät ngöôøi toát, tin theo thuyeát nhaân mortal body is rewarded accordingly in the quaû cuûa Phaät Giaùo vaø soáng moät ñôøi thieän laønh: A character of another mortal body. good man: An honest man, especially one who Thieän Phaùp Phaùi: Saddhammaikaya (p)—Phaùi believes in Buddhist ideas of causality and lives a Phaùp Laønh—Moät phaùi Phaät giaùo ñöôïc thaønh laäp ôû good life. Mieán Ñieän vaøo theá kyû thöù 18—Good Method Sect, Thieän Nhaân Sanh Phöôùc Quaû: Good begets a Buddhist sect founded in Burma in the good—Good actions produce goos results—Thieän eighteenth century. nhaân sanh quaû phöôùc. Thieän Phoù Chuùc: Toát ñeïp ôû söï giao phoù—Skillful Thieän Nhaân Thaân Caän: Sappurisa-samseva (p)— at entrusting. Ñi laïi vôùi thieän höõu tri thöùc—Association with Thieän Phuïc (?-660): Teân cuûa moät vò Thieàn sö good people. Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907). Sö xuaát Thieän Nhaân Thieàn: Thieän Nhaân Thieàn laø thieàn gia tu taäp luùc môùi coù 5 tuoåi vôùi moät vò Sö Tònh Ñoä, ñònh veà nhöõng ñieàu thieän. Ñaây

laø moät trong chín nhöng veà sau naøy Sö gaëp vaø laøm ñeä töû cuûa Töù Toå loaïi thieàn Ñaïi thöøa cho chö Boà taùt—Meditation on Ñaïo Tín—Name of a Chinese Zen master who the good, one of the nine kinds of Mahayana lived in the T'ang Dynasty in China. He left home dhyana for Bodhisattvas—See Cöûu Chuûng Ñaïi to become a monk at the age of 5 with a Pure Thieàn. Land master, but later in life, he met the Fourth Thieän Nhaân Thieän Quaû: Nhaân laønh quaû toát— Patriarch Tao-Hsin and became his disciple.

Thieän Quaû: Good result—Quaû toát laønh—Keát quaû rice bags and clothes hangers. Descendants of thieän dieäu nhôø nöông vaøo thieän nghieäp —Good the Zen founder should take complete fruit from good cause; good fortune in life awareness for their sanctuary and teach others resulting from previous goodness. to perpetuate the life of wisdom of the Thieän Quaû Nguyeät Am Thieàn Sö (1079-1152): Buddhas. As for those who are no more than Gettan Zenka (jap)—Shan-kuo Yueh-an (Wade- rice bags and clothes hangers, they are Giles Chinese)—Shanguo Yue'an (Pinyin criminals in Buddhism." Chinese)—Thieän Quaû Nguyeät Am ñeán töø vuøng maø Thieàn sö Thieän Quaû Nguyeät Am noùi vôùi moät baây giôø thuoäc tænh Giang Taây. Thieàn sö naøy thuoäc vò Taêng: "Neáu oâng laøm baùnh xe cuûa Heà Troïng doøng Döông Kyø phaùi Laâm Teá, laø moân ñoà vaø ngöôøi goàm traêm goïng. Naém hai ñaàu, boû truïc ñi, theá keá vò Phaùp vôùi Ñaïo Ninh Thieàn Sö. Teân cuûa nghóa laø sao? " Nguõ Ñaêng Hoäi Nguyeân cho Nguyeät Am ñöôïc bieát ñeán qua thí duï thöù taùm bieát töï thuaät cuûa Thieàn sö Nguyeät Am khoâng trong Voâ Moân Quan. Thieän Quaû Nguyeät Am laø döøng laò ôû caâu hoûi naøy, maø tieáp nhö sau: Khi thaày cuûa Thieàn sö Laõo Na. Nguyeät Am soáng vaø noùi nhö vaäy, Nguyeät Am duøng gaäy veõ moät daïy Thieàn ôû Nguyeät Am treân ngoïn nuùi noåi tieáng voøng troøn treân khoâng. Roài Sö noùi: "Ñöøng bao Qui Sôn—Yueh-An-Shan-Kuo came from an area giôø thaát baïi trong vieäc thöøa nhaän söï caân baèng in what is now Jiangxi Province. He was a Zen cuûa caây caân!" Ñoaïn Sö ñöùng daäy, böôùc xuoáng master of the Yogi lineage of Linn-Chih Zen, a saøng thieàn, caûm ôn cöû toïa, roài ñi ra ngoaøi— student and Dharma successor of T’ao-Ning. Zen master Yueh-An asked a monk, "If you Master Yueh-An was known in example 8 of the disconnected each end of the hundred spokes Wu-Men-Kuan. Name of a Chinese Zen master, on Xi-zhong's cart, and removed the axle, master of Lao-na Tsu-teng. Yueh-An lived and what principle would be clearly revealed?" taught Zen at Moon Hermitage on famous Mt. The Wudeng Huiyuan indicates that Master Kuei. Yueh-An's narrative did not stop with this Thieàn sö Thieän Quaû Nguyeät Am thöôøng daïy question, but continued as follows: Upon chuùng: "Khi caùc oâng coù caùi mieäng hay noùi, caùc speaking thus, Yueh-An used his staff to draw oâng khoâng coù ñoâi tai bieát laéng nghe. Khi caùc a circle in the air. He then said, "Never fail to oâng coù ñoâi tai bieát laéng nghe, thì laïi khoâng coù recognize the scale's balance!" He then stood caùi mieäng hay noùi. Haõy suy nghó cho kyõ veà up, got down from the meditation platform, ñieàu naøy!"—Gettan used to say to his thanked the hall attendant, and went out. companions, "When you have a talking Moät hoâm, Thieàn sö Thieän Quaû Nguyeät

Am mouth, you have no listening ears. When you thöôïng ñöôøng thò chuùng raèng: "Moät con hoã have listening ears, you have no talking hoang suùt chuoàng coù moät caùi chuoâng treân coå. mouth. Think about this carefully." Noù keâu leân laøm moïi ngöôøi sôï haõi, chaïy troán Thieän Quaû Nguyeät Am thöôøng noùi: "Coù ba trong hoaûng loaïn. Chuïp laáy moät vieân ngoïc haïng khaát só. Thöù nhaát laø haïng truyeàn daïy saùng rôõ töø trong hang roàng xanh! Thaép saùng giaùo phaùp cho ngöôøi. Thöù nhì laø haïng haønh trì cuøng trôøi vaø chieáu saùng cuoái ñaát! Laõo Taêng giôùi luaät. Thöù ba laø haïng cam taâm laøm nhöõng naøy noùi tröôùc maáy oâng hoâm nay, nhöng noù bòch gaïo vaø nhöõng caùi moùc maùng aùo quaàn. vöôït ra ngoaøi nhöõng lôøi taùn tuïng cuûa laõo Taêng. Phaùp töû nhaø Thieàn neân töï caûnh tænh mình trong Heát thaûy maáy oâng! Maáy oâng ñang laøm caùi gì ôû vieäc nghieâm trì giôùi luaät vaø giaùo hoùa khai môû ñaây?" Thieän Quaû Nguyeät Am ñöa caây phaát töû tri kieán Phaät cho chuùng sanh höõu duyeân. Coøn leân vaø noùi: "Loâng maøy cuûa laõo Taêng! Chuùng haïng cam taâm laøm nhöõng bòch gaïo cuõng nhö ruïng heát laàn nöõa!" Noùi xong Sö neùm caây phaát nhöõng caùi moùc maùng aùo quaàn laø nhöõng teân toäi töû xuoáng vaø rôøi saûnh ñöôøng—One day, Zen ñoà trong ñaïo Phaät"—Gettan used to say, master Yueh-An entered the hall and "There are three kinds of mendicants. First addressed the monks, saying, "An escaped are those who teach others. Second are those wild tiger has a bell around its neck. It strikes who maintain the sanctuaries. Third are the fear in everyone, and they flee in terror.

Grabbing the lustrous pearl from the blue said, "A thief is exposed by his booty." dragon's lair! Lighting up heaven and Thieän Quaùn Saùt Giaùc: Thöùc quan saùt tuyeät vôùi — illuminating earth! This old monk speaks Excellent observing awareness. before you today, but it's beyond my words of Thieän Quaùn Thieân: Sudassana (p)—Sudarsana praise. All of you! What are you doing here?" (skt)—Thieän Kieán Thieân—Tu Ñôùi Thieân— Yueh-An then raised his whisk and said, "My Excellent observing deva. eyebrows! They're falling out again!" He then Thieän Quyû: Thieän Thaàn—Thieân Long Baùt Boä. threw down his whisk and left the hall. Thieän Quyeát Ñònh Nguyeän: Nguyeän quyeát taâm— Hoâm khaùc, Thieàn sö Thieän Quaû Nguyeät Am Vows for skillful determination. thöôïng ñöôøng thò chuùng raèng: "Khi taâm sanh, Thieän Quyeát Taâm: Söï quyeát taâm toát ñeïp— chö phaùp cuõng sanh. Khi taâm dieät, chö phaùp Skillful determination. cuõng dieät. Khi taâm vaø phaùp ñeàu queân, moät con Thieän Sanh: Sujata (skt)—Sanh ra trong doøng ruøa ñöôïc keâu laø Ñaïi Qui, giöõ caû ñaïi ñòa. Chö hoaøng toäc—Well-born, of high birth. Thieàn ñöùc! Maáy oâng coù theå noùi hay khoâng? Thieän Sanh Boà Taùt: Singalaka (skt)—Teân cuûa Neáu coù theå noùi, thì laõo Taêng seõ ñöa gaäy truï trì con cuûa moät vò tröôûng giaû trong thôøi ñöùc Phaät coøn cho maáy oâng! Neáu khoâng theå noùi ñöôïc, thì chæ taïi theá—Name of a son of a wealthy and noble neân trôû veà Taêng ñöôøng uoáng chuùt traø!"— person during the time of the Buddha—See Thi Another day, Zen master Yueh-An entered Ca La Vieät Boà Taùt. the hall and addressed the monks, saying, Thieän Sanh Kinh: Sujata-sutra (skt)—Good Birth "When mind is born, dharmas are also born. Sutra—Good Life Sutra. When mind passes away, all

dharmas pass Thieän Söï: Punya (skt)—Good act—Good deed— away. When mind and dharmas are forgotten, Virtuous act— Wholesome actions—Wholesome a turtle is called the Great Tortoise, that deeds—Thieän nghieäp—Haønh vi toát (vieäc laøm upholds the earth. Zen worthies! Can you thieän laønh)—Phuùc haønh (thieän nghieäp hay haûo söï), speak or not? If you can speak, then I'll give moät trong ba ñöôøng haønh ñoäng. Phaät töû chaân thuaàn you the abbot's staff! If you can't speak, then khoâng bao giôø ñôïi chôø vaän may tìm ñeán. Con just go back to the monk's hall and drink some ngöôøi aáy tìm vaän may trong nhöõng ñieàu thieän tea!" laønh—Charitable work, one of the three lines of Moät vò Taêng hoûi: "Taïi sao Boà Ñeà Ñaït Ma dieän action that affect karma. A real Buddhist never bích chín naêm?" Thieän Quaû Nguyeät Am noùi: waits for a good luck. He makes good lucks by "Caù loäi trong nöôùc buøn."—A monk asked, doing good deeds. "Why did Bodhidharma sit facing a wall for Thieän Söï Baát Nhö Voâ Söï: No act is better than nine years?" Yueh-An said, "The fish swims good act—Theo quan ñieåm Thieàn toâng, vieäc toát in muddy water." khoâng baèng khoâng vieäc. Luùc thò giaû Vieãn ñang leã Moät vò Taêng hoûi: "Nhò Toå leã ba laïy. Taïi sao baùi ôû ñieän Phaät, Trieäu Chaâu vöøa thaáy lieàn ñaùnh ngaøi chæ nhaän tuûy thoâi?" Thieän Quaû Nguyeät cho moät gaäy vaø hoûi: "OÂng laøm gì vaäy?" Thò giaû Am noùi: "Khi ñaát ñöôïc boùn phaân thì coù nhöõng Vieãn ñaùp: "Leã Phaät." Trieäu Chaâu hoûi: "Leã ñeå laøm traùi caø lôùn."—A monk asked, "The Second gì?" Thò giaû Vieãn ñaùp: "Leã Phaät cuõng laø vieäc toát." Ancestor bowed three times. Why did he Trieäu Chaâu noùi: "Vieäc toát khoâng baèng khoâng receive the marrow?" Yueh-An said, "When vieäc." Theo Thieàn sö D.T. Suzuki trong taùc phaåm the ground is fertile the eggplants are big." "Thieàn Hoïc Nhaäp Moân," coù phaûi haønh vi naøy Moät vò Taêng hoûi: "Neáu moät caùi hoa nôû naêm mang yù nghóa phaù huûy hình töôïng vaø chuû nghóa hö caùnh, hoaøn toaøn töï nhieän. Lyù gì laøm roõ chuyeän voâ naøo ñoù khoâng? Nhìn beà ngoaøi thì ñuùng nhö vaäy; naøy?" Thieän Quaû Nguyeät Am noùi: "Keû troäm nhöng neáu chuùng ta laõnh hoäi ñöôïc thaâm yù cuûa caép ñöôïc phôi baøy bôûi chieán lôïi phaåm cuûa Trieäu Chaâu thì seõ thaáy beân trong aån chöùa moät söï haén."—A monk asked, "If a flower blooms khaúng ñònh tuyeät ñoái sieâu vieät moïi söï giaûi thích with five petals, it is naturally complete. What baøn luaän—In the point of view of Zen, no deed is principle does this make clear?" Yueh-An much better than wholesome deed (wholesome

action). When Yuan, Chao-chou's attendant, was just one lifetime. It should be noted that both his bowing reverently before Buddha, Chao-chou first and last advisor taught him the Pure Land slapped him. Yuan asked, "Is it not a laudable Path. thing to par respect to Buddha?" Chao-chou Thieän Taùnh: Good by nature—Baûn taùnh thieän, replied, "Yes, but it is better to go without even a moät trong tam taùnh. Thieän taùnh saún coù chöù khoâng laudable thing." According to Zen master D.T. do noã löïc tu taäp, ñoái laïi vôùi taùnh aùc saún coù —Good Suzuki in "An Introduction To Zen Buddhism," nature—Good in nature, or in fundamental does this attitude savour of anything nihilistic and quality, one of the three types of characters. iconoclastic?

Superficially, yes; but let us dive Naturally good, or good essence, or rightness. deep into the spirit of Chao-chou out of the depths Good by nature (rather than by effort), in contrast of which this utterance comes, and we will find with evil by nature. ourselves confronting an absolute affirmation Thieän Taâm: Kusala-citta (p)—Suhada (skt)—quite beyond the ken of our discursive Good-hearted—Wholesome mind—Taâm thieän understanding. laønh vôùi nhöõng tö töôûng thieän laønh. Taâm thieän laønh Thieän Tai: Sadhu (skt)—Laønh Thay! Quyù hoùa bao goàm nhöõng vieäc laøm thieän laønh ñoái vôùi tha thay! (töø duøng ñeå taùn thaùn hay khen ngôïi)— nhaân, töø bi, boá thí, nhaãn nhuïc, aùi ngöõ, yeâu thöông, Good—Excellent!—See Thieän Lai. tín taâm, luoân nguyeän cöùu ñoä tha nhaân. Thieän taâm Thieän Taøi: Skillful. giuùp ñaåy luøi nhöõng taâm tieâu cöïc—Wholesome Thieän Taøi Ñoàng Töû: Sudhana (skt)—Sudhana- mind (good heart—Good mind) withgood sresthi-daraka (skt)—Good Wealth Bodhisattva— thoughts. Benevolence or good mind includes Thieän Taøi Ñoàng Töû (trong caùc chuøa, beân traùi töôïng beneficial intentions towards others, compassion, Quan AÂm Boà Taùt coù ñaët töôïng Thieän Taøi Ñoàng loving-kindness, generosity, patience, good Töû), moät Phaät töû ñöôïc noùi ñeán trong Kinh Hoa speech, tolerance, love, faith, wishing to help Nghieâm. Teân oâng laø Sudhana coù nghóa laø “Thieän others, etc. Wholesome mind can be used to dispel Taøi” vaø lyù do oâng coù teân naày laø vì luùc oâng vöøa môùi negative minds. sanh ra thì ñoät nhieân chaâu baùu xuaát hieän trong nhaø Thieän Taâm Quaùn: Contemplation on good cha oâng. OÂng laø nhaân vaät chính trong chöông cuoái heart—Thieän Taâm Quaùn hay quaùn yeâu thöông coù cuøng vaø cuõng laø chöông daøi nhaát trong Kinh Hoa theå taåy tröø saân haän. Ganh tî coù theå vöôït qua baèng Nghieâm. Trong khi tìm caàu giaùc ngoä, oâng ñaõ vieáng caùch quaùn saùt loøng bieát ôn vaø söï hoan hyû cuûa tha thaêm vaø toøng hoïc vôùi 53 vò thieän höõu tri thöùc vaø ñaõ nhaân—Contemplation on love can be used to trôû thaønh ngang haøng hay bình ñaúng vôùi Phaät trong dispel anger. Jealousy can be overcome by moät ñôøi (Trong Kinh Hoa Nghieâm, phaåm Nhaäp contemplating on appreciation and rejoicing in the Phaùp Giôùi: “Ngaøi Vaên Thuø ôû trong khu röøng trang good qualities of others. nghieâm coù 500 vò ñoàng töû, maø Thieän Taøi laø moät Thieän Taâm Thò Phaät Taâm: Taâm thieän laø taâm ngöôøi phaùt taâm trong soá 500 vò aáy. Thieän Taøi sau Phaät—Cö só Sasaki Doppo tu hoïc Thieàn phaùp vôùi ñoù ñi veà phöông nam tham hoïc cuøng 53 vò tri thöùc thieàn sö Ganseki. Sau naøy oâng keå laïi oâng ñaõ töøng vaø chöùng nhaäp phaùp giôùi). Ñieàu ñaùng chuù yù laø caû hoûi thaày "Phaät laø gì?" Sö Ganseki ñaùp: "Taâm thieän vò thieän tri thöùc ñaàu tieân vaø cuoái cuøng ñeàu daïy laø Phaät." Cö só Sasaki Doppo lieàn thöa: "Thieän voán Thieän Taøi veà con ñöôøng Tònh Ñoä—A disciple laø chôn taùnh cuûa con ngöôøi. Bôûi theá coå ñöùc daïy mentioned in the Avatamsaka Sutra (Kinh Hoa raèng taâm bình thöôøng laø ñaïo." Veà sau cö só Sasaki Nghieâm). His name means “Good Wealth” and Doppo coøn theå hieän kieán giaûi naøy trong moät baøi the reason for him to obtain such name was that thô noùi veà Thaàn Ñaïo: when he was born, myriad treasures suddenly "Bao oâ ueá caám kî appeared in his father’s home. The main Ñeàu do taâm taïo taùc protagonist in the

last and longest chapter of the Keû ngoä ñöôïc thaàn taâm Avatamsaka Sutra. In seeking enlightenment, he Cuøng thaàn chaúng sai khaùc." tried to visit and study with fifty-three spiritual Cö só Sasaki Doppo coøn vieát theâm moät baøi keä nöõa: advisors and became equal with the Buddha in "Maët trôøi laø maét

Baàu trôøi laø maët One—Well departed—Well gone—A title of a Hôi thôû laø gioù Buddha—See Thaäp Hieäu. Nuùi cao soâng roäng Thieän Theä Taïng: Sugata-garbha (skt)—Der-sheg- Thaûy ñeàu laø ta." nyingpo (tib)—Treasury of the Blessed One— The layman Sasaki Doppo studied Zen with Phaät taùnh hay taùnh giaùc ngoä coù saün nôi taát caû Ganseki. He later recounted how he had asked his chuùng sanh cho pheùp hoï coù ñöôïc khaû naêng giaùc teacher, "What is Buddha?" Ganseki replied, "The ngoä Boà Ñeà—The Buddha nature or the good heart is Buddha." The layman added, "What enlightenment essence present in all beings that is most basic in the human world is a good heart. allows them to have the capacity to achieve Therefore the normal mind is called the Way." He enlightenment. also expressed these ideas in a verse on Shinto, Thieän Thí: Söï boá thí thieän laønh vaø kheùo leùo— the Spirit Religion: Skillful giving. "The defilement known as taboo Thieän Thí Haïnh: Act of skillful giving. is made up by the human mind; Thieän Thích: Thieän Giaûi—Söï giaûi thích thieän xaûo people who know the divine mind laøm lôïi cho chuùng sanh—Skillful interpretation. are themselves divine." Thieän Thieân Nöõ Chuù: Good Goddess Mantra. He also wrote another verse, Thieän Thieän Quoác: Shan Shan Kuo—See Naïp "The sun my eyes, Phöôïc Ba. the sky my face, Thieän Thoï: Kheùo hieåu bieát (kheùo thoï nhaän)— my breath the wind, Skillfully apprehend. mountains and rivers Thieän Thôøi Phaàn Thieân Vöông: Timely turn out to be me." Portion—Moät trong möôøi Daï Ma Thieân Vöông— Thieän Thanh Tònh: Heát söùc thanh tònh—Well See Daï Ma Thieân Vöông. purified. Thieän Thuù: Svarga-gati (skt)—Caûnh giôùi maø Thieän Thanh Tònh Boà Taùt: Vò Boà Taùt heát söùc chuùng sanh coù nghieäp thieän seõ ñöôïc sanh vaøo—thanh tònh—Well purified Bodhisattva. The wholesome realm where beings with good Thieän Thay! Thieän Thay!: Laønh thay! Laønh karmas will be reborn. thay!—Sadhu (skt)—Good! Excellent! Thieän Thuû: To be skilful with one’s hands. Thieän Thaân: Good deeds of the body—See Thaân Thieän Thuû Boà Taùt: See Hieàn Hoä. Tam Khaåu Töù YÙ Tam. Thieän Tích: Accumulation of wholesome deeds. Thieän Thaàn: Caùc vò thaàn hieàn ñöùc: Benevolent Thieän Tín: Good faith—Believers in Buddhism. gods—Caùc vò thaàn hoä trì Chaùnh Phaùp: Fortune Thieän Tinh: Zensho (jap). saints, the good devas or spirits who protect 1) Suna-kkhatta (p): Suna-ksatra (skt)—Good Buddhism. star. Thieän Theá Thieàn Sö: Chöùc vuï cuûa moät vò Taêng 2) Shan-hsing (chi): Zensho (jap)—Teân cuûa moät quaûn lyù cô quan troâng coi caùc vieäc cuûa Phaät giaùo vò sö—Name of a monk. ñöôïc laäp ra vaøo thôøi nhaø Minh (1368-1644)—A Thieän Tính: Zensho (jap)—Good essence—Good position of a monk who heads a governmental nature. agency that is responsible for all Buddhist affairs, Thieän Tònh Coõi: See Thieän Tònh Theá Giôùi. established during the Ming dynasty in China. Thieän Tònh Theá Giôùi: Suvisudda (skt)—Skillfully Thieän Theá Vieän: Cô quan quaûn lyù caùc vieäc cuûa pure realm—Coõi nöôùc maø ngaøi Phuù Laâu Na ñöôïc

Phaät giaùo ñöôïc laäp ra vaøo thôøi nhaø Minh (1368- Phaät thoï kyù seõ thaønh Phaät ñôøi vò lai vôùi hieäu laø 1644)—A governmental agency that is responsible Phaùp Minh Nhö Lai—The realm that the Buddha for all Buddhist affairs, established during the predicted that Purna would become a Buddha Ming dynasty in China. titled Dharmaprabhasa. Thieän Theä: Sugata (skt)—Zenzei (jap)—Ñaáng Thieän Tònh YÙ: Chuû yù thanh tònh vaø thieän laønh— Thieän Theä, moät danh hieäu cuûa Phaät—The Blessed Skillfully pure intention.

Thieän Trang Nghieâm Traøng Vöông: Kumbanda Thieän Truï: Supratisthita (skt)—Good abode. king of Banner of Adornments of Goodness—Moät Thieän Tu (1543-1615): Teân cuûa moät vò danh Taêng trong möôøi Cöu Baøn Traø Vöông. Trieàu Tieân vaøo theá kyû thöù XVI—Name of a Thieän Tri: Vibhavana (skt)—Nhaän bieát roõ raøng: Korean famous monk who lived in the sixteenth Clear perception—Söï hieåu bieát toát: Effective century. knowledge. Thieän Tu Söï Nghieäp: Söï hoaøn thaønh caùc nghieäp Thieän Tri Theá Gian: Hieåu raát roõ veà theá gian—thieän—Accomplishment of good works. Well understand the mundane world. Thieän Tu Taäp: Correct practice—Tu taäp toát (tu Thieän Tri Thuø Baùo: Hieåu raát roõ veà haäu quaû cuûa haønh ñuùng)—Skillful practice. haønh ñoäng coù ñieàu kieän—Well understand the Thieän Tu Trì: Söï tu haønh toát ñeïp—Skillful effect of conditioned activity. cultivation—Skillful correction. Thieän Tri Thöùc: Zen-chishiki (jap)— Thieän Tuù: See Thieän Tinh. Kalyanamitta (p)—Kalyanamitra (skt)— Thieän Tuùc: Upavasatha, or Posadha (skt)— Maitrayani (skt)—Thieän Höõu Tri Thöùc—Good-Upavasath-posadha (skt)—Öu Ba Baø Baø— knowing advisor—A friend of vitue—A well Abiding in goodness—Chæ truù nguï nôi ñieàu wishing friend—A learned master—A good friend thieän—Moät vò Phaät töû (taïi gia) giöõ ñöôïc taùm giôùi or intimate, one well known and intimate—A (baùt quan trai giôùi)—Abiding in goodness. A good knowing friend—Thieän coù nghóa laø hieàn vaø disciple who keeps eight commandments. ñaïo ñöùc, Tri laø söï hieåu bieát chôn chaùnh, coøn Thöùc Thieän Tuùc Boà Taùt: Madrajyotis (skt)—Name of laø thöùc tænh, khoâng meâ muoäi vaø tham ñaém nôi caùc a Bodhisattva, one who is always abiding in duyeân ñôøi nöõa. Theá neân, thieän tri thöùc laø ngöôøi goodness. hieàn, hieåu ñaïo, vaø coù khaû naêng laøm lôïi laïc cho Thieän Tueä Ñòa: Sadhumati (skt)—Ground of good mình vaø cho ngöôøi. Töø naøy duøng ñeå chæ baát cöù ai wisdom—Land of good thoughts—Stage giuùp ngöôøi khaùc treân ñöôøng tu taäp, moät caùch ñaëc wondrous wisdom. bieät, duøng ñeå chæ vò giaùo ñaïo, vaø cuõng coù theå bao Thieän Tö Duy AÂm Thieân Vöông: Sound of goàm nhöõng vò thaày toân giaùo khaùc, nhöng noù cuõng Skillful Meditation—Moät trong möôøi Quang AÂm coù theå ñöôïc duøng ñeå chæ baát cöù ai cung caáp söï giuùp Thieân Vöông—See Quang AÂm Thieân Vöông. ñôõ hay lôøi khuyeân höõu ích treân ñöôøng tu taäp— Thieän Tö Duy Quang Minh Thieân Vöông: Light Good is kind and virtuous, Friend is a person who of Skillful Meditation—Vò Thieân Vöông ñöôïc giaûi is worthy of giving others advice, Knowledgeable thoaùt moân coâng haïnh tö duy kheùo vaøo voâ bieân means having a broad and proper understanding of caûnh giôùi chaúng khôûi taát caû coõi höõu

laäu—Who the truths, Awakened means no longer found the door of liberation through entering mesmerized by destinies of life. Thus, Good infinite realms without producing any activity of Knowledgeable (knowing) Friend or Advisor is a thought about existents—See Ñaïi Töï Taïi Thieân good person who has certain degree of knowledge Vöông. of Buddhism and has the ability to benefit himself Thieän Töï Hoä Trì: Zen-Ji-Goji (jap)—Töï mình and others. This term refers to any people who phaûi hoä trì giaùo phaùp ñöôïc trao laïi cho toát. Theo help one on the path, specifically, this generally Truyeàn Ñaêng Luïc, Toå Boà Ñeà Ñaït Ma baûo Hueä refers to one's preceptor, and may include other Khaû: "Ñoù laø coát loõi cuûa taâm ñöôïc truyeàn töø chö religious teachers, but it can also refer to anyone Phaät vaø chö Toå trong quaù khöù. Baây giôø oâng ñaõ coù who provides useful help and advice on the path. ñöôïc noù, töï oâng phaûi kheùo hoä trì."—Oneself must Thieän Tri Thöùc Ma: The mara of good-knowing guard well some teachings. According to the advisor—Vôùi thieän tri thöùc ma, haønh giaû khôûi taâm Ch'uan-Teng-Lu, Master Bodhidharma told Taiso chaáp tröôùc—With the demon of spiritual teachers, Eka, "That is the core of mind transmitted by practitioners give rise to feelings of attachment. Buddhas and Patriarchs of the past. Now you have Thieän Tri Thöùc Nhieáp Thoï Löïc: Kalyanamitra- got it, you yourself must guard it well." parigraha (skt)—Naêng löïc tieáp ñoùn heát thaûy baïn Thieän Töôûng: Avyapada-samjna (p)—Baát Nhueá toát—The power of receiving good friends. Töôûng—Good perception.

Thieän Ö Thaéng Nghóa: Thieän xaûo toát ñeïp lieân the "Great Sun" text (Mahavairocana) and others. quan ñeán chaân lyù—Skillful in regard to the He wanted to return to India, but was not allowed ultimate truth. to depart and died in 735. Thieän Vi: Baûo troïng!—Take good care! Thieän Voâ UÙy Sa Moân: Monk Subhakara. Thieän Voâ Laäu Phaùp: Kusalanasrava (skt)—Caùc Thieän Voâ UÙy Tònh Sö Töû: Subhakara-simha (p)— ñöùc tính toát thoaùt khoûi caùc laäu hoaëc maø haønh giaû Dharma Master Subhakara (637-735)—See Tam coù trí tueä höôûng ñöôïc khi hoï ñaém mình saâu trong Taïng Thieän Voâ UÙy. haïnh phuùc cuûa Thieàn ñònh vaø an truù trong söï hieän Thieän Xaûo: Zengyo (jap)—Xaûo Dieäu: Clever höõu nhö thò—Good virtues free from evil flowings (skillful)—Phöông Tieän Thieän Xaûo: Skillful by the wise cultivators when they are deeply means. drunk in the the bliss of the samadhi and abiding Thieän Xaûo Nghò Luaän Thuû: Hands of skillful use in the bliss of existence as it is. of philosophies—Vôùi tay kheùo duøng nhöõng luaän Thieän Voâ UÙy (637-735): Subhakarasimha (skt)— nghò, chö Boà Taùt duøng thuoác trí hueä töø bònh nôi OÂng töøng laø moät vò vua cuûa xöù Orissa. OÂng xuaát thaân taâm cuûa chuùng sanh—With hands of skillful gia laøm Taêng vaø ñeán ñaïi hoïc Na Lan Ñaø nôi Phaùp use of philosophies, Bodhisattvas quell sentient Maät truï trì. OÂng thaâm hieåu Du Giaø, chaân ngoân, vaø beings' diseases of body and mind with aán quyeát, oâng khôûi haønh ñi Kasmir vaø Taây Taïng, the medicine of knowledge and wisdom. vaø cuoái cuøng ñeán Tröôøng An vaøo naêm 716, nôi ñoù Thieän Xaûo Nghieäp Trí: Trí xaûo toát laønh—Skillful oâng ñöôïc vua Huyeàn Toân (685-762) tieáp ñoùn noàng karmic wisdom. haäu. OÂng laø ngöôøi saùng laäp ra Maät Toâng vaøo

Thieän Xaûo Nhaát Taâm: Söï taäp trung tö töôûng vaøo khoaûng naêm 720—Subhakararimha (637-735) had moät ñoái töôïng toát laønh cuûa taâm—Skillful single- been a king of Orissa. He joined the Sangha and mindedness of mind. went to the Nalanda University over which Thieän Xaûo Phaùp Baát Khoâng: Fruitful skillful Dharmagupta presided. Well versed in Buddhist methods—Thieän xaûo phaùp baát khoâng laø moät trong concentration (yoga), mystical verses (dharani) möôøi thöù thaønh töïu cuûa chö ñaïi Boà Taùt. Vôùi thieän and fingers at last came to Ch'ang-An in 716, xaûo phaùp baát khoâng, chö Boà Taùt laøm cho taát caû coù where he was well received by the Emperor theå truï nôi trí thanh tònh giaûi thoaùt voâ ngaïi — Hsuan-Tsung (685-762). He was the founder of Fruitful skillful methods, one of the ten kinds of the Tantra School (the secret teaching of Yoga) fruitfulnesses of Great Enlightening Beings. With around 720 A.D. fruitful skillful methods, Bodhisattvas cause all to Thieän Voâ UÙy (Chinese): Teân thaät laø Voâ Haønh, be able to abide in pure knowledge of moät hoïc giaû Trung Hoa, du haønh sang AÁn Ñoä, gaëp unobstructed liberation—See Möôøi Baát Khoâng Maø Nghóa Tònh taïi Na Lan Ñaø vaø thaâu thaäp nhieàu baûn Chö Ñaïi Boà Taùt Ñaït Ñöôïc Khi Chöùng Quang Minh kinh Phaïn vaên. OÂng maát treân ñöôøng hoài höông, Taïng Trí. nhöng nhöõng taøi lieäu thaâu thaäp cuûa oâng vaãn ñöôïc Thieän Xaûo Phöông Tieän: Upaya-kausalya (skt)— ñöa ñeán chuøa Hoa Nghieâm ôû Tröôøng An. Khi hay Zengyo-Hoben (jap)—Expedient method implies tin ñoù, Thieän Voâ UÙy beøn cuøng Nghóa Tònh choïn strategically correct—Skilful means—See Phöông löïa vaøi baûn kinh quan troïng, vaø vaøo naêm 725, khôûi Tieän Thieän Xaûo. dòch kinh Ñaïi Nhaät vaø caùc kinh khaùc. Thieän Voâ UÙy Thieän Xaûo Quaùn Saùt: Quaùn saùt gioûi—Skillfully muoán trôû veà AÁn Ñoä nhöng khoâng ñuôïc pheùp khôûi contemplate—Skillful observation. haønh, vaø maát taïi Trung Quoác vaøo naêm 735—His Thieän Xaûo Trieàn Phuïc Thaàn: Whirlpool of Skills real name is Wu-Hsing, a learned Chinese, who Deity (Spirit). traveled in India, met I-Ching at Nalanda and Thieän YÙ: 1) Chuû yù toát laønh: Good intention, good collected various Sanskrit texts. He died on his will, good faith; 2) Tu Ma Ñeà, Thieän YÙ, coøn goïi laø way home, but his collection reached Hua-Yen Tu Ma Ñaàu, Taøu dòch laø Dieäu YÙ, Haûo YÙ, bieät danh Monastery in Ch'ang-An. On hearing this cuûa coõi Taây Phöông Cöïc Laïc cuûa Ñöùc Phaät A Di Subhakarasimha together with I-Ching selected Ñaø: Sumati (skt)—Of wonderful meaning, or some of the important texts and in 725 translated wisdom, the abode of Amitabha, his Pure Land.

Thieän YÙ Boà Taùt: Dantamati (skt)—Sumati- of a Chinese Zen master of the Lin-chi Sect, who bodhisattva (skt)—Good intention Bodhisattva— lived in the Ming dynasty in China. Good will Bodhisattva. Thieát Bích Ngaân Sôn: Taùnh linh cao tuyeät saün coù Thieän YÙ Thieàn: Meditation by absorbing one's cuûa chuùng sanh gioáng nhö nuùi baïc vaùch saét khoù coù mind in good will or devotional thoughts—See Töù theå naém baét ñöôïc—The spiritual nature of sentient Voâ Löôïng Thieàn. beings is extremely lofty like silver Thieän YÙ Thöùc: YÙ thöùc suy nghó toát laønh— mountains and iron walls that is difficult to grasp. Wholesome thinking consciousness. Thieát Chuûy Giaùc Thieàn Sö: Tesshikaku (jap)— Thieáp: Phuï theâm vaøo—To add—To

attach to. Zen master Tieh-Tsui-Chiao—Thieàn sö Thieát Thieáp Ñôn: Danh saùch Taêng Ni chuùng ñöôïc boå Chuûy Giaùc, ñeä töû cuûa ñaïi thieàn sö Trieäu Chaâu. nhieäm trong chuøa—List of monks and nuns who Moät hoâm, Thieát Chuûy Giaùc ñeán vieáng Hoøa Thöôïng are appointed to a temple. Phaùp Nhaõn, moät vò cao Taêng ñöông thôøi. Phaùp Thieáp Khoá: Vò Taêng phuï traùch coâng khoá phaåm vaät Nhaõn hoûi: "Gaàn ñaây oâng ôû ñaâu nay ñeán ñaây?" trong Thieàn vieän—A monk who is responsible for Thieát Chuûy Giaùc ñaùp: "Töø Trieäu Chaâu ñeán." Phaùp the treasury of supplies in a Zen monastery. Nhaõn hoûi: "Toâi nghe Trieäu Chaâu coù caâu noùi 'Caây Thieáp Saân: Daksina (skt)—Boá thí cuùng döôøng— baùch tröôùc saân' coù phaûi vaäy khoâng?" Thieát Chuûy Offerings—Donations. Giaùc ñaùp: "Khoâng." Phaùp Nhaõn gaïn hoûi: "Moïi Thieäp Caûnh Taâm: Taâm phaân bieät—ngöôøi ñeán ñaây ñeàu thuaät laïi raè ng coù moät chuù tieåu Discriminating mind—See Phaân Bieät Taâm. hoûi Trieäu Chaâu 'Toå Ñaït Ma qua Trung Hoa coù yù Thieäp Ñaïo Lyù: Nhöõng gì coù lieân quan ñeán tri nghóa gì', Chaâu ñaùp 'Caây baùch tröôùc saân' sao oâng thöùc—Whatever related to knowledge. laïi noùi khoâng coù?" Thieát Chuûy Giaùc roáng to: "Tieân Thieäp Ly Vi: Nhöõng gì coù lieân quan ñeán hai phaàn sö toâi thaät khoâng coù noùi caâu aáy. Xin Hoøa Thöôïng theå vaø duïng—Whatever related to two parts of chôù phæ baùng tieân sö toâi." Phaùp Nhaõn raát taùn thaønh essence and function. thaùi ñoä aáy ôû ngöôøi hoïc troø cuûa laõo tuùc Trieäu Chaâu, Thieäp Neâ Thuûy: Dính buøn dính nöôùc, yù noùi nhöõng neân khen: "Ñuùng laø con doøng sö töû." Thoùi thöôøng vöôùng maéc lieân quan ñeán ngoân töø vaø nghóa lyù laøm haún laø chuùng ta khoâng theå tin noåi lôøi noùi choái boû chöôùng vieäc chöùng ngoä thieàn ñònh—To be cuûa caùc thieàn sö, nhöng caùc ngaøi nghó raèng Thieàn smeared with mud and water. The term indicates lyù caàn phaûi coù nhöõng maâu thuaãn vaø ñính chaùnh attachments to words, speeches and meanings can nhö vaäy, vì nhöõng caâu noùi maâu thuaãn, nghòch lyù prevent practitioners from Zen realization. hay phuû nhaän nhö vaäy laø keát quaû khoâng traùnh ñöôïc Thieäp Taät: Yaksa (skt)—Yakkha (p)—Demons cuûa nhaõn quang Thieàn phoùng vaøo cuoäc soáng. Vaø —Devils—See Daï Xoa. Thieàn coù ñöôøng loái pheâ phaùn rieâng; ñöôøng loái aáy choái boû taát caû nhöõng gì thoùi thöôøng chuùng ta coù lyù Thieäp Thaàn Vaãn: Lieân quan ñeán lôøi noùi thuyeát do nhaän laø ñuùng, laø dó nhieân, laø thaät. Daàu beà ngoaøi giaûng. Ñieàu naøy khoâng thích hôïp vôùi toâng chæ nhaø ñieân ñaûo laø vaäy, beân trong vaãn moät nguyeân lyù nhö Thieàn vì lôøi daïy trong thieàn khoâng döïa vaøo vaên nhau quaùn xuyeán toaøn theå ñaïo Thieàn; heã naém töï—Whatever related to speeches, this is not ñöôïc ñaàu moái aáy laø moïi söï ñaûo loän caøn khoân trôû suitable in Zen for Zen teachings have no thaønh caùi thöïc ñôn giaûn nhaát—Zen master Tieh- establishment of words and letters (not set up Tsui-Chiao, a disciple of the great Zen master scriptures, teaching that does not establish words Chao-chou. One day, he visited Zen master Fa- and letters). yen, another great Zen master, the latter asked Thieát: Caét : To cut (to carve)—Giaû thieát: Suppose him,what was the last place he came from. Tieh- (assume)—Saét: Iron—Thieát laäp: To set up (to Tsui-Chiao replied that he came from

Chao-chou. establish, to institute, to arrage). Fa-yen said, "I understand that a cypress tree once Thieát Baùt: Baùt baèng saét—Iron patra, or almsbowl. became the subject of Chao-chou's talk, was that Thieát Bích Hueä Cô Thieàn Sö (1603-1668): Teân really so?" Tieh-Tsui-Chiao was positive in his cuûa moät vò Thieàn sö Trung Hoa thuoäc toâng Laâm denial, saying, "He had no such talk." Fa-yen Teá, soáng vaøo thôøi nhaø Minh (1368-1644)—Name protested, "All the monks coming from Chao-chou

lately speak of his reference to a cypress tree in Thieát Lôïi La: Sarira (skt)—See Xaù Lôïi. answer to a monk's question, 'What was the real Thieát Lôïi Phaát Ñaùt La: Sariputra (skt)—See Xaù object of the coming East of Bodhidharma?' How Lôïi Phaát. do you say that Chao-chou made no such Thieát Luaân: Cakravala (skt)—Baùnh xe baèng saét: reference to a cypress tree?" Whereupon Tieh- The iron wheel—Thieát Luaân cho Thaäp Tín Vò— Tsui-Chiao roared, "My late master never made The iron-wheel king to the ten faiths of a such a talk; no slighting allusion to him, if you Bodhisattva—See Thieát Vi Sôn. please!" Fa-yen greatly admired this attitude on Thieát Luaân Sôn: Iron-Wheel mountain—Nuùi the part of the disciple of the famous Chao-chou, Thieát Luaân bao boïc caùc nuùi vöøa keå treân—An Iron- and said, "Truly, you are a lion's child!" From Wheel mountain encompassing all these above ordinary point of view a saying from Zen masters mentioned mountains. is altogether unreliable, yet they seem to think Thieát Luaân Vöông: Ngöôøi trò vì coõi Nam Dieâm that the truth of Zen requires such contradictions Phuø Ñeà, moät trong töù Luaân Vöông. Coøn laø Thieát and denials; for these contradictions, negations, or Luaân cho Thaäp Tín Vò, moät trong saùu vò luaân paradoxical statements are the inevitable result of vöông, moãi vò trò vì moät phöông—Iron-Wheel the Zen way of looking at life. And Zen has a King, ruler of the South and of Jambudvipa, one of standard of its own, which, to our common-sense the four Cakravala kings. Also the iron-wheel king minds, consists just in negating everything we to the ten faiths of a Bodhisattva, one of the six properly hold true and real. In spite of these kinds of cakravarti, or wheel kings, each allotted apparent confusions, the philosophy of Zen is to one of the six positions. guided by a thorough-going principle which, when Thieát Lî La: Sarira (skt)—See Xaù Lôïi. once grasped, its topsy-turviness becomes the Thieát Ma Laõo Töï Ngöu: Löu Thieát Ma, Traâu Caùi plainest truth. Giaø—Iron Grindstone Liu, an Old Cow—See Löu Thieát Cöôùc: Vò haønh cöôùc Taêng khoâng bao giôø Thieát Ma Laõo Ngöu. moûi meät (Thieàn Taêng Ngoä Duyeân ñôøi Toáng, haønh Thieát Ma Ni Thieàn Sö: Ryu Tetsuma (jap)—Liu cöôùc tham hoïc chaúng neä xa gaàn, ngöôøi ñöông thôøi T'ieh-mo—Liu Tiemo—See Löu Thieát Ma Ni goïi ngaøi laø Thieát Cöôùc)—A tireless wandering Thieàn Sö. monk. Thieát Ngöu: Traâu saét—An iron ox—See Thieát Thieát Ña Ñoà Lö: Satadru (skt)—Theo Eitel trong Ngöu Chi Cô. Trung Anh Phaät Hoïc Töø Ñieån, Thieát Ña Ñoà Lö laø Thieát Ngöu Chi Cô: Taâm aán voâ töôùng cuûa Phaät moät vöông quoác coå veà phía baéc AÁn Ñoä, noåi tieáng Toå—Formless mind seal of the Buddha. giaøu khoaùng saûn. Vò trí chính xaùc cuûa vöông quoác Thieát Ngöu Ñaïo Cô Thieàn Sö (1628-1700): Teân naày cho tôùi hieän nay vaãn chöa ai bieát—The River cuûa moät vò Thieàn sö Nhaät Baûn, thuoäc phaùi Thieàn Sutlej in northern

India. According to Eitel in The Hoaøng Baù vaøo theá kyû thöù XVII. Ban ñaàu Sö hoïc Dictionary of Chinese-English Buddhist Terms, Thieàn vôùi Thieàn sö Long Kyø AÅn Nguyeân; nhöng Satadru is an ancient kingdom in northern India, veà sau naøy Sö du haønh ñeán hoïc Thieàn vôù i Thieàn sö noted for its mineral wealth. Exact position is Moäc Anh Tính Thao vaø nhaän aán khaû töø vò Thieàn sö unknown. naøy—Name of a Japanese Zen master of the Thieát Ñoâ Loâ: Satru (skt)—Oaùn Gia—Thöôùc Ñoå Huang-Po Sect (Obaku), who lived in the Lö—Name of a demon, enemy—Teân cuûa moät loaøi seventeenth century. First, he studied Zen unders quyû (keû thuø)—An enemy—A destroyer. Zen master Yin-Yuan-Lung-Ch'i; but later, he Thieát Ñoå Loã: Satru (skt)—See Thieát Ñoâ Loâ. traveled to study Zen under Zen master Mu-an Thieát Haùn: Tekkan (jap)—Iron man—Thuaät ngöõ Hsing-t'ao (1611-1684) and received the approval Thieàn coù nghóa laø haønh giaû ñaõ thoaùt ly nhöõng lo aâu seal from this master. thuoäc veà tình caûm—The term means a practitioner Thieát Nhaõn Ñaïo Quang Thieàn Sö (1630-1682): who has got free of all emtional worrying. Tesugen-zenji (jap)—Teân cuûa moät vò Thieàn sö Thieát Lôïi: Sarira (skt)—Xaù lôïi—Remains or Nhaät Baûn, thuoäc phaùi Thieàn Hoaøng Baù vaøo theá kyû relics—See Xaù Lôïi. thöù XVII. Naêm 26 tuoåi Sö hoïc Thieàn vôùi Thieàn sö

Long Kyø AÅn Nguyeân; nhöng veà sau naøy Sö du cuûa mình nhö sau: "Roài toâi ñeán Tuyeát Nham, haønh ñeán hoïc Thieàn vôùi Thieàn sö Moäc Anh Tính vaø theo nhöõng lôøi chæ daïy cuûa ngaøi maø töï mình Thao vaø nhaän aán khaû töø vò Thieàn sö naøy—Name tu taäp veà chöõ 'Voâ'. Ñeán ñeâm thöù tö, moà hoâi of a Japanese Zen master of the Huang-Po Sect thaùo cuøng mình, nhöng taâm saùng laùn g linh (Obaku), who lived in the seventeenth century. At maãn. Trong khi ôû Taêng ñöôøng toâi khoâng heà the age of 26, he studied Zen unders Zen master noùi chuyeän vôùi ai, chæ chuyeân taâm toïa thieàn. Yin-Yuan-Lung-Ch'i; but later, he traveled to Sau ñoù toâi ñeán tìm ngaøi Cao Phong Dieäu Toå, study Zen under Zen master Mu-an Hsing-t'ao ngaøi noùi vôùi toâi raèng: 'Ñöøng ñeå coâng phu giaùn (1611-1684) and received the approval seal from ñoaïn suoát caû ngaøy ñeâm saùu thôøi. Haõy thöùc daäy this master. luùc canh tö vaø tham cöùu coâng aùn ngay ñeå cho Thieát Phöôïc Lyù Minh Phi: Sobari (skt)—Moät noù luoân luoân hieän tieàn. Luùc naøo meät vaø buoàn trong taùm minh phi ôû taùm höôùng quanh ngaøi Hoâ nguû, haõy ñöùng daäy ñi kinh haønh nhöng loøng Kim Cang, minh phi naày ngöï ôû cung ñoâng baéc — vaãn khoâng rôøi coâng aùn. Daàu aên uoáng hay laøm One of the eight wives around Hevajra in eight caùc coâng vieäc trong chuøa, ñöøng bao giôø xao directions in the north eastern heaven. laõng coâng aùn. Coâng phu ngaøy ñeâm nhö vaäy, Thieát Phöông Tieän: Laäp ra phaùp moân phöông tieän cho ñeán luùc nhoài thaønh moät khoái vaø chaéc chaén ñeå daãn daét ngöôøi tu haønh—To establish the door taâm trí seõ phaùt hueä.' Toâi lieàn y theo lôøi of skilful means to guide beings to cultivate. khuyeân naøy maø tu taäp, quaû nhieân cuoái cuøng Thieát Quyeát Töû: Caây coïc saét, yù noùi traïng thaùi ñeán choã nhoài thaønh moät khoái. Ngaøy 20 thaù ng trong ñoù haønh giaû khoâng dính maéc vaøo baát cöù thöù 3, Tuyeát Nham giaûng cho nghe moät baøi phaùp gì—An iron stick, the term indicates a state in nhö vaày: 'Chö huynh ñeä! Neáu caûm

thaáy nguû which practitioners attach to nothing. gaät quaù nhieàu vì ngoài laâu treân boà ñoaøn, haõy Thieát Sôn Quyønh Thieàn Sö: Thieàn sö Trung Hoa böôùc xuoáng ñaát ñi moät voøng quanh thieàn vaøo theá kyû thöù 12, queâ ôû Hoà Nam, ñeä töû cuûa thieàn ñöôøng, laáy nöôùc laïnh xuùc mieäng vaø röûa maët; sö Moäng Sôn Ñöùc Dò. OÂng thuoäc ñôøi thöù chín cuûa sau ñoù veà ngoài laïi treân boà ñoaøn. Giöõ xöông doøng Thieàn Nguõ Toå Phaùp Dieãn. Naêm leân 13 tuoåi soáng thaúng ñöùng nhö doác thaúm cao choùt voùt, sö ñaõ bieát ít nhieàu veà Phaät phaùp; naêm 18 tuoåi sö doàn heát coâng löïc vaøo coâng aùn. Neáu cöù tieáp tuïc xuaát gia vaø naêm 20 tuoåi thoï giôùi laøm Taêng. Tröôùc nhö theá trong baûy ngaøy, ta ñoan chaéc raèng seõ tieân sö ñeán Thaïch Söông, ôû ñaây sö ñöôïc bieát ñöôïc toû ngoä, vì ñieàu naøy ñaõ xaûy ra cho ta boán Töôøng Am chuû thöôøng quaùn choùt muõi, vaø nhôø theá möôi naêm veà tröôùc.' Toâi y theo lôøi khuyeân naøy giöõ ñöôïc taâm mình trong suoát. Sau naøy, moät vò vaø thaáy coâng phu saùng laùng vaø maïnh meõ khaùc Taêng töø Tuyeát Nham ñeán coù ñem theo boä 'Toïa thöôøng. Ngaøy thöù hai daàu muoán kheùp maét Thieàn Chaâm Khaùn' cuûa ngaøi. Nhôø ñoù sö thaáy raèng cuõng khoâng coøn kheùp maét ñöôïc nöõa; ngaøy thöù loái thöïc haønh cuûa mình laø sai laïc—T'ie-shan ba, nghe nhö mình ñi giöõa hö khoâng; ngaøy thöù Ch'iung Zen master of Hu-nan, who was a disciple tö, khoâng coøn baän tôùi heát thaûy coâng vieäc theá of Zen master Mung-Shan-Te-I. He belonged to gian nöõa. Ñeâm aáy, toâi ñöùng töïa lan can moät the ninth descendant of Fa-Yen of Wu-Tsu. When luùc, vaø khi kieåm ñieåm thì thaáy raèng coõi loøng he was thirteen years old, he came to know hoaøn toaøn troáng roãng, duy chæ coù coâng aùn laø something about Buddhism; at eighteen he left hieän tieàn. Toâi trôû vaøo ngoài laïi treân boà ñoaø n, home and at twenty-two was ordained a monk. He chôït nghe toaøn thaân töø ñaàu ñeán chaân vôõ lôû nhö first went to Shih-shuang where he learned that moät caùi soï ngöôøi; y nhö ñöôïc keùo ra khoûi hoá the monk Hsiang used to look at the top of his saâu muoân tröôïng ñöa leân ñeán hö khoâng. Nieàm nose all the time and that this kept his mind vui voâ haïn bieát bao! Toâi trình baøy kinh transparent. Later, a monk brought from Hsueh- nghieäm naøy vôùi Tuyeát Nham, nhöng chaúng yen his 'Advice Regarding the Practice of ñöôïc ngaøi aán khaû troïn veïn. Ngaøi daïy toâi tieáp Meditation'. By this he found that his practice was tuïc coâng phu nhö tröôùc. Khi toâi xin ngaøi chæ on a wrong track. daïy theâm, moät trong nhöõng ñieàu ngaøi baûo toâi Thieát Sôn ñaõ keå laïi nhöõng kinh nghieäm Thieàn laø: 'Thieäu long Phaät toå höôùng thöôïng söï; naõo

haäu y tieàn khieám nhaát chuøy (neáu thaät tình exercise during the twelve periods of the day. muoán ñaït ñeán ñaïo lyù cao sieâu cuûa Phaät toå, Get up in the small hours of the morning and trong oùc naõo vaãn coøn thieáu moät caùi, caùi ñoù laø seek your koan at once so that it will be held caùi chaøy quyeát lieät). OÂng haõy töï nhuû nhö vaày, all the time before you. When you feel tired do bôûi ñaâu toâi vaãn thieáu moät chaøy?' Toâi khoâng and sleepy, rise from your seat and walk the theå tin nhöõng lôøi cuûa ngaøi ñöôïc, daàu vaäy, vaãn floor, but even while walking do not let your coù moät caùi boùng nghi ngôø laån quaån trong taâm. koan slip away from your

mind, Whether you Roài toâi thaûn nhieân tieáp tuïc toïa thieàn moãi ngaøy are eating, or working, or engaging in nhö tröôùc, trong khoaûng chöøng saùu thaùng nöõa. monastery affairs, never fail to keep your Moät hoâm, nhöùc ñaàu vaø ñang chöng thuoác thì koan before you. When this is done by day moät thaày Taêng teân laø Giaùc Muõi Ñoû hoûi toâi laøm and night, a state of oneness will prevail, and sao hieåu ñöôïc chuyeän Thaùi töû Na Tra loùc thòt? later your mind will surely open to Nghe hoûi theá, toâi nhôù laïi laø ñaõ töøng ñöôïc thaày enlightenment.' I then kept up my exercise tri khaùch teân laø Ngoä hoûi chuyeän aáy maø khoâng according to this advice, and surely enough I theå traû lôøi noåi. Nhôù laïi nhö vaäy, töùc thì phaù vôõ finally achieved a state of oneness. On the choã ngôø. Veà sau naøy, sau khi Tuyeát Nham thò twentieth of March Yen gave me a sermon to tòch, toâi ñeán choã Moäng Sôn, ngaøi hoûi: 'Coâng this effect: 'Brethren, when you feel too phu tham thieàn ñeán choã naøo thì thaáy laø cuøng drowsy after a long sitting on the cushion, toät?' Toâi chaúng bieát traû lôøi laøm sao; Moäng Sôn come down on the floor, have a run around beøn daïy toâi haõy töï tu taäp ñònh löïc ñeå cho buïi the hall, rinse your mouth, and wash your face baëm coõi ñôøi hoaøn toaøn khoâng daáy leân ñöôïc. and eyes with cold water; after that resume Nhöng moãi khi toâi böôùc vaøo thaát cuûa ngaøi vaø your sitting on the cushions. Keeping your coá noùi moät lôøi thì ngaøi nhaéc ngay: 'Thieáu moät spinal column straight up like an outstanding caùi.' Moät hoâm, toâi baét ñaàu toïa thieàn töø giöõa precipice, throw all your mental energy on the chieàu vaø tieáp tuïc ñeán giöõa saùng, nhôø naêng löïc koan. If you go on like this for seven days, I traøn ñaày cuûa ñònh, toâi ñaït ñeán traïng thaùi u can assure you of your coming to huyeàn maàu nhieäm, luùc böôùc ra, toâi gaëp ngaøi enlightenment, for this is what happened to vaø keå laïi cho ngaøi nghe. Ngaøi lieàn hoûi: 'Baûn me forty years ago.' I followed this advice and lai dieän muïc cuûa oâng laø gì?' Toâi vöøa muoán noùi found my exercise gaining more light and thì ngaøi ñoùng cöûa laïi ngay tröôùc maët toâi. Töø strength than usual. On the second day I could ñoù toâi gaéng söùc toïa thieàn, moät ngaøy moät tieán not close my eyelids even if I wanted to; on boä, vaø coù theå chöùng nghieäm nhieàu traïng thaùi the third day I felt as if I were walking in the maàu nhieäm cuûa taâm. Daàu toâi phaûi chöùng kieán air; and on the fourth day all worldly affairs ngaøi Tuyeát Nham maát ñi quaù sôùm, tröôùc khi ceased to bother me. That night I was leaning thaâm nhaäp nhöõng vi teá cuûa Thieàn, nhöng may against the railing for a while, and when I thay, nhôø söï höôùng daãn cuûa thaày boån sö hieän examined myself I found that the field of thôøi maø toâi ñöôïc böôùc saâu vaøo choã chöùng ñaéc consciousness seemed to be all empty, except seõ ñeán raát thöôøng vaø moãi böôùc seõ laø moät laàn for the presence of the koan itself. I turned loät voû— T'ie-shan told the following stories of around and sat on the cushion again, when all his experience in Zen: "So I went to Hsueh- of a sudden I felt as if my whole body from yen, and following his instructions exercised head to foot were split like a skull; I felt as if I myself exclusively on 'Mu'. On the fourth were taken out of an abysmal depth and night I found myself perspiring. but my mind thrown up into the air. My joy knew no was clear and lucid. While in the hall I never bounds! My

experience was presented to conversed with others, wholly devoting Yen, but it did not meet his full approval. He myself to sitting meditation. Later on I went advised me to go on with my exercise as to the master Miao of Kao-feng, who said this before. When I asked for further instruction, to me: 'Let there be no intermission in your among other things he gave me this: 'If you

really wish to attain the higher truth of coäi thì ñöôïc yù chæ, chæ theo beân ngoaøi thì maát Buddhism, there is still something lacking in baûn toâng; theá laø theâm moät laàn loät voû nöõa. Ngaøi your understanding, there ought to be a really Moäng Sôn baûo: 'Tham thieàn cuõng nhö maøi duõa final stroke. Say to yourself, where do I lack moät haït chaâu; caøng duõa caøng saùng, caøng saùng this finality?' I could not believe his words, thì caøng duõa vaø caøng loät nhöõng lôùp voû beân and yet there was a shadow of doubt lurking ngoaøi; ñôøi naøy ñaùng giaù hôn moät haït chaâu .' in my mind. So I went on stolidly Nhöng heã toâi muoán thoát leân moät caâu thì ngaøi (unemotionally) with my sitting meditation laïi noùi ngay: 'Coøn thieáu.' Moät hoâm ñang traàm every day as before for about six more saâu trong thieàn ñònh, chôït ñuïng ñeán chöõ 'coøn months. One day I had a headache and was thieáu' naøy. Taát caû nhöõng phieàn tröôïc xöa kia preparing a medicine when a monk known as troùi buoäc thaân taâm toâi , töùc thì tieâu tan heát suoát Chiao the Red-nosed asked me how I töøng khuùc xöông vaø tuûy; gioáng nhö thaáy maët understood the story of Prince Nata? Thus trôøi choùi loïi xuyeân qua nhöõng ñaùm maây tuyeát asked, I remembered that I was once asked by ñoïng vaø böøng saùng, Toâi khoâng keàm cheá ñöôïc, the senior monk Wu about the same story, but neân nhaûy ngay xuoáng thieàn saøng vaø chaïy ñeán failed to give him a reply. This remembrance gaëp ngaøi Moäng Sôn, naém laáy tay ngaøi keâu leân: at once led to the solution. Later on, after Yen 'Naøo, toâi thieáu caùi gì naøo?' Ngaøi taùt toâi ba caùi, had passed away. I went to Mung-shan, and toâi cung kính laïy ngaøi. Ngaøi baûo: 'Naøy Thieát Shan asked, 'Where in the study of Zen do Sôn, bao nhieâu naêm gaéng söùc chæ vì caùi ñoù, you consider yourself to have reached its ñeán nay môùi hieåu ñöôïc.'"—One day when I consummation?' I did not know what to say. was looking at the 'Inscription' by the Third Shan then told me exercise myself in Patriarch, in which I read, 'When one returns tranquillization so that all the dust of to the root, the meaning is realized, but when worldliness might be thoroughly removed. But one follows only the appearance, the whenever I entered his room and tried to say substance is lost', then there was another a word he at once remarked, 'Something stripping-off. The master Shan said, 'The lacking.' One day I began my sitting study of Zen is like the polishing of a gem; meditation at four in the afternoon until four the more polished the brighter the gem, and in the morning, and through sheer power of when it becomes thus brighter, let it still be concentration I reached an exquisite state of polished up. When there is the more stripping- ecstasy. Coming out of it I saw the master and off of its outer coatings, this life of yours will told him about it, He then asked, 'What is your grow worth more than a gem.' But whenever I original self?' I was about to speak when he attempted to utter a word, the master would at shut the door in my face. After this I exerted once

declare, 'Something lacking.' One day myself more and more in sitting meditation when deeply absorbed in meditation, I came and was able to experience many exquisite across this 'something lacking'. All the bonds states of mind. Though I had to see my former that had until this time bound my mind and master pass away before I had penetrated into body were dissolved at once, together with the details of Zen, yet fortunately trought the every piece of my bones and their marrow. It guidance of the present master I have been was like seeing the sun suddenly bursting led into deeper realizations. In truth, when through the snow-laden clouds and brightly one is earnest and resolute enough, shining. As I could not contain myself, I realizations will come to one frequently and jumped down at once from the seat, and there will be a stripping-off at each step running to the master took hold of him, forward. exclaiming, 'Now, what am I lacking?' He Moät hoâm, nhaân luùc nhìn vaøo baøi 'Tín Taâm gave me three slaps and I bowed to him Minh' cuûa Tam toå Ñaïo Tín, toâi ñoïc thaáy caâu profoundly. The master said, 'O T'ie-shan, for 'Qui caên ñaéc chí, tuøy chieáu thaát toâng.' Trôû veà many years you have exerted yourself for this

very thing. Today, at last, you have it.'" moäng." Qua cuoäc vaán ñaùp naøy, chuùng ta thaáy Luïc Thieát Taùc La: Teân cuûa moät vò danh Ni xöù Sö Töû Hoaøn kieám ñang soáng trong hang quyû vì roõ raøng vaøo theá kyû thöù V. Naêm 433, Ni Sö höôùng daãn 10 vò hình aûnh moät caùi baùnh khoâng laøm thoûa maõn côn Tyø Kheo Ni ñeán Kieán Khang, nay laø vuøng Nam ñoùi. Vì vaäy, Nam Tuyeàn chæ hoa trong vöôøn ñeå Kinh, Trung Hoa ñeå khai giôùi ñaøn taïi chuøa Nam mang Luïc Hoaøn trôû veà vôùi thöïc taïi vaø bieát raèng Laâm. Ni sö thænh Ñaïi Sö Chuùng Khaûi (Taêng Giaø kinh ñieån thì ñaõ coù kinh sö, luaän ñieån thì ñaõ coù Baït Ma, moät nhaø sö AÁn Ñoä ñeán Nam Kinh khoaûng luaän sö; khoâng phaûi vieäc cuûa naïp Taên g. Neáu haønh naêm 423 sau Taây Lòch, ñeán naêm 433 thì dòch ñöôïc giaû tu Thieàn ngöng ngay moïi suy nghó vaø trôû veà naêm boä kinh; veà sau ñi hoaèng hoùa veà phía Taây cuûa vôùi chieác goái Thieàn cuûa mình thì "Thieát Thuï Khai Trung Quoác) ñeán chuû trì ñaïi giôùi ñaøn truyeàn giôùi Hoa." Choã ñaùp cuûa Nam Tuyeàn laø duøng loã muõi cuûa cho hôn 300 ni chuùng Trung Hoa thoï cuï tuùc giôùi— Thieàn Taêng, vì kia ñöa ra choã ñau, ñeå phaù hang oå Name of a Simha famous nun who lived during kia. Beøn chæ caây hoa tröôùc saân, keâu Ñaïi Phu noùi: the fifth century. In 433, she came to Jian-k'ang, "Thôøi nhôn thaáy moät goác hoa naøy gioáng heät nhö present Nan-Ching, China to open the altar of the moäng." Nhö daãn ngöôøi leân ñeán bôø cao muoân law for Chinese nuns. She invited Great Master tröôïng roài xoâ moät caùi khieán hoï teù cheát. Neáu oâng xoâ Sanghavarman (Sanghavarman was an Indian teù treân ñaát baèng, cho ñeán ñöùc Phaät Di Laëc ra ñôøi monk who arrived in Nanking in around 433 A.D., cuõng chaúng laøm cho ngöôøi cheát. Gioáng heät nhö translated five works in 434 A.D., went westward ngöôøi ñang moäng muoán tænh maø tænh khoâng ñöôïc, in 442) to come to chair a great altar of the law for bò ngöôøi goïi lieàn tænh. Neáu Nam Tuyeàn con maét more than 300 Chinese nuns to receive complete chaúng chaùnh, quyeát ñònh bò oâng aáy boâi veõ roài. Xem precepts. Sö noùi thoaïi theá aáy thöïc laø khoù hieåu. Neáu laø ngöôøi Thieát Taùc Thò Nieäm:

Secretly working concrete con maét ñònh ñoäng linh hoaït nghe ñöôïc nhö thöôïng mind is real wisdom. This is not only thought but vò ñeà hoà. Neáu laø keû cheát nghe ñöôïc trôû thaønh thuoác the practitioner's real state of mind. ñoäc. Coå nhaân noùi: "Neáu ôû treân söï thaáy thì rôi taïi Thieát Taät Leâ: An iron thorny thrash or club—See taàm thöôøng; neáu nhaèm döôùi yù caên suy tính doø tìm Coâng AÙn Thieát Taät Leâ. thì chaúng ñöôïc." Nham Ñaàu noùi: "Ñaây laø keá soáng Thieát Teá: Bieân teá cuûa caùc vò Thieát Luaân Vöông— cuûa ngöôøi höôùng thöôïng, chæ hieän baøy tröôùc maét The boundary of the Cakravalas. choác laùt nhö ñieän chôùp." Ñaïi yù Nam Tuyeàn nhö Thieát Thaønh: Thaønh baèng saét hay ñòa nguïc—The theá, coù thuû ñoaïn baét con teâ con coïp, ñònh roàng raén. iron city or the hell. Ñeán trong aáy phaûi töï hoäi môùi ñöôïc. Ñaâu chaúng Thieát Thaùp: Thaùp baèng saét—Iron-stupa. nghe noùi: "Moät con ñöôøng höôùng thöôïng ngaøn Thieát Thaéng: Moät danh hieäu cuûa Ngaøi Maõ Minh thaùnh chaúng truyeàn, hoïc giaû nhoïc hình nhö khæ baét Boà Taùt—A title of Asvaghosa Bodhisattva. boùng."—An iron tree can never bloom flowers. In Thieát Thoï Khai Hoa: Caây saét troå hoa—Iron tree Zen, the term "Iron tree blooms flowers" indicates opens into flowers (blossoms). that when its time comes, even the iron tree Thieát Thuï: Iron tree—Caây saét—See Thieát Thuï blossoms, or when its time comes, everything is Khai Hoa. possible. According to example 40 of the Pi-Yen- Thieát Thuï Khai Hoa: Iron tree blooms flowers— Lu, when the officer Lu Hsuan was talking with Caây saét khoâng hy voïng nôû hoa keát traùi ñöôïc. Trong Nan Ch'uan, he said, "Master of the Teachings Thieàn, thuaät ngöõ "Thieát Thuï Khai Hoa" chæ raèng Chao sai, 'Heaven, earth, and I have the same khi thôøi ñeán thì caây saét cuõng troå hoa, hoaëc giaû luùc root; myriad things and I are one body.' This is coù thôøi thì caùi gì cuõng coù theå xaûy ra ñöôïc. Theo thí quite marvelous." Nan Ch'uan pointed to a flower duï thöù 40 cuûa Bích Nham Luïc, moät hoâm, Luïc in the garden. He called to the officer and said, Hoaøn Ñaïi Phu cuøng noùi chuyeän vôùi Nam Tuyeàn. "People these days see this flower as a dream." Luïc Hoaøn hoûi: "Trieäu Phaùp Sö noùi 'Trôøi ñaát cuøng Through this conversation, we see that Lu Hsuan ta ñoàng goác, vaïn vaät cuøng ta moät theå' thaät laø kyø is making a living in a ghost cave for a picture of a quaùi?" Nam Tuyeàn chæ hoa tröôùc saân keâu ñaïi phu, cake clearly cannot satisfy hunger. Therefore, noùi: "Thôøi nhôn thaáy goác hoa naøy gioáng heät nhö Nan Ch'uan points to a flower in the garden to

bring Lu Hsuan back to the reality and to know Thieát Tích Löông: Soáng löng baèng saét, yù noùi söï that the scriptures have teachers of scriptures, the quyeát taâm coá gaéng trong vieäc tu haønh—An iron treatises have teachers of treatises; it is no back bone, the term indicates a determined business of a patch-robed monk. If Zen struggle in cultivation. practitioners can stop thinking and return to their Thieát Toûa: Iron lock—Chöôùng ngaïi cuûa theá gian meditation cushion then an iron tree blooms with trí gaây ra bôûi nhöõng phaùp höõu laäu—The flowers. Nan Ch'uan's way of answering used the intellectual hindrance caused by conditioned grip of a patchrobed monk to pull out the painful dharmas (dharmas with outflows)—See Höõu Laäu spot for the other, and broke up his nest; he Sôû Tri Chöôùng. pointed at a flower in the

garden and called to the Thieát Traùt: Soå saùch baèng saét ôû döôùi aâm phuû, duøng officer, saying, "People these days see this flower ñeå ghi toäi vaø coâng cuûa moãi ngöôøi—Iron tablets in as though it were a dream." This is like leading hades, on which are recorded each person’s the man to the edge of a ten thousand fathom cliff crimes and merits. and giving him a push, causing his life to be cut Thieát Truï: Truï saét—The iron-pilar. off. If you were pushed over on level ground, Thieát Tuaán Ñaïo: See Thieát Tuaán Haõm. even till Maitreya Buddha was born in the world, Thieát Tuaán Haõm: A dumpling with an iron you still would simply be unable to accomplish the stuffing—Baùnh bao coù nhaân baèng saét, yù noùi phaùp cutting off of life. It is also like a man in a dream; nhaø Thieàn sieâu vieät ngoân cuù nghóa lyù, raát khoù tham though he wants to awaken, he cannot wake up; cöùu vaø thoâng hieåu. Theo Phaùp Dieãn Thieàn Sö Ngöõ called by another, he awakens. If Nan Ch'uan's Luïc, Phaùp Dieãn Nguõ Toå xuaát gia naêm 35 tuoåi, oâng eyes were not true, he would certainly have been baét ñaàu hoïc caùc kinh ñieån Du Giaø, nhöng nhöõng befuddled by Lu Hsuan. See how he talks; yet nghieân cöùu naày khoâng laøm cho oâng haøi loøng, oâng undeniably he is difficult to understand. If the quay sang thieàn vaø gaëp nhöõng thaày thieàn khaùc action of your eyes is alive, you will experience it nhau, nhöng oâng vaãn khoâng haøi loøng. Cuoái cuøng like the superb flavor of ghee; if you are dead, oâng gaëp ñöôïc thieàn sö Baïch Vaân Thuû Ñoan vaø ñaït you will hear it and turn it into poison. An Ancient ñöôïc giaùc ngoä vaøo caùi ngaøy oâng nghe thaày mình said, "If you see it in phenomena, you'll fall into giaûi thích veà coâng aùn "Voâ" cho moät ñeä töû khaùc. ordinary feelings; if you go to your intellect to Ngay luùc ñoù, Phaùp Dieãn noùi: "Luùc ñoù laõo Taêng figure it out, after all you will seek without cuõng gioáng nhö ngöôøi caén vôõ moät caùi baùnh bao coù finding." Yen T'ou said, "This is the livelihood of a nhön baèng saét, vôùi ñaày ñuû traêm vò." Chæ baèng vôùi transcendent man; he just reveals the bit before moät chöõ "Mu" thì caû theá giôùi thaâm dieäu aáy môû ra, the eyes, just like a flash of lightning." Nan vaø ñoù chính laø cuoäc soáng haèng ngaøy cuûa haønh giaû, Ch'uan's great meaning was like this; he has the caû ñeán nhöõng tình tieát taàm thöôøng nhaát, vaãn ñöôïm capability to capture rhinos and tigers, to judge nhuaàn Thieàn vò. Thaät vaäy, moät maët giaùc ngoä laø caùi dragons and snakes. When you get here, you must gì taàm thöôøng, voâ nghóa lyù nhaát ñôøi; nhöng maët understand on your own: have you not heard it khaùc, nhaát laø khi chuùng ta chöa hieåu, noù kyø bí said, "The single transcending road has not been khoâng gì hôn. Vaø noùi cho cuøng, ngay caû cuoäc soáng transmitted by a thousand sages; students toil over thöôøng ngaøy cuûa chuùng ta, haù chaúng phaûi ñaày forms like moneys grasping at reflections." nhöõng kyø quan, bí maät vaø huyeàn bí, ngoaøi taàm Thieát Thöôûng Ca: Sasanka (skt)—Theo Eitel hieåu bieát cuûa trí oùc con ngöôøi hay sao?—A trong Trung Anh Phaät Hoïc Töø Ñieån, Thieát Thöôûng dumpling with an iron stuffing, the term indicates Ca, quoác vöông cuûa xöù Karnasuvarna, ngöôøi ñaõ coá Zen methods surpass words and meanings, so they tình huûy hoaïi Boà Ñeà Thoï thieâng lieâng. Veà sau oâng are extremely difficult to examine and understand bò Siladitya saùt haïi—According to Eitel in The

thoroughly. According to Records of the Words of Dictionary of Chinese-English Buddhist Terms, Zen Master Fa-Yan, Wu-tsu-Fa-yen (1024-1104) Sasanka, a king of Karnasuvarna, who tried to became a monk at the age of thirty-five. he first destroy the sacred Bodhidruma. Later he was studied the sutras and writings of the Yogachara destroyed by Siladitya. school of Buddhism, but he was not satisfied;

however, by philosophical study, and turning to gôïi yù, noù laø moät traùi tim hay moät caùi taâm soáng ôû Zen, he sought out various masters. Finally he beân trong moät caù theå. Theo caùch töôïng tröng, stayed with Master Pai-Yun. He experienced ngöôøi ta coù theå goïi noù laø “löïc thieát yeáu.”—Vital enlightenment one day as he listened to Master force is another name for nature; it stands in most Pai-Yun giving instruction to another student on cases for the ultimate constituent, or something the koan of "Mu". Fa-Yan said, "At that very ultimate in the being of a thing or a person, or that moment, this old monk is like a person who bites which is left after all that accidentally belongs to a and breaks dumpling with an iron stuffing with thing is taken away from it. It may be questioned hundred tastes." With just one word "Mu", the what is accidental and what is essential in the whole wide and deeper world opens, and that is constitution of an individual object. Though it must really Zen practitoiners' everyday life, even the not be conceived as an individual entity, like a most trivial thing of it, grow loaded with the truths kernel or nucleus which is left when all the outer of Zen. On the one hand, therefore, enlightenment casings are removed, or like a soul which escapes is a most prosaic and matter-of-fact thing, but on from the body after death. Nature means the other hand, when it is not understood it is something without which no existence is possible, something of a mystery. But after all, is not life or thinkable as such. As its morphological itself filled with wonders, mysteries, and construction suggests, it is ‘a heart or mind which unfathomabilities, far beyond our discursive lives’ within an individual. Figuratively, it may be understanding? called ‘vital force.’ Thieát Vi: See Thieát Vi Sôn. Thieát Yeáu Cuûa Thieàn Quaùn: Söï Caàn Thieát Cuûa Thieát Vi Sôn: Cakravala (skt)—Cakravada (skt)— Thieàn Quaùn—The Necessity of Meditation—Theo Vimalasvabhava (skt)—Adamantine Mountain— ñaïo Phaät, ngoaøi muïc tieâu toái thöôïng laø giaûi thoaùt, Iron Ring Mountain—Mount Sumeru—Sumeru ñaïo naày coøn giuùp cho haønh giaû coù ñöôïc cuoäc soáng Mountain—Nuùi Thieát Vi hay nuùi saét bao quanh an laïc vaø haïnh phuùc. Ñeå ñaït ñöôïc nhöõng muïc tieâu theá giôùi. Nuùi Tu Di laø trung taâm, beân ngoaøi coù töù naày, con ñöôøng duy nhaát coù theå ñaït ñöôïc phaûi do chaâu, baûy nuùi vaø taùm bieån—The Iron Ring trí tueä. Daãu raèng trau doài ñöùc haïnh vaø tuaân giöõ Mountain, supposed to encircle the earth, forming giôùi luaät cuõng raát caàn thieát, nhöng muoán ñaït ñöôïc the periphery of a world. Mount Meru is the trí tueä, haønh giaû khoâng coù con ñöôøng naøo khaùc hôn centre and between it and the Iron Mountains are laø phaûi thanh loïc taâm yù qua thieàn ñònh. Thaät vaäy, four continents, seven metal-mountains and the thieàn ñònh moät maët giuùp ta giöõ giôùi, maët khaùc noù eight seas. giuùp chuaån bò cho taâm trí cuûa chuùng ta nhìn ñuùng Thieát Yeáu Löïc: Nature—Baûn chaát—Baûn Theå— söï vaät vaø ñaït ñeán trí hueä

daãn ñeán giaûi thoaùt. Trong Tính theå—Baûn tính—Tính tình—Thieát yeáu löïc laø thôøi Ñöùc Phaät coøn taïi theá, Ngaøi ñaõ thöôøng nhaéc teân khaùc cuûa baûn taùnh, noù thöôøng ñöôïc duøng ñeå nhôû chuùng ñeä töû raèng taâm thöùc laø nguoàn goác cuûa chæ caùi nguyeân lyù toái haäu cuûa söï hieän höõu cuûa moät taát caû ñöùc haïnh, taát caû nhöõng ñöùc tính. Nhö vaäy, vaät hay moät ngöôøi hay caùi maø noù vaãn coøn toàn taïi muoán ñaït ñöôïc nhöõng ñöùc haïnh naày, chuùng ta chæ cuûa moät vaät khi ngöôøi ta laáy heát taát caû nhöõng gì caàn reøn luyeän taâm yù, vì taâm yù laø chìa khoùa thay thuoäc veà vaät aáy hay ngöôøi aáy ñi maø taùnh aáy vaãn ñoåi baûn chaát kinh nghieäm cuûa chuùng ta. Chính vì thuoäc veà ngöôøi aáy hay vaät aáy moät caùch baát ngôø vaäy maø ñaïo Phaät luoân taäp trung vaøo taâm thöùc nhö ngöôøi ta coù theå hoûi veà caùi maø noù coù tính caùch baát chìa khoùa ñeå ñaït ñeán söï chuyeån bieán veà caùch con ngôø vaø caùi coù taùnh taát yeáu trong söï taïo thaønh moät ngöôøi kinh nghieäm cuoäc soáng vaø caùch con ngöôøi caù theå rieâng bieät. Duø khoâng neân hieåu “taùnh” nhö laø lieân heä vôùi ngöôøi khaùc. Ñöùc Phaät ñaõ vaïch ra: “Ñaõ moät thöïc theå rieâng leû, nhö moät haït nhaân coøn laïi töø laâu, taâm cuûa con ngöôøi bò tham, saân, si laøm oâ sau khi boùc heát caùc lôùp voû beân ngoaøi, hay nhö moät nhieãm. Nhöõng bôïn nhô tinh thaàn laøm cho chuùng linh hoàn thoaùt khoûi thaân xaùc sau khi cheát. Taùnh coù sanh baát tònh; goäi röûa thì taâm ñöôïc thanh saïch.” nghóa laø caùi maø neáu khoâng coù noù thì khoâng theå coù Loái soáng cuûa ngöôøi Phaät töû laø moät tieán trình tích söï hieän höõu naøo caû, cuõng nhö khoâng theå naøo töôûng cöïc thanh loïc thaân, khaåu, yù. Ñoù laø töï trau doài, töï töôïng ra noù ñöôïc. Nhö caùch caáu taïo tö daïng cuûa noù phaùt trieån vaø töï thanh loïc, ñeå ñi ñeán keát quaû laø töï

mình chöùng ngoä. Ñieàu nhaán maïnh ôû ñaây laø keát quaû haønh giaû ñoïc saùch hay kinh ñieån; tuy nhieân, baïn thöïc tieãn chöù khoâng phaûi laø söï tranh luaän trieát hoïc neân ñoïc vôùi moät caùi taâm buoâng boû moïi suy nghó. hay lyù luaän tröøu töôïng. Do ñoù nhu caàu thöïc haønh Neáu baïn ñoïc vôùi caùi taâm buoâng boû moïi suy nghó moãi ngaøy moät ít thieàn ñònh laø caàn thieát. Noù cuõng thì caùc saùch veà thieàn, kinh Phaät vaø ngay caû kinh gioáng nhö con gaø maùi aáp tröùng, chöù khoâng nhö con Thaùnh ñeàu laø chaân lyù caû. Tuy nhieân, haønh giaû tu soùc chaïy loanh quanh laån quaån trong caùi loàng. Nhö thieàn neân luoân nhôù raèng kinh ñieån chæ daïy lôøi Phaät treân ñaõ noùi, thieàn quaùn laø moät tieán trình troïn ñôøi. daïy, chöù khoâng phaûi laø taâm Phaät. Duø chuùng ta coù Caù bôi loäi trong nöôùc, nhöng chuùng khoâng bieát quaùn trieät bao nhieâu kinh ñieån, chuùng ta vaãn chuùng ñang bôi trong nöôùc. Töøng phuùt, töøng luùc khoâng ñaït ñöôïc söï hieåu bieát ñuùng ñaén. Muïc ñích chuùng ta hít thôû khoâng khí, nhöng chuùng ta khoâng cuûa tham thieàn laø ñeå laøm tan chaûy khoái voïng töôûng yù thöùc ñieàu naày. Chuùng ta chæ yù thöùc ñöôïc khoâng naày. Cuoái cuøng coøn laïi chaân ngaõ. Chuùng ta theå khí khi chuùng ta khoâng coù noù. Töông töï nhö vaäy, nhaäp vaøo caûnh giôùi cuûa voâ ngaõ. Vaø neáu chuùng ta chuùng ta luoân nghe aâm thanh cuûa tieáng thaùc nöôùc, khoâng döøng laïi ôû ñoù, neáu chuùng ta khoâng nghó gioù thoåi, möa rôi, chim hoùt. Taát caû nhöõng thöù naày töôûng hay chaáp tröôùc veà caûnh

giôùi naày, chuùng ta seõ laø nhöõng baøi thuyeát phaùp tuyeät vôøi vaø soáng ñoäng. tieáp tuïc trong söï tu taäp cuûa mình ñeán khi chuùng ta Chuùng chính laø aâm thanh cuûa ñöùc Nhö Lai ñang theå nhaäp thaønh moät vôùi Tuyeät ñoái. Thöù nhì laø Söï giaûng phaùp cho chuùng ta. Chuùng ta nghe nhieàu baøi Caàn Thieát cuûa moät vò Thaày Gioûi. Moãi khi chuùng thuyeát giaûng moïi luùc, nhöng chuùng ta laøm ngô nhö ta hoïc baát cöù thöù gì, ñieàu quan troïng laø chuùng ta ñieác. Neáu chuùng ta thaät söï ñang soáng trong tænh phaûi tìm moät oâng thaày gioûi khi chuùng ta muoán tu thöùc, baát cöù luùc naøo chuùng ta nghe, thaáy, ngöûi, taäp thieàn quaùn. Nhôø nhöõng lôøi khuyeân baûo cuûa vò neám, xuùc chaïm, chuùng ta seõ nhaän bieát vaø noùi vôùi thaày maø chuùng ta coù theå ñaït ñöôïc keát quaû nhanh chính chuùng ta “AØ, ñaây laø moät baøi giaûng tuyeät vaø ñi ñuùng ñöôøng. Chuùng ta caàn moät vò thaày coù ñuû vôøi!” Vaøo luùc ñoù, chuùng ta seõ thaáy raèng khoâng coù tö caùch ñeå chæ daãn cho mình, vì vò thaày seõ giuùp kinh saùch naøo daïy chuùng ta hay hôn caùi kinh mình ñieàu chænh sai laàm vaø höôùng daãn mình moãi nghieäm vôùi thieân nhieân maø chuùng ta ñang soáng khi gaëp trôû ngaïi trong luùc haønh thieàn. Chæ coù vò trong ñoù. Cuõng nhö chuùng ta phaûi thôû vaø phaûi aên thaày môùi coù theå bieát ñöôïc möùc ñoä tieán boä cuûa moãi ngaøy. Caû hai thöù thôû vaø aên ñeàu quan troïng cho mình ñeå ñieàu chænh vaø höôùng daãn trong nhöõng luùc ñôøi soáng, thì thieàn quaùn cuõng theá, vì thieàn quaùn caàn thieát. Neáu chuùng ta khoâng tìm ra ñöôïc moät vò khieán cho ñôøi soáng cuûa chuùng ta ñöôïc thaêng baèng, thaày, chuùng ta coù theå nhôø vaøo saùch vôû, nhöng cuõng nhö giuùp chuùng ta hieåu ñöôïc chính mình vaø khoâng cuoán saùch naøo coù theå hoaøn toaøn thay theá vò baûn chaát cuoäc ñôøi. Noù cung caáp moät neàn moùng trí cuûa oâng thaày ñöôïc. Chuùng ta coù theå ñaït ñöôïc vöõng chaéc cho söï dung hoøa giöõa mình vaø ngöôøi, moät soá tieán boä khi ñoïc kyõ lôøi chæ daãn vaø thöïc haønh cuõng nhö giöõa mình vaø vuõ truï. Nhö vaäy thieàn quaùn ñuùng theo nhöõng ñieàu aáy, nhöng chuùng ta caàn phaûi khoâng phaûi laø vaán ñeà töøng ngaøy, töøng tuaàn, töøng thöôøng xuyeân trao ñoåi yù kieán vaø thaûo luaän vôùi thaày thaùng hay töøng naêm, maø laø troïn ñôøi. Neáu chuùng ta môùi coù theå ñaït ñöôïc keát quaû toát ñöôïc. Thöù ba laø quyeát taâm tu taäp moät caùch maïnh meõ, thì chaéc chaéc Söï Caàn Thieát cuûa Caùc Khoùa Thieàn Taäp. Khoùa chuùng ta seõ ñaït ñöôïc muïc ñích toái thöôïng cuûa mình thieàn taäp cho chuùng ta cô hoäi thöïc taäp thieàn quaùn laø thaønh Phaät, thaønh töïu trí tueä vieân maõn vaø voâ saâu hôn nhôø söï hoã trôï cuûa hoaøn caûnh chung quanh. löôïng töø bi. Coù ba thöù caàn thieát toái thieåu. Thöù Moïi vieäc mình laøm trong khoùa thieàn ñeàu laø ñeà nhaát laø Söï Caàn Thieát cuûa Kinh Ñieån. Coù ngöôøi muïc haønh thieàn caû. Ngaøy tu taäp thieàn quaùn trong noùi raèng lôøi noùi khoâng caàn thieát, nhöng treân thöïc teá khoùa thieàn seõ laø thöïc taäp lieân tuïc giöõa toïa thieàn vaø lôøi noùi laïi raát caàn thieát, vì neáu khoâng coù lôøi noùi thì ñi kinh haønh; ñeán ñeâm thì coù caùc buoåi thuyeát giaûng khoâng ai coù theå truyeàn ñaït phöông phaùp tu taäp cho hay caùc buoåi tham vaán vôùi moät vò thaày. Moïi hoaït ngöôøi khaùc. Neáu chuùng ta bò troùi buoäc bôû i lôøi noùi ñoäng trong khoùa thieàn seõ khieán söï thöïc taäp lieân tuïc thì chuùng ta khoâng

theå naøo quay veà vôùi töï taùnh tieán trieån toát ñeïp. Söï im laëng tuyeät ñoái ñöôïc tuaân ñöôïc. Neáu chuùng ta khoâng bò lôøi noùi troùi buoäc, giöõ trong suoát khoùa thieàn. Khoùa thieàn coù theå keùo khoâng sôùm thì muoän chuùng ta seõ ñöôïc toû ngoä. daøi moät ngaøy, moät cuoái tuaàn, moät tuaàn, hay laâu Trong nhaø Thieàn, khoâng coù luaät leä naøo caám caûn hôn. Söï thöïc taäp lieân tuïc trong khoùa thieàn giuùp cho

taâm an truï vaø tænh laëng. Vì söï truï taâm raát caàn thieát hear many sermons, all the time, but we are deaf cho vieäc phaùt sanh trí hueä, neân khoùa thieàn laø cô to them. If we were really alive in mindfulness, hoäi toát coù theå giuùp chuùng ta thaáy ñöôïc thöïc töôùng whenever we heard, saw, smelled, tasted, cuûa chö phaùp—According to Buddhism, besides touched, we would say to ourselves “Ah, this is a the goal of emancipation, this religion also helps fine sermon!” At that time, we would see that practitioners achieve the goal of peace and there is no scripture that teaches so well as this happiness. To obtain these goals, the only way experience with nature. Just as we breathe and eat that can be achieved is through wisdom. Even every day. Both breathing and eating are though the practice for good conduct and important for life, and so is meditation, for observance of moral rules are also necessary, but meditation keeps our life in balance and helps us in order to achieve wisdom, practictioners have no understand ourselves and the nature of life. It other choices but developing the mind through provides a secure foundation for harmony meditation. In fact, on the one hang, meditation between ourselves and others, and between serves as a safeguard of our practice of morality, ourselves and the universe. So meditation is not a and on the other hand, it helps prepare the mind to matter of days, weeks, months, or years, but of a see things as they really are and to obtain wisdom whole lifetime. When we have a strong which will open the door to freedom. During the determination in practice, there is no doubt that time of the Buddha, He always reminded His we will reach our final goal, the state of disciples that the mind is the source of all virtues Buddhahood, the realization of perfect wisdom and qualities. Thus, in order to attain these virtues, and infinite compassion. There are three minimum the only thing we need to do is to discipline our requirements. The first requirement is the minds, for mind is the key to changing the nature Necessities of Buddhist Sutras. Some one says of our experience. That’s why Buddhism always words are not necessary, but in reality, they are focuses upon the mind as the key to achieving a very necessary because without words no one can change in the way human beings experience life, transfer methods of cultivation to anyone else. If and in the way human beings relate to other we are attached to words, we cannot return to our people. The Buddha pointed out: “For a long time true self. If we are not attached to words, sooner has man’s mind been defiledby greed, hatred and or later we will attain enlightenment. In Zen, there delusion. Mental defilements make beings is no rule to prohibit Zen practitioners to read impure; mental cleansing purifies them.” The books and sutras; however, you should read with a Buddhist way of life is an intense process of mind that has cut off all thinking. If you read with cleansing one’s action,

speech, and thought. It is a mind that has cut off all thinking, then Zen self-development and self-purification resulting in books, sutras, and even Bibles are all the truth. self-realization. The emphasis is on practical However, Zen practitioners should always results and not on philosophical speculation or remember that sutras are only the Buddha's logical abstraction. Hence the need to practice words. They are not Buddha's mind. No matter daily a little meditation. To behave like the hen on how many sutras we have mastered, we still have her eggs, and not behaving like the squirrel in the not attained true understanding. The purpose of revolving cage. As mentioned above, meditation Zen meditation is to dissolve this thought-mass. is a lifetime process. Fish swim in the water, but What is finally left is the real self. We enter into they don't know they are in water. Every minute, the world of the selfless, And if we do not stop every moment we breathe in air, but we do it there, if we do not think about this realm or cling unconsciously. We would only be conscious of air to it, we will continue in our practice until we only if we were without it. In the same way, we become one with the Absolute. The second are always hearing the sounds of water falls, wind, requirement is the Necessity of a Good Zen rain, bird-singing, and so forth. All these sounds Master. Whenever you learn a new skill, we need are wonderful and lively sermons. They are the to have a good teacher. It is important that we voice of the Buddha himself preaching to us. We need a good master when we want to practice

meditation. With the advice of a teacher, we learn phaân bieät, yù noùi phaùp nhaø Thieàn daàu sieâu vieät quicker and we cannot go wrong. We need a ngoân cuù nghóa lyù, raát khoù tham cöùu vaø thoâng hieåu; teacher who is competent to give instructions, tuy nhieân, haønh giaû tröôùc heát phaûi thoâng qua ngoân correct our mistakes, and give guidance when we ngöõ maø tham cöùu roài môùi tu taäp—The term have trouble in the course of meditation. Only the indicates Zen methods surpass words and teacher can tell, and so at such a time he or she is meanings, so they are extremely difficult to indispensable. If we cannot find a teacher, we examine and understand thoroughly; however, may rely on books, although no book can entirely practitioners must first utilize words to examine take the place of a teacher. We may be able to do them before cultivating. fairly well by reading the instructions and Thieät Giôùi: Jihvadhatu (skt)—Tongue element. following them carefully. But even then, we may Thieät Hieàn Ñaïi Sö (1686-1734): Sua-Sen—Thieät have need for discussion with a teacher Hieàn Ñaïi Sö töï laø Töï Teá, hieäu laø Tænh Am, con occasionally. The third requirement is the nhaø hoï Thôøi ôû ñaát Thöôøng Thuïc. Ngaøi soáng vaøo Necessity of Meditation Retreats. A meditation ñôøi nhaø Thanh—Great Master Sua-Sen, the retreat provides an opportunity to deepen Eleventh Patriarch of Chinese Pureland meditation practice in a supportive environment Buddhism. His self-given name was Töï-Teá and he with the guidance of a experienced teacher. was also known as Hsing-An. He was a son of the Everything we do at a retreat becomes the object Thôøi Family of the Thöôøng-Thuïc region. He lived of meditation. A retreat day consists of alternate during the Ch'ing Dynasty. periods of sitting and walking meditation, a nightly Thieät Kieán Lieãu Trieät Thieàn Sö (1702-1764): lecture and personal

interviews with the teacher. Teân cuûa moät vò Thieàn sö Vieät Nam, phaùp heä thöù Continuity of practice is developed by bringing 35, thuoäc toâng Laâm Teá vaøo theá kyû thöù XVIII. Haàu mindfulness to all other activities throughout the nhö caû ñôøi Sö hoaèng hoùa ôû Bình Ñònh, mieàn Trung day as well. Noble silence is observed during the Vieät Nam—Name of a Vietnamese Zen master, of retreat. Retreats can last for one day, a weekend, the 35th lineage of the Lin-chi Sect, in the a week or longer. The intensive practice of a eighteenth century. He spread the Zen teachings retreat is very beneficial for developing good in Binhdinh Province, Central Vietnam, most of concentration and quieting the mind. Since his life. concentration is essential for penetrative wisdom Thieät Nhaäp: Tongue entrance. to arise, a meditation retreat gives us the best Thieät Teá Nghóa: Thieät teá nghóa, vì bieát roõ roát raùo possible opportunity to be able to experience for chôn thieät nghóa cuûa phaùp toái thöôïng. Ñaây laø moät ourselves the true nature of reality. trong möôøi nghóa cuûa chö Ñaïi Boà Taùt (theo Kinh Thieät Baát Laïn: Tongue unconsumed—See Baát Hoa Nghieâm, Phaåm 38), chö Boà taùt an truï trong Laïn Thieät. phaùp naày thôøi ñöôïc nhöùt thieát trí voâ thöôïng Thieät Caên: Jihvendriya (skt)—The organ of nghóa—Principle of the limit of reality, realizing taste—Ñaây laø moät trong saùu giaùc quan hay saùu ultimate truth. This one of the ten kinds of choã ñeå nhaän bieát—This is one of the six senses on principle of Great Enlightening Beings. which one relies or from which knowledge is Enlightening Beings who abide by these can attain received. the supreme principle of omniscience—See Möôøi Thieät Dinh Chaùnh Hieån Thieàn Sö (1712-1796): Nghóa Cuûa Chö Ñaïi Boà Taùt. Teân cuûa moät vò Thieàn sö Vieät Nam, phaùp heä thöù Thieät Thaønh Lieãu Ñaït Thieàn Sö (1759-1823): 35, thuoäc toâng Laâm Teá vaøo theá kyû thöù XVIII. Haàu Teân cuûa moät vò Thieàn sö Vieät Nam, phaùp heä thöù nhö caû ñôøi Sö hoaèng hoùa ôû mieàn Trung Vieät 35, thuoäc toâng Laâm Teá vaøo theá kyû thöù XVIII. Haàu Nam—Name of a Vietnamese Zen master, of the nhö caû ñôøi Sö hoaèng hoùa ôû mieàn Nam Vieät Nam— 35th lineage of the Lin-chi Sect, in the eighteenth Name of a Vietnamese Zen master, of the 35th century. He spread the Zen teachings in Central lineage of the Lin-chi Sect, in the eighteenth Vietnam most of his life. century. He spread the Zen teachings in South Thieät Ñaàu Thöôïng Thuû Bieän: Treân ñaàu löôõi maø Vietnam most of his life—See Lieãu Ñaït Thieät

Thaønh Thieàn Sö. naêm loaïi cuùng döôøng—To burn incense, one of the Thieät Thoaïi Taùnh Töôøng Thieàn Sö (1741-1817): five kinds of offering. Teân cuûa moät vò Thieàn sö Vieät Nam, phaùp heä thöù Thieâu Höông Thò Giaû: Vò thò giaû troâng coi vieäc 35, thuoäc toâng Laâm Teá vaøo theá kyû thöù XVIII. Haàu ñoát höông cuùng Phaät trong caùc buoåi thöôïng ñöôøng, nhö caû ñôøi Sö hoaèng hoùa ôû mieàn Nam Vieät Nam— tieåu tham, phoå thuyeát, hay tuïng nieäm vaø kieâm luoân Name of a Vietnamese Zen master, of the 35th vieäc ghi cheùp phaùp ngöõ cuûa vò truï trì—An lineage of the Lin-chi Sect, in the eighteenth attendant who is responsible to burn incense in century. He spread the Zen teachings in South some events, i.e., informal short dharma talks, Vietnam most of his life. general day-to-day lectures,

sutra-recitations; he Thieät Thöùc: Jihva-vijnana (skt)—Thieät thöùc phaùt is also recording the abbot's lectures. sinh lieàn khi thieät caên tieáp xuùc vôùi moät vò naøo ñoù, Thieâu Laïn Töû: Rebirth in hells—Taùi sanh nôi ñòa luùc aáy chuùng ta môùi kinh qua phaân bieät giöõa vò naày nguïc, chuùng sanh phaûi luoân chòu khoå ñau. Ñaây laø vôùi vò khaùc, cuõng töø ñoù duïc voïng khôûi sinh—Taste moät trong taùm ñieàu kieän hay hoaøn caûnh khoù gaëp consciousness—Tongue consciousness or Phaät phaùp, hay taùm choã chöôùng naïn, moät khi sanh perception—Gustatory consciousness—The vaøo thì chaúng coù theå tu hoïc cho thaønh ñaïo ñöôïc — tongue consciousness develops immediately Rebirth in hells where beings undergo sufferings through the dominant condition of the tongue at all times. This is one of the eight conditions or when the tongue faculty focuses on a certain taste. circumstances in which it is difficult to see a At that very moment, we experience and Buddha or hear his dharma; or eight special types distinguish between tastes and desire arises—See of adversities that prevent the practice of the Luïc Thöùc and Baùt Thöùc. Dharma. Thieät Thöùc Giôùi: Jivhavinnanadhatu (p)—The Thieâu Toáng: Hoûa Taùng—Ngöôøi cheát ñem thieâu, tongue-consciousness element. coøn laïi tro coát ñem choân—Cremation, the relics Thieät Tình: Tình khôûi leân töù thieät caên hay löôõi— being buried. Emotions arising from the tongue. Thieâu Töôûng: Quaùn tro coøn laïi (vidagdhakas (skt). Thieät Töôùng: Pahuta-jihva (p)—Prabhutatanu- Töôûng xöông tieâu muïc theo thôøi gian, nay chæ coøn jihvata (skt)—Töôùng löôõi roäng daøi cuûa Ñöùc Phaät, trô laïi moät nhuùm tro, moät trong cöûu töôûng quaùn moät trong ba möôi hai haûo töôùng cuûa Ngaøi (yù noùi nhaèm giuùp haønh giaû thoaùt ly chaáp tröôùc veà thaân — khoâng noùi doái)—The broad, long tongue of a To contemplate on the bones reduced to ashes, Buddha, one of the thirty-two physical signs. one of the nine types of meditation on corpse Thieät Töôûng: Töôûng xuaát sanh töø söï neám vò cuûa which helps free us from attachment to the human löôõi—Perception produced by tongue. body—See Cöûu Töôûng Quaùn. Thieät Uaån: Jivha-skandha (skt)—Tasting skandha. Thieáu: To want—To lack—To be short of Thieät Vò Xöù: Jihva-rasa (skt)—Place of the something—Deficiency—Lack—To owe. tongue and taste. Thieáu Khang Ñaïi Sö (?-805): Shao-Kang—Thieáu Thieät Xuùc: Tongue-contact—See Luïc Xuùc Thaân. Khang Ñaïi Sö laø Lieân Toâng Nguõ Toå. Ngaøi hoï Thieät Xuùc Sôû Sanh Thoï: Caûm thoï döïa treân söï Chaâu, ngöôøi ñôøi nhaø Ñöôøng, queâ vuøng Tieân Ñoâ neám cuûa löôõi—Feeling based on tongue-contact. thuoäc xöù Taán Vaân. Töø buoåi sô sinh, ngaøi laëng im Thieâu: 1) Hoûa Thieâu: To cremate; 2) Thieâu Ñoát: khoâng noùi. Naêm leân baûy tuoåi, nhaân leã trai hoäi, ngaøi To burn. theo meï vaøo chuøa leã Phaät. Baø chæ Phaät hoûi ñuøa Thieâu Chích Ñòa Nguïc: See Thieâu Cöùu Ñòa Nguïc. cuøng ngaøi raèng, “Con coù bieát ñoù laø ai chaêng?” Thieâu Cöùu Ñòa Nguïc: Tapana (skt)—Tarana Ngaøi boãng nhieân öùng tieáng ñaùp raèng: “Ñoù laø Ñöùc (skt)—Ñòa nguïc ñoát noùng, moät trong baùt ñaïi nhieät Boån Sö Thích Ca Maâu Ni Theá Toân.” Bieát con coù ñòa nguïc—The burning, blistering hell, one of the duyeân laønh ñoái vôùi Phaät phaùp, song thaân ngaøi lieàn eight great hot hells—See Vieâm Nhieät Ñòa Nguïc. cho pheùp ngaøi xuaát gia. Ngaøi caên cô vaø trí hueä raát Thieâu Huûy: To

destroy completely by fire—To linh maãn, sau khi xuaát gia ñeán naêm 15 tuoåi, ngaøi burn down. ñaõ thoâng suoát naêm boä kinh ñieån. Nieân hieäu Trinh Thieâu Höông: Ñoát höông cuùng Phaät, moät trong Nguyeân nguyeân nieân (naêm ñaàu), ñaïi sö ñeán vieáng

chuøa Baïch Maõ taïi Laïc Döông. Thaáy choã ñeå kinh Tònh Ñoä an vui maø coá gaéng tu haønh tinh taán.” Giôø saùch trong ñaïi ñieän phoùng aùnh quang minh, ngaøi phuùt naày ai thaáy ñöôïc quang minh cuûa ta thì keû aáy laïi tìm xem thì thaáy quang minh aáy phaùt xuaát töø môùi thaät laø haøng ñeä töû cuûa ta. Noùi xong, ngaøi nôi taäp vaên Taây Phöông Hoùa Ñaïo cuûa Hoøa Thöôïng phoùng ra vaøi tia saùng laï, ñeïp, daøi, roài ngoài yeân Thieän Ñaïo, ngaøi lieàn quyø xuoáng khaán raèng: “Neáu laëng maø thoaùt hoùa. Ñaïi chuùng xaây thaùp thôø ngaøi ôû toâi coù nhaân duyeân vôùi Tònh Ñoä, xin nguyeän cho Ñaøi Nham, toân hieäu cuûa ngaøi laø Ñaøi Nham Phaùp taäp vaên naày phoùng quang minh theâm moät laàn nöõa.” Sö—Shao-Kang was the Fifth Patriarch of Ngaøi vöøa döùt lôøi nguyeän thì aùnh saùng laïi caøng Pureland Buddhism. His family’s name was Chaâu. chieáu ra röïc rôõ, trong aáy coù aån hieän hình daïng caùc He was from T’ien-Do Mountain of the Tan-Van hoùa Boà Taùt. Ngaøi chaáp tay noùi: “Kieáp ñaù coù theå region, lived during the T’ang Dynasty. He moøn, nguyeän naày theà khoâng dôøi ñoåi.” Nhaân ñoù ñaïi remained mute from birth until he turned seven. sö ñeán Tröôøng An, chieâm leã di töôïng cuûa Hoøa Then during the celebation of Buddhist Memorial Thöôïng Thieän Ñaïo. Ñang khi leã, töôïng cuûa Nhò Toå Day, he followed his mother to the temple to boãng bay leân cao, baûo vôùi ngaøi raèng: “OÂng neân y prostrate to Buddha. His mother pointed at the theo lôøi daïy cuûa ta maø phoå ñoä chuùng sanh, ngaøy Buddha's statue and playfully asked him: "Do you kia coâng quaû ñaéc thaønh, seõ ñöôïc sanh veà Cöïc know who that is?" He unexpectedly spoke for the Laïc.” Sau ñoù ngaøi ñi ngang qua mieàn Giang Laêng, first time: “That is the statue of Sakyamuni boãng gaëp moät sö cuï baûo raèng: “OÂng muoán hoaèng Buddha.” Knowing their son had a great destined hoùa, neân sang qua xöù Taân Ñònh, cô duyeân ôû taïi nôi connection with the Buddha-Dharma, his parents ñoù.” Noùi xong sö cuï bieán maát. Sau thôøi gian aáy, immediately allowed him to leave home to join ñaïi sö ñeán Taân Ñònh. Thaáy ngöôøi xöù naày chöa bieát the order. His intelligence and wisdom were nieäm Phaät laø gì caû, ngaøi môùi duøng phöông tieän. extraordinary. After becoming a Bhiksu at the age Ban sô ngaøi quyeân tieàn daãn duï treû con nieäm Phaät. of fifteen, he had completely understood and Neáu ñöùa naøo nieäm ñöôïc moät caâu thì ngaøi thöôûng deeply penetrated the hidden meanings of the five cho moät ñoàng tieàn. Nhö theá hôn moät naêm sau, collections of sutras. In the first year of the Trinh khoâng caàn thöôûng tieàn nöõa maø chuùng cuõng töï Nguyeân reign period, he visited White Horse nieäm. Veà sau quen laàn, luùc gaëp ñaïi sö, duø ôû trong Temple at Luo-Yang. Seeing lights radiating from nhaø hay ngoaøi ñöôøng, chuùng cuõng vaãn cöù nieäm the collection of sutras kept in the prayer hall, he Phaät. Töø ñoù nam, nöõ, giaø, treû, baát cöù ai heã gaëp ngaøi investigated and saw the source of light came ñeàu nieäm: “A Di Ñaø Phaät.” Nhôø ñoù daân chuùng from the written text, “Propagation of the

Western trong vuøng laàn löôït phaùt taâm thôø cuùng vaø nieäm Pureland's Teachings" written by the Great Phaät raát nhieàu. Thaáy cô duyeân ñaõ coù phaàn thaønh Venerable Master Shen-T'ao; he immediately thuïc, ñaïi sö môùi thaønh laäp Tònh Ñoä Ñaïo Traøng ôû OÂ knelt down and prayed: "If I have a special Long, xaây ñaøn tam caáp. Cöù ñeán ngaøy trai, vaøi ba destiny with Pureland Buddhism, I ask for this ngaøn thieän nam tín nöõ ñeàu hoïp laïi ñoù ñeå nieäm book to emit light once more." As soon as he Phaät, nghe phaùp. Moãi khi thaêng toøa, ngaøi chaép tay finished his prayer, the luminous light from within nieäm Phaät to tieáng thì ñaïi chuùng ôû döôùi ñeàu xöôùng the book became even brighter, clearer, and shone nieäm hoøa theo. Coù luùc ñaïi sö xöng moät caâu Phaät further; within it were appearances of various hieäu, hoäi chuùng thaáy coù moät Ñöùc Phaät töø trong transformation Bodhisattvas. He put his palms mieäng ngaøi bay ra. Nieäm ñeán möôøi caâu, traêm caâu, together and said: "A 'rock kalpa' will wear down ngaøn caâu ñeàu coù möôøi, traêm, ngaøn vò Phaät bay ra, and come to pass, but this vow is unchanging and lieân tieáp nhö xaâu chuoãi. Ñaïi sö baûo: "Quí vò ñaõ unwavering." For this reason, he came to the ñöôïc thaáy Phaät, chaéc chaén ñeàu seõ ñöôïc vaõng Imperial Capital Ch'ang-An to pay homage and to sanh." Moïi ngöôøi nghe ngaøi noùi nhö vaäy ñeàu coù prostrate to the statue of the Great Venerable caûm nieäm vui möøng, an uûi. Naêm Trinh Nguyeân thöù Master Shen-T'ao sculptured by those before him. 21, vaøo thaùng möôøi, ñaïi sö hoïp chuùng ñeä töû Taêng As he was in the process of prostrating himself, Tuïc ñeán daën baûo raèng: "Caùc vò neân phaùt taâm chaùn the statue of the Second Patriarch suddenly flew lìa coõi Ta Baø aùc tröôïc, khôûi loøng öa thích mieàn straight into the air, and spoke: "You should

follow according to what I taught to help and have witnessed Buddha, you are guaranteed to guide sentient beings everywhere; one day when gain rebirth." Upon hearing him say this, everyone the fruit of your accomplishments ripens, you shall felt contented and satisfied. In October of the gain rebirth to the Ultimate Bliss World." twenty first year of Trinh Nguyeân reign period, the Thereafter, when he passed by the Jiang-Lang Great Master gathered all his disciples, ordained region, he encountered unexpectedly an elderly and lay, and instructed them: "Everyone must woman; she told him: "If you want to prostrate develop the mind to be tired of this Saha World of Buddhism, go to Tsin-Ting region; you are evils and turbidities, begin yearning for the destined for that area." Finished speaking, the blissful existence of the Pureland in order to elderly woman disappeared. Following this cultivate with vigor and diligence. At this moment, advice, he came to Tsin-Ting region. When he if anyone is able to see my aura then such an saw the local residents did not know what it meant individual is truly a disciple of mine." After he to practice Buddha Recitation, he began making spoke, several long, unique and beautiful beams applications of a skillful means. In the beginning, of light from the Great Master's body shone and he would "bribe" the children to recite Buddha's then he sat there silently to gain rebirth. The great name. Whoever recited the Buddha's name one assembly built a pagoda to worship the Great time, he would give that child one coin. He Master at Dai-Nham. They honored him

with the continued this practice, and over a year later, even title: “Dai-Nham Dharma Master.” if he did not give them money, the children Thieáu Laâm: See Thieáu Laâm Töï. continued to practice Buddha Recitation on their Thieáu Laâm Dieän Bích: See Bích Quaùn (2). own. This practice became a natural habit, and Thieáu Laâm Laõnh Toïa: See Bích Quaùn (2). eventually whenever seeing him, whether they Thieáu Laâm Phong: Phong caùch Thieàn cuûa Thieáu were inside their houses or out playing on the Laâm—Zen style of Shao Lin—See Boà Ñeà Ñaït streets, they continued to practice Buddha Ma. Recitation. From that time on, men, women, Thieáu Laâm Tröïc Chæ: Thieàn phaùp "Tröïc chæ nhaân children, young, and old, no matter who they taâm, kieán taùnh thaønh Phaät"—Zen method of "Point were, as soon as they saw him, they would put directly to the mind to see your own nature and their hands together to recite respectfully reach Buddhahood"—See Boà Ñeà Ñaït Ma. “Amitabha Buddha.” Through his skillful means of Thieáu Laâm Töï: Shorin-ji (jap)—Shao-Lin-Ji—transformation, gradually, many residents from the Shao-Lin-Szu—Shao Lin Monastery—Chuøa Thieáu area began worshiping and practicing Buddha Laâm—Thieáu Laâm Töï, moät trong nhöõng ñaïi töï vieän Recitation. Seeing the time was right, he ôû Trung Quoác, toïa laïc treân nuùi Tung Sôn, thuoäc established a Pureland Congregation at Ou-Lung huyeän Ñaêng Phong, tænh Hoà Nam, ñöôïc xaây vaøo Mountain, which was built three steps above the naêm 477, döôùi thôøi hoaøng ñeá Hieáu Vaên thuoäc trieàu ground. Each time a vegeterian day came, several ñaïi Baéc Nguïy. Moät nhaø sö ngöôøi Thieân Truùc teân thousand good men and faithful women assembled Boà Ñeà Löu Chi ñaõ soáng taïi ñaây vaø ngaøi ñaõ dòch there to pratice Buddha Recitation and to listen to nhieàu kinh ñieån sang tieáng Trung Hoa. Theo the Dharma. Each time getting on the throne to truyeàn thuyeát veà Thieàn toâng, toå Boà Ñeà Ñaït Ma sau preach the Dharma, he would loudly recite khi tôùi Trung Hoa ñaõ quyeát ñònh ñi ñeán Thieáu Laâm Buddha’s name and then the great assembly vaø ngoài dieän bích trong 9 naêm cho ñeán khi Hueä would harmoniously follow him. Sometimes when Khaû ñeán gaëp vaø thuyeát phuïc ñöôïc ngaøi daïy ñaïo. he recited Buddha’ name, with each recitation, the Tuy nhieân, ngaøy nay, raát nhieàu ngöôøi, ñaëc bieät laø assembly would witness a Buddha soaring out of nhöõng ngöôøi trong vuøng Ñoâng AÙ, thöôøng gaén cho his mouth. If he recited ten, hundred, or thousand chuøa Thieáu Laâm vôùi vieäc luyeän taäp coâng phu, moät recitations, there would be ten, hundred, or hình thöùc cuûa khí coâng, thöôøng ñöôïc hieåu laàm nhö thousand Buddhas soaring out of his mouth, laø moät thöù voõ, chöù thaät ra ñoù laø moät phöông phaùp continuously like counting prayer beads. The vöøa reøn luyeän taâm linh vöøa thöïc haønh nôi theå Great Master then taught: "Now that all of you chaát—One of the great monasteries in China,

located on Mount Sung, in Teng-Feng district, ra chöõ Vieät. Nhöõng taùc phaåm cuûa oâng bao goàm boä Hunan province, built in 477 by Emperor Hsiao- Töø Ñieån Vieät Nam vaø Phaät Hoïc Cöông Yeáu. Wen of the Northern Wei dynasty. The Indian Ngoaøi ra oâng cuõng dòch boä saùch Phaät giaùo vaø kinh monk named Bodhiruci lived at this monastery at ñieån nhö sau: 1) "Vì Sao Toâi Tin Phaät", 2) Kinh Leã the beginning

of the sixth century and he Saùu Phöông, 3) Kinh Di Ñaø, 4) Kinh Di Giaùo, 5) translated numerous sutras into Chinese. Kinh Töù Thaäp Nhò Chöông—Name of a According to Ch'an Tradition, after Bodhidharma Vietnamese Buddhist scholar in the twentieth arrived in China, he decided that the country was century. He was fluently in Chinese, English and not yet ready for his teachings, and so he went to French, so after a long time of studying Buddhist Shao-Lin, where he meditated facing a wall for sutras, he translated and composed a lot of nine years until his eventual disciple Hui-K'o Buddhist books. His works include a Dictionary (in convinced him to accept him as a student. Vietnamese), The core (kernel) of Buddhist However, today many people, especially people Teachings, and Buddhist Sects, and so on. from East Asia, usually associate the Shao-Lin Besides, he also translated into Vietnamese the Monastery with the practice of kung-fu, a form of following Buddhist books and sutras: 1) Why I chi-kung, that is often misunderstood as a combat Believe in Buddhism? 2) Worship in the Six sport though it was originally a form of both Directions Sutra. 3) Amitabha Sutra. 4) The sutra spiritual and physical training. on the last instructions of the Buddha. 5) Thieáu Laâm Voõ (Vuõ) Ngheä: Shao-Lin Wu-I—Moät Dvachatvarimshat-khanda-Sutra (Sutra in Forty- vò Taêng töøng laø ñaàu beáp cuûa chuøa Thieáu Laâm, ñaõ Two Sections). ñöôïc coi nhö laø ngöôøi chæ duøng gaäy ba thöôùc maø Thieàu Döông Haàu: Teân cuûa moät vò cö só Phaät giaùo deïp tan ñöôïc loaïn Hoaøng Caân (Khaên Vaøng); teân Vieät Nam vaøo theá kyû thöù XVIII. OÂng laø anh trai ngaøi ñöôïc ñaët cho tröôøng phaùi voõ Thieáu Laâm, maø thöù ba cuûa Chuùa Nguyeãn Phuùc Chu—Name of a veà sau naày coù 13 vò coù coâng giuùp nhaø Ñöôøng deïp Vietnamese lay person in the eighteenth century. loaïn Vöông Theá Sung—Shao-Lin Wu-I, a cook of He was the third elder brother of Lord Nguyen the Shao-Lin monastery, who is said single- Phuc Chu. handed to have driven off the Yellow Turban Thieàu Quang: Beautiful light of spring time. rebels with three-foot staff, and who was Thieàu Thaïc Nga Sôn Thieàn Sö (1727-1797): posthumously rewarded with the rank of Gasan-jo-seki (jap)—Nga Sôn Thieàu Thaïc, teân "general"; a school of adepts of the quarter-staff cuûa moät Thieàn sö Nhaät Baûn vaøo theá kyû thöù was called after him, of whom thirteen were far- XVIII—Name of a Japanese Zen monk in the famed. eighteenth century. Thieáu Thaát: Teân cuûa ngoïn nuùi chuøa Thieáu Laâm — * Thieàn sö Nga Sôn Thieàu Thaïc ñi haønh cöôùc töø Name of a mountain where Shao-Lin monastery is khi môùi leân möôøi saùu tuoåi. Gia nhaäp moät ñaïo located—See Thieáu Laâm Töï. traøng Thieàn, vaø ñaõ ñöôïc thöùc ngoä chæ trong Thieáu Thaát Ñôn Truyeàn: Thieàn phaùp cuûa Toå Boà chín möôi ngaøy noã löïc thieàn ñònh. Sau ñoù, Ñeà Ñaït Ma—Zen methods taught by the first thieàn sö Nga Sôn Thieàu Thaïc ñi töø thaày naøy Patriarch Bodhidharma—See Boà Ñeà Ñaït Ma. ñeán thaày khaùc, tham hoïc vôùi hôn ba chuïc vò Thieáu Thaát Gia Phong: Söï truyeàn thöøa Thieàn Thieàn sö trong nhieàu naêm lieàn. Nga Sôn phaùp—Transmission of Zen traditions. Thieàu Thaïc vaãn khoâng tìm ñöôïc moät baäc thaày Thieáu Thaát Taâm AÁn: Thieàn phaùp taâm truyeàn vöøa yù mình, vì theá oâng quay trôû veà vôùi vò thaày taâm—Zen methods of mind-to-mind transmission.

ñaàu tieân laø thieàn sö Nguyeân Tín. Sau khi aán Thieáu Töø Bi: Lack of compassion. chöùng cho Nga Sôn Thieàu Thaïc, Nguyeân Tín Thieàu Chöûu (1902-1954): Teân cuûa moät vò hoïc giaû khuyeân Thieàu Thaïc ñöøng neân tìm kieám beân Phaät giaùo Vieät Nam vaøo theá kyû thöù XX. OÂng raát ngoaøi nöõa. Luùc aáy, Thieàu Thaïc cuõng tin raèng gioûi chöõ Haùn, Anh, vaø Phaùp, chính vì theá maø sau mình ñaõ laøu thoâng thieàn phaùp—Gasan went moät thôøi gian nghieân cöùu Phaät giaùo, oâng ñaõ phieân traveling when he was only sixteen years old. dòch raát nhieàu kinh ñieån töø chöõ Haùn, Phaùp vaø Anh Entering a Zen cloister, in ninety days of

intense work he attained some insight. After "Quaû laø ñoà lang baêm, daùm ñeán tröôùc maët ta that, he went from teacher to teacher, thôû ra nhöõng lôøi leõ thoái tha nhö theá naøy?" Vaø studying with more than thirty Zen masters in Baïch AÅn neùm Nga Sôn ra ngoaøi. Sau ba laàn bò many years. None of them could do anything Baïch AÅn neùm ra ngoaøi, Nga Sôn vaãn khoâng töø for him, so he returned to his original teacher boû yù ñònh. Nga Sôn vaãn nghó raèng mình ñaõ Gessen. Gessen recognized young Gasan's thaät söï giaùc ngoä, chæ vì Baïch AÅn coá tình khoâng mastery and suggested that he give up chòu aán chöùng cho mình maø thoâi. Vaøo ñeâm wandering. At that time, Gasan himself also choùt cuûa phaùp hoäi, Nga Sôn töï nghó: "Baïch AÅn believed that he had mastered Zen. thaät söï laø moät thieàn sö vó ñaïi nhaát ñöông thôøi, * Vaøo luùc ñoù, thænh thoaûng Nga Sôn Thieàu Thaïc khoâng theå naøo voâ côù maø oâng phuû nhaän vaø cuõng gheù qua ñaïo traøng Thieàn cuûa thieàn sö khoâng chòu aán chöùng cho mình moät caùch quyeát Baïch AÅn, nhöng laïi khoâng coù yù muoán gaëp vò lieät nhö theá. Haún laø Baïch AÅn phaûi coù lyù cuûa thieàn sö naøy. Tuy vaäy, ngaøy noï Nga Sôn oâng ta." Luùc baáy giôø Nga Sôn môùi ñi ñeán taï Thieàu Thaïc thaàm nghó: "Trong soá caùc vò thieàn loãi vôùi Baïch AÅn, vaø thaønh taâm caàu phaùp. Baïch sö maø mình ñaõ töøng gaëp treân khaép nöôùc Nhaät, AÅn noùi: "OÂng chöa thöïc söï chöùng ngoä. OÂng seõ khoâng coù vò naøo coù theå chæ ra cho mình theâm suoát ñôøi mang beân mình moät lôùp da Thieàn giaû. ñieàu gì. Baïch AÅn laø ngöôøi duy nhaát maø mình Cho daàu oâng coù theå kheùo bieän giaûi lyù Thieàn, chöa bieát phöông phaùp haønh thieàn cuûa oâng ta." nhöng ñieàu naøy seõ khoâng giuùp ích gì cho oâng YÙ nghó naøy ñaõ gaây caûm höùng cho Nga Sôn khi ñöùng tröôùc bôø meù sanh töû. Neáu oâng muoán Thieàu Thaïc tìm ñeán gaëp maët thieàn sö Baïch trieät ngoä hoaøn maõn, oâng phaûi nghe cho ñöôïc AÅn. Nga Sôn baïch vôùi thaày mình laø Nguyeân aâm thanh cuûa tieáng voã cuûa moät baøn tay"— Tín. Nguyeân Tín noùi: "Taïi sao con caàn thieát Another year passed, when Gasan happened phaûi ñi tìm gaëp Baïch AÅn?" Nga Sôn thaáy thaày to hear that Hakuin had been invited to mình coù lyù, neân quyeát ñònh ôû laïi vôùi thaày— lecture on the classic "The Blue Cliff Record" Now it happened that Gasan had passed by in Edo, the capital city. Now he thought, "As Zen master Hakuin's school from time to time, long as I haven't seen that old teacher, I am but he had no desire to meet the famous not really a Zen man." Even though Gessen teacher. One day, however, he reflected, "Of tried to stop him again, now Gasan was the many teachers all over the land I have determined to go. He traveled straight to Edo seen, not one could point out

anything to me. to meet the great master Hakuin. When Gasan Hakuin is the only one whose methods I do had presented his understanding, Hakuin not know." This thought inspired in Gasan the hollered, "What charlatan have you come desire to meet Hakuin. He told Gessen of his from to foul me with so much bad breath?" intention. Gessen said, "Why should you And Hakuin tossed Gasan out. But Gasan necessarily meet Hakuin?" Gasan again didn't give up. After being thrown out three thought he was right and stayed where he times, he still thought he was really was. enlightened and that Hakuin was just trying to * Moät naêm trôøi troâi qua, khi Nga Sôn baát chôït break him down on purpose. Then one night nghe tin Baïch AÅn ñaõ ñöôïc thænh ñeán kinh ñoâ as the lecture series was about to end, Gasan Edo ñeå thuyeát giaûng veà chuû ñeà "Bích Nham reflected, "It is in fact true that Hakuin is the Luïc." Nga Sôn laïi khôûi leân yù nghó "Chöøng naøo greatest teacher in the land. Why would he maø mình chöa gaëp maët vò thieàn sö danh tieáng reject people arbitrarily? He must have a aáy, mình chöa xöùng ñaùng laøm moät thieàn giaû point." Now Gasan went to apologize to thaät thuï." Maëc daàu Nguyeân Tín laïi caûn ngaên, Hakuin for being rude, and sincerely asked nhöng Nga Sôn Thieàu Thaïc quyeát taâm leân for some instruction. Hakuin said, "You are ñöôøng tìm gaëp ñaïi sö Baïch AÅn. Khi Nga Sôn immature. You'll pass your whole lifetime Thieàu Thaïc trình baøy choã sôû ngoä cuûa mình, carrying a bellyskin of Zen around. Even if thieàn sö Baïch AÅn quaùt ñuoåi oâng ra ngoaøi, you can speak glibly, that won't empower you

when you reach the shore of life and death. If his clear and thoroughgoing insight into the you want to make your everyday life complex koans of the ancients. I do not value intensely satisfying, you must hear the sound his fluent explanations or his fearless of one hand clapping." expositions. I do not value the number of his * Sau naøy, thieàn sö Nga Sôn thöôøng noùi vôùi ñeä followers. I only value the fact that whereas töû cuûa mình: "Ta ñaõ daønh hôn hai möôi naêm all the other Zen teachers in the land could do haønh cöôùc, tham vaán vôùi hôn ba möôi vò toân nothing with me, by means of his harsh sö, khoâng ai trong hoï coù theå ñoái ñaàu vôùi ta caû. measures Hakuin managed to bring me to an Cuoái cuøng, ta gaëp laõo sö Baïch AÅn vaø ñaõ bò impasse, finally enabling me to finish the oâng toáng coå ra ngoaøi ñeán ba laàn lieân tieáp, ta Great Work. Obviously, this work is not at all môùi nhaän ra raèng khaû naêng bieän giaûi baáy laâu easy. However, I followed Hakuin for only cuûa mình chæ laø voâ duïng maø thoâi. Keå töø ñoù, ta four years, when he was so old that he was trôû thaønh moät ñeä töû thuaàn thaønh cuûa ngaøi. Vaøo sometimes too tired for interviews. As a thôøi ñieåm ñoù, ngoaøi laõo sö Baïch AÅn ra, khoâng result, I called on master Torei and learned ai coù theå khieán ta phaûi cuùi ñaàu ngaäm mieäng the highest teachings from him. If Torei hadn't ñöôïc. Ta khoâng keå veà ñaïo haïnh cao vôøi vaø been there, I would never have been able to danh tieáng laãy löøng cuûa laõo sö; khoâng keå ñeán work out the last details." coâng phu thaâm chöùng; khoâng keå ñeán söï minh Thieåu: 1) Moät ít: Few; 2) Giaûm thieåu: To decrease trieát vaø khaû naêng bieän giaûi saéc beùn cuûa ngaøi (to diminish, to lessen). ñoái vôùi caùc coâng aùn Thieàn maø chö Phaät chö Thieåu Boà Taùt: Minor Bodhisattvas—Nhöõng vò Boà

Toå ñaõ truyeàn laïi; khoâng keå ñeán huøng löïc vaø trí Taùt döôùi böïc thaát ñòa, chöa ñaït ñöôïc voâ haïn löïc ñeå hueä cuûa laõo sö; cuõng khoâng keå soá löôïng ñeä töû laøm lôïi laïc cho chính mình vaø tha nhaân—Those theo hoïc vôùi ngaøi; chæ vôùi phong caùch ñoái cô Bodhisattvas below the seventh stage, who have tieáp vaät beùn nhaïy vaø quyeát lieät maø caùc vò thaày not yet attained unrestricted power to benefit khaùc khoâng laøm ñöôïc, laõo sö Baïch AÅn ñaõ môû themselves and others. maét cho ta, ñaõ ñaåy ta böôùc qua caùnh cöûa, Thieåu Duïc: Alpeccha (skt)—Shoyoku (jap)— khieán ta cuoái cuøng ñaït ñöôïc Ñaïo huyeàn. Haún Having few desires—Having little or moderate nhieân laø con ñöôøng daãn ñeán giaùc ngoä khoâng wishes—Small desire—See Thieåu Duïc Tri Tuùc. deã daøng chuùt naøo. Tuy nhieân, ta chæ theo hoïc Thieåu Duïc Tri Tuùc: Few desires—Thieåu duïc laø vôùi laõo sö chæ coù boán naêm vì khi ñoù laõo sö ñaõ coù ít duïc laïc; tri tuùc laø bieát ñuû. Thieåu duïc tri tuùc laø quaù giaø yeáu neân khoâng thöôøng xuyeân giaùo ít ham muoán maø thöôøng hay bieát ñuû. Tri tuùc laø chuùng ñöôïc. Keát quaû laø ta thöôøng tìm ñeán baèng loøng vôùi nhöõng ñieàu kieän sinh hoaït vaät chaát tham vaán vôùi thieàn sö Ñoâng Laõnh Vieân Töø ñeå taïm ñuû ñeå soáng maïnh khoûe tieán tu. Tri tuùc laø moät tham vaán lyù thieàn. Neáu khoâng coù thieàn sö phöông phaùp höõu hieäu nhaát ñeå phaù löôùi tham duïc, Ñoâng Laõnh, ta ñaõ khoâng theå naøo hoaøn taát ñeå ñaït ñöôïc söï thaûnh thôi cuûa thaân taâm vaø hoaøn ñöôïc con ñöôøng giaùc ngoä ngay trong kieáp thaønh muïc tieâu toái haäu cuûa söï nghieäp tu taäp. ÔÛ ñaây naøy"—Later Gasan said to his own disciples, “ham muoán” khoâng chæ goàm ham muoán tieàn baïc "I spent almost twenty years traveling all over vaø vaät chaát, maø coøn mong öôùc ñòa vò vaø danh the country, studying with more than thirty voïng. Ham muoán cuõng chæ veà söï mong muoán ñöôïc teachers. I was so sharp that none of them nhöõng ngöôøi khaùc thöông yeâu vaø phuïc vuï. Trong could cope with me. Finally I ran into old ñaïo Phaät, moät ngöôøi ñaõ ñaït ñeán möùc ñoä taâm thöùc Hakuin and was kicked out three times, thaâm saâu thì seõ coù raát ít caùc ham muoán maø coù khi finding my usual empowerment useless at this coøn thôø ô vôùi chuùng nöõa laø khaùc. Chuùng ta cuõng point. Then I became a sincere follower. At neân chuù yù raèng moät ngöôøi nhö theá thôø ô vôùi nhöõng that time, who in the world could have hit me ham muoán theá tuïc, nhöng ngöôøi aáy laïi raát khao but Hakuin? I do not value the greatness of khaùt vôùi chaân lyù, töùc laø ngöôøi aáy coù söï ham muoán his virtue or the breadth of his fame. I do not lôùn lao ñoái vôùi chaân lyù, vì theo ñaïo Phaät, thôø ô vôùi value the transcendence of his perception or chaân lyù laø bieáng nhaùc trong ñôøi soáng. Thieåu duïc

cuõng coøn coù nghóa laø thoûa maõn vôùi nhöõng thaâu ñaït chæ Toå Boà Ñeà Ñaït Ma—It is very rare to meet vaät chaát ít oûi, töùc laø khoâng caûm thaáy buoàn böïc vôùi such an outstanding person who is able to open soá phaän cuûa mình vaø khoâng lo laéng nhieàu ñeán vieäc our mind, the term indicates the first ñôøi. Tuy nhieân, ñaây khoâng coù nghóa laø khoâng quan Patriarch Bodhidharma—See Boà Ñeà Ñaït Ma. taâm ñeán söï töï caûi tieán cuûa mình, maø laø coá gaéng toái Thieåu Quang: Minor light. ña vôùi moät thaùi ñoä khoâng chaùn naûn. Moät ngöôøi nhö Thieåu

Quang Thieân: Parinimmitavasavattideva theá chaéc chaén seõ ñöôïc ngöôøi chung quanh bieát tôùi. (skt)—Parittabha (skt)—Heaven of lesser light— Maø duø cho nhöõng ngöôøi chung quanh coù khoâng Minor Light Heaven—Trôøi Töù Phaïm hay ñeä nhöùt bieát tôùi ñi nöõa, thì ngöôøi aáy cuõng caûm thaáy hoaøn thieân trong nhò thieàn thieân. Ñaây laø moät trong toaøn haïnh phuùc vaø theo quan ñieåm taâm linh thì nhöõng coõi trôøi thuoäc coõi Nhò Thieàn Thieân. Trong ngöôøi aáy ñang soáng nhö moät vì vua vaäy—Being Kinh Thuû Laêng Nghieâm, quyeån Chín, töø Phaïm content with few desires means having few Thieân taêng tieán leân, phaïm haïnh vieân maõn, taâm desires; “tri tuùc” means being content. Knowing khoâng ñoäng, phaùt saùng. Goïi laø trôøi Thieåu Quang— how to feel satisfied with few possessions means The fourth Brahmaloka or the first region of the being content with material conditions that allow second dhyana heavens. This is one of the us to be healthy and strong enough to practice the sublevels of the Second Dhyana Heaven. In the Way. “Knowing how to feel satisfied and being Surangama Sutra, book Nine, those beyond the content with material conditions” is an effective Brahma Heavensgather in and govern the Brahma way to cut through the net of passions and desires, beings, for their Brahma conduct is perfect and attain a peaceful state of body and mind and fulfilled. Unmoving and with settled minds, they accomplish our supreme goal of cultivation. Here produce light in profound stillness, and they are “desires” include not only the desire for money among those in the Heaven of Lesser Light. and material things but also the wish for status and Thieåu Quyeàn: Anujna (skt)—Töø Baéc Phaïn fame. It also indicates seeking the love and “Anujna” coù nghóa laø “Thieåu quyeàn” (hay moät vò service of others. In Buddhism, a person who has coù ít thaåm quyeàn veà caùi gì). Nghi leã Maät giaùo cho attained the mental stage of deep faith has very pheùp thöïc hieän moät vaøi nghi thöùc thöïc haønh lieân heä few desires and is indifferent to them. We must tôùi moät chu kyø Maät giaùo ñaëc bieät, nhö tuïng chuù vaø note carefully that though such a person is thieàn taäp veà moät vò thaàn tieâu ñieåm. Tuy nhieân, vôùi indifferent to worldly desires, he is very eager for moät nghi leã ñieåm ñaïo toaøn dieän, thì ngöôøi thoï nhaän the truth, that is, he has a great desire for the truth. “Anujna” khoâng ñöôïc pheùp chuû leã trong giai ñoaïn To be indifferent to the truth is to be slothful in hoaøn taát—A Sanskrit term for “Lesser life. To be content with few desires also means to authorization.” Tantric ceremony that authorizes be satisfied with little material gain, that is, not to the performance of certain ritual practices feel discontented with one’s lot and to be free associated with a particular tantric cycle, such as from worldly cares. Nevertheless, this does not recitation of Mantras and meditation on a deity. It mean to be unconcerned with self-improvement is not, however, a full initiation, and so a person but to do one’s best in one’s work without who receives this empowerment is not allowed to discontent. Such a person will never be ignored by engage in completion stage (sampanna-krama) those around him. But even if people around him yogas. ignored him, he would feel quite happy because Thieåu Taøi Quyû: Quyû ñoùi thöôøng aên caép vì thieáu he lives like a king from a spiritual point of view. thöùc aên—Hungry ghosts who pilfer (aên caép vaët)

Thieåu Khang: Moät nhaø sö noåi tieáng ñôøi Ñöôøng, laø because they are poor and get but little food. ñeä töû cuûa Ngaøi Thieän Ñaïo—Shao-K'ang, a Thieåu Thaát: Treân nuùi Tung Sôn, nôi Toå Boà Ñeà famous monk of the T'ang dynasty, known as Ñaït Ma xaây döïng ngoâi Thieáu Laâm Töï —Shao- Shan-Tao's disciple—See Thieáu Khang Ñaïi Sö. Shih, a hill on the Sung-Shan where Bodhidharma Thieåu Laâm Töï: See Thieáu Laâm Töï. set up his monastery. Thieåu Phuøng Xuyeân Nhó Khaùch: Ít khi gaëp ñöôïc Thieåu (Thieáu) Thaát Luïc Moân Taäp: Six brief vò khaùch xuaát chuùng coù theå khai môû taâm mình, yù treatises attributed to Bodhidharma, but their

authenticity is denied. family. Thieåu Thieän Caên: Avaramatraka-kusala-mula Thieäu Minh Thieàn Sö (1235-1309): Shomyo (skt)—Lack of wholesome root—Thieáu goác reã toát Zenji (jap)—See Thieäu Minh Saùch Thieàn Sö. laønh—Thieáu caùi thieän cuûa ba nghieäp thaân, khaåu, yù Thieäu Minh Saùch Thieàn Sö: Sho-myo (jap)— coù theå sinh ra dieäu quaû veà sau naày—Lack of good Shao-Ming (1235-1309)—Zen master Chao-ming roots—Lack of virtuous roots—Lack of good Tse—Teân cuûa moät Thieàn sö noåi tieáng cuûa phaùi qualities (of body, speech and mind), or good seed Döông Kyø vaøo theá kyû thöù XIII (Thieàn phaùi Döông sown by a good life to be reaped later. Kyø ôû Nhaät Baûn laø nhaùnh thieàn quan troïng nhaát Thieåu Tònh Thieân: Parttasubhas (skt)—Heaven of trong tröôøng phaùi Laâm Teá). Moät hoâm, coù moät vò lesser purity—taàng trôøi ít thanh tònh (thanh tònh Taêng laïi gaàn hoûi Sö veà yù nghóa Ñoâng du cuûa Toå, chöa tuyeät ñoái)—Ñeä nhaát thieân thuoäc ñeä tam thieàn vaø Sö ñaùp: "Moät côn gioù hiu maùt noåi leân giöõa trôøi ôû coõi saéc giôùi—The first and smallest heaven xanh." Khi ñöôïc yeâu caàu noùi theâm ñeå laøm saùng toû (brahmaloka) in the third dhyana region of form. yù nghóa, Sö chæ noùi: "Traêng troøn soi treân doøng soâng Thieåu Trí: Trí tueä haïn cheá—Limited wisdom. Döông Töû." Phaûi chaêng caâu noùi naøy chæ cho taâm trí Thieäu: Giôùi thieäu: To introduce (to present)— chuû quan cuûa Toå Ñaït Ma, trong ñoù moïi ñoäng löïc Tieáp noái: To continue—Truyeàn trao: To hand ngaõ chaáp tuyeät dieät nhö tan vaøo caùi bao la cuûa baàu down. trôøi? Hay noù chæ cho ngoïn gioù troãi daäy maø ngöôøi ta Thieäu Caàn (1268-1325): Jokin (jap)—Keizan khoâng bieát tí gì veà nôi ñi vaø choã ñeán cuûa noù. Ñeán Jokin Zenji—Töù toå toâng Taøo Ñoäng ôû Nhaät—The khi Sö noùi theâm "Traêng troøn soi treân doøng soâng fourth patriarch of the Soto Sect in Japan—See Döông Töû", caâu noùi naøy cuõng chaúng laøm saùng toû Oaùnh Sôn Thieäu Caàn Thieàn Sö. theâm yù nghóa treân moät tí naøo caû. Theo thieàn sö Thieäu Kyø Sôû Sôn: See Sôû Sôn Thieäu Kyø Thieàn D.T. Suzuki trong Thieàn Luaän, Taäp II, phaûi chaêng Sö. caâu ñoù muoán noùi raèng daàu traêng khoâng coù yù soi Thieäu Loan: Shao-Luan—Teân cuûa moät vò sö boùng cuûa mình trong nöôùc, nhöng noù cöù soi boùng Trung Hoa—Name of a Chinese monk. chính mình vì coù nöôùc; nöôùc loàng boùng traêng vaø seõ Thieäu Long: maõi maõi loàng boùng heã nôi naøo coù traêng, coù nöôùc, 1) Noái phaùp laøm cho ngaøy theâm höng thònh—To ngay caû ñeán moät vuõng nöôùc buøn beân veä ñöôøng? Toå continue or perpetuate and prosper Buddhist Boà Ñeà Ñaït Ma sang Trung Hoa nhö boùng traêng truth, or the Triratna. trong doøng soâng Döông Töû? Taâm nieäm Ñoâng du 2) (1077-1136): Teân

cuûa moät vò Thieàn sö Trung troãi daäy nôi ngaøi coù khaùc naøo maët traêng ra khoûi Hoa, thuoäc Laâm Teá toâng, soáng vaøo thôøi nhaø nhöõng ñaùm maây muø, vaø roài, ngaøi ñeán ñaây, giaûng Toáng (960-1279). Sö du haønh hoïc Thieàn vôùi phaùp vaø tòch dieät cuõng nhö aùnh traêng toûa aùnh saùng caùc Thieàn Sö Baûo Phong Khaéc Vaân vaø Töû treân nhöõng laøn soùng cuûa soâng Döông Töû. Ñaây laø Taâm Ngoä Taân ôû Hoaøng Long, nhöng cuoái tröôøng hôïp trong ñoù caâu traû lôøi ñöôïc neâu leân maø cuøng Sö truï laïi vôùi Thieàn sö Vieân Ngoä Khaéc khoâng giaûi quyeát minh baïch vaán ñeà ñöôïc neâu leân Caàn hôn 20 naêm vaø trôû thaønh truyeàn nhaân noái trong caâu hoûi. Kyø thaät, neáu xeùt veà yù nghóa luaän lyù phaùp cuûa vò Thieàn sö naøy—Name of a cuûa chöõ nghóa, thì caùi goïi laø traû lôøi chaúng traû lôøi gì Chinese Zen master of the Lin Chi Sect, who caû. Ñaây chæ laø nhöõng moâ taû thi vò nhöõng söï vaät lived in the Sung Dynasty in China. He chung quanh, hay nhöõng khuyeân baûo thöïc hieän traveled and studied with Zen masters Pao moät haønh vi naøo ñoù, chuùng khoâng hoaøn toaøn thoûa Feng (1025-1102) and Tsu-hsin Wu-hsin maõn nhöõng ai ñöôïc giaùo duïc ñeå tìm toøi nhöõng giaûi Huang-lung, but finally he stayed with Zen thích baèng khaùi nieäm ñoái vôùi nhöõng ñieàu maø hoï master Yuan-wu-K'eâ-Ch'in (1063-1135) for gaëp gôõ. Nhöõng tröôøng hôïp naøy, nhaø Thieàn goïi more than 20 years and became this master's chuùng laø "Khaåu quyeát Thieàn"—Zen master Chao- dharma heir. ming Tse, name of a famous Yogi Zen master of Thieäu Long Thaùnh Chuûng: Noái phaùp laøm cho the Rinzai school in the thirteenth century ngaøy theâm höng thònh doøng gioáng Thaùnh hieàn—To (Yangchi branch is the most important branch from continue or perpetuate and prosper the Buddhist Lin-Chi school). One day, a monk approached Zen

master Chao-ming Tse with the question about the Thinh: Sound—Voice—To keep silent—To hold meaning of the Patriarchal visit, and the master one’s tongue. answered, "A refreshing breeze is stirred in the Thinh Caûnh: Sabda-visaya (skt)—AÂm thanh vaø azure heavens." When the master was asked to caûnh giôùi—Sound and object of sense. say something further to make the sense clearer, Thinh Giôùi: Saddadhatu (p)—The sound element. he simply remarked, "The full moon is reflected in Thính: Nghe—To hear—To listen. the Yang-tzu River." Does this refer to Thính Chuùng: Ngöôøi nghe giaûng—Audience. Bodhidharma's subjective mind in which all the Thính Giaû: Listener—Auditor. egotistic impulses are dead like unto the vastness Thænh Giaû Baï: See Giaû Baï. of the sky? Or does this refer to the stirring of the Thính Giaùc: Savaka-kicca (p)—Function of wind, which nobody knows from where it comes hearing—Sense of hearing. and to where it will go away? When Chao-ming Thính Giaùo: Nghe vaø phuïng haønh Phaät phaùp—To Tse adds further comment of "The full moon is hear the Buddha’s doctrine—Those who hear and reflected in the Yang-tzu River" leaves the obey the Buddha’s doctrine. question in no better light. According to Zen Thính Hoâ: Vò thò giaû truï trì phuï traùch vieäc truyeàn master D.T. Suzuki in Essays in Zen Buddhism, ñaït meänh leänh cuûa truï trì ñeán chö Taêng—An Second Series (p.248), when Zen master Chao- attendant to the abbot of a temple who is ming Tse refers to the full moon is reflected in the responsible to transmits instructions from

the Yang-tzu River, does this mean to say that while abbot to other monks. the moon has no idea to see its reflection in the Thính Höùa: Choko (jap)—Thuaät ngöõ ñeà nghò söï water, it does so just because there is water which chaáp nhaän hay ñoàng yù söï vieäc nhö chuùng laø — reflects it and will continue to do so wherever Permission, approval, or agreement, here suggests there is a moon and wherever there is water, even acceptance of things as they are. a dirty puddle of water on the roadside? Was Thính Khieáu: See Thính Hoâ. Bodhidharma's coming from the West like the Thính Phaùp: Dhammassanvana (p)—Listening to lunar reflection in the Yang-tzu River? A thought the dharma—Listen to the Dharma—Nghe Phaùp— was awakened him to come to China just as the Neáu chuùng ta chæ nghe Phaùp maø khoâng thöïc haønh moon comes out of the clouds when they are Phaùp, chuùng ta cuõng nhö caùi muoãng trong noài dispersed, and he came and taught and died, even canh. Haèng ngaøy, caùi muoãng ôû trong noài canh, as the moon sheds its silvery rays over the waves nhöng noù khoâng bao giôø bieát ñöôïc vò cuûa canh. Vì of the Yang-tzu River. This is the case in which theá cho neân chuùng ta phaûi quaùn saùt vaø haønh thieàn answers are merely indicated with no definite moãi ngaøy—If we listen to the Dharma teaching settling of the point raised in the question. In but don’t practice it, we are like a spoon in a pot reality, the so-called answers are no answers at all of soup. Every day, the spoon is in the pot but it in the logical sense of the word. These are mere never knows the taste of the soup. poetical descriptions of objects one sees about, or Thính Phaùp Löïc: Power of listening—Söùc maïnh suggestions to perform a certain act, are not at all cuûa söï laéng nghe—Theo Laït Ma Khenchen satisfactory to those who have been educated to Thrangu trong “Thöïc Haønh veà Thieàn Chæ vaø Thieàn look for conceptual interpretations in everything Quaùn”, söùc maïnh cuûa söï laéng nghe hoaëc tieáp nhaän they encounter. In Zen, we call these cases "Oral giaùo lyù laøm phaùt trieån traïng thaùi oån ñònh tinh thaàn transmission Zen." (samatha), noù ñöôïc goïi laø tình traïng laéng xuoáng, Thieäu Nguyeân: Teân cuûa moät vò danh Taêng Trung hoaëc söï döøng nghæ cuûa taâm. Bình thöôøng taâm Hoa thuoäc toâng Hoa Nghieâm vaøo thôøi nhaø Toáng chuùng ta bò kích ñoäng bôûi nhöõng tö duy, vì vaäy (960-1279)—Name of a Chinese famous monk of chuùng ta phaûi laøm oån ñònh taâm moät ít ñeå khoâng bò the Hua Yen Sect, who lived in the Sung Dynasty quaù kích ñoäng bôûi nhöõng söï vaät beân ngoaøi. Ñieàu in China. naày ñöôïc laøm qua naêng löïc laéng nghe. Chuùng ta Thieäu Tu Long Teá Thieàn Sö: Ryusai Shoshu laéng nghe nhöõng lôøi daïy cuûa Ñöùc Phaät, nhöõng lôøi (jap)—See Long Teá Thieäu Tu Thieàn Sö. chæ daãn trong caùc chuù giaûi, vaø nhöõng söï giaûi thích

cuûa caùc hoïc giaû vaø caùc vò thaày. Qua söï laéng nghe, obey. chuùng ta hieåu ñöôïc thieàn laø gì. Nghe nhöõng ñieàu Thình Lình: All of a sudden—Unexpectedly— naày, chuùng ta coù khaû naêng laøm taâm laéng xuoáng vaø Suddenly—All at once. nghieân cöùu theá naøo ñeå thieàn. Marpa noùi raèng nghe Thænh: Môøi moät caùch thaønh kính—To invite vaø traàm tö veà nhöõng giaoù lyù gioáng nhö ñeøn pin (request—ask) respectfully. chieáu saùng boùng toái, bôûi vì neáu chuùng ta coù nguoàn Thænh Chieát: Hoûi hay yeâu caàu—To ask for. aùnh saùng naày, chuùng ta

coù theå thaáy chuùng ta ñang Thænh Chuoâng: Thænh Chung—Ñaùnh chuoâng—To ñi ñaâu, ôû ñoù ñeå laøm gì, vaø ñieàu gì coù theå gaây ra strike the bell. nguy hieåm vaø coù haïi. ÔÛ Taây Taïng, cuõng coù lôøi noùi Thænh Chuyeån Phaùp Luaân: Request the Buddha raèng, “Neáu chuùng ta ñi boä trong boùng toái maø to turn the dharma wheel—Thænh Phaät Chuyeån khoâng coù ngoïn ñeøn thì ñaàu cuûa chuùng ta coù theå Phaùp—Ñöùc Phaät Thích Ca Maâu Ni ñaõ khoâng ñuïng vaøo coät truï.” Töông töï, nghe vaø chieâm chuyeån baùnh xe Phaùp ñeán baûy tuaàn leã sau khi giaùc nghieäm veà giaùo lyù nhö ngoïn ñeøn, noù xua ñuoåi ngoä. Tuy nhieân, theo söï thænh caàu cuûa trôøi Phaïm boùng toái vaø chuùng ta thaáy ñieàu gì chuùng ta phaûi Thieân, Ngaøi ñaõ thuyeát phaùp laàn ñaàu tieân ôû vöôøn laøm vaø phaûi laøm noù nhö theá naøo—According to Loäc Uyeån (trong thaønh Xaù Veä) ñeán naêm vò ñeä töû Lama Khenchen Thrangu in “The Practice of ñaàu tieân cuûa Ngaøi, laø nhöõng vò coù ñöùc tin lôùn. Tranquility and Insight”, the power of listening, or Trong laàn chuyeån baùnh xe Phaùp ñaàu tieân, Ñöùc hearing, or receiving the teaching. This develops Phaät giaûng “Töù Dieäu Ñeá” tieáp theo sau ñoù laø hai mental stability or samatha, which is called the laàn chuyeån baùnh xe Phaùp nöõa. Trong naêm vò ñeä töû settling or resting of the mind. Normally one’s cuûa Ngaøi, Kieàu Traàn Nhö laø vò ñaàu tieân ñaõ ñaït quaû mind is distracted by thoughts, so one has to settle vò A La Haùn. Boán vò kia ñaït quaû “Döï Löu.” Thöøa the mind a little in order not to be too distracted by nhaän chuyeån baùnh xe Phaùp ñöôïc truyeàn, tieáp theo external things. This is done through the power of sau ñoù, naêm vò ñeä töû ñaõ ñaït ñöôïc “Chuyeån Baùnh listening. One hears the teachings of the Buddha, Xe cuûa Thöïc Chöùng Phaùp.” Taát caû nhöõng ñieàu naøy the teachings in the commentaries, and ñöôïc xaõy ra do söï thaät raèng söï thænh caàu chuyeån explanations given by the scholars and siddhas Baùnh xe Phaùp ñaõ ñöôïc laøm laàn ñaàu tieân do vò trôøi (Tibetan masters). Through these one understands Phaïm Thieân. Ñaây cuõng laø haïnh nguyeän thöù saùu what meditation is like. Hearing these, one is able trong Phoå Hieàn Thaäp Haïnh Nguyeän. Thænh Phaät to understand settling the mind and learns how to chuyeån Phaùp (thuyeát phaùp) laø ñem ba nghieäp meditate. Marpa said that hearing and thanh tònh thaân khaåu yù thænh chö Phaät noùi phaùp contemplating the teachings is like a torch that nhieäm maàu nhaèm giuùp giaùc ngoä chuùng sanh— illuminates the darkness because if one has this Sakyamuni Buddha did not turn the Wheel of source of light, one can see where one is going, Dharma for seven weeks after his enlightenment. what is there, and what might be dangerous and However, at the request of the Brahma God, He harmful. In Tibet, there is also saying, “If one gave his first teachings at Sarnath to the five does not have a lamp and walks in the dark, then disciples who had great faith. At the first turning one’s head might connect with a pilar.” In the of the Wheel of Dharma, the Buddha listed the same way hearing and contemplating the “Four Noble Truths” which was followed by two teachings is like a lamp, it dipels the darkness and more turnings. This was “Turning the Wheel of one sees what it is one must do and how one has Transmitted Dharma.” From among the five to do it. disciples, Ajnatakaundinya became the first to Thính

Quan: Auditory organ—Organ of hearing. achieve Arhatship. The other four became Thính Sôû Thaønh Tueä: Insight arising from Stream-enterers. Having received the transmitted hearing—Tueä giaùc sanh khôûi töø söï nghe. Wheel of Dharma, the five disciples then Thính Thò: Audio-visual. managed to achieve the “Turning of the Wheel of Thính Töôûng: Töôûng xuaát sanh bôûi tai nghe— Realized Dharma.” All this was possible because Perception produced by ear. of the fact that the request to turn the Wheel of Thính Vaên: Nghe vaø phuïng haønh—To hear and to Dharma had been made in the first place by the

Brahma God. This is also the sixth of the ten Thaäp Haïnh Nguyeän Phoå Hieàn. conducts and vows of Samantabhadra Bodhisattva. Thænh Phaät Truï Theá: To request the Buddha to To request the Buddhas to turn the dharma wheel remain in the world—Thænh Phaät truï theá laø thænh means using all manner of skillful means of body, xin chö Phaät ôû laïi ñôøi traûi qua voâ löôïng kieáp vì lôïi mouth and mind, we sincerely and diligently laïc cuûa chuùng sanh. Noùi chung, chö Phaät khoâng request that all Buddhas turn the wonderful nhaäp Nieát Baøn, nhöng ñoái vôùi maét phaøm, öùng thaân dharma wheel to enlighten sentient beings—See toái thöôïng nhaäp Nieát Baøn. Do ñoù, ñieàu caàn thieát laø Thaäp Haïnh Nguyeän Phoå Hieàn. chuùng ta thænh caàu Ñöùc Phaät ñöøng nhaäp Nieát Baøn, Thænh Giaû: Taïm Giaû—Xin pheùp nghæ hay xin maø truï theá ñeå giuùp ñôõ chuùng sanh höõu tình. Khi pheùp ñi ra ngoaøi—To ask for leave of absence or Ñöùc Phaät nhaäp Nieát Baøn, Ngaøi noùi vôùi A Nan: permission to go out. “Caùc Ñöùc Nhö Lai ñaõ quen tuøy thuoäc vaøo töù voâ uùy Thænh Giaùo: To ask for (religious) advice. vaø töù thaàn tuùc. Chö Phaät ñaõ ñaït ñöôïc thaân nhö Kim Thænh Giaùo Nôi Thieän Höõu Tri Thöùc: Seeking Cang, vaø nhö vaäy coù theå soáng theâm voâ löôïng kieáp guidance from spiritual advisors. hay nhieàu hôn nhöõa neáu caùc Ngaøi muoán.” Ngaøi A Thænh Ích: Shin-Eki (jap). Nan khoâng bieát ñöôïc yù nghóa Ñöùc Phaät vöøa noùi bôûi 1) Yeâu caàu taêng theâm—To ask for an increase vì luùc ñoù oâng ñang bò ma aùm. Do ñoù, oâng ñaõ khoâng (for more or for advancement). thænh caàu Ñöùc Phaät truï theá vaø keát quaû laø Ñöùc Phaät, 2) The question asking for instruction—Trong döôùi con maét phaøm cuûa chuùng sanh, ñaõ nhaäp Nieát thieàn, ñaây laø loaïi caâu hoûi xin chæ daïy theâm. Baøn. Do ñoù, ñieàu quan troïng laø chuùng ta phaûi thænh Thoâng thöôøng laø caâu hoûi cuûa ñeä töû hoûi thaày, Phaät truï theá. Ñaây cuõng laø haïnh nguyeän thöù baûy muoán hieåu roõ nhöõng vaán ñeà nhö Phaät Ñaø, Toå trong Phoå Hieàn Thaäp Haïnh nguyeän. Thænh Phaät truï Boà Ñeà Ñaït Ma sang Taøu laøm gì, yeáu chæ cuûa theá laø thænh xin chö Phaät ôû laïi ñôøi traûi qua voâ Phaät phaùp, Phaùp thaân, vaân vaân—In Zen, this is löôïng kieáp vì lôïi laïc cuûa chuùng sanh—To request what is generally asked by a novice of the the Buddha to remain in the world means to master, wishing to be enlightened on such request the Buddhas to remain in the world for as subjects as Buddha, the signification of many kalpas to continue to bring benefits and bliss Bodhidharma’s visit to China, the essence of to all living creatures. Generally speaking, the Buddhist teaching, the Dharmakaya, etc— Buddhas do not go into Nirvana but to common See Phaàn Döông Thaäp Baùt Vaán. appearances the supreme

Nirmanakaya enters Thænh Khaùch Thò Giaû: Vò thò giaû troâng coi vieäc Nirvana. It is therefore very essential that we tieáp khaùch vaø khoaûn ñaõi caùc baäc toân tuùc —An request the Buddha not to pass into Nirvana but attendant who is responsible to receive guests and stay for the sake of the sentient beings. When the to entertain elderly monks. Buddha was about to enter Nirvana, He said to Thænh Nguyeän: To ask—To demand—To Ananda: “The Tathagatas have become much question—To request. accustomed to depending on the four Thænh Phaùp: Thænh moät vò Thaày thuyeát giaûng Phaät fearlessnesses and four miraculous legs. Buddhas phaùp—Request the Teacher to preach the dharma. have achieved a vajra-like body, so they can live Thænh Phaät: To invite a Buddha. for an aeon or more if they so wish.” Ananda Thænh Phaät Chuyeån Phaùp: To request the failed to catch the meaning of what Buddha had Buddha to turn the dharma wheel—Thænh Phaät said because at that time, he was possessed by a chuyeån Phaùp (thuyeát phaùp) laø ñem ba nghieäp demon. So he did not make a request to stay and thanh tònh thaân khaåu yù thænh chö Phaät noùi phaùp as a result, Buddha, to common appearances, went nhieäm maàu nhaèm giuùp giaùc ngoä chuùng sanh—To into Nirvana. It is, therefore, important that we request the Buddhas to turn the dharma wheel make this request. This is also the seventh of the means using all manner of skillful means of body, ten conducts and vows of Universal Worthy mouth and mind, we sincerely and diligently Bodhisattva. To request the Buddha to remain in request that all Buddhas turn the wonderful the world means to request the Buddhas to remain dharma wheel to enlighten sentient beings—See in the world for as many kalpas to continue to

bring benefits and bliss to all living creatures— hoaøn toaøn baèng phaúng. Thaày noùi: 'Baây giôø con ñaõ See Thaäp Haïnh Nguyeän Phoå Hieàn. hieåu ra chuùt naøo chöa? Nguyeân thuûy, nôi con Thænh Vuõ: Caàu Möa—To pray for rain. ngöôøi vaø söï vaät khoâng heà coù mieáng raùc naøo.' Ñoù laø Thænh YÙ: Sakugo (jap)—Xin cho moät lôøi— baøi hoïc ñaàu tieân maø Laõo sö Thuïy Nham Toâng Requesting a word—Caâu hoûi do moät thieàn sinh ñaët Thaïc (Goto Zuigan), Vieän chuû Ñaïi Chaâu Vieän ôû cho thaày mình trong moät buoåi giaûi thích chung veà Kyoto ñaõ daïy cho toâi. "Baûn lai, nôi con ngöôøi vaø Phaät phaùp. Vì khoâng phaûi bao giôø cuõng coù theå traû söï vaät khoâng heà coù mieáng raùc naøo." Caâu noùi naøy lôøi cho nhöõng caâu hoûi veà noäi dung thuyeát giaûng cuûa Thaày thaät tình bao goàm chaân lyù caên baûn cuûa saâu saéc cuûa moät baäc thaày baèng nhöõng lôøi leõ duy lyù, Phaät giaùo."—Name of a Japanese Zen master in neân nhöõng caâu hoûi aáy coù theå daãn tôùi nhöõng cuoäc modern days. In Zen: Tradition and Transition, phaùp chieán hay vaán ñaùp thaät söï—A question asked Zen Master Morinaga Soko said: "The first task I by a Zen practitioner of a master while the latter is was given was to sweep the garden with a bamboo making a public presentation of the Buddha- broom... So I grasped my broom and swept dharma. Because questions on the essential mightily and soon had a mountain of leaves. I content of the presentation of a Zen master cannot asked, 'Roshi, where should I put all this rubbish?' be answered with mere conceptual-verbal hoping he would see how good I had been. He information, such questions can give rise to

immediately roared, 'Leaves are not rubbish! Go dharma-dueling (hossen) or questions and aswers to the shed and bring any empty charcoal sacks (mondo). you find there.' Coming back, I found the Roshi Thònh Haøn Thôøi: Sisira (skt)—Muøa cöïc laïnh töø 16 vigorously raking through the pile of leaves so that thaùng möôøi moät ñeán 15 thaùng gieâng—Very-cold any stones or gravel fell to the bottom. he then season, from the eleventh month, the sixteenth took the sacks and filled them to the very last leaf, day, to the first month, fifteenth. packing them tightly with his feet. 'Now go put Thònh Vónh Toân Höng Thieàn Sö: Zen Master these back in the shed,' he said. 'They're kindling Morinaga Soko—Teân cuûa moät vò Thieàn sö Nhaät for the bath fire.' When I came back I saw the Baûn trong thôøi caän ñaïi. Trong quyeån Thieàn: Roshi squatting on the ground picking out the Truyeàn Thoáng vaø Söï Chuyeån Tieáp, Thieàn sö Thònh small stones from what remained. When he has Vónh Toân Höng noùi: "Coâng vieäc ñaàu tieân toâi ñöôïc carefully gathered them together to the last tiny giao phoù laø queùt vöôøn baèng moät caùi choåi tre. Toâi ñi pebble, he said, 'Now put these beneath the laáy choåi vaø haêng haùi queùt vaø chaúng bao laâu, toâi ñaõ leaves.' I was still quite sure that the remaining doàn ñöôïc moät nuùi laù caây. Toâi hoûi Thaày: 'Laõo Sö, lumps of earth and scraps od moss could serve no con seõ cho ñoáng raùc naøy vaøo ñaâu?' Thaày naït toâi: useful purpose. Yet the Roshi just collected them 'Laù khoâng phaûi laø raùc. Ñi vaøo nhaø kho vaø laáy together without fuss and placed them on the palm nhöõng bao ñöïng than cuõ ra ñaây.' Khi quay ra, toâi of his hand. Searching patiently, he put the lumps thaáy Thaày ñang maïnh tay caøo ñoáng laù ñeå loaïi of earth into depressions in the ground, then nhöõng vieân soûi ra. Thaày laáy bao, nhoài laù khoâ vaøo, firmed them in with his foot until nothing khoâng ñeå soùt moät laù vaø laáy chaân eùm chaët theâm. remained. He said, 'Now do you understand a Thaày baûo: 'Baây giôø con haõy mang taát caû vaøo, choã little? Originally, there is no rubbish in either men naøy ñuû ñeå naáu nöôùc taém ñoù.' Khi toâi quay trôû ra, or things.' This was the first teaching I received toâi thaáy Thaày ñang ngoài xoåm, caëm cuïi nhaët caùc from Zuigan Roshi (master of the Daishun temple vieân soûi. Khi ñaõ caån thaän nhaët ñeán vieân soûi nhoû in Kyoto, Japan). The Roshi's words that originally cuoái cuøng, Thaày baûo toâi: 'Baây giôø con haõy mang there is no rubbish either in men or in things môù soûi naøy chaát döôùi haøng hieân.' Laàn naøy, toâi tin actually comprise the basic truth of Buddhism." chaéc raèng moät ít ñaát vuïn vaø vaøi coïng reâu coøn laïi laø Thoï: Vedana (p & skt)—Vedaniya (skt)—To nhöõng thöù hoaøn toaøn voâ duïng, nhöng Thaày thong receive—To bear—Enjoyment—Thoï uaån, caûm thaû nhaët leân heát vaø nheï nhaøng ñaët vaøo loøng baøn giaùc hay tình caûm. Nhaân toá thöù hai trong nguõ uaån tay. Thaày kieân nhaãn tìm nhöõng loã nöùt treân maët ñaát, vaø maéc xích thöù baûy trong thaäp nhò nhaân duyeân, nheùt ñaát vaøo, laáy chaân daäm kyõ cho ñeán khi maët ñaát thoï sanh ra nhöõng ham muoán (thöùc aên cuûa taâm

thöùc bao goàm khoå thoï, laïc thoï vaø phi khoå phi laïc boån taùnh rieâng noùi ba thaân, töùc goïi coù thaân maø thoï). Thoï laø phaùp taâm sôû nhaän laõnh dung naïp caùi khoâng trí, neáu ngoä ñöôïc ba thaân khoâng coù töï caûnh maø mình tieáp xuùc.

Thoï cuõng laø caùi taâm neám taùnh töùc laø roõ ba trí Boà Ñeà." Haõy laéng nghe qua nhöõng vui, khoå hay döûng döng (vöøa yù, khoâng toâi noùi keä: vöøa yù, khoâng vöøa yù maø cuõng khoâng khoâng vöøa "Töï taùnh ñuû ba thaân, yù)—The second of the five aggregates and the Phaùt minh thaønh töù trí, seventh link in the Chain of Causation, producing Chaúng lìa duyeân thaáy nghe, the craving or thirst for existence. Feeling is Sieâu nhieân leân quaû Phaät. knowledge obtained by the senses, feeling Nay toâi vì oâng noùi, sensation. It is defined as mental reaction to the Tin chaéc haèng khoâng meâ, object, but in general it means receptivity, or Chôù nhoïc ngöôøi tìm caàu, sensation. Feeling is also a mind which Troïn ngaøy noùi Boà Ñeà." experiences either pleasure, unpleasure or According to the Flatform Sutra, Chapter indifference (pleasant, unpleasant, neither Seven, Bhikshu Chih-T'ung, a native of An-pleasant nor unpleasant). feng in Shou-Chou, had read the Lankavatara Thoï AÙi Quaû: Kinh qua nhöõng keát quaû toát laønh— Sutra over a thousand times but still did not Experience pleasing results. understand the three bodies and the four Thoï Baùo: Receive retribution—Resolve in wisdoms. He made obeisance to the Master, samsara. seeking an explanation of the meaning. The Thoï Boà Taùt Giôùi: To receive Lay Moral rules of Master said, "The three bodies are: the clear, Bodhisattva (Bodhisattvas' Precepts)—See Boà Taùt pure Dharma-body, which is your nature; the Giôùi and Thuï Boà Taùt Giôùi. perfect, full Reward-body, which is your Thoï Ca Hy Na: Leã thoï nhaän coâng ñöùc y cuûa chö wisdom; and the hundred thousand myriad Taêng Ni—Receive the garment of merits or robe Transformation-bodies, which are your of merits (kathina)—See Coâng Ñöùc Y. conduct. To speak of the three bodies as Thoï Chaâu Löông Toaïi Thieàn Sö: Zen master separate from your nature is to have the Liang-Sui—See Löông Toaïi Thoï Chaâu Thieàn Sö. bodies but not the wisdom. To remember that Thoï Chaâu Trí Thoâng Thieàn Sö: Zen Master the three bodies have no self-nature is to Chih-T'ung Shou-Chou—Teân cuûa moät vò Thieàn sö understand the four wisdom of Bodhi. Listen Trung Hoa. Hieän nay chuùng ta coù nhieàu taøi lieäu chi to my verse: tieát veà Thieàn Sö Trí Thoâng nhö trong Truyeàn Ñaêng "Three bodies complete in your own Luïc, quyeån V, vaø Kinh Phaùp Baûo Ñaøn; tuy nhieân, self-nature coù moät soá chi tieát lyù thuù veà vò Thieàn sö naøy trong When understood become four wisdoms. Kinh Phaùp Baûo Ñaøn. Taêng Trí Thoâng, ngöôøi queâ ôû While not apart from seeing and hearing An Phong thuoäc Thoï Chaâu—Zen Master Chih- Transcend them and ascend to the T'ung, name of a Chinese Zen master. We do Buddha realm. have a lot of detailed documents on this Zen I will now explain it for you. Master, i.e, the Records of the Transmission of the If you are attentive and faithful, you will Lamp (Ch'uan-Teng-Lu), Volume V, and the never be deluded. Flatform Sutra; however, there is some interesting Don't run outside in search of them, information on him in Flatform Sutra. By saying 'Bodhi' to the end of your days."

Theo Kinh Phaùp Baûo Ñaøn, chöông baûy, ban Ngaøi Trí Thoâng laïi thöa raèng: "Veà nghóa Töù ñaàu xem kinh Laêng Giaø ñeán hôn moät ngaøn laàn Trí coù theå nghe ñöôïc chaêng?"—Chih-T'ung nhöng khoâng hieåu ñöôïc Tam Thaân Töù Trí, ñeán asked further, "May I hear about the meaning leã Toå caàu giaûi nghóa naày. Toå

baûo: “Ba thaân laø of the four wisdoms?” Thanh Tònh Phaùp Thaân, ñoù laø taùnh cuûa oâng, Toå baûo: “Ñaõ hieåu ba thaân lieàn roõ töù trí, sao laïi Vieân Maõn Baùo Thaân laø trí cuûa oâng, Thieân Baù hoûi ö? Neáu lìa ba thaân rieâng noùi töù trí, ñaây goïi ÖÙc Hoùa Thaân laø haïnh cuûa oâng vaäy. Neáu lìa laø coù trí maø khoâng thaân, töùc ñaây coù trí laïi

thaønh voâ trí.” Toå beøn noùi keä: In response to beings I accordingly take “Ñaïi vieân caûnh trí taùnh thanh tònh, form. Bình ñaúng taùnh trí taâm khoâng beänh, Arising to cultivate them is false Dieäu quaùn saùt trí thaáy khoâng coâng, movement. Thaønh sôû taùc trí ñoàng Vieân Caûnh. Holding to or pondering over them Nguõ baùt luïc thaát quaû nhôn chuyeån, a waste of effort. Chæ duøng danh ngoân khoâng thaät taùnh, Through the Master I know the wonderful Neáu ngay choã chuyeån khoâng daáy nieäm, principle, Ngay nôi oàn naùo haèng ñaïi ñònh.” And, in the end, I lose the stain of names.” The Master said, “Since you understand the Note: Nhö treân noùi chuyeån thöùc thaønh trí, trong three bodies, you should also understand the kinh noùi: “Chuyeån naêm thöùc tröôùc laøm thaønh Sôû four wisdom. Why do you ask again? To Taùc Trí, chuyeån thöùc thöù saùu laøm Dieäu Quaùn Saùt speak of the four wisdoms as separate from Trí, chuyeån thöùc thöù baûy laøm Bình Ñaúng Taùnh Trí, the three bodies is to have the wisdoms but chuyeån thöùc thöù taùm laøm Ñaïi Vieân Caûnh Trí. Tuy not the bodies, in which case the wisdom thöùc thöù saùu, thöùc thöù baûy laø ôû trong nhôn chuyeån, becomes non-wisdom.” He then spoke the coøn naêm thöùc tröôùc vaø thöùc thöù taùm laø treân quaû verse: chuyeån, chæ chuyeån teân maø khoâng chuyeån theå.”— “The wisdom of the great, perfect mirror The transformation of consciousness into wisdom Is your clear, pure nature. has been described. The teaching says, “The first The wisdom of equal nature five consciousnesses turned become the Is the mind without disease. perfecting wisdom; the sixth consciousness turned Wonderfully observing wisdom becomes the wonderfully observing wisdom; the Is seeing without effort. seventh consciousness turned becomes the Perfecting wisdom is wisdom of equal nature; the eighth consciousness The same as the perfect mirror. turned becomes the wisdom of great perfect Five, eight, six, seven, mirror. Although the sixth and seventh are turned Effect and cause both turn; in the cause and the first five and the eighth in the Merely useful names: effect, it is merely the names which turn. Their They are without real nature. substance does not turn.” If, in the place of turning, Thoï Chung: Cheát—To pass away—To die. Emotion is not kept, Thoï Chuùng: Ju-Shu (jap)—See Thoï Uaån. You always and forever dwell Thoï Cuï: Thoï cuï tuùc giôùi—To receive the entire In Naga concentration. commandments, as does a fully ordained monk or Trí Thoâng lieàn ñoán ngoä ñöôïc taùnh trí neân trình nun—See Thoï Giôùi. keä raèng: Thoï Cuï Tuùc Giôùi: Receive the entire precepts. “Ba thaân nguyeân theå ta, Thoï Daõ (1907-?): Teân cuûa moät vò danh Taêng Töù trí voán taâm saùng, Trung Hoa vaøo theá kyû thöù XX—Name of a Thaân trí dung khoâng ngaïi, Chinese famous monk in the twentieth century. ÖÙng vaät maëc tuøy hình, Thoï Danh: Ñöôïc ñaët teân (teân trong Phaät giaùo)— Khôûi tu ñeàu voïng ñoäng, Receive a name (Buddhist name). Giöõ truï traùi

chôn tình. Thoï Dieäu Phaùp: Receive the sublime Dieäu chæ nhôn thaáy roõ, Teachings—ÔÛ trong chuùng hoäi cuûa taát caû Nhö Lai, Troïn queân teân nhieãm oâ.” thaân thöøa dieäu phaùp, tuøy caên taùnh duïc laïc cuûa caùc Instantly enlightened to the nature of wisdom, chuùng sanh maø dieãn thuyeát cho hoï ñöôïc ngoä Chih-T’’ng submitted the following verse: nhaäp—Bodhisattvas expound the sublime “Three bodies are my basic substance, teachings to sentient beings according to their Four wisdoms my original bright mind. faculties, temperaments and inclinations, to Body and wisdom in unobstructed fusion enlighten them.

Thoï Duïng: Sambhoga (p)—Thoï höôûng— Thoï Giaû Töôûng: Jivasamjna (skt)—Söï suy töôûng Enjoyment—To receive for use. moät veà caù theå tröôøng toàn—Conception (idea or Thoï Duïng Duïc: Theøm muoán kinh nghieäm— thought) about a permanent life. Desire for experience. Thoï Giaùo: To receive instructions—Receive the Thoï Duïng Ñoä: Quoác ñoä cuûa baùo thaân Nhö Lai—teaching—Ñöôïc chaáp nhaän cho nghe lôøi chæ daïy The realm of Sambhogakaya. vôùi ai. Thoï Duïng Thaân: Sambhogakaya (skt)—Long ch Thoï Giôùi: Sila-samadhana (skt)—To embrace dzok ku (tib)—Enjoyment body—The reward Buddhism—Receive the precepts—Receiving the body, or the sambhoga-kaya of a Buddha—The precepts—Thoï giôùi laø thoï nhaän giôùi luaät do Phaät functioning glorious body—Baùo thaân—Baùo thaân cheá ra. Ñeä töû sô cô thoï laõnh nguõ giôùi. Chö Taêng Ni Phaät hay thaân taùi sanh cuûa Phaät, moät trong tam vaø Phaät töû thuaàn thaønh tieán haønh thoï laõ nh baùt giôùi. thaân Phaät. Thaân ñöôïc laäp thaønh do bôûi nghieäp baùo Chö Taêng Ni Thoï giôùi ñaày ñuû coù theå thoï trì töø thaäp cuûa chuùng ta goïi laø baùo thaân. Baùo thaân Phaät giôùi trôû leân—To receive or accept the thöôøng truï treân nhöõng coõi tònh ñoä vaø chæ coù nhöõng commandments. A novice disciple, or the haønh giaû thaâm aùo môùi coù theå thaáy ñöôïc maø thoâi—beginner receives the first five commandments. The reward body, the sambhoga-kaya of a The monks, nuns, and the earnest laity proceed to Buddha, one of the Buddha’s Trikaya. The the reception of eight commandments. Fully incarnation body of the Buddha, or retribution ordained monks and nuns can receive or accept body in which he enjoys the reward of his labours. ten or more commandments. Our physical body is called the retribution body Thoï Haï Toïa: Viksa-mula (skt)—Receiving the because we are on this earth, the Saha World or precepts for a monk or nun who has less than ten World of Endurance, as a result of good and evil years of renunciation. karma. Usually, enjoyment body of a Buddha Thoï Hoïc Thieän Haønh: Haønh vi thoï hoïc thieän resides in “pure lands” and can only be seen by laønh—Learning wholesome behavior. advanced practitioners. Thoï Hoïc Voâ Hoïc Phaåm: Chapter on Prediction of Thoï Ñaïi Giôùi: Thoï giôùi Tyø kheo—Receive higher the Destiny of Arhats, Training and Trained. ordination—To be ordained as a Bhiksu. Thoï Höôûng: Sambhoga (p)—Thoï duïng— Thoï Ñeà: Tejas (skt)—Tejo (skt)—Löûa—Fire— Enjoyment—To receive for use. Flame. Thoï Khoå Dò Thuïc: Söï chín muoài cuûa khoå— Thoï Giaû: 1) Ngöôøi ñöôïc thoï giôùi vaø pheùp quaùn Maturation of suffering. ñaûnh: A recipient, e.g. of the rules; 2) Taø kieán cho Thoï Khoå Laïc: Traûi qua khoå ñau vaø vui söôùng— raèng

caùi “ngaõ” seõ nhaän söï thöôûng phaït trong kieáp Experience suffering (pain) and pleasure. töông lai, ñaây laø moät trong möôøi saùu tri kieán: The Thoï Khoå Naõo: Kinh qua nhöõng khoå naõo— illusory view that the ego will receive reward or Experience suffering and distress. punishment in a future life, one of the sixteen Thoï Khoå Nhaãn: Patience under suffering—An thoï false views; 3) Thoï nhaän voán khoâng thaät (chö phaùp khoå nhaãn hay Nhaãn nhuïc tröôùc khoå ñau. ñeàu thoï nhaän nôi caùc phaùp khaùc, nhö thoï nhaän töù Thoï Kyù: Vyyakarana (p)—Vyakarana (skt)—Juki ñaïi maø thaønh voâ tình chuùng sanh, thoï nhaän nguõ (jap)—Certification-discrimination—Söï thoï kyù uaån maø thaønh höõu tình chuùng sanh, töùc laø thoï nhaän thaønh Phaät trong töông lai cuûa nhöõng Boà Taùt. Chæ bieät theå ñeå laøm thaønh toång theå): Sensations coù chö Phaät môùi coù khaû naêng vaø trí hueä ñeå ñöa ra (feelings) are unreal. nhöõng quyeát ñònh hay lôøi thoï kyù nhö vaäy. Coøn goïi Thoï Giaû Töôùng: The appearance of longevity— laø Thoï Bieät hay Thoï Quyeát. Nhöõng ngöôøi ñi theo Chaáp thoï meänh moät thôøi cuûa caùi ngaõ, töø ñoù sanh ra Ñöùc Phaät seõ nhaän ñöôïc söï tieân ñoaùn cuûa Ñöùc Phaät chaáp tröôùc vaøo töôùng söï vaø ao öôùc phuùc lôïi —Life veà söï giaùc ngoä vaø thaønh Phaät trong töông lai—The is limited to the organism. The ego has age, i.e. a prophecy of Bodhisattva’s future Buddhahood. determined or fated period of existence, thus Only Buddhas possess the power and wisdom to creating the idea of attaching all appearances and give decisions, and/or such prophecies. Vyakarana desiring for welfare and profit. also means to receive from a Buddha

predestination, prophecy or giving of a record, döùt)—Life—Span of life. prediction, fortelling (to become a Buddha). Thoï Maïng Kieán: Fate—See Thoï Meänh Kieán. Thoï Kyù Kinh: Vyakarana-sutra (skt)—Prophecies Thoï Maïng Ngaén: Short lifespan. by the Buddha regarding his disciples’ attainment Thoï Maïng Voâ Bieân: Life span is inexhaustible. of Buddhahood—Tyø Giaø La—Tyø Da Yeát Laït Thoï Maïng Voâ Höõu Löôïng: See Thoï Maïng Voâ Soá Nam—Tyø Haø Yeát Lôïi Naõ —Kinh Thoï Kyù—Kyù Kieáp. Bieät Kinh—Prophecies by the Buddha regarding Thoï Maïng Voâ Soá Kieáp: Cuoäc soáng voâ taän cuûa his disciples’ attainment of Buddhahood—Moät Phaät—The infinite life of Buddha. trong 12 boä kinh, tieáng Phaïn goïi laø Hoøa Giaø La Thoï Meänh Kieán: Cho raèng ñònh meänh quyeát ñònh Na, dòch laø Thoï Kyù hay Kyù Bieät Kinh. Theo Keith tröôøng thoï hay yeåu meänh—Holding to the idea of trong Trung Anh Phaät Hoïc Töø Ñieån, Tyø Giaø Na fate or determination of length of life. (Vyakarana) laø Thanh Minh Kyù Luaän, thuoäc veà Thoï Nghieäp: Thoï laõnh quaû baùo cuûa nghieäp. Trong thanh minh trong Nguõ Minh, laø teân goïi chung cuûa thieàn, töø naày coù nghóa laø moät thieàn sinh xuaát gia tuïc thö ngöõ hoïc; ngöôøi ta noùi ñaàu tieân moät trieäu baøi theo hoïc tu vôùi moät thieàn sö—To receive the ñöôïc truyeàn cho Phaïm Vöông, tieáp theo Ñeá Thích results of karma of one’s deeds, duties of the toùm taét laïi thaønh 10 vaïn baøi, sau ñoù Ba Neä Ni Tieân receiver of the rules. In Zen, the term means a toùm taét thaønh 8000 baøi. Ba Neä Ni Tieân cuõng soaïn person leaves home and becomes a disciple of a laïi thaønh 300 baøi tuïng—Grammatical analysis, Zen master. grammar; formal prophecy, one of the

twelve Thoï Nhaän: Upasampanna (skt)—Obtained— divisions of the canon, the sutra which contains Received—To receive (commandments). stories of the Buddha's foretelling or predictions Thoï Nhaát Thieát Boà Taùt Trí Thanh Tònh: Thoï taát of the future of his disciples to Buddhahood. caû Boà Taùt trí thanh tònh—Purity of accepting all According to Keith in The Dictionary of Chinese- the guidelines of behavior of Enlightening Beings. English Buddhist Terms, Vyakarana is a record Thoï Nieäm Xöù: Vedana-smrtyupasthana (skt)— and discussion to make clear the sound; in other Chaùnh nieäm treân caûm thoï —Contemplation of words, a grammar, or sutras to reveal right forms feelings—Mindfulness and sensation—Meditation of speech; said to have been given first to Brahma and full realization on the evils of sensations— in a million stanzas, abridged by Indra to 100,000 Quaùn vaø toaøn chöùng ñöôïc nhöõng caûm thoï laø xaáu by Panini to 8,000, xa, duø laø caûm thoï khoå ñau, vui söôùng hay trung and later reduced by him to 300. tính. Chuùng ta kinh qua nhöõng caûm thoï toát vaø xaáu Thoï Kyù Quaùn Ñaûnh: Theo truyeàn thoáng Ñaïi Thöøa töø nguõ quan. Nhöng caûm thoï toát chaúng bao laâu vaø Maät Giaùo, moãi vò Phaät quaùn ñaûnh baèng caùch chuùng seõ tan bieán. Chæ coøn laïi nhöõng caû m thoï xaáu thoï kyù cho vò ñeä töû —According to the Mahayana laøm cho chuùng ta khoå ñau phieàn naõo. Khoâng coù and Tantric Traditions, every Buddha baptizes a thöù gì treân coõi ñôøi naày hieän höõu rieâng leõ, ñoäc laäp disciple by predicting Buddhahood to him. hay tröôøng cöûu. Vaïn höõu keå caû thaân theå con ngöôøi Thoï Laïc: Kinh qua söï vui veû—Experience a chæ laø söï keát hôïp cuûa töù ñaïi ñaát, nöôùc, löûa, gioù. Khi pleasure. boán thöù naày lieân hôïp chaët cheû thì ñöôïc yeân vui, ví Thoï Luaän A Do: Ayurveda (skt)—Saùch Veä Ñaø Y baèng coù söï truïc traëc laø khoå. Quaùn thoï thò khoå ñeå Döôïc—The Ayurveda, the medical veda. phuû nhaän yù nghó veà "laïc." ÔÛ ñaây vò Tyø Kheo quaùn Thoï Löôïng Phaåm: Phaåm Voâ Löôïng Thoï trong thoï treân caùc caûm thoï; thoï thò khoå, töø ñoù tinh caàn, Kinh Phaùp Hoa, khi Ñöùc Phaät tuyeân boá raèng thoï tænh giaùc, chaùnh nieäm ñeå nhieáp phuïc tham saân treân maïng cuûa Phaät laø voâ löôïng—The chapter in the ñôøi—Meditation and full realization on the evils Lotus Sutra where Buddha declares his eternity. of sensations, no matter they are painful, joyous, Thoï Löôïng Voâ Taän: In the Western Pure Land, or indifferent sensations. We experience good and life span is inexhaustible—See Voâ Taän Thoï bad feelings from our five senses. But good Löôïng. feelings never last long; and sooner or later they Thoï Maïng: Jivita (skt)—Khoaûng thôøi gian soáng— will disappear. Only bad feelings remain from Ñôøi soáng (moät thôøi kyø maø hôi thôû ñöôïc giöõ khoâng which we will suffer. Nothing in the universe can

exist independently or permanently. All things töï taïi, chö Boà Taùt coù theå thò hieän thoï sanh nôi taát including bodies of human beings are composed of caû theá giôùi—Mastery over births so that four elements: earth, water, fire, and air. When Bodhisattvas can be born in any world. With there is a harmonious relationship among these control of birth, Bodhisattvas are able to manifest four elements, there is peace. When the four birth in all worlds. elements are not in harmony, there is suffering. Thoï Sanh Töông Tuïc: Phaûi taùi sanh maõi maõi— Feelings as an abode of

mindfulness, or to Undergo continual rebirth. contemplate all feelings or sensations lead to Thoï Soùc Thuøy Keá Thaàn: Tree Branch Hanging suffering, or mindfulness of feeling as the cause of Topknot Deity (Spirit). suffering. Sensation or consciousness as always Thoï Söï: Karmadana (skt)—AÂm theo Phaïn ngöõ laø resulting in suffering (receiving is self-binding. Yeát Ma Ñaø Na, vò sö phaân phoái coâng vieäc taïp söï Consider feelings or the senses as a source of trong chuøa, xöa goïi laø Duy Na—The director of suffering). This negates the idea of “Joy.” Here a duties, the one who gives out the work. monk abides contemplating feelings as feelings, Thoï Tam Quy: An initiation celebration where a ardent, clearly aware and mindful, having put person becomes a disciple by receiving the three aside hankering and fretting for the world. refuges in the Buddha, Dharma and Sangha. Thoï Phaùp: The receiving of the Law. Thoï Tam Quy Ñòa: Dharma and Sangha— Thoï Quaùn Ñaûnh: Receive consecration—Cöû haønh Initiation as a disciple by receiving the three leã quaùn ñaûnh ñeå trôû thaønh Nhaäp thaát ñeä töû, nhöng refuges—Trong giai ñoaïn naày, haønh giaû baét ñaàu chæ daønh cho nhöõng ñeä töû cao caáp—To enter the baèng caùch thoï tam quy nguõ giôùi. Ñaây laø giai ñoaïn status of a disciple, but strictly of an advanced thöù nhaát trong möôøi giai ñoaïn tu haønh cuûa Thanh disciple. Vaên—The stage of initiation as a disciple by Thoï Quyeát: See Thoï Kyù. taking (receiving) the three refuges in the Buddha, Thoï Sanh Baát Tònh: Impure birth—Maàm sanh Dharma and Sangha and observing the basic five khôûi cuûa baûn thaân do moät ñieåm tinh huyeát cuûa cha commandments. This is the first of the ten stages meï hoøa hôïp trong khi gaàn guûi (cha meï giao caáu, for a hearer—See Thaäp Ñòa Thanh Vaên. huyeát ñoû huyeát traéng chaúng saïch)—The fetus is a Thoï Tam Quy, Trì Nguõ Giôùi, Giöõ Oai Nghi: combination of father’s sperm and mother’s egg in Quy-y Tam Baûo, thoï giôùi luaät do Phaät cheá ra, vaø sexual intercourse (parental intercourse is giöõ ñuùng uy nghi cuûa ngöôøi tu Phaät. Quy-y Tam unclean). Baûo nhö hai maét, trì nguõ giôùi nhö hai chaân. Chuùng Thoï Sanh Ñaéc: Prakrtja (skt)—Upapatti- ta luoân caàn maét ñeå thaáy ñöôøng thaáy neûo, vaø caàn pratilambhika (skt)—Baåm Sinh—Sanh Ñaéc—Sanh chaân ñeå du haønh ñeán muïc tieâu ñaõ ñònh—Take ra ñaõ coù saün—Congenital—Inborn—Natural— refuge in the three jewels (Triratna), accept and Innate—Springing from nature. perfectly observe all moral precepts, and maintain Thoï Sanh Nhaát Thieát Xöù Haïnh: Haïnh thoï sanh a dignified conduct (an appropriate dignity for a taát caû xöù, vì töï taïi giaùo hoùa chuùng sanh—Practice monk). In Buddhism, taking refuge in the Three of action in the realm of life, to freely edify Gems is like having two eyes; observing the five sentient beings. precepts is like two legs. We always need eyes to Thoï Sanh Thanh Tònh: Thoï sanh thanh tònh vì see the path, and legs to travel on the path to ñaày ñuû söùc töï taïi cuûa Boà Taùt—Purity of taking on reach the aiming goal. birth, being imbued with the power of freedom of Thoï Thai Caàu Leã: Leã caàu töï—A celebration for Enlightening Beings. praying for a son. Thoï Sanh Thanh Tònh Theá Giôùi Taäp Khí: Taäp Thoï Theå Tuøy Haønh: Thoï Tuøy—Tyø Kheo khi môùi khí thoï sanh nôi theá giôùi thanh tònh—The habit thoï giôùi theå maø giöõ ñuû cho baûn thaân mình töùc laø energy of undertaking birth in

pure worlds. “Thoï,” veà sau tuøy theo giôùi theå maø tu trì giôùi haïnh Thoï Sanh Töï Taïi: Upapatti (skt)—Control of nhö giaùo phaùp ñaõ ñònh thì goïi laø “Tuøy”—Receive birth—Ñieàu ngöï söï taùi sanh ñeå chö Boà Taùt coù theå the rules and follow them out. sinh ra trong baát cöù theá giôùi naøo. Vôùi söï thoï sanh Thoï Thí: Nhaän ñoà boá thí hay cuùng döôøng—Accept

offerings. Thoï Töôïng: Böùc hình hay töôïng laâu naêm cuûa moät Thoï Thuû: Proffer the hand—Ngöôøi vaõng sanh ôû ngöôøi haõy coøn taïi theá—A portrait, or statue of a haøng thöôïng phaåm thöôïng sanh thì khi vaõng sanh man of years while still alive. seõ ñöôïc chö Phaät ñeán ñoùn taän tay, nhö moät soá Thoï Uaån: Vedana-kkhandha (p)—Vedana- tröôøng hôïp Ñöùc Quaùn AÂm ñi tieáp daãn vaäy. Trong Skandhah (skt)—Feeling group—Sensation thieàn, töø naày coù nghóa laø söï truyeàn thöøa —To group—The aggregate of feeling—Sensation, one proffer the hand, to come in person to welcome of the five skandhas—Thoï phaùt sanh tuøy thuoäc nôi the dying, as e.g. does Kuan-Yin in certain cases. xuùc. Thaáy moät saéc, nghe moät aâm thanh, ngöûi moät In Zen, the term means "transmission". muøi, neám moät vò, xuùc chaïm moät vaät gì ñoù, nhaän Thoï Thuû Uaån: Feeling aggregate subject to thöùc moät yù nieäm hay moät tö töôûng, con ngöôøi caûm clinging. nhaän moät trong ba loaïi thoï vöøa noùi treân. Chaúng Thoï Thöùc: YÙ thöùc döïa treân kinh nghieäm— haïn, khi maét, hình saéc, vaø nhaõn thöùc gaëp nhau, Experiential consciousness. chính söï töông hôïp cuûa ba yeáu toá naày ñöôïc goïi laø Thoï Thöùc Truù: Receptivity—Khi duyeân thoï, thöùc xuùc. Xuùc nghóa laø söï keát hôïp cuûa caên, traàn, vaø khôûi leân vaø an truù, thöùc laáy thoï laøm caûnh, laáy thoï thöùc. Khi ba yeáu toá naày cuøng coù maët thì khoâng coù laøm sôû y, laáy thoï laøm caên cöù thoï höôûng; ñöôïc taêng söùc maïnh hay löïc naøo coù theå ngaên ñöôïc Thoï phaùt tröôûng, taêng thònh, vaø taêng quaûng—Consciousness sinh—Aggregate of feelings arises dependent on gains a footing in relation to feelings, with contact. Seeing a form, hearing a sound, smelling feelings as object and basis, as a place of an odor, tasting a flavor, touching some tangible enjoyment. thing, cognizing a mental object, either an idea or Thoï Tieåu Giôùi: Become a novice—Receive lesser a thought, man experiences feeling. When, for ordination—Thoï giôùi Sa di. instance, eye, form and eye-consciousness Thoï Tinh: Shou-hsing (chi)—Star of long life. (cakkhu-vinnana) come together, it is their Thoï Toaùn: Tuoåi thoï—Age—Life—Life coincidence that is called contact. Contact means expectancy. the combination of the organ of sense, the object Thoï Toäi: To undergo (receive) a punishment. of sense, and sence-consciousness. When these Thoï Trai: To have lunch (in a monastery). are all present together there is no power or force Thoï Trì: Udgrahana (skt)—Nhaän laõnh vaø haønh trì that can prevent the arising of feeling. nhöõng giaùo thuyeát cuûa Phaät—To receive and Thoï Vò Taâm: Taâm laõnh hoäi—Mind of perfect retain (to hold on or keep) the Buddha’s teaching. receptivity. Thoï Trì Caám Giôùi: Tuaân thuû ñuùng giôùi luaät— Thoï Voâ Kyù: Adukkhamasukha-vedana (p)— Adherence to moral behavior. Indifferent feeling. Thoï Trì Phaùp Sö: A monk who is a custodian of Thoï Xuùc Kim Cang: Ucchuma (skt)—See Ueá the sutras. Tích Kim Cang. Thoï Trì Vieãn Ly: Luùc naøo cuõng bình tænh vaø giöõ

Thoï Xuùc Thöùc Vò: Giai ñoaïn yù thöùc coù khuynh thaùi ñoä khaùch quan—Adherence to dispassion. höôùng chaïy theo caûm giaùc—Stage of Thoï Tueá: Nhaän theâm moät tuoåi haï laïp vaøo cuoái kyø consciousness tending toward sensation. an cö kieát haï—To receive or to add one year to Thoï Y: Ñeä töû ñöôïc sö phuï ban cho y aùo trong ngaøy one's monastic age on the conclusion of the keát cuûa muøa kieát haï an cö—Master gives out summer's retreat. winter garments in the ninth month. Thoï Tuøy: See Thoï Theå Tuøy Haønh. Thoûa Maõn Tham Duïc: To satisfy one's passion. Thoï vaø Töôûng: Caûm giaùc vaø nhaän thöùc— Thoûa Maõn Xuùc Ñoäng: Emotional satisfaction Sensation and perception. Thoûa Nguyeän: Satisfied with one's vow or wish. Thoï Töôûng Haønh Thöùc: Boán uaån trong nguõ uaån Thoûa Thích Sieâu Theá Gian: Niramisa sukha (p)— hay töù uaån phi saéc—The four immaterial Thoûa thích sieâu theá gian cao quyù hôn thoûa thích skhandhas (feeling: vedana, ideation: samjna, theá gian—Pleasant unworldly feeling which is far reaction: samskara, consciousness: vijnana). superior to samisa sukha. Thoûa Thích Theá Gian: Samisa sukha (p)—Joyful

or Pleasant worldly feeling. nhieàu thöù thoaïi ñaàu nhö "Ai nieäm Phaät?" hoaëc Thoaùi Chí: Thoái chí—Broken-spirited— "Khi cha meï chöa sanh ra ta thì maët muõi ta ra Discouraged. sao?" vaân vaân. Kyø thaät, tham thieàn laø khoâng khôûi Thoaùi Chuyeån: Vaivarti (skt)—To retrogress—Tyø leân voïng töôûng gì caû. Ví duï nhö khi tham khaùn caâu baït trí—Thoái lui laøm maát caùi maø mình ñaõ tu chöùng "Ai nieäm Phaät?" thì chuùng ta cöù suy nghó tìm xem ñöôïc—To withdraw and turn back from any ai laø ngöôøi nieäm Phaät. Thaät ra, ñaây cuõng chæ laø moät position attained. voïng töôûng; chaúng qua laø chuùng ta duøng moä t voïng Thoaùi Ñaïi: Lui böôùc tröôùc Ñaïi Thöøa ñeå chuyeån töôûng ñeå cheá ngöï moïi voïng töôûng khaùc maø thoâi. böôùc sang Tieåu Thöøa—To backside from Thaäm chí nieäm "A Di Ñaø Phaät" cuõng laø duøng voïng Mahayana and revert to Hinayana. cheá voïng; nghóa laø ngay caû caùi yù nghó nieäm Phaät Thoaùi Ñaûo Tam Thieân: See Ñaûo Thoaùi Tam cuõng laø voïng, laø khoâng thaät. Vaø ngay caû caùi nieäm Thieân. "Nieäm Phaät laø ai" cuõng laø voïng töôûng; nhöng voïng Thoaùi Hoùa: To retrograde—To degenerate. töôûng naày laïi coù khaû naêng cheá ngöï ñöôïc caùc voïng Thoaùi Khuaát: To recede or yield, as is possible to töôûng khaùc. Ñoù laø moät trong nhöõng nguyeân taéc caên a Bodhisattva facing the hardships of further baûn cuûa Thieàn—Head phrase means the "ends", progress. applicable either in the sense of the beginning or Thoaùi Khöôùc: To withdraw—To draw back. the ending of a complete or incomplete sentence Thoaùi Moät: Taùi sanh vaøo caûnh giôùi thaáp—To be in talking. "Head phrase" also means both "before reborn in a lower stage of existence. a word or thought" and "the ends or edges of a Thoaùi Nhöôïng: To give way—To yield. sentence." So to bore into "head phrase" (a Thoaùi Phaùp: Parihana-dharman (skt)— thought or sentence) therefore implies either to Backsliding dharma. penetrate into the very end of a sentence, to push one's mind over the very edge of a quesion; or to Thoaùi Thaùc: To find a pretext (way) to refuse. put the mind into the state prior to the rise of a Thoaùi Toïa: Rôøi choã ngoài—To withdraw from one' thought. The stories from which

“Kung-an” (koan) seat. are derived, used as a topic of meditation in the Thoaïi Baù: See Coâng AÙn. Zen tradition. The stories are thought to get to the Thoaïi Baû: See Coâng AÙn. very essence of truth and to encapsulate the Thoaïi Ñaàu: Wato (jap)—Head phrase—Main moment at which speech exhausts itself, leading topic of speech—Thoaïi ñaàu coù nghóa laø caùc ñaàu to non-conceptual, direct realization of reality. cuûa moät caâu vaên. Thoaïi ñaàu coù nghóa caû "phía The word or phrase into which the koan resolves tröôùc moät chöõ hay moät tö töôûng" vaø "cuoái hay hai itself, i.e. when a disciple asked: “Has a dog the ñaàu cuûa moät caâu vaên." Vì theá tham thoaïi ñaàu aùm Buddha-nature?” Together with Chao-Chou’s chæ xuyeân thaáu vaøo taän cuoái caâu, ñaåy taâm haønh giaû answer, “No!” constitutes the koan and the phrase. ñeán bôø cuûa vaán ñeà; hay laø ñaët taâm vaøo traïng thaùi During the Ming Dynasty in China, the use of the tröôùc khi tö töôûng khôûi leân. Thoaïi ñaàu laø nhöõng ‘meditation topic’ became popular. Nowadays a caâu chuyeän töø ñoù caùc coâng aùn ñöôïc laáy ra, ñöôïc lot of meditation halls in the world utilize the duøng nhö laø ñeà muïc cuûa thieàn taäp trong truyeàn meditation topic. There are many meditation topic thoáng Thieàn. Ngöôøi ta nghó coù theå laáy ra ngay caùi that people can investigate, such as “Who is coát loõi cuûa chaân lyù vaø boïc noù vaøo trong voû ngay reciting the Buddha’s name?” “What was the true luùc lôøi noùi töï noù chaám döùt, ñöa ñeán khoâng coøn khaùi identity before my parents bore me?” and so on. In nieäm vaø tröïc chöùng chaân töôùng.Töø ngöõ trong ñoù fact, investigating Zen means not having any idle coâng aùn töï hoùa giaûi, thí duï nhö khi ñeä töû hoûi Ngaøi thoughts. For example, if we are investigating the Trieäu Chaâu, “Con choù coù Phaät taùnh khoâng?” Trieäu topic, “Who is reciting the Buddha’s name?” then Chaâu ñaùp: “Khoâng!” Nguyeân caâu hoûi laø moät coâng we are always wondering, “Who is mindful of the aùn vaø chöõ “Khoâng” chính laø thoaïi ñaàu. Döôùi thôøi Buddha?” The question itself is, in fact, an idle nhaø Minh beân Trung Hoa, thieàn khaùn thoaïi ñaàu thought, but this method uses one idle thought to môùi phoå bieán. Ngaøy nay haàu heát caùc thieàn ñöôøng control all other thoughts. Actually, reciting the treân theá giôùi ñeàu duøng thoaïi ñaàu. Ngöôøi ta khaùn

name ‘Amitabha Buddha’ is also an example of hoài." Nghe nhöõng lôøi naøy, Thoaïi Nham chöùng using one idle thought to fight other idle thoughts. nghieäm thaâm ngoä. OÂng lieàn leã baùi Nham Ñaàu. Truly speaking, the thought of reciting the Sau ñoù, nhieàu laàn Nham Ñaàu thöû oâng, vaø sôû Buddha’s name itself is incorrect. And the thought ngoä cuûa oâng khoâng bao giôø sai chaïy—Upon to investigate, “Who is mindful of the Buddha?” meeting Yantou, Jui-Yen asked, "What is the does not exist either. Yet one idle thought is able fundamental constant principle?" Yantou said, to end all other idle thoughts—See Tham Thoaïi "Moving." Jui-Yen said, "And if moving, then Ñaàu. what?" Yantou said, "Then it's not the Thoaïi Ñoïa: Lôøi noùi khoâng kheá hôïp vôùi thieàn fundamental constant principle." Jui-Yen sank phaùp—Words that are not suitable to Zen deep in thought for a long while. Yantou said, methods. "If you agree, then you've not shed the root of Thoaïi Hoäi: Thoâng qua lôøi noùi maø giao löu vaø laõnh samsaric existence. If you don't agree then hoäi—Exchange relations and

conprehension by you're forever sunk in life and death." Upon means of speeches. hearing these words, Jui-Yen experienced Thoaïi Kheâ Chaâu Phuïng Thieàn Sö (1391-1473): deep awakening. He then bowed to Yantou. Zuikei Shuho Zenji (jap)—Teân cuûa moät Thieàn sö Thereafter, whenever Yantou questioned Jui- cuûa toâng Laâm Teá Nhaät Baûn vaøo theá kyû thöù XV— Yen to test his understanding, Jui-Yen never Name of a Japanese Rinzai Zen master in the erred. fifteenth century.
Veà sau naøy, Thoaïi Nham ñeán tham yeát Giaùp Thoaïi Nham Goïi OÂng Chuû: Jui-Yen Calls Sôn. Giaùp Sôn hoûi: "OÂng töø ñaâu ñeán?" Thoaïi "Master"—See Thoaïi Nham Ngaïn Thieàn Sö. Nham ñaùp: "Töø Ngoïa Long ñeán." Giaùp Sôn Thoaïi Nham Ngaïn Thieàn Sö: Jui-Yen-Shih- hoûi: "Luùc oâng ñeán, roàng trôû daäy chöa?" Thoaïi Yen—See Thoaïi Nham Sö Ngaïn Thieàn Sö. Nham nhìn tröøng Giaùp Sôn. Giaùp Sôn noùi: Thoaïi Nham Sö Ngaïn Thieàn Sö: Shigen (jap)— "Treân veát thöông chaùy boûng coøn ñoát ngaûi Zuigan Shigen (jap)—Jui-yen-Shih-yen (Wade- cöùu." Thoaïi Nham noùi: "Hoøa Thöôïng chòu cay Giles Chinese)—Ruiyan Shiyan (Pinyin ñaéng nhö vaäy ñeå laøm gì?" Giaùp Sôn lieàn nghæ Chinese)—Thoaïi Nham Sö Ngaïn, ñeä töû vaø Phaùp töû (vì bieát cô phong cuûa Thoaïi Nham heát söùc beùn cuûa thieàn sö Nham Ñaàu Toaøn Khoaùt. Ngöôøi ta bieát nhaïy). Thoaïi Nham beøn noùi vôùi Giaùp Sôn: raát ít veà cuoäc ñôøi cuûa oâng. Hieän nay chuùng ta "Thaày laøm nhö vaày thì deã, khoâng laøm nhö vaày khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn sö Thoaïi môùi laø khoù. Cöù tieáp tuïc laëp ñi laëp laïi nhö vaày Nham Sö Ngaïn; tuy nhieân, coù moät vaøi chi tieát lyù laø ñang caûnh tænh. Khoâng tieáp tuïc laëp ñi laëp laïi thuù veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, nhö vaày laø ñang truï trong khoâng giôùi. Laøm quyeån XVII—Zen master Jui-Yen-Shih-Yen was a hay khoâng laøm, xin Thaày noùi mau!" Giaùp Sôn disciple and dharma successor of Yantou noùi: "OÂng löøa laõo Taêng." Thoaïi Nham noùi: Quanhuo. We do not have detailed documents on "Laõo Taêng naøy, giôø laø giôø khaéc naøo?" Noùi Zen master Jui-Yen-Shih-Yen; however, there is xong Thoaïi Nham ñi ra ngoaøi. Veà sau naøy coù some interesting information on him in The moät vò Taêng hoûi Nham Ñaàu veà chuyeän naøy. Records of the Transmission of the Lamp (Ch'uan- Nham Ñaàu noùi: "Thieät khoù laøm sao! Toâng Teng-Lu), VolumeXVII. moân cuûa laõo Taêng ñeàu töø caùch haønh xöû nhö Trong laàn gaëp gôõ Nham Ñaàu, Thoaïi Nham vaày maø ra caû."—Later, Jui-Yen went back to hoûi: "Theá naøo laø caên boån thöôøng lyù?" Nham see Jiashan. Jiashan asked, "Where have you Ñaàu noùi: "Ñoäng ñaáy." Thoaïi Nham hoûi: come from?" Jui-Yen said, "From Wolong "Ñoäng laø theá naøo?" Nham Ñaàu noùi: "Khoâng (Reclining Dragon)." Jiashan said, "When you phaûi caên boån thöôøng lyù." Thoaïi Nham traàm tö came, had the dragon arisen or not?" Jui-Yen moät luùc laâu, Nham Ñaàu noùi: "Neáu oâng ñoàng yù, stared at Jiashan. Jiashan said, "When the thì oâng khoâng rôøi khoûi phaøm caên cuûa söï hieän wound is cauterized a scar is left there." Jui- höõu nôi coõi ta baø. Neáu oâng khoâng ñoàng yù, oâng Yen said, "Why is the master still embittered cuõng vónh vieãn chìm ñaém trong sanh töû luaân in this manner?" Jiashan let it rest. Jui-Yen

then said to Jiashan, "Acting in this manner is ñaùp: "Khoâng ñöôïc saép xeáp." Vò Taêng laïi hoûi: easy. Not acting in this manner is hard. Acting "Vì sao khoâng ñöôïc saép xeáp?" Thoaïi Nham this way over and over again is being alert. noùi: "Bôûi vì nguyeân lai khoâng coù giai ñoaïn Not acting in this way over and over again is naøo caû ñeå maø saép xeáp hay ñoái ñaõi." Vò Taêng residing in the empty world. Acting or not laïi hoûi: "Con khoâng bieát nôi mình neân truï?" acting, please, Master, speak!" Jiashan said, Thoaïi Nham noùi: "Khoâng ngoài ôû ñieän Phoå "I deceived you." Jui-Yen said, "This old Quang." Vò Taêng noùi: "Coù che daáu hay monk, what time is this?" Jui-Yen then went khoâng?" Thoaïi Nham noùi: "Danh nghe khaép out. Later a monk told Yantou about this. tam giôùi. Nôi ñaâu maø chaúng trôû veà trieàu?"—A Yantou said, "How difficult! My branch came monk asked, "How can one speak without from acting in this way." falling into stages of spiritual development?" Coù moät vò Taêng hoûi: "Treân ñaàu xuaát hieän loïng Jui-Yen said, "They aren't arranged." The baùu vaø hoa vaân döôùi chaân, luùc ñoù thì theá monk said, "Why aren't they arranged?" Jui- naøo?" Thoaïi Nham ñaùp: "Laø gaõ ñeo goâng Yen said, "Because originally there are no mang cuøm." Vò Taêng laïi hoûi: "Treân ñaàu khoâng stages." The monk said, "I don't know where xuaát hieän loïng baùu vaø döôùi chaân khoâng sanh one should abide." Jui-Yen said, "Don't sit in hoa maây, luùc ñoù thì theá naøo?" Thoaïi Nham the universal light hall." The monk said, "Is it noùi: "Vaãn coøn ñeo cuøm." Vò Taêng laïi hoûi: concealed or not?" Jui-Yen said, "In what are "Nhö vaäy roát laïi laø theá naøo?" Thoaïi Nham noùi: known as the three realms, where can one not "Sau böõa côm chay thaám meät!"—A monk return to the court?" asked, "When a crown appears on the head Moät hoâm, coù moät baø laõo töø trong laøng ñeán leã and flowery clouds at the feet, what is it?" Jui- baùi Sö, Sö noùi: "Haõy mau quay veà cöùu haøng Yen said, "A fool in manacles." The monk ngaøn sanh linh!" Baø laõo quay veà nhaø thaáy con said, "When there's no crown above nor daâu xaùch moät gioû oác môùi baét töø ruoäng veà (ñònh flowery clouds under foot, then what?" Jui- naáu cho caû nhaø aên). Baø laõo beøn ñem chuùng Yen said, "Still in manacles." The monk said, xuoáng bôø hoà thaû ñi. Nhöõng kyø söï lieân heä tôùi "Then, after all is said and done, what is it?" Sö ñöôïc ghi laïi raát nhieàu—Once, an old Jui-Yen said, "Being tired after the banquet." woman from the village came to pay her Moät vò Taêng hoûi: "Theá naøo laø Phaät?" Thoaïi respects to the master. Jui-Yen said to her, Nham ñaùp: "Con boø baèng ñaù." Vò Taêng hoûi: "Quick, go back and save the lives of "Theá naøo laø Phaùp?" Thoaïi Nham ñaùp: "Con thousands of beings." The woman hurried cuûa boø ñaù." Vò Taêng hoûi: "Neáu noùi nhö vaäy thì back to her house. There she found that her khoâng gioáng nhau roài." Thoaïi Nham ñaùp: daughter-in-law had brought in snails from the "Khoâng theå naøo hoãn hôïp." Vò Taêng hoûi: "Vì fields. The old woman released them at the sao khoâng theå hoãn hôïp?" Thoaïi Nham ñaùp: shore of a lake. Strange occurrences related "Khoâng coù choã gioáng nhau thì laøm sao hoãn to Master Jui-Yen are too numerous to record hôïp?"—A monk asked, "What is Buddha?" here. Jui-Yen said, "A stone ox." The monk asked, Teân cuûa Thieàn sö Thoaïi Nham xuaát hieän trong "What is Dharma?" Jui-Yen said, "The child moät coâng aùn noåi tieáng

ñöôïc nhaéc tôùi trong thí of a stone ox." The monk said, "Then they're duï thöù 12 cuûa Voâ Moân Quan: Thoaïi Nham ñi not the same." Jui-Yen said, "Don't combine ñeán Thieàn vieän Thuïy Nham ôû Ñaøi Chaâu, nôi them." The monk said, "Why can't you Sö thích ngoài treân moät taûng ñaù lôùn. Moãi ngaøy combine them?" Jui-Yen said, "They're in no Sö ñeàu töï mình keâu lôùn: "OÂng Thaày!" Roài Sö way equivalent. How could you combine töï mình traû lôøi: "Caùi gì ñoù!" Sau ñoù laïi noùi: them?" "Phaûi caûnh giaùc!" Roài töï ñaùp laïi: "Vaâng aï!" Moät vò Taêng hoûi: "Phaûi noùi theá naøo ñeå khoâng Roài töï noùi: "Trong töông lai ñöøng ñeå ngöôøi bò rôi vaøo nhöõng giai ñoaïn phaùt trieån taâm linh khaùc löøa gaït nheù!" Roài Sö töï noùi: "Vaâng aï! (giai caáp ñoái ñaõi trong taâm)?" Thoaïi Nham Vaâng aï!" Theo Voâ Moân Hueä Khai trong Voâ

Moân Quan, haønh giaû tu thieàn phaûi neân luoân Moät trong nhöõng yù cuûa caâu naày chæ raèng thieàn nhôù raèng Thoaïi Nham töï baùn töï mua, bòa ra phaùp cuõng gioáng nhö söï kyø dieäu cuûa thieân nhieân chuyeän ñaàu thaàn maët quyû. Sao laïi nhö vaäy? vaäy—Waves of sound spread out high in the sky Moät laõo keâu, moät laõo daï, moät laõo tænh taùo, moät as the moon rises up from the sea surface. One of laõo khoâng bò ngöôøi gaït, ngoù kyõ ra vaãn khoâng the meanings of this term indicates that Zen coù laõo naøo laø thaät laõo. Neáu baùm víu vaøo kieán methods are similar to the wonderful nature. giaûi hay baét chöôùc laõo, thì ñoù cuõng laø kieán giaûi Thoaïi Töôùng: Daáu kieát töôøng—Auspicious— cuûa loaøi choàn hoang maø thoâi—He appears in Auspicious sign, or aspect. a famous koan, recorded as example 12 of the Thoaïi Töôïng: Zuizo (jap)—Theo Taây Vöïc Kyù cuûa Wu-Men-Kuan: Jui-Yen went to live at Jui- ngaøi Huyeàn Trang, thì ñaây laø töôïng kieát töôøng, ñaëc Yen Monastery in Taizhou where he sat on a bieät laø böùc töôïng ñaàu tieân cuûa Ñöùc Phaät Thích Ca large rock. Each day he would call out, Maâu Ni laøm baèng goã ñaøn höông bôûi vua Udayana "Master!" Then he himself would answer, cuûa nöôùc Caâu Ñaøm Thi, moät ngöôøi soáng cuøng thôøi "What?" Then he said, "Stay alert!" Then he vôùi Ñöùc Phaät—According to The Great T’ang would answer, "Yes! And in the future don't Chronicles of the western World, composed by be deceived by anyone!" Then he would Hsuan-Tsang, this is an auspicious image, answer, "Yes! Yes!" According to Wu Men especially the first image of Sakyamuni made of Hui-Kai in the Wu-Men-Kuan, Zen sandalwood and attributed to Udayana, king of practitioners should always remember that Kausambi, a contemporary of sakyamuni. Zen master Jui-yen buys himself and sells Thoaïi Töôïng Vieän: Zuizo-In (jap)—Teân cuûa ngoâi himself. He brings forth lots of angel faces töï vieän cuûa Thieàn sö Nam Tuyeàn—Auspicious and demon masks and plays with them. Why? Image Temple, name of Master Nan-ch’uan's Look! One kind calls, one kind answers, one temple. kind is aware, one kind will not be deceived Thoaïi ÖÙng: 1) Ñaùp öùng ñieàm laønh: Auspicious by others. If you still cling to understanding, response; 2) Teân cuûa loaøi hoa Öu Ñaøm: Name of you are in trouble. If you try to imitate Jui- the Udumbara flower; 3) Trieäu chöùng toát veà vaõng yen, your discernment is altogether that of a sanh, nhö thaáy Phaät, Boà Taùt, Thaùnh chuùng hieän wild fox only. thaân tieáp röôùc, hoaëc nghe Thieân nhaïc, hoaëc thaáy

Luùc Sö thò tòch, thaùp Thoaïi Nham ñöôïc xaây phöôùn, loïng, hay höông thôm toûa khaép, vaân vaân— döïng treân nuùi nôi Sö truï vaø daïy Thieàn. Sö Signs and characteristics of gaining rebirth at the ñöôïc vua ban thuïy laø "Khoâng Chieáu Thieàn last moments, the cultivator is able to see Buddha, Sö."—Upon his death, Jui-Yen's stupa was Bodhisattvas, and many other enlightened beings built on the mountain where he taught. He surround him or her, or hearing heavenly music received the posthumous title "Zen Master playing, banners, or rare incense filling the air, Empty Illumination." etc. Thoaïi Phaù: Noùi toaïc ra, noùi thaúng ra—To speak Thoaùn: To usurp (a throne or high position). bluntly. Thoaùn Danh: Daáu teân thaät, duøng teân giaû—To hide Thoaïi Taùc Löôõng Quyeát: Hai lôøi noùi tröôùc vaø sau one's real name and to use an artificial one. maâu thuaãn nhau—Former words and latter ones Thoaùt: Giaûi thoaùt: To avoid (to let go)—Loùc thòt: contradict one another. To take the flesh from the bones—Thoaùt y: To Thoaïi Taéc: strip (to undress)—Troán thoaùt: To escape. 1) Lôøi noùi cuûa Phaät trôû thaønh phaùp taéc trong töï Thoaùt Ñeå Duõng: Thuøng luûng ñaùy—A holed vieän—Word-norm, the spoken words of the container—See Duõng Ñeå Thoaùt. Buddha the norm of conduct. Thoaùt Khoûi Phieàn Tröôïc: To succeed in 2) Wato (jap)—Head phrase—Main topic of disentangling the tangle. speech—See Thoaïi Ñaàu. Thoaùt Khoâng Voïng Ngöõ: Thoaùt khoâng maïn Thoaïi Taän Sôn Vaân Haûi Nguyeät Tình: Laøn soùng ngöõ—To talk perversely. aâm thanh toûa cao tôï nhö traêng leân töø maët bieån. Thoaùt Laïc: Datsuraku (jap)—Getting free of—

See Thaân Taâm Thoaùt Laïc. is to abandon your six objects of sense, your six Thoaùt Laïc Thaân Taâm: Datsuraku-Shinjin (jap)— organs of sense, and your six consciousnesses. Getting free of body and mind—See Thaân Taâm When these are all at once abandoned and there Thoaùt Laïc. remains nothing further to be abandoned, it is then Thoaùt Löôïc: Hieåu roõ—To pervade—To that you are released from the bondage of birth- perceive—To understand thoroughly. and death." Thoaùt Ly: To separate. Thoaùt Nhieân: Hieåu roõ—To pervade—To Thoaùt Ly AÙi Duïc: Be apart from love—Theo perceive—To understand thoroughly. Kinh Töù Thaäp Nhò Chöông, Chöông 32, Ñöùc Phaät Thoaùt Phaøm: To disincarnate. daïy: “Con ngöôøi do aùi duïc maø sinh öu saàu, do öu Thoaùt Theå: 1) Toaøn theå vuõ truï (söï vaät) laø moät saàu maø sinh sôï haõi. Neáu thoaùt ly aùi duïc thì coù gì khoái, khoâng theå taùch rôøi ñöôïc: The whole universe maø saàu öu, coù gì maø sôï haõi.”—According to the is just one block, cannot be separated; 2) Ruõ boû Sutra In Forty-Two Sections, Chapter 32, the nhuïc thaân: To get rid of the body. Buddha said: “Out of love and desire, people give Thoaùt Traùm: Ñaùnh löøa—To cheat—To deceive. rise to worry; out of worry they give rise to fear. If Thoaùt Traân Tröôùc Teä: Côûi boû moïi ñoà trang söùc you are apart from love, what worries are there? thôm tho saïch seõ, ñeå khoaùc laáy caùi aùo dính nhieãm What fears?” buïi dô, duøng ñeå ví vieäc Ñöùc Thích Ca Nhö Lai aån Thoaùt Ly Sanh Töû: Be released from the taøng baùo thaân, hieån hieän öùng thaân—To doff jewels bondage of birth-and-death—Theo moät truyeàn and don rags, as did the Buddha on leaving home, thuyeát Phaät giaùo, moät hoâm coù moät ngöôøi

Baø la or putting off of his celestial body for an incarnate, moân teân laø Moùng Tay Ñen mang hai caây boâng earthly body. nguyeân caønh vaø reã khoảng loà ñeán cuùng döôøng Phaät. Thoaùt Traàn: To enter into religion. OÂng ta duøng pheùp thaàn thoâng naém chaët moãi tay Thoaùt Tuïc: Caùi nhìn vöôït ra ngoaøi traàn tuïc—A moät caây. Phaät goïi teân, oâng daï, Phaät lieàn baûo: detached view of life—Supernatural. "Buoâng xuoáng ñi!" OÂng ta lieàn boû caây hoa beân tay Thoaùt Xaø: Dhvaja (skt)—Dòch laø phöôùn—A traùi xuoáng tröôùc maët Phaät. Phaät laïi baûo buoâng banner—A flag. xuoáng nöõa. OÂng ta lieàn boû caây hoa beân tay phaûi Thoùc Taùn: Gioáng nhö haït keâ naùt—Like scattered xuoáng tröôùc maët Phaät. OÂng ta baïch Phaät: "Toâi coù millet. gì nöõa ñaâu maø buoâng boû. Phaät muoán daïy gì?" Phaät Thoùc Taùn Vöông: Vua cai trò xöù Taùn Thoùc— ñaùp: "Toâi khoâng heà baûo oâng buoâng heát maáy caây Scattered kings, or rulers who own allegiance to a hoa, toâi baûo oâng boû laø boû saùu caên saùu traàn vaø saùu supreme sovereign, as Scattered country means thöùc. Khi oâng boû ñöôïc heát ñeán khoâng coù gì nöõa ñeå their territories. boû, ñoù laø luùc oâng thoaùt ly taát caû nhöõng raøng buoäc Thong Dong: To walk leisurely—Not in a hurry. cuûa sanh töû."—According to a Buddhist legend, Thong Dong Luïc: Shoyo roku (jap)—Ts'ung- one day, a Brahman named Black-nails came to Jung-Lu—Taäp saùch 100 coâng aùn do Hoaèng Trí the Buddha and offered him two huge flowering Chaùnh Giaùc, moät thieàn sö danh tieáng phaùi Taøo trees which he carried each in one of his hands Ñoäng Trung Quoác bieân taäp, vaø veà sau naøy Thieàn through his magical power. The Buddha called sö Vaïn Tuøng Haønh Tuù ñaõ gom goùp laïi. Nhan ñeà out, and when the Brahman responded the Buddha laáy theo teân cuûa "Am Thong Dong". Toaøn boä said, "Throw them down!" The Brahman let down "Thong Dong Luïc" ñeàu ñöôïc bình luaän theo hình the flowering tree in his left hand before the thöùc keä tuïng. Bôûi vì Thieàn töông ñoái gaàn vôùi caûm Buddha, the latter called out again to let them go, quan laõnh hoäi chöù khoâng phaûi laø tính bieát, cho neân whereupon the Brahman dropped the other Thieàn theå hieän baèng thi keä moät caùch raát töï nhieân flowering tree in the right hand. The Buddha still chöù khoâng caàn theå hieän thoâng qua hình thöùc trieát kept up his command. Said the Brahman: "I have hoïc; vì vaäy maø Thieàn thieân veà thi keä cuõng laø nothing now to let go. What do you want me to chuyeän hieån nhieân. Hôn moät phaàn ba ví duï cuûa do?" "I never told you to abandon your flowering Thong Dong Luïc gioáng heät vôùi caùc coâng aùn trong plants," said the Buddha, "What I want you to do Bích Nham Luïc vaø Voâ Moân Quan. Kyø thaät, trong

ngöõ luïc cuûa Thieàn toâng hay nhöõng caâu chuyeän Buddhism abounds with all sorts of annotations bình thöôøng cuûa caùc vò Toå sö, ñeàu ít nhieàu duøng and exegeses and analyses which are often very phöông thöùc ñaëc bieät ñeå neâu ra coâng aùn. Haàu nhö detailed and complicated, Zen offers pithy thieàn sö noåi tieáng naøo cuõng coù löu laïi ngöõ luïc, vaø remarks, epigrammatic suggestions, and ironical coøn ñöôïc bieân taäp thaønh ñieån tòch Thieàn toâng maø comments, which conspicuously contrast with the chuùng ta thaáy ngaøy nay. Vaán ñeà nghieân cöùu trieát former. Another characteristic of Zen literature is hoïc Phaät giaùo thì coù

nhieàu loaïi chuù thích kinh ñieån its partiality to poetry: the koans are poetically raát tæ mæ vaø phöùc taïp, nhöng Thieàn laïi cung caáp cho appreciated or criticized. Of this the Pi-Yen-Lu chuùng ta nhöõng khai thò toùm taét ñôn giaûn, nhö ñöa and Ts'ung-Jung-Lu are most significant ra nhöõng caâu caûnh tænh, bình luaän mang tính chaâm examples. The fact that Master Hung-chih, who bieám, döôøng nhö coá yù noùi ngöôïc laïi vôùi quan ñieåm belonged to the Soto school and who is often cuûa ngöôøi ñi tröôùc ñaõ ñeà xöôùng. Moät neùt ñaëc saéc represented as an enemy of the koan practice of nöõa cuûa ñieån tòch Thieàn toâng chính laø nghieâng veà the Rinzai school, himself compiled such a hình thöùc thi keä, töùc laø duøng thi keä ñeå bình luaän collection of koans makes clear that the coâng aùn. Trong ñoù Bích Nham Luïc vaø Thong Dong differences of opinion and in training methods of Luïc laø ñaëc bieät hôn caû. Vieäc thieàn sö Hoaèng Trí töï the two schools were not so great in ancient mình söu taäp coâng aùn naøy khi oâng coøn thuoäc phaùi China. Soto Zen also made use of the koans as an Taøo Ñoäng vaø laø moät ñòch thuû quyeát lieät ñoái vôùi outstanding means of training. phöông phaùp tu taäp baèng coâng aùn cuûa tröôøng phaùi Thôø Cuùng: To worship—Theo coå tuïc, Phaät töû Laâm Teá chöùng toû roõ raøng nhöõng khaùc bieät veà yù chuùng ta thôø cuùng toå tieân laø ñeå toû loøng bieát ôn. kieán vaø phöông phaùp tu taäp cuûa hai toâng phaùi naày Theo ñaïo Phaät thì thôø cuùng toå tieân, khoâng phaûi laø khoâng saâu saéc laém. Thieàn Taøo Ñoäng cuõng duøng moät phong tuïc xaáu, vôùi hy voïng mong cho hoï ñöôïc coâng aùn nhö moät phöông phaùp ñaøo taïo thuø thaéng nheï nghieäp. Ngöôøi Phaät töû neân luoân nhôù raèng tu coù hieäu quaû—Roughly "Book of Equanimity" or haønh tinh taán laø caùch ñeàn ñaùp toå tieân xöùng ñaùng Record of Great Serenity, a collection of one nhaát. Tuy nhieân, moät soá Phaät töû vì hieåu laàm Phaät hundred koans, compiled in the twefth century by giaùo neân xem chuyeän thôø cuùng laø toái quan troïng Hung-Chih-Cheâng-Chueh, a reputed Chinese trong ñaïo Phaät—According to our old customs, T'ao-Tung Zen master, and later Zen master Wan- Buddhists worship ancestors to show our Tsung Heng Hsiu gathered them together. The appreciations. According to Buddhism, worshiping title is derived from the name of the Hermitage of ancestors, with the hope of relieving their karma, Great Serenity (Cloister of Equanimity). "Ts'ung- is not a bad custom. Buddhists diligently cultivate Jung-Lu" is commented in a poetical method. Zen is the best way to show our appreciations to our naturally finds its readiest expression in poetry ancestors. However, some Buddhists rather than in philosophy because it has more misunderstand about Buddhism and consider the affinity with feeling than with intellect; therefore, worshiping the most important issue in Buddhism. its poetic predilection is inevitable. More than Thôø Cuùng Toå Tieân: Ancestor worship—Worship one-third of the koans in the Ts'ung-Jung-Lu are ancestors—See Suøng Baùi Toå Tieân. identical with koans in the Pi-Yen-Lu and the Wu- Thôø Phaät: To bow to the Buddhas—Give worship Men-Kuan. An English translation by Thomas to the Buddhas—To pay one's respect to the Cleary appeared under the title "The Book of Buddha—Worship the Buddhas—Worshipping the Equanimity" (New York 1985). In fact, all the Zen Buddhas—See Leã Baùi Phaät.

writings known as "sayings and dialogues" (wu-lu Thôø Thaàn Löûa: Fire-worship. or goroku) as well as the biographical histories of Thôøi: Kala (skt)—Time. Zen masters, of which we have a large list, treat Thôøi Chaùnh Phaùp: The Perfect Age of the the koans in the way peculiar to Zen. Almost Dharma—See Chaùnh Phaùp. every master of note has left his "sayings and Thôøi Chuùng: Coäng ñoàng goàm chö Taêng Ni vaø dialogues", which largely constitute what is known Phaät töû taïi gia—The present company, i.e. of as Zen literature. Where the philosophical study of monks and laity; the community in general.

Thôøi Döôïc: Uoáng thuoác ñuùng giôø, ñaëc bieät laø Seasonal Flowers Deity (Spirit). nhöõng loaïi reã caây ñöôïc duøng ñeà chöõa beänh—Time Thôøi Khaéc Giaûi Thoaùt: Gotrabhu (skt)—Maturity medications or drugs, especially roots used as food moment—Giai ñoaïn chuyeån tieáp nhanh nhö chôùp in sickness, part of the five kinds of drugs (turnip, giöõa traïng thaùi phaøm tuïc meâ môø vaø giaùc ngoä —The onion, arrowroot, radish or carrot, and a root lightening transitional stage between the state of curing poison). worldling and that of an enlightened one. Thôøi Ñaïi Coäng Sinh: Common Era. Thôøi Khoùa Coâng Phu Thieàn Ñònh: Time tables Thôøi Giaûi Thoaùt: To take time or to be slow in for meditation practices—Meditation attaining to vision—Loaïi caên taùnh ñoän thì phaûi maá t sessions. thôøi giôø vaø töø töø ñôïi luùc coù cô hoäi môùi coù theå nhaäp Thôøi Kinh Saùng: Choka (jap)—Morning section ñònh giaûi thoaùt ñöôïc—The dull who take time or —Vieäc ñoïc kinh buoåi saùng, moät phaàn cuûa nghi thöùc are slow in attaining to meditative vision. The haèng ngaøy trong thieàn vieän—Morning sutra other five groups of Arhats who have to bide their recitation; part of the daily routine of a Zen time and opportunity for liberation in samadhi. monastery. Thôøi Gian: Kala (skt)—Time—Thôøi gian laø moät Thôøi Kyø Tieàn Phaät Giaùo: Pre-Buddhism—Lòch söû trong hai möôi boán phaùp baát töông öng trong Duy AÁn Ñoä tröôùc thôøi kyø Ñöùc Phaät cho thaáy AÁn Ñoä Thöùc Hoïc. Giaùo thuyeát Phaät giaùo veà thôøi gian lieân giaùo ñaõ ñöôïc saùng laäp vaø phaùt trieån taïi baùn ñaûo AÁn heä thaät gaàn vôùi hoïc thuyeát veà voâ thöôøng. Theo Phaät Ñoä moät thôøi gian raát daøi. Neàn vaên minh Harappan giaùo thì thôøi gian troâi ñi khoâng ngöøng nghæ, khoâng hay vaên minh Thung Luõng AÁn Ñoä, töøng ñöôïc goïi ai coù theå naém baét ñöôïc thôøi gian. Khaùi nieäm veà toác laø caùi noâi cuûa vaên hoùa nhaân loaïi, ñaõ thaêng hoa vaøo ñoä thôøi gian thay ñoåi trong nhöõng hoaøn caûnh khaùc theá kyû thöù 28 ñeán theá kyû thöù 18 tröôùc Thieân chuùa. nhau, tuøy theo taâm traïng cuûa mình. Thôøi gian troâi Neàn vaên minh naøy keùo daøi töø phía taây Pakistan vaø qua nhanh hôn khi mình haïnh phuùc, vaø coù veû noù phía nam xuoáng ñeán thaønh phoá maø baây giôø goïi laø troâi qua chaäm hôn khi mình khoå ñau phieàn naõo — Bombay, veà phía ñoâng ñeán taän chaân nuùi daõy Hy Time is one of the twenty-four Non-interactive Maõ Laïp Sôn. Vaên minh Harappan raát tieán boä veà caû Activity Dharmas. The Buddhist teaching about vaät chaát laãn tinh thaàn. Coù baèng chöùng cho thaáy time is closely related to the doctrine of raèng daân cuûa neàn vaên minh Harappan raát tieán boä impermanence. According to Buddhism, time is trong vieäc daãn thuûy nhaäp ñieàn vaø toaøn hoïc

caên cöù moving ceaselessly. It is ungraspable. The concept vaøo kieåu nhò phaân, gioáng nhö kieåu nhò phaân ñaõ of the speed of time changes in different situations, ñöôïc duøng trong ñieän toaùn hieän ñaïi. Theâm vaøo ñoù, it is relative to our state of mind. It passes more nhöõng khaùm phaù khaûo coå taïi Mohenjo-daro vaø quickly when we are happy and less quickly when Harappa cho thaáy neàn vaên minh naøy coù moät neàn we are unhappy and afflictive. vaên hoùa tinh thaàn cöïc kyø phaùt trieån. Gaàn 5000 naêm Thôøi Gian Khoâng Chôø Ñôïi Moät Ai: Time waits tröôùc ñaây, daân AÁn Ñoä ñaõ coù moät baûn chöõ vieát maø for no one—Vôùi Phaät töû, moät ngaøy maø khoâng tu taäp cho ñeán nay chuùng ta vaãn chöa ñoïc ñöôïc vaø hoï phöôùc ñöùc hay thieàn ñònh keå nhö laø moät ngaøy maát cuõng coù moät heä thoáng tín ngöôõng vaø toân giaùo nhaán traéng. Ñieàu naøy töông ñöông vôùi vieäc ñi tôùi nhaø moà maïnh ñeán söï giaûi thoaùt khoûi nghieäp baùo vaø taùi baèng söï voâ minh—To Buddhists, a day in which no sanh baèng söï töø boû vaø thieàn ñònh. Tuy nhieân, meritorious deeds nor meditation can be achieved khoaûng giöõa theá kyû 18 vaø 15 tröôùc Thieân chuùa, AÁn is a lost day. That is equivalent with going towards Ñoä bò moät daân toäc goïi laø Aryans xaâm chieám. Daân your own tomb with ignorance. Aryans coù nguoàn goác töø Ñoâng AÂu, coù leõ nhöõng nôi Thôøi Giaùo: Thôøi giaùo cuûa Ñöùc Phaät—Periods of maø baây giôø ngöôøi ta goïi laø Ba Lan vaø Ukraine. the Buddha’s teaching. Ngöôøi Aryans ñaõ mang ñeán baùn ñaûo AÁn Ñoä moät Thôøi Giaùo Töông Öng: Giaùo phaùp cuûa Ñöùc Phaät heä thoáng tín ngöôõng vaø toân giaùo hoaøn toaøn traùi vaø caên cô cuûa chuùng sanh kheá hôïp vôùi nhau—The ngöôïc vôùi heä thoáng cuûa neàn vaên minh Harappan. Buddha’s teachings are suitable with sentient Ngöôøi Aryans thôø phöôïng moät soá thaàn ñöôïc nhaân beings' capacities. caùch hoùa veà caùc hieän töôïng thieân nhieân nhö thaàn Thôøi Hoa Tònh Quang Thaàn: Pure Light of saám, thaàn seùt, thaàn löûa, thaàn nöôùc, vaân vaân. Chính

vì theá maø ngaøy nay chuùng ta thaáy hai toân giaùo lôùn in Buddhist theories. ôû AÁn Ñoä ñeàu chòu aûnh höôûng bôûi hai neàn vaên minh Thôøi Luaân: Kalac(h)akra (skt)—Du-kyi-khor-lo Harappan vaø Aryans. Rieâng veà Phaät giaùo, toân giaùo (tib)—Wheel of time—Kalachakra tantra—Baùnh naøy laáy söï phaùt trieån toân giaùo cuûa neàn vaên minh xe thôøi gian, ñöôïc ñöa vaøo Taây Taïng naêm 1027, Harappan. Nhöõng yeáu toá quan troïng cuûa neàn vaên noù ñöôïc coi nhö caên baûn cuûa Lòch taây Taïng— minh Harappan nhö söï töø boû, thieàn ñònh, taùi sanh, Kalachakra tantra was introduced into Tibet in nghieäp vaø giaûi thoaùt, vaân vaân, cuõng laø nhöõng yeáu 1027 and it is considered the basis of the Tibetan toá raát quan troïng trong giaùo lyù Phaät giaùo—Indian calendar. history before the Buddha’s time showed that Thôøi Luaân Chuù: Kalapakkha-tantra (p)— Hinduism had been founded and developed on the Kalacakra tantra (skt)—Thôøi Luaân Chuù laø moät Indian peninsula for a long time ago. Civilization trong nhöõng kinh vaên Maät chuù AÁn Ñoä quan troïng of Harappan or the civilization of the Indus Valley nhaát cuûa Phaät giaùo Taây Taïng. Kinh vaên naøy goàm which was known as the cradles of human culture, ba phaàn: noäi, ngoaïi, vaø nhöõng phaàn khaùc. Phaàn ñaàu flourished from the 28th

century B.C. till the 18th tieân baøn veà ngoaïi giôùi. Phaàn thöù hai baøn veà theá giôùi century B.C. This civilization extended from what taâm-vaät lyù cuûa chuùng sanh, ñaëc bieät laø nhöõng naêng is now western Pakistan and to the south near löôïng vi teá cuûa söï bí maät cuûa sinh lyù hoïc goïi laø present-day Bombay and to the east near Shimla, “gioù,” vaø “nhöõng gioït,” vaø qua nhöõng tuyeán kinh in the foothills of the Himalayas. Harappan naêng löôïng vi teá. Phaàn thöù ba quan taâm tôùi tu taäp Civilization was very advanced both materially quaùn töôûng—One of the most important Indian and spiritually. There is evidence that the people tantric texts for Tibetan Buddhism. It consists of of this civilization exhibited great skills in three parts: inner, outer, and other. The firs part irrigation, mathematics based on binary models, discusses the external world. The second part the same model employed in modern computing. focuses on the psycho-physical world of sentient In addition, archaeological discoveries from beings, particularly the mystical physiology of Mohenjo-daro and Harappa showed that that subtle energies called “winds” (prana—skt), and civilization had a very highly developed culture. “drops” (bindu—skt), which to through subtle Almost 5,000 years ago, Indian people already “energy channels” (nadi—skt). The third section is had a scrip that remains undeciphered to date and concerned with visualization practices. they had a system of beliefs and religions which Thôøi Luaân Ñaùt Ñaëc La: Paramadi-buddho- stressed on the liberation of the bondages of ddhrtasri-kalacakra-namatantra-raja (skt)— karmas and rebirths through renunciation and Kalapakkha-tantra (p)—Teachings of the meditation. However, between 1800 B.C. and Kalacakra sect—See Thôøi Luaân Chuù. 1500 B.C., India was invaded by a people known Thôøi Luaân Giaùo: Kalapakkha (p)—Kalacakra as Aryans. Aryans originated from Eastern (skt)—See Thôøi Luaân. Europe, perhaps where are now called Poland and Thôøi Luaân Maät Phaùp: Paramadi-buddho- Ukraine. The Aryans brought to the Indian ddhrtasri-kalacakra-namatantra-raja (skt)— peninsula a totally different system of beliefs and Kalapakkha-tantra (p)—Teachings of the religion. The Aryans worshipped a number of gods Kalacakra sect—See Thôøi Luaân Chuù. who were personifications of natural phenomena, Thôøi Löïc Trì: Support by the power of time. such as the god of thunder and lightning, the god Thôøi Löu: Nhieàu thoùi tuïc cuûa moät thôøi—Many of fire, of water, etc. Thus, nowadays we can see, customs in a period of time. two big religions in India inherited from both Thôøi Maït Phaùp: Kaliyuga (skt)—The Dharma-Harappan and Aryan traditions. For Buddhism, Ending Age—Degenerate Age of the Dharma or this religion draws most of its inspiration from the the last age—See Maït Phaùp. religious culture of the Harappan Civilization. The Thôøi Ngoaïi Ñaïo: Coøn goïi laø Thôøi Taùn Ngoaïi Ñaïo, most important elements of the Harappan ngoaïi ñaïo coi chaân thöïc thôøi laø taïo hoùa sinh ra vaïn Civilization such as renunciation, meditation, vaät—The non-Buddhist sect which regarded Time, rebirth, karma, and liberation... are also important or Chronos, as creator of all things.

Thôøi Nhaân Kieán Hoa Thuï Nhö Moäng: Man of Every minute and second. our times sees this blossoming bush like someone Thôøi Thuûy: Kalodaka (skt)—Kalodayin

(skt)—Ca who is dreaming—See Coâng AÙn Thôøi Nhaân Kieán Löu Ñaø Di—Teân cuûa moät vò ñeä töû cuûa ñöùc Phaät— Hoa Thuï Nhö Moäng. Name of a disciple of the Buddha. Thôøi Phaân: Caùch phaân chia thôøi giôø trong ngaøy. Coù Thôøi Thöïc: AÊn uoáng ñuùng thôøi—Seasonable or nhieàu caùch chia thôøi giôø trong moät ngaøy—Time- timely food. division of the day. There are several ways of Thôøi Thöôïng Ngöôn: First Special Period. division of time during the day: 1) Ngaøy ba thôøi Thôøi Toâng: Coøn goïi laø Luïc Thôøi Vaõng Sanh Toâng, ñeâm ba thôøi (theo pheùp thöôøng phaùp): Three toâng phaùi Phaät Giaùo Nhaät Baûn laáy ngaøy ñeâm 6 giôø periods each of day and night; 2) Ngaøy boán thôøi chuyeân tu pheùp vaõng sanh (laáy pheùp tu cuûa ngaøi ñeâm boán thôøi (chia giôø theo theá tuïc): Eight periods Thieän Ñaïo laøm nghieäp nhaân vaõng sanh). Thôøi Toâng of day and night, each divided into four parts; 3) ñöôïc Nhaát Bieán (1238-1289) saùng laäp taïi Nhaät naêm Ngaøy saùu thôøi ñeâm saùu thôøi, ñaët teân theo 12 con 1276. OÂng neâu ra nghi thöùc tuïng nieäm cuûa Thieän giaùp; 12 con giaùp naày cuõng tieâu bieåu cho 12 thaùng Ñaïo, 6 thôøi trong ngaøy. Do ñoù maø coù teân laø Thôøi trong naêm (theo thuyeát Thaàn Thuù): Twelve Toâng. Treân lyù thuyeát, oâng laáy töø Kinh Phaùp Hoa, periods, each includes two hours and under the cuõng nhö Löông Nhaãn cuûa phaùi Dung Thoâng Nieäm name of an animal of the 12 animals which Phaät, nhöng khi thöïc haønh oâng laïi theo caùch cuûa represent the 24 hours of the day; these 12 animals Ngaøi Khoâng Daõ, laø ngöôøi saùng laäp ra loái muùa ca also represent the twelve months of the year; 4) bình daân ñeå phoå bieán tín ngöôõng Di Ñaø. Do ñoù maø Caùch chia ngaøy ra laøm 30 giôø: Thirty hours; 5) toâng naày coù saéc thaùi hoaøn toaøn khaùc bieät vôùi caùc Caùch chia ngaøy ra laøm 60 giôø: Sixty hours. toâng khaùc cuûa Di Ñaø giaùo. Theo truyeàn thuyeát thì Thôøi Phoùng Thôøi Troùc: Moät beân buoâng moät beân Nhaát Bieán coù ñeán mieáu Hung Daõ ôû Kyû Y naêm naém—One side is releasing, the other side is 1275, nôi naày oâng ñöôïc gôïi bôûi moät baøi keä maø oâng grasping—See Nhaát Caàm Nhaát Tuùng. tin raèng do nôi caùc thaàn linh trong mieáu naày taïo Thôøi Phöôïc Ca: Jivaka (skt). neân. Moãi moät trong ba caâu cuûa baøi keä ñeàu baét ñaàu 1) Moät trong taùm loaïi thuoác: One of the eight baèng soá 6, 10, vaø 10.000 theo thöù töï, vaø caâu choùt principal drugs; living, making, or seeking a baèng chöõ “daân” coäng chung laïi laø 600.000 daân. Töùc living, causing to live, ect. thì oâng laäp nguyeän phaûi cöùu ñoä cho ñöôïc moät soá 2) Ngöôøi con khoâng chaùnh thöùc cuûa vua Bình Sa chuùng sanh nhieàu nhö theá, baèng caùch truyeàn baù tín Vöông vôùi Amradarika, khoâng tranh ngoâi vò ngöôõng naày—A Japanese sect, whose members by vôùi A Xaø Theá maø hoïc thuoác vaø veà sau trôû dividing day and night into six periods of worship thaønh moät baäc ñaïi danh y—An illegitimate seek immortality. The Shih School in Japan was son of king Bimbisara by Amradarika, who founded in 1276 by I-Bien (1238-1289). He set resigned his claim to the throne to Ajatasatru forth the rule of reciting the hymns of Shan-Tao six and practised medicine; a physician. times every day, hence the name ‘time.’ In theory, Thôøi Taùn Ngoaïi Ñaïo: See Thôøi Ngoaïi Ñaïo. he derived his idea from the Lotus Sutra as did Thôøi Thaønh Töïu: Caâu thöù ba trong saùu caâu baét Liang-Ran of Yuzunembutsu, but in practice

he ñaàu cuûa moät quyeån kinh, “nhöùt thôøi”. Laáy hai chöõ followed K’ung-de who invented a popular dance “Nhaát Thôøi” hay “moät thuôû” laøm thôøi thaønh töïu, for the popularization of the Amita-faith. Thus the moät trong saùu loaïi thaønh töïu, thöôøng môû ñaàu caùc school has a totally different feature from the other kinh—The initial statement in a sutra, i.e. “at one schools of Amita-pietism. I-Bien is said to have time” or “once,” which implies the perfect time. visited Kumano Shrine in Kii in 1275 where he The third of the six perfections found in the was inspired by a holy verse of four lines which he opening phrase of each sutra—See Luïc Thaønh believed to have come from the deity of the shrine. Töïu. Each of the first three lines was headed by a Thôøi Thôøi: Ji-Ji (jap)—Time-time, individual numeral 6, 10, and 10,000 and the last line by moments of time. ‘people,’ altogether making up six hundred Thôøi Thôøi Nieäm Nieäm: Töøng phuùt töøng giaây— thousand people. At once he made up his mind to

save that number of people by a propagation of the aùc bao goàm nhuïc maï, maéng chöôûi, nhaïo baùng, Amita-faith—See Thieän Ñaïo (2). bieám nheõ, vaø lôøi noùi thoâ bæ xaáu aùc phæ baùng ngöôøi Thôøi Trung: Luoân luoân—Always—Haèng ngaøy—khaùc vaân vaân. Coù luùc chuùng ta noùi nhöõng lôøi ñoù vôùi Everyday. nuï cöôøi treân moâi maø chuùng ta laïi giaû boä cho raèng Thôøi Tröôøng: Luoân luoân—Always—Haèng ngaøy— lôøi chuùng ta ñang thoát ra khoâng coù gì toån haïi ñeán Everyday. ai. Phaät töû thuaàn thaønh ñöøng bao giôø duøng lôøi thoâ Thôøi Töôïng Phaùp: The Dharma-Semblance aùc vì nhöõng lôøi ñoù laøm toån haïi ñeán ngöôøi —Harsh Age—See Töôïng Phaùp. words include insult, abuse, ridicule, sarcasm, Thôøi Tyø Ña Ca La: Jivitakara (skt)—Teân cuûa moät coarse, evil and slanderous language and so on. vò Thaàn nuoát tröûng thôøi gian hay ñoä daøi cuûa ngaøy—Sometimes harsh words can be said with a smile, Name of a spirit described as a devourer of life or as when we innocently pretend what we have said length of days. won’t hurt other people. Devout Buddhists should Thôøi UÛy Thieàn Sö (1303-1381): Thieàn sö Trung never use harsh words because harsh words hurt Hoa, thuoäc phaùi Phaù Am Toå Tieân vaøo thôøi nhaø others. Nguyeân (1280-1368)—Chinese Zen master of the Thoâ AÙc Uyeån: Parusakavana (skt)—War park— P’o-an Ts'u-tien Sect, who lived in the Yuan Thoâ AÙc Uyeån ôû veà phöông Nam, moät trong boán nôi Dynasty in China. vui thuù beân ngoaøi Thieän Kieán Thaønh, thaønh phoá Thôøi Voâ Giaùn: Endless time—Thôøi gian thoï khoå cuûa coõi trôøi Ñeá Thích. Vöôøn thoâ aùc laø moät trong khoâng haïn kyø. Ñaây laø moät trong naêm thöù voâ giaùn boán vöôøn cuûa Trôøi Ñeá Thích, khi naøo muoán ñaùnh cuûa ñòa nguïc—Times in the uninterrupted hells are nhau thì vaøo trong vöôøn naày, muoán thöù vuõ khí naøo ceaseless (it is timeless). This is one of the five thì laäp töùc vuõ khí aáy hieän ra— The war park, in the ceaselessness of uninterrupted hells. South, one of the four pleasure grounds outside of Thôøi Xöù Chi Duyeân: Ñieàu kieän thôøi gian vaø nôi Sudarsana, the heavenly city of Indra. The rough choán maø moät ngöôøi phaûi taùi sanh vaøo (theo Vaõ ng and evil park, one of Indra’s four parks, that of sanh Yeáu Taäp, baát keå trai gaùi, giaø treû, sang heøn, armaments and war. vieäc ñi ñöùng naèm ngoài baát

luaän thôøi xöù, vieäc tu taäp Thoâ Ngoân: Parusavaca (skt)—Lôøi noùi thoâ aùc—quaû laø khoù khaên; tuy nhieân, vieäc caàu nguyeän vaõng Coarse, rude, rough, immature words or talk—Evil sanh chaúng gì baèng nieäm Phaät)—The conditions or words—Rough outline or rough speech, causes of time and place into which one is born. preliminary words. Thôøi Xöùng: Kalayasa (skt)—Cöông Löông Da Thoâ Ngöõ: See Thoâ Ngoân. Xaù—Teân cuûa moät nhaø sö vuøng Trung AÙ, ñeán Trung Thoâ Nhaân: Haønh nhaân Tieåu thöøa laø thoâ nhaân, haønh Hoa vaøo ñaàu theá kyû thöù V, phieân dòch kinh ñieån giaû Ñaïi thöøa laø teá nhaân—The immature man of bao goàm boä Quaùn Voâ Löôïng Thoï, thò tòch vaøo naêm Hinayana, who has a rough foundation, in contrast 442—Name of a monk from Central Asia, went to with the mature or refined man of the Mahayana. China in early fifth century and translated sutras Thoâ Phaân Bieät: Coarse discrimination—Söï phaân including the Contemplation Sutra, died in 442. bieät thoâ thieån. Thôøi Y: Ñuùng thôøi aên maëc, nhö vaøo kinh thaønh thì Thoâ Phaân Bieät Chaáp Tröôùc Töôùng: Bieåu hieän maëc aùo Taêng Giaø Leâ, khi ôû phoøng thì maëc aùo An cuûa söï chaáp tröôùc thoâ thieån—Mark of attachment Ñaø Hoäi, vaân vaân (theo Phaät giaùo, uoáng thuoác ñuùng to coarse discrimination. thôøi goïi laø thôøi döôïc, aên uoáng ñuùng thôøi goïi laø thôøi Thoâ Saéc: Olarika-rupa (skt)—Gross rupa—Sense thöïc)—Garments suited to the time or occasion objects and sense organs. (according to the Buddhism, Buddhists shouls Thoâ Teá Nhò Thöøa: Immature and Mature yanas— always take medications when needed, eat in Tieåu Thöøa: Immature Yana—Ñaïi Thöøa: Mature accordance with Buddhist regulations, etc.). Yana. Thoâ: Sthula (skt)—Coarse—Rude—Rough—Thoâ Thieån: Gross—Awkwark and superficial. Crude—Unrefined—Immature. Thoâ Thieån Thaân: Coarse body—Caùi thaân thoâ Thoâ AÙc Ngöõ: Pharusavaca (p)—Harsh speech— thieån. Lôøi noùi thoâ loã coäc caèn—Noùi lôøi hung döõ—Lôøi thoâ Thoâ Thöïc Dò Baõo, Teá Töôùc Nan Cô: Nhai khoâng

nhuyeãn thì deã no; nhai kyõ thì khoù ñoùi. Thieàn toâng Thoá YÙ: Laõnh hoäi—To comprehend clearly. möôïn caâu naày ñeå noùi neáu haønh giaû tu haønh kyõ Thoå: Bhu or Bhumi (skt)—Earth—Ground— löôõng thì chaéc chaén coù ngaøy theå ngoä—Swallow Land—Soil. without chewing easily makes one's fill; to be Thoå Ñaàu Thoå Naõo: Ñaàu ñaát oùc ñaát, yù noùi ngöôøi really full, one must carefully chew the foods. In queâ muøa—Earthen head, earthen brain, i.e., a Zen, this term means practitioners will surely be rustic country pumpkin or a yokel. enlightened one day if they try to practice Thoå Ñòa Ñöôøng: Tochido (jap)—Local Deities carefully. Hall—Lands Hall. Thoâ Tònh Tín: Coarse and pure faith—Ñöùc tin thoâ Thoå Ñòa Thaàn: The local guardina deity of the soil thieån vaø thuaàn khieát. or locality—God of the soil. Thoâ Töôùng: Gross forms—Theo khôûi Tín Luaän Thoå Keâ Ngoõa Caåu: Gaø ñaát choù nung, yù noùi voâ ñaây laø thoâ töôùng voâ minh (chöa giaùc ngoä)—The duïng—Clay chicken and pottery dogs, i.e., useless. grosser or cruder forms of unenlightenment Thoå Loä: To outflow—To reveal. mentioned in the sastra on the Prajna Sutra. Thoå Ngöõ: Dialect. Thoâ Töôùng Hieän Haønh Chöôùng: The ordinary Thoå Ngöu Moäc Maõ: Boø ñaát ngöïa goã, yù noùi voâ idea of pure and impure.

duïng—Clay oxen and wooden horse, i.e., useless. Thoâ Töôùng Phaät: Rudimentary aspect of the Thoå Taùng: Choân döôùi ñaát—Ground-burial—See Buddha. Töù Taùng. Thoâ Töôûng Dieät Voâ Vi: Samjna-vedayita-nirodha Thoå Thaàn: God of the soil. (skt)—Extinction by the stoppage of idea and Thoå Thöôïng Gia Neâ: Treân ñaát theâm buøn, yù noùi sensation (achieved by an Arhat). taêng theâm moät lôùp si meâ vöôùng maéc nöõa vaøo caùi Thoá: Nhoå ra—To spit—To excrete—To put forth. phaøm trí—To add mud on the soil, the term means Thoá Ñaïi: Ngöôøi hoïc troø ngheøo—A poor student. to add one more layer of ignorance and attachment Thoá Giaùc: Sasa-visana or sasa-srnga (skt)—Söøng to an ordinary mind. thoû (ngöôøi ngu nhaän laàm ñoâi tai thoû laø söøng, kyø thaät Thoå Tinh (planet): Sanaiscara—Saturn. thoû khoâng coù söøng). Töø naày duøng ñeå chæ nhöõng caùi Thoác: Ngöôøi soùi ñaàu—A bald. khoâng theå coù ñöôïc (moïi hieän töôïng ñeàu khoâng Thoác Nhaân: Thoác Cö Só—Thoác Noâ—Chæ Taêng Ni thöïc). Thuaät ngöõ naày thöôøng ñi caëp vôùi "loâng ruøa." laïm duïng danh nghóa tu trì—A monk, or a nun, Moät trong nhöõng so saùnh hay ñöôïc caùc hoïc giaû Phaät sometimes used as a term of abuse. giaùo duøng ñeå coá gaéng minh hoïa baûn chaát hieän höõu Thoâi Coâng Quy Boån: Boû nhöõng coâng ñöùc nhoû ñeå nhö laø vöøa thöïc vöøa khoâng—Rabbit's horns, i.e. trôû veà vôùi nhöõng ñieàu caên baûn—To put off minor non-existent; all phenomena are as unreal as merit for the sake of fundamentals. rabbit's horns. This term generally goes in pair Thoâi Toaùi Phaät Ñaûnh: Vikirna (skt)—Tröø nghieäp with the tortoise's hair (kurmaropa). One of the Phaät Ñaûnh—Tröø Caùi Chöôùng Phaät Ñaûnh—See Xaû favorite comparisons used by Buddhist scholars Tröø Phaät Ñaûnh. who by this attempt to illustrate the nature of Thoâi Trí Vieãn (857-904): Teân cuûa moät vò cö só existence as both real and unreal Phaät giaùo Trieàu Tieân, ñeán Trung Hoa vaøo thôøi nhaø Thoá Giaùc Quy Mao: Söøng thoû, loâng ruøa—Rabbit's Ñöôøng (618-907). OÂng laø moät trong nhöõng ñeä töû horns and turtle's hair—See Thoá Giaùc. taïi gia noåi troäi cuûa ngaøi Phaùp Taïng—Name of a Thoá Maõ: Thoû vaø ngöïa, yù noùi nhöõng vò Taêng taàm Korean famous lay disciple famous who came to thöôøng, taøi ñöùc thaáp keùm—Rabbit and horse—In China during the T'ang Dynasty in China. He was Zen, this term means mediocre monks with low one of the most eminent lay disciples of Master talents and virtues. Fa-Tsang (643-712), the third Hua-Yen patriarch Thoá Mao Traàn: Haït vò traàn nhoû hôn haït buïi. Moät in China. haït buïi baùm treân ñaàu loâng thoû lôùn gaáp baûy laàn haït Thoái AÅn Thaäp Khuyeán: Ten advices regarding buïi baùm treân loâng tröøu—The peck of dust that can the Zen koan from T'ui-Yin—See Möôøi Lôøi rest on the point of a hare's down, one-seventh of Khuyeân Veà Coâng AÙn Cuûa Thieàn Sö Thoái AÅn. that on a sheep's hair.

Thoái AÅn Thieàn Sö: Tui-Yin (chi)—Teân cuûa moät or Retrogressing mind. vò sö ngöôøi Trieàu Tieân—Name of a Korean Zen Thoân Coâng: OÂng giaø ôû thoân queâ—An old man in monk—See Thieàn Gia Quy Giaùm. the countryside. Thoái Boà Ñeà Taâm: Retrogress from the mind of Thoân Ñaàu: Ngöôøi ôû laøng queâ—Village man—A enlightenment—Söï thoái chuyeån cuûa taâm giaùc ngoä. rustic man. Thoái Boä: To recede—To move (step—draw) Thoân Long (1556-1623): Teân cuûa moät vò

danh back—A backward step to one’s original state. Taêng Nhaät Baûn, thuoäc toâng Tònh Ñoä vaøo theá kyû Thoái Canh Haønh Duõng Thieàn Sö (1163-1241): thöù XVII—Name of a Japanese famous monk of Taiko Gyoyu Zenji (jap)—Teân cuûa moät Thieàn sö the Pure Land Sect who lived in the seventeenth noåi tieáng cuûa phaùi Hoaøng Long taïi Nhaät Baûn vaøo century. thôøi Lieâm Thöông vaøo khoaûng ñaàu theá kyû thöù XIII Thoân Lyù Nam Nöõ: Ñöùc beù queâ, yù noùi lôøi noùi taàm (Thieàn phaùi Hoaøng Long ôû Nhaät Baûn laø moät trong thöôøng—A rustic child. In Zen, the term means a nhöõng nhaùnh thieàn quan troïng trong tröôøng phaùi mediocre speech. Laâm Teá). Ban ñaàu Sö thoï cuï tuùc giôùi vôùi moät vò Thoân Thoå Baát Ñaéc: Nuoát khoâng xong, maø phun ra thaày cuûa Chaân Ngoân toâng. Ñeán khoaûng naêm 1200, cuõng khoâng xong. Trong Thieàn, töø naày coù nghóa laø Sö theo hoïc vôùi Thieàn sö Vinh Taây Minh Am cuûa ngöôøi thieáu ñaïo taâm khoâng theå haáp thuï dieäu döôïc toâng Laâm Teá. Luùc gaàn cuoái ñôøi, Sö truï taïi hai nôi Phaät phaùp ñöôïc—It is difficult either to swallow in laø Tònh Dieäu Töï vaø Ñoâng Thaéng Töï cho ñeán khi or to vomit out. In Zen, practitioners who lack of Sö thò tòch vaøo naêm 1241—Name of a famous religious faith cannot absorb the wonder medicine Japanese Huang-lung Zen master of the Rinzai of Buddha dharma. school in the middle of the Kamakura Period, Thoân Thöôïng Chuyeân Tinh (1851-1929): Teân around the early thirteenth century (Huang-lung cuûa moät vò hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät branch is one of the most important branches from Baûn vaøo theá kyû thöù XX. OÂng laø taùc giaû cuûa moät soá Lin-Chi school in Japan). First, he was ordained by saùch Phaät giaùo: Nhaät Baûn Phaät Giaùo Söû, Phaät Giaùo a Shingon master. In around 1200, he came to Lyù Luaän Hoïc, Chaân Toâng Toaøn Söû, vaø Nhaân Minh study under Zen master Eisai-myo-an of the Hoïc Giaûng Giaûi Toaøn Thö, vaân vaân—Name of a Rinzai School. At near death, he stayed at both Japanese famous Buddhist scholar in the twentieth Jomyo-ji and Tosho-ji until he passed away in century. He was the author of several Buddhist 1241. books: History of the Japanese Buddhism, Thoái Canh Thieàn Sö: Zen Master Tui-keng—Teân Buddhist logic, A Complete History of the cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù 13. Japanese True Pure Land, A Complete Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát Interpretation of the Science of Cause, and so on. veà Sö Thoái Canh; tuy nhieân, coù moät chi tieát nhoû veà Thoân Tieân Sôn: Isigili (p)—Mount Isigili—Teân vò Thieàn sö naøy trong Moâng Sôn Töï Truyeän: "Suoát cuûa moät ngoïn nuùi nôi maø moät traêm vò Phaät ñoäc muøa thu, toâi tham vaán vôùi caùc ñaïi danh Taêng nhö giaùc ñaõ soáng tu moät thôøi gian daøi—Name of a Thoái Canh, Thaïch Khanh vaø Hö Chu."—Master mountain where one hundred Pratyeka-buddhas Tui-keng, name of a Chinese Zen Master in the lived for a long time. thirteenth century. We do not have detailed Thoân Vieän: Chuøa nhoû ôû thoân queâ—A small documents on this Zen Master; however, in Mung- temple in the countryside. Shan's autobiography, there is a small detail on Thoán: Moät taác Taøu—A Chinese inch. him: "During the autumn he interviewed masters Thoán AÂm: Sun-in (jap)—Moät taác boùng raâm—An of high reputation such as Hsueh-Yen, T’ui-Keâng, inch of shadow. Shih-Fan, and

Hsu-Chou."—See Moâng Sôn Ñöùc Thoán Ñinh Nhaäp Moäc: Thoán Thieát Nhaäp Moäc— Dò Thieàn Sö. Ñinh ñoùng coät—Caây ñinh daøi moät taác moät khi ñaõ Thoái Chuyeån: Vaivarti (skt)—Tyø baït trí—See ñoùng vaøo thaân caây thì khoâng ai nhoå ñöôïc; cho neân Thoaùi Chuyeån. Thieàn laâm thöôøng duøng thuaät ngöõ naøy ñeå tyû duï cho Thoái Sô Taâm: Recede the initial mind. ñaïo haïnh kieân coá cuûa ngöôøi hoïc, khoâng coù baát cöù Thoái Taâm: Taâm thoái chuyeån (giaät luøi)—Receding moät caûnh vaät beân ngoaøi naøo laøm lay ñoäng ñöôïc —

A one-inch nail, once driven all the way into the vôùi teân Trí Khoâng. Luùc veà giaø, ngaøi trôû veà Töø wall, no one is able to take it out. In Zen, the term Lieâm vaø truï taïi chuøa Phoå Minh thuyeát phaùp. Ngaøi implies strong virtues, nothing from external world thöôøng khuyeán taán ñeä töû tuïng kinh Phaùp Hoa. is able to obstruct or shake it. Theo ngaøi, thöôøng truï theá gian, khoâng sanh khoâng Thoán Tröôøng Xích Ñoaûn: Taác daøi thöôùc ngaén. dieät goïi laø Phaät. Roõ bieát taâm toâng cuûa Phaät, haïnh Nhaø thieàn duøng khaùi nieäm töông phaûn naày ñeå nhaán vaø giaûi töông öng goïi laø Toå. Phaät vaø Toå chæ laø moät, maïnh tính chaân thaät cuûa vaïn höõu, khoâng ngaén bôûi nhöõng keû laïm hoïc noùi sai raèng coù hôn coù keùm khoâng daøi—An inch is long, but a yard is short. maø thoâi. Vaû laïi, Phaät laø giaùc. Caùi giaùc naøy xöa nay Zen uses this contrary concept to emphasize the laëng leõ thöôøng truï. Taát caû chuùng sanh ñeàu ñoàng coù reality of all things, not short not long. lyù naøy, chæ vì duïc voïng nhieãm traàn che laáp neân Thoán Ti Baát Quaûi: Chaúng dính moät taát tô—Not to theo nghieäp troâi laên trong luaân hoài sanh töû, chuyeån have an inch of silk—Coâng aùn noùi veà cô duyeân thaønh caùc coõi ta baø. Baäc giaùc ngoä laø baäc ñaõ ñaït vaán ñaùp giöõa Thieàn sö Nam Tuyeàn Phoå Nguyeän ñöôïc giaùc ngoä, hay laø baäc ñaõ ñaït ñöôïc cuoäc soáng vaø Luïc Haèng Ñaïi Phu. Theo Caûnh Ñöùc Truyeàn haøi hoøa vôùi chaân lyù. Tö töôûng vaø haønh vi cuûa Ñaêng Luïc, quyeån VIII, moät hoâm Thieàn sö Nam ngöôøi aáy thích hôïp moät caùch töï nhieân vôùi muïc Tuyeàn hoûi Luïc Hoaøn Ñaïi Phu: "Trong 24 giôø, Ñaïi ñích. Ngöôøi aáy cuõng choïn moät loái soáng luoân luoân phu laøm caùi gì?" Luïc Hoaøn Ñaïi Phu ñaùp: "Thoán ti haøi hoøa vôùi moïi söï treân ñôøi naøy. Moät baäc giaùc ngoä baát quaûi (chaúng dính moät taác tô, yù noùi taâm taùnh nhìn söï vaät vôùi chaùnh kieán, nghóa laø nhìn söï vaät khoâng nhieãm moät maûy traàn)."—The koan about moät caùch ñuùng ñaén, baäc aáy noùi lôøi ñuùng ñaén, haønh the potentiality and conditions of questions and ñoäng moät caùch ñuùng ñaén, soáng moät cuoäc soáng answers between Zen master Nan Chuan and an ñuùng ñaén, noã löïc moät caùch ñuùng ñaén, luoân höôùng official named Lu Heng. According to the Records taâm vaøo chieàu höôùng ñuùng ñaén vaø kieân trì taâm moät of the Transmission of the Lamp (Ch'uan-Teng- caùch ñuùng ñaén vaø khoâng bao giôø bò giao ñoäng vì Lu), Volume VIII, one day, Zen master Nan- baát cöù vieäc gì. Moät baäc Giaùc Ngoä luoân nhaém ñeán Ch'uan asked Lu-Huan Tai-Fu, "Tai-Fu, in lôïi ích cho ngöôøi khaùc trong khaép caùc phaùp giôùi, twenty-four hours, what do you do?" Lu-Huan Tai- baäc aáy boá thí hay phuïc vuï ngöôøi khaùc töø tinh thaàn, Fu said, "Not to have an inch of silk (there is not a vaät chaát ñeán theå chaát. Ñeå thaùo boû söï

meâ môø cuûa tiny thing defiling the pure mind)." taâm mình, baäc aáy tu taäp ñuùng theo giôùi luaät maø Thoâng: Tsu (jap). Ñöùc Phaät ñaõ daïy, soáng moät cuoäc soáng ñöùng ñaén vaø (A) Nghóa cuûa “Thoâng”—The meanings: ñaït ñöôïc naêng löïc ñeå cöùu ñoä ngöôøi khaùc baèng caùch 1) Ñi qua: To pass through—To pervade. toaøn thieän chính mình, baäc aáy luoân nhaãn nhuïc 2) Hieåu roõ: To know thoroughly—Quick at baèng caùch chòu ñöïng nhöõng khoù khaên vaø duy trì hearing—Clever—Sharp—Wise. tònh taâm maø khoâng kieâu maïn. Baäc aáy luoân tinh taán 3) Thoâng suoát: To understand—To tieán thaúng ñeán muïc ñích quan troïng maø khoâng bò comprehend—To perceive. nhöõng söï vieäc taàm thöôøng laøm leäch höôùng. Baäc aáy 4) Without hindrance—Unimpeded. luoân tu taäp thieàn ñònh ñeå giöõ cho mình caùi taâ m (B) Caùc loaïi “Thoâng”—Categories: ñieàm ñaïm vaø khoâng bò dao ñoäng trong moïi tröôøng 1) Nguõ Thoâng: The five supernatural powers— hôïp. Baäc aáy luoân ñieàm ñaïm vaø taâm khoâng bò. Vaø See Nguõ Thaàn Thoâng. cuoái cuøng ñaït ñöôïc trí tueä coù naêng löïc nhaän thöùc 2) Luïc Thoâng: The six supernatural powers— thaáu ñaùo moïi khía caïnh chaân thaät cuûa vaïn höõu. See Luïc Thoâng. Haàu heát cuoäc ñôøi, ngaøi chaán höng vaø hoaèng hoùa 3) Thaäp Thoâng: The ten supernatural powers— taïi Baéc Vieät. Ngaøi thò tòch naêm 1134—A See Thaäp Thoâng. Vietnamese Zen master from North Vietnam. He Thoâng Bieän Thieàn Sö (?-1134): Zen master was a disciple of Zen master Vieân Chieáu. He Thoâng Bieän—Thieàn sö Vieät Nam, queâ ôû Baéc Vieät. became the Dharma heir of the eighth generation Ngaøi laø ñeä töû cuûa Thieàn sö Vieân Chieáu, vaø laø Phaùp of the Wu-Yun-T’ung Zen Sect. Later, he went to töû ñôøi thöù taùm doøng Thieàn Voâ Ngoân Thoâng. Veà Thaêng Long and stayed at Quoác Töï Temple with sau, ngaøi tôùi Thaêng Long vaø truï taïi chuøa Quoác Töï the name Trí Khoâng. When he was old, he

returned to Töø Lieâm to stay at Phoå Minh Temple introductions to a sutra. to preach Buddha Dharma. He always encouraged 1) Thoâng Töï: Chöùng tín töï noùi roäng ra tôùi caû caùc his disciples to recite the Lotus Sutra. According kinh khaùc hay lôøi töïa chung—General to the Zen master, eternally dwelling in all worlds, introduction—Nhö Thò Ngaõ Vaên: Thus Have I unborn and undying, that is called Buddha. heard, being the general introduction in every Understanding the mind teachings of Buddha, sutra. attaining enlightenment along interpreting 2) Bieät Töï: Phaùt Khôûi Töï hay lôøi giôùi thieäu haïn scriptures, those are called Patriarchs. Buddha and heïp trong moät boä kinh—Specific introduction. Patriarchs are just one. Only bookworm wrongly Thoâng Chöôùng: Chöôùng ngaïi phoå bieán— says they have high and low levels. Moreover, Pervasive hindrances. Buddha is enlightened. Quiet since infinite time, Thoâng Daï: 1) Tuïng nieäm suoát ñeâm: The whole dwelling eternally, this is awareness. All sentient night, i.e. to recite or intone throughout the night; beings also have it, but because their passion 2) Thaùi Daï, Taêng Bieät Daï, Tuùc Daï: See Ñaõi Daï. defilements cover this awareness, so all sentient Thoâng Daâm: Taø daâm—To commit adultery. beings follow the karma and fall into the cycle of Thoâng Dung Thieàn Sö (1593-1661): Teân cuûa vò rebirth, then all the realms of samsara exist. The Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo cuoái enlightened one is the person who has really thôøi nhaø

Minh ñaàu thôøi nhaø Thanh—Name of a attained enlightenment, or one who attains a way Chinese Zen master of the Lin Chi Sect, who lived of life that is in accord with the truth. An during the end of the Ming dynasty and the enlightened one is the one who looks at things beginning of the Ch'ing dynasty in China. rightly (right view), thinks about things rightly Thoâng Duyeân: Quan heä roäng khaép—Pervasively (right thinking), speaks the right words (right connected. speech), performs right conduct (right action), Thoâng Döï Thieàn Sö (1588-1646): Teân cuûa vò leads a right human life (right living), endeavors Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo cuoái to live rightly (right endeavor), constantly aims the thôøi nhaø Minh ñaàu thôøi nhaø Thanh—Name of a mind in the right direction (right memory), and Chinese Zen master of the Lin Chi Sect, who lived constantly keeps the right mind and never be in the end of the Ming dynasty and the beginning agitated by anything (right meditation). An of the Ch'ing dynasty in China. Enlightened One always renders service to others Thoâng Ñaït: Hieåu roõ—To pervade—To in all spheres, spiritual, material, and physical, is perceive—To understand thoroughly. donation. To remove illusion from one’s own mind Thoâng Ñaït Baûn Taâm Boà Ñeà: Entry into the in accordance the precepts taught by the Buddha, Bodhi-mind—See Thoâng Ñaït Boà Ñeà Taâm. leading a right life and gaining the power to save Thoâng Ñaït Boà Ñeà Taâm: Penetrating mind—Ñaït others by endeavoring to perfect oneself, enduring ñöôïc Boà Ñeà Taâm nhôø vaøo vò Thaày (A Xaø Leâ) daïy any difficulty and maintaining a tranquil mind doã—To attain to the enlightened mind; the stage without arrogance even at the height of prosperity, where one understands the truth, one of the five is perseverance. To proceed straight toward an stages in Vairocana Buddhahood—See Nguõ important goal without being sidetracked by trivial Töôùng Thaønh Thaân. things is assiduity. To maintain a cool and un- Thoâng Ñaït Phaùp Giôùi: Hieåu ñöôïc caûnh giôùi thöïc agitated mind under all circumstances is taïi—Apprehend the realm of reality. meditation. And eventually to have the power of Thoâng Ñaït Phaät Ñaïo: Entering the Buddha Path. discerning the real aspect of all things is wisdom. Thoâng Ñaït Taâm: See Thoâng ñaït Boà ñeà taâm. He spent most of his life to revive and expand Thoâng Ñaït Baûn Taâm Boà Ñeà: Entry into the Buddhism in North Vietnam. He passed away in Bodhi-mind. 1134. Thoâng Ñaït Thaâm Taâm Phaùp Thanh Tònh: Purity Thoâng Bieät Chöôùng: Chöôùng ngaïi phoå bieán vaø of comprehension of the most profound truth. ñaëc thuø—Pervasive and specific hindrances. Thoâng Ñieäp Baát Töû: Immortal message—Nhöõng Thoâng Bieät Nhò Töï: The general and specific lôøi daïy doã cuûa Ñöùc Phaät laø moät thoâng ñieäp baát töû

ñoái vôùi chuùng ta—The Buddha’s teaching is an Mahayana. And is meant for Sravakas, Pratyeka- immortal message to all of us. buddhas and Bodhisattvas in their first level of Thoâng Ñieäp Vöôït Thôøi Gian: Timeless message. progress. The Common Doctrine or Apparent Thoâng Ñoà: Con ñöôøng roäng môû (ñöa ñeán Nieát Doctrine refers to the teachings used collectively Baøn)—Thoroughfare, an open way that leads to to reach all three levels of sentient beings High, nirvana. Intermediate, and Low. Thoâng Giaùc Thuûy Nguyeät Thieàn Sö (1637-1704): Thoâng Giaùo Töù Moân: Boán

moân hay boán tröôøng See Thuûy Nguyeät Thoâng Giaùc Thieàn Sö. phaùi—The four doors—See Töù Moân. Thoâng Gian: Adulterous—Adultery (n)— Thoâng Giôùi: Universal precept. Adulterer. Thoâng Haønh: Con ñöôøng daãn tôùi Nieát Baøn—The Thoâng Giaùo: Common Doctrine—Interrelated thoroughfare, or path which leads to nirvana. teaching—Thoâng giaùo, moät trong ba chi cuûa giaùo Thoâng Haønh Tieân: Immortal of penetrating phaùp Ñöùc Phaät Thích Ca Maâu Ni. Ñaây laø teân maø conduct—Coù ngöôøi hoâ haáp tinh hoa maët trôøi, maët caùc nhaø Thieân Thai goïi Thoâng Giaùo. Thoâng giaùo traêng, luyeän maõi cho ñeán khi thaønh hoaøn haûo, goïi baøn veà söï töôùng coù keùm hôn Taïng Giaùo, nhöng xeùt laø Thoâng Haønh Tieân—Some beings with kyõ thaáy lyù cuõng khaù saâu saéc, ñaït tôùi sinh töùc voâ unflagging resolution make themselves strong sinh, khoâng töùc baát khoâng, neân khen laø Giôùi Noäi with the essence of sun and moon. When they Lyù Giaùo. Giai ñoaïn thöù hai trong Thieân Thai Hoùa have perfected the inhalation of this purity, they Phaùp Töù Giaùo, cho raèng vaïn höõu laø “Khoâng,” are known as Immortal of penetrating conduct. nhöng chöa ñaït ñöôïc lyù “Trung Ñaïo”. Moät trong Thoâng Hieàn Thieàn Sö (1593-1667): Teân cuûa vò taùm loaïi thuyeát giaùo cuûa Ñöùc Phaät. Chung cho taát Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo cuoái caû ba thöøa vaø laø giaùo lyù sô cô cuûa Ñaïi Thöøa. Trong thôøi nhaø Minh ñaàu thôøi nhaø Thanh—Name of a khi moät vò sô taâm Boà Taùt theo nhöõng tu taäp nhö Chinese Zen master of the Lin Chi Sect, who lived caùc vò trong tam thöøa, thì moät ñaïi Boà Taùt thaâm in the end of the Ming dynasty and the beginning nhaäp caûnh giôùi cuûa Bieät Giaùo vaø Vieân Giaùo. Ñaây of the Ch'ing dynasty in China. laø giaùo thuyeát toång quaùt, daønh cho caû Tieåu laãn Ñaïi Thoâng Hieåu: To understand thoroughly. thöøa, nhaèm chæ daïy cho Thanh vaên, Duyeân giaùc vaø Thoâng Hieåu Hoaøn Toaøn: Perfect understanding Boà Taùt trong giai ñoaïn phaùt trieån ñaàu tieân. Giaùo of the dharma. phaùp naày daïy chung cho taát caû ba caên cô thöôïng Thoâng Hoùa: Phoå löïc giaùo hoùa—Perspicacious, or trung haï vaø caû ba thöøa Tieåu Trung Ñaïi—influence teaching; universal powers of teaching. Intermediate doctrine, one of the three branches Thoâng Hoaëc: Hai thöù kieán hoaëc vaø tö hoaëc, cho of Sakyamuni Buddha’s teaching. T’ien-T’ai raèng hình töôùng beân ngoaøi laø thöïc—Two all considered the intermediate or interrelated pervading deluders (taking appearance for reality) teaching to be an advance in doctrine on the last, due to seeing and thinking wrongly: Seeing partially dealing with the “emptiness” and wrongly and Thinking wrongly. advancing beyond the merely relative. The second Thoâng Hoäi: To harmonize differences of doctrine stage in the T’ien-T’ai four periods od teaching, or teaching. which held the doctrine of “Void,” but had not Thoâng Hueä: Thaàn thoâng vaø trí tueä, moïi pheùp thaàn arrived at the doctrine of the “Mean.” One of the thoâng ñeàu döïa vaøo trí tueä laøm theå (thoâng cuõng töùc eight types of teaching of the Buddha. The laø tueä)—Supernatural powers and wisdom, the Doctrine Common to All or the connecting former being based on the latter. teaching. It is common to the three Vehicles and is Thoâng Huyeãn Tòch Linh: Tsugen Jakurei (jap)— elementary doctrine of Mahayana. While an Name of a monk. inferior Bodhisattva follows the same

practices as Thoâng Kyø Thieàn Sö (1595-1652): Teân cuûa vò the people of the three Vehicles, a superior Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo cuoái Bodhisattva will penetrate into “Distinct Doctrine” thôøi nhaø Minh ñaàu thôøi nhaø Thanh—Name of a and “Doctrine of Perfection.” This general Chinese Zen master of the Lin Chi Sect, who lived teaching, which is for both Hinayana and in the end of the Ming dynasty and the beginning

of the Ch'ing dynasty in China. Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo cuoái Thoâng Lónh Sôn: Tsung ling shan (chi)—Teân cuûa thôøi nhaø Minh ñaàu thôøi nhaø Thanh—Name of a moät ngoïn nuùi ôû Trung Hoa coù lieân heä ñeán vieäc Chinese Zen master of the Lin Chi Sect, who lived truyeàn baù Phaät giaùo vaøo xöù naày—Name of a in the end of the Ming dynasty and the beginning mountain in China that related to the spreading of of the Ch'ing dynasty in China. Buddhism to this country. Thoâng Nhaát Tuyeán: Môû ra moät loái reõ treân Thoâng Lôïi: Trí thoâng minh saéc beùn nhö löôõi dao, ñöôøng—Open a branching road. coù theå xuyeân qua chaân lyù—Intelligence keen as a Thoâng Nhaát Tuyeán Ñaïo: Môû ra moät loái reõ treân blade, able to penetrate truth. ñöôøng, laø phöông tieän do caùc thieàn sö baøy ra ñeå Thoâng Löïc: Taùc duïng cuûa söùc maïnh thaàn thoâng höôùng daãn caùc ñeä töû—Open a branching road, a khoâng chöôùng ngaïi—The resulting supernatural skilful means that Zen masters invent to guide powers—The capacity to employ supernatural disciples. powers without hindrance. Thoâng Nieäm Phaät: Nieäm chung danh hieäu chö 1) Thaàn Thoâng: Thoâng löïc cuûa chö Phaät vaø chö Phaät ba ñôøi—To call on the Buddhas in general, Boà Taùt—Buddhas or Bodhisattvas, etc, have not not limit to any specific Buddha. spiritual or transcendent power. Thoâng Phaät: Ñöùc Phaät ôû ngoâi nhaân vò ñaõ döùt boû 2) Nghieäp Thoâng: Thoâng löïc cuûa quyû thaàn ñaït kieát söû vaø nghi hoaëc, ngoài döôùi goác boà ñeà thaát baûo ñöôïc baèng nghieäp löïc—Demons have magical cuûa xöù Ma Kieät Ñaø, duøng aùo trôøi laøm ñeäm, döùt boû powers acquired through their karma. taâm tö maø thaønh chaùnh giaùc—The Buddha on the Thoâng Lyù (1701-1782): Teân cuûa moät vò danh Taêng deva robe under the bodhi-tree of the seven Trung Hoa vaøo thôøi nhaø Thanh (1644-1912)— precious things. Name of a Chinese famous monk who lived in the Thoâng Phöông: Hieåu roõ—Thoâng ñaït—To Ch'ing Dynasty in China. pervade—To perceive—To understand Thoâng Minh Caûnh Giôùi: Intelligent realm—Haønh thoroughly. giaû chöa giaùc ngoä thöôøng ñem trí thoâng minh cuûa Thoâng Suoát: To penetrate (understand) phaøm tuïc ñeå laõnh hoäi söï vieäc. Vieäc naày seõ ñöa tôùi thoroughly. nhöõng kieán giaûi hö voïng laøm trôû ngaïi cuoäc tu cuûa Thoâng Sö (?-1228): Zen Master Thoâng Thieàn— hoï nhieàu hôn—Unenlightened practitioners See Thoâng Thieàn Thieàn Sö. usually use the worldly knowledge to Thoâng Taøi Baùt Thöùc: Ngöôøi taøi coù kieán thöùc baùch comprehend. This will lead to deluded khoa, thoâng hieåu moïi söï hay hoïc haønh raát gioûi —A interpretations which cause more troubles to their person with an encyclopaedic knowledge, or a cultivation. very learned person. Thoâng Minh Hay Ngu Doát: Intelligent or Thoâng Taäp Khí: Löïc truyeàn khaép nôi khoâng bò stupid—Intelligent or simple. ngaên ngaïi—Karmic

impressions that function Thoâng Minh Hueä: See Thoâng Minh Tueä. without specific limitations. Thoâng Minh Tueä: Trong Luïc Thoâng, coù ba loaïi Thoâng Thaùi Hoaëc: Nghi hoaëc cuûa nhöõng hoïc giaû “Minh” vaø ba loaïi “Tueä”—In the six supernatural thoâng thaùi—Delusions of the learned and settled powers, there are three types of knowledge and mind. three types of prajna. Thoâng Thaân: Tsushin (jap)—Thaân chöùng ngoä Thoâng Moân: Phöông phaùp chung—Shared hoaøn toaøn—The thoroughly realized body. approach. Thoâng Thaân Thò Thuû Nhaõn: The whole body is Thoâng Moân Thieàn Sö (1599-1671): Teân cuûa vò ear and eye—Toaøn thaân ñeàu laø tai laø maét. Thieàn Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo cuoái toâng duøng töø naày ñeå khuyeán khích söï queân ñi theá thôøi nhaø Minh ñaàu thôøi nhaø Thanh—Name of a ñoái laäp giöõa quan nieäm chuû khaùch nhaèm tieán ñeán Chinese Zen master of the Lin Chi Sect, who lived caûnh giôùi nhaát nhö. Theo thí duï thöù 89 cuûa Bích in the end of the Ming dynasty and the beginning Nham Luïc, moät hoâm Vaân Nham hoûi Ñaïo Ngoä: "Boà of the Ch'ing dynasty in China. Taùt Ñaïi Bi duøng tay maét nhieàu laém ñeå laøm gì?" Thoâng Nhaãn Thieàn Sö (1604-1648): Teân cuûa vò Ñaïo Ngoä noùi: "Nhö ngöôøi giöõa ñeâm voùi tay laïi

phía sau moø chieác goái." Vaân Nham noùi: "Toâi giaùo lyù cuûa nhaø Phaät nhö sau: ‘Saéc töông ñoàng vôùi hieåu." Ñaïo Ngoä hoûi: "OÂng hieåu theá naøo?" Vaân moät ñoáng boït bieån, thoï nhö boït nöôùc, töôûng moâ taû Nham noùi: "Toaøn thaân laø tay maét." Ñaïo Ngoä noùi: nhö aûo aûnh, haønh nhö caây chuoái vaø thöùc nhö moät "Noùi ñeán toät cuøng chæ noùi ñöôïc taùm phaàn." Vaân aûo töôûng.’ Theo kinh Thuû Laêng Nghieâm, caùc töôùng Nham hoûi: "Sö huynh theá naøo?" Ñaïo Ngoä noùi: huyeãn hoùa nôi phuø traàn ñeàu do nôi voïng nieäm "Thoâng thaân thò thuû nhaõn (khaép thaân laø tay phaân bieät maø sinh ra, laïi cuõng do nôi ñoù maø maát. maét)."—The whole body is ear and eye. Zen sects Huyeãn voïng laø caùi töôùng beân ngoaøi. Tính saâ u xa use the term to encourage practitioners to ignore vaãn laø dieäu giaùc minh. Nhö vaäy cho ñeán nguõ aám, both subjective and objective concepts in order to luïc nhaäp, töø thaäp nhò xöù ñeán thaäp baùt giôùi, khi reach the realm of oneness. According to the nhaân duyeân hoøa hôïp, hö voïng nhö coù sinh. Khi example 89 of the Pi-Yen-Lu, one day Yun Yen nhaân duyeân chia reõ, hö voïng goïi laø dieät. Khoâng asked Tao Wu, "What does the Bodhisattva of bieát raèng duø sinh dieät, ñi laïi, ñeàu trong voøng Nhö Great Compassion use so many hands and eyes Lai taïng truøm khaép möôøi phöông, khoâng lay ñoäng, for?" Tao Wu said, "It's like someone reaching khoâng theâm bôùt, sinh dieät. Trong tính chaân thöôøng back groping for a pillow in the middle of the aáy, caàu nhöõng söï ñi, laïi, meâ, ngoä, sinh, töû, ñeàu night." Yun Yen said, "I understand." Tao Wu khoâng theå ñöôïc. Chính vì vaäy neáu chòu nhaãn naïi said, "How do you understand it?" Yun Yen said, vaø coù yù chí, caùc oâng seõ thaáy ñöôïc boä maët thaät cuûa "All over the body are hands and eyes." Tao Wu söï vaät. Neáu caùc oâng chòu quay vaøo noäi taâm vaø said, "You have said quite a bit there, but you're quaùn chieáu beà saâu cuûa taâm khaûm, chuù taâm nhaän only said eighty percent of it." Yun Yen said, xeùt moät caùch khaùch quan, khoâng lieân töôûng ñeán "What do you say, Elder Brother?" Tao Wu said, baûn ngaõ, vaø

chòu trau doài nhö vaäy trong moät thôøi "Throughout the body are hands and eyes."—See gian, caùc oâng seõ thaáy nguõ uaån khoâng phaûi laø moät Vaân Nham Ñaïi Bi Thieân Nhaõn. thöïc theå maø laø moät loaït caùc tieán trình vaät chaát vaø Thoâng Thaân Xöù: Tsushin-Jo (jap)—Thaân nôi tinh thaàn. Roài caùc oâng seõ khoâng coøn laàm laãn caùi beà chöùng ngoä hoaøn toaøn—The thoroughly realized ngoaøi vôùi caùi thöïc. Caùc oâng seõ thaáy nguõ uaån phaù t body as a sense-organ. sinh vaø bieán ñi moät caùch lieân tuïc vaø nhanh choùng. Thoâng Thieân Hoïc: Thaàn Trí Hoïc—Theosophy. Chuùng luoân luoân bieán ñoåi töøng phuùt töøng giaây, Thoâng Thieàn Thieàn Sö (?-1228): Zen Master khoâng bao giôø tónh maø luoân ñoäng, khoâng bao giôø Thoâng Thieàn—Thieàn sö Vieät Nam, queâ ôû An La, laø thöïc theå maø luoân bieán hieän. Ñöùc Phaät ñaõ daïy Baéc Vieät. Ngaøi laø ñeä töû cuûa Thieàn sö Thöôøng trong Kinh Laêng Giaø: ‘Nhö Lai khoâng khaùc cuõng Chieáu taïi chuøa Luïc Toå. Sau khi trôû thaønh phaùp töû khoâng phaûi khoâng khaùc vôùi caùc uaån.’”—A ñôøi thöù 13 doøng Thieàn Voâ Ngoân Thoâng, ngaøi trôû Vietnamese Zen master from An La, North veà laøng cuõ ñeå chaán höng vaø hoaèng hoùa Phaät giaùo Vietnam. He was a disciple of Zen master Thöôøng cho ñeán khi ngaøi thò tòch vaøo naêm 1228. Ngaøi Chieáu at Luïc Toå Temple. After he became the thöôøng nhaéc nhôû ñeä töû: “Coå ñöùc thöôøng khuyeân dharma heir of the thirteenth generation of the daïy raèng chæ neân xem naêm uaån ñeàu khoâng, töù ñaïi Wu-Yun-T’ung Zen Sect, he returned to his home voâ ngaõ, chaân taâm khoâng töôùng, khoâng ñi, khoâng town to revive and expand Buddhism there. He laïi. Khi sanh taùnh chaúng ñeán; khi töû taùnh chaúng ñi; passed away in 1228. He always reminded his yeân tónh, troøn laëng, taâm caûnh nhaát nhö. Chæ hay disciples: “The ancient virtues always advise us to nhö theá, lieàn ñoù choùng lieãu ngoä, khoâng bò ba ñôøi keep seeing that the five aggregates are raøng buoäc, beøn laø ngöôøi xuaát theá. Caàn thieát chaúng emptiness, the four elements are non-self, the true ñöôïc coù moät maûy may thuù höôùng. Phaøm phu khoâng mind has no form, neither going, nor coming. The nhìn nguõ uaån nhö laø nhöõng hieän töôïng maø chuùng ta self-nature did not come when you were born; and laïi nhìn chuùng nhö moät thöïc theå do bôûi taâm meâ môø will not go when you die. The true mind is always löøa doái chuùng ta, do ham ham muoán baåm sinh cuûa serene and all-embracing; and your mind and all chuùng ta cho nhöõng thöù treân laø cuûa ta ñeå thoûa maõn scenes are one. If you always see that, you will caùi ‘Ngaõ’ quan troïng cuûa chuùng ta. Kyø thaät, baûn soon attain enlightenment, be free from the chaát thöïc söï cuûa naêm uaån naày ñöôïc giaûi thích trong bondage of the three periods, and become those

who transcend the secular world. So, it is from the Skandhas.’ (Skandhebhyo-nanyo-important for you not to cling to anything. We, nanayas-tathagata). ordinary people, do not see the five aggregates as Thoâng Thôøi Huyeân: Lôøi thaêm hoûi—One's regards phenomena but as an entity because of our (to wish others good health). deluded minds, and our innate desire to treat these Thoâng Thöøa Thieàn Sö (1593-1638): Teân cuûa vò as a self in oder to pander to our self-importance. Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo cuoái As a matter of fact, the real nature of these five thôøi nhaø

Minh ñaàu thôøi nhaø Thanh—Name of a aggregates is explained in the Teaching of the Chinese Zen master of the Lin Chi Sect, who lived Buddha as follows: “Matter is equated to a heap in the end of the Ming dynasty and the beginning of foam, feeling is like a bubble, perception is of the Ch'ing dynasty in China. described as a mirage, mental formations are like Thoâng Thöông Ñòa Nguïc: Hell of Piercing a banana tree and consciousness is just an illusion. Spears. According to the Surangama Sutra, all the defiling Thoâng Tueä: See Thoâng Hueä. objects that appear, all the illusory, ephemeral Thoâng Tuùy Thieàn Sö (1610-1695): Teân cuûa vò characteristics, spring up in the very spot where Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo cuoái they also come to an end. They are what is called thôøi nhaø Minh ñaàu thôøi nhaø Thanh—Name of a ‘illusory falseness.’ But their nature is in truth the Chinese Zen master of the Lin Chi Sect, who lived bright substance of wonderful enlightenment. Thus in the end of the Ming dynasty and the beginning it is throughout, up to the five skandhas and the six of the Ch'ing dynasty in China. entrances, to the twelve places and the eighteen Thoâng Töï: Thoâng töï baét ñaàu baèng caâu “Toâi nghe realms; the union and mixture of various causes nhö vaày.”—The ordinary opening phrase of a and conditions account for their illusory and false sutra, “Thus I have heard.” existence, and the separation and dispersion of the Thoâng Vaân Thieàn Sö (1594-1663): Teân cuûa vò causes and conditions result in their illusory and Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo cuoái false extinction. Who would have thought that thôøi nhaø Minh ñaàu thôøi nhaø Thanh—Name of a production, extinction, coming, and going are Chinese Zen master of the Lin Chi Sect, who lived fundamentally the everlasting, wonderful light of in the end of the Ming dynasty and the beginning the treasury of the Thus Come One, the unmoving, of the Ch'ing dynasty in China. all-pervading perfection, the wonderful nature of Thoâng Vaán Thieàn Sö (1604-1655): Teân cuûa vò true suchness! If within the true and permanent Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo cuoái nature one seeks coming and going, confusion and thôøi nhaø Minh ñaàu thôøi nhaø Thanh—Name of a enlightenment, or birth and death, there is nothing Chinese Zen master of the Lin Chi Sect, who lived that can be obtained. Therefore, if you have in the end of the Ming dynasty and the beginning patience and the will to see things as they truly of the Ch'ing dynasty in China. are. If you would turn inwards to the recesses of Thoâng Vi Thieàn Sö (1594-1657): Teân cuûa vò your own minds and note with just bare attention Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo cuoái (sati), not objectively without projecting an ego thôøi nhaø Minh ñaàu thôøi nhaø Thanh—Name of a into the process, then cultivate this practice for a Chinese Zen master of the Lin Chi Sect, who lived sufficient length of time, then you will see these in the end of the Ming dynasty and the beginning five aggregates not as an entity but as a series of of the Ch'ing dynasty in China. physical and mental processes. Then you wil not Thoâng Vinh Thieàn Sö: Zen Master Thoâng Vinh— mistake the superficial for the real. You will then Thieàn sö Vieät Nam, queâ ôû Haûi Döông. Thuôû nhoû see that these aggregates arise and disappear in ngaøi xuaát gia taïi chuøa Haøm Long. Veà sau, ngaøi rapid succession,

never being the same for two theo laøm ñeä töû Hoøa Thöôïng Phuùc Ñieàn vaø trôû consecutive moments, never static but always in a thaønh Phaùp töû ñôøi 44 doøng Laâm Teá. Phaàn lôùn cuoäc state of flux, never being but always becoming.' ñôøi ngaøi chaán höng vaø hoaèng hoùa Phaät giaùo taïi The Buddha taught in the Lankavatara Sutra: 'The Baéc Vieät. Ngaøi thò tòch hoài naøo vaø ôû ñaâu khoâng ai Tathatagata is neither different nor not-different bieát. Ngaøi thöôøng nhaéc nhôû ñeä töû: "Nôi taâm vin

vaøo ñoù maø chaïy theo goïi laø caûnh, nhö phaùp laø nôi vaäy? Bôûi vì haïnh phuùc laø moät traïng thaùi cuûa taâm, yù thöùc vin vaøo goïi laø phaùp caûnh, saéc laø nhaõn thöùc khoâng theå ño ñöôïc baèng soá löôïng taøi saûn. Neáu vin vaøo ñoù goïi laø saéc caûnh, thanh laø nôi nhó thöùc chuùng ta bieát ñuû vôùi nhöõng gì chuùng ta ñang laø hay vin vaøo goïi laø thanh caûnh, vaân vaân. Ngoaïi caûnh ñang coù, thì chuùng ta seõ luoân coù haïnh phuùc. Ngöôïc giôùi laø caûnh khoâng phaûi do noäi taâm hieän ra, maø töø laïi neáu chuùng ta khoâng haøi loøng vôùi nhöõng gì beân ngoaøi ñeán. Caûnh laø nôi taâm vin vaøo ñoù maø chuùng ta ñang laø hay ñang coù, thì baát haïnh luoân chaïy theo goïi laø caûnh, nhö phaùp laø nôi yù thöùc vin ngöï trò trong ta. Tham duïc khoâng coù ñaùy, vì duø ñoå vaøo goïi laø phaùp caûnh, saéc laø nhaõn thöùc vin vaøo ñoù vaøo bao nhieâu thì tham duïc vaãn luoân troáng roãng. goïi laø saéc caûnh, thanh laø nôi nhó thöùc vin vaøo goïi Kinh Töù Thaäp Nhò Chöông daïy: 'Moät keû ñaày tham laø thanh caûnh, vaân vaân. Khoâng bò ngoaïi caûnh chi duïc duø soáng treân trôøi cuõng khoâng thaáy ñuû; moät phoái, ñoù chính laø coù tu. Ngöôïc laïi, neáu bò ngoaïi ngöôøi ñaõ lìa tham duïc duø phaûi ôû döôùi ñaát vaãn thaáy caûnh chuyeån, aáy laø ñoïa laïc. Ngoaïi caûnh coøn laø haïnh phuùc.' Haønh giaû chaân thuaàn phaûi hieåu moät ñieàu kieän hay hoaøn caûnh beân ngoaøi khieán cho caùch thoâng suoát raèng taâm laø moät ñoái töôïng phieàn ngöôøi ta laøm vieäc aùc. Taát caû nhöõng trôû ngaïi vaø baát toaùi cho cuoäc tu haønh ñeå töø ñoù coù theå trôû veà ñoái toaøn khoâng do nhöõng ñieàu kieän beân ngoaøi, maø laø dieän vôùi chính taâm mình, nguoàn goác vaø coäi reã cuûa do taâm taïo. Neáu chuùng ta khoâng coù söï tænh laëng moïi phieàn toaùi treân coõi ñôøi naày." Thaät vaäy, heát noäi taâm, khoâng coù thöù gì beân ngoaøi coù theå mang thaûy chö phaùp ñeàu ôû beân trong caùi taâm, khoâng coù laïi haïnh phuùc cho chuùng ta. Caùc caûnh giôùi rieâng phaùp naøo ôû ngoaøi taâm. Chæ moät taâm naày maø coù ñuû bieät khaùc nhau, cuõng laø bieät caûnh taâm sôû (taâm sôû ñaày boán coõi. Töø Luïc Phaøm Töù Thaùnh ñeàu do taâm cuûa nhöõng caûnh rieâng bieät). Haønh giaû khoâng tin naày taïo ra. Caùi taâm coù theå taïo ra thieân ñöôøng, taïo raèng coù theá giôùi beân ngoaøi hieän höõu ñoäc laäp, rieâng ra ñòa nguïc. Taâm laøm mình thaønh Phaät, thì cuõng bieät maø baûn thaân hoï coù theå len vaøo trong nhöõng chính taâm naày laøm mình thaønh ngaï quyû, suùc sanh, maõnh löïc cuûa noù. Ñoái vôùi hoï, theá giôùi beân ngoaøi hay ñòa nguïc, Boà Taùt, Duyeân Giaùc hay Thanh vaø beân trong noäi taâm chæ laø hai maët cuûa cuøng moät Vaên. Vì moïi thöù ñeàu do taâm taïo, neân moïi thöù ñeàu khuoân vaûi; trong ñoù nhöõng sôïi chæ cuûa moïi ñoäng chæ ôû nôi taâm naày. Neáu taâm muoán thaønh Phaät thì löïc vaø bieán coá cuûa

moïi hình thaùi cuûa yù thöùc vaø ñoái Phaät Phaùp Giôùi laø quyeán thuoäc cuûa mình. Caùc töôïng cuûa noù cuøng deät thaønh moät maøng löôùi baát phaùp giôùi khaùc laïi cuõng nhö vaäy. Haønh giaû phaûi khaû phaân ly, maøng löôùi cuûa nhöõng töông quan voâ thaáy nhö vaäy ñeå nhaát cöû nhaát ñoäng töø ñi, ñöùng, taän vaø ñieàu kieän hoùa laãn nhau. Taâm caûnh hay taâm naèm, ngoài luùc naøo cuõng phaûi cheá phuïc mình theo thaàn (traïng thaùi taâm) laø ñoái töôïng vaät theå coù gaây ñuùng leã nghóa cuûa moät ngöôøi con Phaät. Coù ngöôøi phieàn toaùi hay khoâng thöôøng thöôøng tuøy thuoäc vaøo cho raèng thöïc theå cuûa taâm laø luoân luoân chaân thöïc traïng thaùi taâm hôn laø vaøo chính ñoái töôïng ñoù. Neáu vaø trong saùng. Tuy nhieân, nhieàu ngöôøi tin raèn g taâm chuùng ta cho raèng noù laø phieàn toaùi, thì noù phieàn ban sô voán thanh tònh roài sau ñoù môùi trôû neân bò toaùi. Neáu chuùng ta khoâng cho raèng noù phieàn toaùi nhieãm oâ moät caùch ngaãu nhieân. Theo giaùo lyù Phaät thì noù khoâng phieàn toaùi. Taát caû ñeàu tuøy thuoäc vaøo giaùo, töø khôûi thuûy taâm thöùc voán ñaõ bò nhieãm oâ, vaø traïng thaùi taâm. Thí duï nhö ñoâi khi trong thieàn quaùn baûn chaát giaùc ngoä chæ laø haït gioáng chöa ñöôïc phaùt chuùng ta bò tieáng ñoäng quaáy nhieãu. Neáu chuùng ta trieån hoaøn toaøn maø thoâi. Haønh giaû neân luoân nhôù nöông theo vaø maéc keït vaøo chuùng, chuùng seõ quaáy raèng chæ vì taâm nieäm khoâng chuyeân nhaát, yù chí roái thieàn quaùn cuûa chuùng ta. Tuy nhieân, neáu chuùng khoâng kieân coá, cöù tuøy theo duyeân caûnh maø xoay ta döùt boû chuùng khoûi taâm cuûa chuùng ta ngay khi chuyeån ñeå roài bò caûnh giôùi daãn daét gaây toäi taïo chuùng vöøa môùi khôûi leân, thì chuùng seõ khoâng taïo söï nghieäp. Chuùng ta queân maát muïc ñích tu haønh cuûa quaáy nhieãu. Neáu chuùng ta luoân ñoøi hoûi moät caùi gì chuùng ta laø tu ñeå thaønh Phaät, thaønh Boà Taùt, hay ñoù töø cuoäc soáng, thì chuùng ta seõ khoâng bao giôø thaønh baát cöù quaû vò Thaùnh naøo trong Töù Thaùnh. thoûa maõn. Nhöng neáu chuùng ta chaáp nhaän cuoäc ñôøi Thay vaøo ñoù, chuùng ta chæ bieát taïo ra ñòa nguïc, ngaï laø caùi maø chuùng ta ñang laø hay ñang coù, thì chuùng quyû hay suùc sanh maø thoâi. Phaät hay ma ñeàu do ta seõ luoân bieát ñuû. Coù ngöôøi tìm haïnh phuùc trong moät nieäm sai bieät maø ra. Phaät thì coù taâm töø, ma thì vaät chaát; ngöôøi khaùc laïi cho raèng coù theå coù haïnh coù taâm tranh thaéng baát thieän. Trong Kinh Laêng phuùc maø khoâng caàn ñeán vaät chaát. Taïi sao laïi nhö Giaø, Ñöùc Phaät daïy: “Vò Boà taùt Ma ha Taùt thaáy

raèng theá giôùi chæ laø söï saùng taïo cuûa taâm, maït na vaø external world and his internal world are for him yù thöùc; raèng theá giôùi ñöôïc sinh taïo do phaân bieät sai only two sides of the same fabric, in which threads laàm bôûi caùi taâm cuûa chính mình; raèng khoâng coù of all force and of all events, of all forms of nhöõng töôùng traïng hay daáu hieäu naøo cuûa moät theá consciousness and of their objects are woven into giôùi beân ngoaøi maø trong ñoù nguyeân lyù ña phöùc an inseparable net of endless, mutually ñieàu ñoäng; vaø cuoái cuøng raèng ba coõi chæ laø caùi taâm conditioned relations. Mental intelligence or spirit cuûa chính mình. Döôùi ñaây laø moät trong nhöõng baøi of mind is troublesome or not often depends on keä thieàn noåi tieáng cuûa ngaøi: the state of mind rather than the object itself. If we “Taâm

khoâng caûnh tòch vieät thaùnh sieâu phaøm think that it is trouble, then it is trouble. If we do YÙ nhieãm tình sanh vaïn ñoan heä phöôïc not think that it is trouble, then it is not trouble. Thieân nhaân chö phaùp taän taïi kyø trung Everything depends on the mind. For example, Bæ ngaõ nhaát theå nguyeân baûn duy taâm." sometimes during meditation we are interrupted (Taâm khoâng caûnh laëng vöôït thaùnh sieâu phaøm by outside noises. If we dwell on them and cling to YÙ nhieãm tình sanh muoân moái troùi buoäc them, they will disturb our meditation, but if we Trôøi ngöôøi caùc phaùp troïn taïi trong ñaây dismiss them from our minds as soon as they arise, Ta ngöôøi moät theå goác chæ laø taâm). then they will not cause a disturbance. If we are A Vietnamese Zen master from Haûi Döông. He always demanding something out of our life, then left home at his young age to go to Haøm Long we will never be content. But if we accept life as Temple to become a monk. Later, he became a it is, then we know contentment. Some people disciple of Most Venerable Phuùc Ñieàn. He was the seek happiness through material things; other Dharma heir of the 44th generation of the Linn- people can be happy without many material Chih Zen Sect. He spent most of his life to revive things. Why? Because happiness is also a state of and expand Buddhism in North Vietnam. His mind, not a quantitive measure of possessions. If whereabout and when he passed away were we are satisfied with what we are and have now, unknown. He always reminded his disciples: "A then we are happy. But if we are not satisfied with prospect, region, territory, surroundings, views, what we are and have now, that is where circumstances, environment, area, field, sphere, unhappiness dwells. The desire is bottomless, environments and conditions, i.e. the sphere of because no matter how much is put into it, it can mind, the sphere of form for the eye, of sound for never be filled up, it always remains empty. The the ear, etc. External realms are realms which are Sutra in Forty Two Chapters taught: 'Though a not created by the mind, but come from the person filled with desires dwells in heaven, still outside. A prospect, region, territory, that is not enough for him; though a person who surroundings, views, circumstances, environment, has ended desire dwells on the ground, still he is area, field, sphere, environments and conditions, happy.' Devout practitioners should understand i.e. the sphere of mind, the sphere of form for the clearly that mind is a troublesome objective for eye, of sound for the ear, etc. If you can remain our cultivation so that we can turn back to our own unperturbed by external states, then you are minds, the source and the root of all trouble." In currently cultivating. On the contrary, if you are fact, nothing exists apart from mind. This single turned by external states, then you will fall. mind encompasses the four kinds of lands in their External states are also external conditions or totality. From the Six Common Dharma Realms to circumstances which stir or tempt one to do evil. the Four Dharma Realms of the Sages are not Problems and dissatisfaction do not develop beyond the present thought in the Mind. The mind because of external conditions, but from our own can create the heavens as well as the hells. The mind. If we don't have internal peace, nothing mind can achieve Buddhahood, but it can also turn from outside can bring us happiness. A Zen into a hungry ghost or an animal, or fall into the practitioner

does not believe in an independent or hells. It can be a Bodhisattva, a Pratyekabuddha, separate existing external world into those or a Sravaka. Since everything is made from the dynamic forces he could insert himself. The mind, nothing goes beyond the mind. If we want to

create Buddhas in our minds, we become part of painful with a strike of a staff. the retinue of the Dharma Realm of the Buddhas. Thoáng Caûm: Afflictive emotion. The other Dharma Realms are the same way. Thoáng Hoái: Earnest repentance. Practitioners should always see this and pay Thoáng Khoå: Unhappy—Suffering. attention to all daily activities from walking, Thoáng Laõnh: Söï laõnh hoäi saâu saéc—A profound standing, lying down, or sitting... We must conprehension—Laõnh hoäi saâu saéc—To regulate ourselves in accord with propriety of a comprehend profoundly. true Buddhist. Some believes that the basic entity Thoáng Lónh Sôn: Pamirs—Teân cuûa moät daõy nuùi ôû of the mind is always unfabricated and clear, it is mieàn Baéc AÁn, ôû giöõa daõy Thoáng Lónh—Name of a indeed thoroughly good. However, a lot of other range of mountains in North India, in the middle people believe that the mind is first pure and then of Pamirs. later became adventitiously defiled. According to Thoáng Thieát Töï Raên: Earnestly restrain oneself. the Buddhist theories, from the very beginning the Thoáng Tuøng Haø Xöù Lai?: Where does the pain mind is delifed, and the enlightened nature is just come from?—Caùi ñau töø ñaâu ñeán?—Khi coøn taïi a seed that is not thoroughly developed. Zen gia, moät hoâm, Huyeàn Sa vaø cha mình ñi ñaùnh caù, practitioners should always remember that we ngöôøi cha bò cheát ñuoái. Huyeàn Sa ngöøng ngheà create more and more karmas and commit more ñaùnh caù vaø ñi ñeán gaëp Thieàn sö Tuyeát Phong and more sins because we are not concentrated Nghóa Toàn vaø xin xuaát gia. Luùc ñoù Huyeàn Sa vaøo and determined. We get dragged into situations khoaûng tuoåi ba möôi, xuaát gia ôû tuoåi ñoù töông ñoái until we forget what we want to do. We forget our laø muoän vaøo thôøi ñoù. Luùc ñoù Thieàn sö Tuyeát goal is to cultivate to become a Buddha, a Phong Nghóa Toàn laø moät Thieàn sö noåi tieáng. Ngöôøi Bodhisattva, or any of the four kinds of the sages. ta noùi coù khoaûng moät ngaøn naê m traêm Taêng ñang tu Instead, we only know how to create hells, hungry hoïc vôùi ngaøi. Hai naêm sau, Sö baét ñaàu du phöông ghosts, and animals, etc. Thus, Buddhas and tham vaán khaép nôi. Moät hoâm treân ñöôøng ñi, Huyeàn demons are only a single thought apart. Buddhas Sa vaáp phaûi moät hoøn ñaù beùn, chaân raát ñau. Sö la are kind and compassionate, while demons are leân raèng: "Caùi ñau naøy töø ñaâu ñeán?" Thaân naøy laø always competitive with unwholesome thoughts. khoâng, cho neân caùi ñau naøy cuoái cuøng laø töø ñaâu In the Lankavatara Sutra, the Buddha taught: “The ñeán? Thoâng thöôøng khi chuùng ta vaáp phaûi hoøn ñaù Bodhisattva-mahasattvas sees that the triple world thì chuùng ta la leân: "Hoøn ñaù caâm ñieác naøy!" hay laø is no more than the creation of the citta, manas, "Sao mình ngu quaù!" Ñoù laø loaïi tænh thöùc cuûa and mano-vijnana, that it is brought forth by chuùng ta. Nhöng vôùi Huyeàn Sa thì Sö laïi noùi: "Caùi falsely discriminating one’s own mind, that there ñau naøy töø ñaâu ñeán?" Vaø ngay luùc aáy, Sö ñaït ngoä. are

no signs of an external world where the Huyeàn Sa laäp töùc trôû veà gaëp Thaày mình laø Tuyeát principle of multiplicity rules, and finally that the Phong. Tuyeát Phong töø xa troâng thaáy Huyeàn Sa triple world is just one's own mind." Below is one khaäp khieång ñi tôùi lieàn noùi: "Sao khoâng ñi khaép of his famous Zen poems: nôi tham hoïc nöõa ñi?" Huyeàn Sa beøn traû lôøi: "Boà "Realizing that the mind is void, Ñeà Ñaït Ma khoâng töø Thieân Truùc ñeán, vaø Nhò Toå and the scene is still, chaúng bao giôø ñi Thieân Truùc. Boà Ñeà Ñaït Ma vaø You will go beyond the saint and the ordinary. con naém tay cuøng ñi. Con laø Boà Ñeà Ñaït Ma, con laø If your thoughts cling to scenes, Nhò Toå, con khoâng ñi ñaâu nöõa. Phaät Thích Ca Maâu sensations will rise, Ni vaø con cuøng ngoài, cuøng sinh, cuøng soáng, cuøng And ten thousand fetters will restrain you. thôû, cuøng nguû." Baây giôø thì ai trong chuùng ta cuõng The heavenly beings, human beings, and ñeàu bieát Toå Boà Ñeà Ñaït Ma töø Thieân Truùc ñeán; Nhò All phenomena are ultimately here. Toå chöa töøng ñi Taây Thieân, vaäy thì yù cuûa Huyeàn The 'I' and the others are just one, Sa laø gì? Huyeàn Sa sau ñoù trôû thaønh moät trong Originally, the mind only." nhöõng ñeä töû noái phaùp kieät xuaát cuûa Tuyeát Phong, Thoáng Boång: Duøng gaäy ñaùnh laøm cho ngöôøi khaùc nhöng loä trình tu taäp cuûa Sö heát söùc khoù khaên. Sö caûm thaáy thaät ñau ñôùn—To make someone feel so quyeát taâm muoán giaûi ñaùp noãi nghi ngôø cuûa mình,

vaø vaán ñeà cuûa Huyeàn Sa raát quan troïng. Khi Sö hoäi cuoäc soáng maø baïn ñang soáng ngay trong xuaát gia thì ñaõ ba möôi tuoåi, ñoái vôùi cuoäc ñôøi, chaéc khoaûnh khaéc naøy. Thieàn sö Ninh Phaûn thöôøng noùi: chaén Sö ñaõ hình thaønh moät soá quan ñieåm nhaát ñònh "Khi thôû vaøo laø baïn thôû vaøo troïn caû vuõ truï; khi thôû naøo ñoù, cho neân e raèng öùng bieán khoâng phaûi deã ra laø baïn thôû ra toaøn boä vuõ truï. Hít vaøo vaø thôû ra, daøng nhö theá. Huyeàn Sa ñaõ buoâng xaû chính mình hít vaøo thôû ra, cuoái cuøng baïn queân ngay caû caùi nhö theá naøo? Sö cuøng tu vôùi moät ngaøn naêm traêm ngöôøi ñang thôû caùi gì." Khoâng coù beân trong, khoâng chuùng xuaát gia, thì Huyeàn Sa coù ñöôïc bao nhieâu coù beân ngoaøi; khoâng coù caùi naøy, khoâng coù caí kia. cô hoäi ñeå noùi chuyeän vôùi Tuyeát Phong? Coù leõ hoï Vaïn vaät ñeàu cuøng nhau tieâu maát. Nhö vaäy thì coøn raát ít coù cô hoäi cuøng nhau ñaøm ñaïo, nhöng maø laïi caùi gì? Baïn coù theå traû lôøi: "Khoâng." Neáu baïn Huyeàn Sa laïi chöùng ngoä. Taïi sao nhö vaäy? Hôn ñang ngoài thieàn thì baïn cuõng coù theå noùi "taát caû". moät ngaøn chuùng xuaát gia khaùc thì sao? Coøn caùc Khi chuùng ta hieåu ñöôïc lôøi noùi cuûa Huyeàn Sa thì baïn thì sao? Baïn coù theå töï hoûi: "Ñieàu naøy coù theå vaàn ñeà tu haønh cuûa chuùng ta seõ ñöôïc giaûi quyeát. xaûy ra vôùi toâi hay khoâng? Chính toâi laøm sao chöùng Haõy tin vaøo cuoäc soáng cuûa mình töï noù laø Ñaï o, tin ngoä? Huyeàn Sa töï chöùng chính mình laø Phaät Toå vaøo chính mình laø Phaät Thích Ca Maâu Ni. Chuùng Thích Ca Maâu Ni, laø Boà Ñeà Ñaït Ma, laø Nhò Toå." ta phaûi laõnh hoäi ñieàu naøy. Ñaây khoâng phaûi laø giaùo Nhöng thaät ra moãi ngöôøi chuùng ta ñeàu nhö vaäy. phaùp cao sieâu. Cuoäc soáng cuûa baïn laø "Phaät Thích Daàu chuùng ta coù töï chöùng hay khoâng, thì cuoäc ñôøi Ca Maâu Ni vaø toâi cuøng tu." Caùc baïn phaûi vöõng tin cuûa

chuùng ta chính laø cuoäc ñôøi cuûa ñöùc Phaät Thích vaøo chính mình nhö theá!—When he was still a Ca Maâu Ni. Chuùng ta cuøng nhau chia seû cuoäc ñôøi layperson, one day, Hsuan-Sha and his father aáy. Huyeàn Sa töï chöùng ñieàu naøy baèng caùch khoâng were fishing, the father drowned. Hsuan-Sha töï kheùp mình theo loái suy nghó thöôøng tình. Moãi caù stopped being a fisherman and went to Master nhaân chuùng ta ñeàu ñang tìm kieám caùi gì ñoù. Moãi Hsueh-feng's monastery, where he ordained as a ngöôøi ñeàu quyeát taâm muoán bieát chính mình laø ai, monk. At that time Hsuan-Sha was already thirty bieát laøm theá naøo tìm ra phöông phaùp soáng toát nhaát. years old, in those days a fairly advanced age for Chuùng ta vaø Huyeàn Sa coù khaùc gì nhau ñaâu? Coù ordination and training. Zen master Hsueh-feâng phaûi laø coù caùi gì ñoù ngaên caûn chuùng ta, khieán was a famous Master. It is said that fifteen chuùng ta khoâng thaáy ñöôïc caùi maø Huyeàn Sa ñaõ hundred monks were practicing at his monastery. thaáy? Coù phaûi laø coù caùi gì ñoù caûn trôû chuùng ta laøm After two years, Hsuan-Sha embarked on a cho chuùng ta khoâng thaáy ñöôïc chính mình thaät ra pilgrimage to other monasteries. While walking, luùc naøo cuõng ñang cuøng Phaät Toå Thích Ca Maâu Ni he stubbed his toe on a sharp rock. Hsuan-Sha cuøng troø chuyeän? Taát caû chuùng ta ñeàu phaûi töï thaáy cried out, "Where does this pain come from?" This cho ñöôïc ñieàu naøy, khoâng ai coù theå laøm ñieàu naøy body is empty, so where does the pain come from? cho chuùng ta ñöôïc. Laøm sao töï mình thöïc chöùng When we stub our toe, don't we usually shout, "Phaät Thích Ca Maâu Ni vaø mình cuøng tu, cuøng "This dumb rock!" or "I am so stupid!" That is the soáng?" Muoán theå chöùng ñieàu naøy, chuùng ta nhaát kind of awareness we do have. Yet in Hsuan- ñònh phaûi nghó caùch ñoäng vieân caùi taâm baän roän aáy Sha's case, he asked, "Where does this pain come cuûa chính mình. Ñeám hôi thôû coù theå giuùp baïn töø from?" And at that instant, he attained realization. boû nhöõng taïp nieäm noåi leân töøng caùi töøng caùi gioáng Hsuan-Sha immediately returned to Master nhö boït nöôùc. Baïn muoán cuøng tu vôùi taïp nieäm, hay Hsueh-feâng. Seeing Hsuan-Sha limping, Master cuøng tu vôùi Phaät Thích Ca Maâu Ni? Ñeám hôi thôû Hsueh-feâng asked, "Why aren't you on your töø moät ñeán möôøi, roài trôû laïi moät tieáp tuïc nhö vaäy, pilgrimage?" Hsuan-Sha replied, "Bodhidharma thì nhöõng taïp nieäm nhieàu nhö theá aáy seõ giaûm coøn has never come from India, and the second möôøi caùi. YÙ nieäm ñi theo hôi thôû (tuøy töùc) thì taïp patriarch has never gone to India. Bodhidharma nieäm seõ giaûm coøn hai caùi: "hít vaøo" vaø "thôû ra". and I are walking together hand in hand. Nhöng ñoù khoâng phaûi laø vaán ñeà hai caùi, möôøi caùi Bodhidharma is no other than myself. I am the hay moät traêm caùi. Ñöøng queân hít thôû chính laø cuoäc second patriarch, going nowhere. Being here is soáng. Hít thôû chính xaùc chöøng naøo thì baïn ñaõ soáng my life! Sakyamuni Buddha and I are sitting chính xaùc chöøng aáy. Baèng caùch naøo ñaây? Baïn laõnh together, sharing life together, living together,

breathing together, counting together, being ten, or one hundred. Don't forget, breathing is life. drowsy together." Now we all know that By breathing genuinely in this way, you begin to Bodhidharma came from India and that his live in this way. In

what way? You appreciate successor, the Second Patriarch, Hui-k'o in China, intimately the life that you are living in this very never went to India. So what did Hsuan-Sha moment. Zen master Koryu often said, "When you mean? Hsuan-Sha became one of the best of Zen breathe in, breathe in the whole universe. When Master Hsueh-feâng's many successors, and yet he you breathe out, breathe out the whole universe. had a very difficult time in practice. He was Breathing in and out, in and out, eventually you determined to resolve his doubts, and his even forget about who is breathing what." There is questioning was most important. Being in his no inside, no outside; no this, no that. Everything thirties, Hsuan-Sha had probably formed a certain is all together disappearing. So what is there? You understanding about life and was perhaps not so can answer, "Nothing." When you truly sit, you flexible. How did he empty himself? He was can also say, "Everything." When we understand training in a huge monastery with fifteen hundred Zen master Hsuan-sha's statement, all of our other monks. How much of a chance did he have questions about practice will be resolved. Have to talk to Master Hsueh-feâng? Perhaps they rarely trust in your life as the Way itself. Have trust in spoke, and yet Hsuan-Sha attained realization. yourself as Sakyamuni Buddha himself. We must How did this happen? How about the other appreciate this. This is not a sophisticated hundreds of monks? And how about you? You teaching. Your life is "Sakyamuni Buddha and I may be wondering, "Will this happen to me? How are practicing together." Please have good trust in can I confirm myself?" Hsuan-Sha realized yourself! himself as Sakyamuni Buddha, as Bodhidharma, Thoát Ñòa Chieát: Vaät gì ñoù baát ngôø bò beû gaõy, as the second patriarch. This is true for all of us. trong thieàn coù nghóa laø ñoán ngoä—Something is Regardless of whether we realize it or not, our life broken suddenly. In Zen, the term means sudden is the life of Sakyamuni Buddha. We are sharing enlightenment. that life together. Hsuan-Sha realized this by not Thoát Nhieân: Suddenly—All of a sudden—All at confining himself to the usual ways of thinking. once. We all have some kind of quest. We have some Thu: Sarada (p)—Muøa thu—Autumn. determination to know who we are or how to Thu Ba Ca La: Subhakarasimha (skt)—Thieän Voâ pursue our life in the best way. What is the UÙy Tam Taïng laø teân cuûa moät vò Taêng noåi tieáng difference between Hsuan-Sha and ourselves? ngöôøi AÁn Ñoä—Name of a famous Indian monk. What creates the obstacles that keep us from Thu Baø Ca La: See Thu Ba Ca La. seeing what Hsuan-Sha saw? What creates the Thu Caâu Lö Na: Suklodana (skt)—Moät vò thaùi töû hindrances that prevent each of us from seeing cuûa thaønh Ca Tyø La Veä, em vua Tònh Phaïn, laø cha himself or herself as the one who is constantly cuûa Tisya, Ñeà Baø Ñaït Ña, vaø Nandika—A prince talking with Sakyamuni Buddha? All of us must of Kapilavastu, younger brother of Suddhodana, see this for ourselves. No one can do it for us. and father of Tisya, Devadatta, and Nandika. How do you confirm yourself as "Sakyamuni and I Thu Kim Cang Boà Taùt: Sarada-vajra (skt)— practice together, living together"? In order to Autumn Diamond Bodhisattva. experience this, you need to do something with Thu La: 1) Muõi teân: Sula (skt)—A dart, a lance; your busy mind. By counting your breath you can 2) Anh huøng: Sura (skt)—Hero, heroic. trim off busy

thoughts, rising like bubbles, one Thu Loä Töû: Sariputra (skt)—See Xaù Lôïi Phaát. after another. Are you practicing with bubbles Thu Phaân: Higan (jap)—Autumn equinox. instead of with Sakyamuni Buddha? By counting Thu Phöông: Höôùng Taây—West. your breaths in cycles of ten, all these numerous Thu Thuùc: Samyama or Samnnama (p)— thoughts are reduced to ten. By following the Restraint—Loái soáng theá tuïc coù tính caùch höôùng breath, you reduce it to two, inhalation and ngoaïi, buoâng lung. Loái soáng cuûa moät Phaät töû thuaàn exhalation. But it is not simply a matter of two, thaønh thì bình dò vaø tieát cheá. Phaät töû thuaàn thaønh

coù loái soáng khaùc haún ngöôøi theá tuïc, töø boû thoùi know how we feel about it. Learn to know the quen, aên nguû vaø noùi ít laïi. Neáu laøm bieáng, phaûi mind that clings to ideas of purity and bad karma, tinh taán theâm; neáu caûm thaáy khoù kham nhaãn, burdens itself with doubt and excessive fear of chuùng ta phaûi kieân nhaãn theâm; neáu caûm thaáy yeâu wrongdoing. This, too, is attachment. We must chuoäng vaø dính maéc vaøo thaân xaùc, phaûi nhìn nhöõng know moderation in our daily needs. Robes need khía caïnh baát tònh cuûa cô theå mình. Giôùi luaät vaø not be of fine material, they are merely to protect thieàn ñònh hoã trôï tích cöïc cho vieäc luyeän taâm, giuùp the body. Food is merely to sustain us. The Path cho taâm an tònh vaø thu thuùc. Nhöng beà ngoaøi thu constantly opposes defilements and habitual thuùc chæ laø söï cheá ñònh, moät duïng cuï giuùp cho taâm desires. an tònh. Bôûi vì duø chuùng ta coù cuùi ñaàu nhìn xuoáng Thu Thuùc Luïc Caên: Sense restraint—Thu thuùc ñaát ñi nöõa, taâm chuùng ta vaãn coù theå bò chi phoái bôûi luïc caên vaø theo doõi caûm giaùc cuûa mình laø moät söï nhöõng vaät ôû trong taàm maét chuùng ta. Coù theå chuùng thöïc taäp toát ñeïp. Luùc naøo chuùng ta cuõng phaûi chuù ta caûm thaáy cuoäc soáng naày ñaày khoù khaên vaø chuùng taâm tænh thöùc, ghi nhaän moïi caûm giaùc ñeán vôùi ta khoâng theå laøm gì ñöôïc. Nhöng caøng hieåu roõ mình, nhöng ñöøng thaùi quaù. Haõy ñi, ñöùng, naèm, chaân lyù cuûa söï vaät, chuùng ta caøng ñöôïc khích leä ngoài moät caùch töï nhieân. Ñöøng quaù thuùc eùp vieäc hôn. Phaûi giöõ taâm chaùnh nieäm thaät saéc beùn. Trong haønh thieàn cuûa mình, cuõng ñöøng quaù boù buoäc khi laøm coâng vieäc phaûi laøm vôùi söï chuù yù. Phaûi bieát chính mình vaøo trong moät khuoân khoå ñònh saün naøo mình ñang laøm gì, ñang coù caûm giaùc gì trong khi ñoù. Quaù thuùc eùp cuõng laø moät hình thöùc cuûa tham laøm. Phaûi bieát raèng khi taâm quaù dính maéc vaøo yù aùi. Haõy kieân nhaãn, kieân nhaãn chòu ñöïng laø ñieàu nieäm thieän aùc cuûa nghieäp laø töï mang vaøo mình kieän caàn thieát cuûa haønh giaû. Neáu chuùng ta haønh gaùnh naëng nghi ngôø vaø baát an vì luoân lo sôï khoâng ñoäng moät caùch töï nhieân vaø chuù taâm tænh thöùc thì trí bieát mình haønh ñoäng coù sai laàm hay khoâng, coù taïo tueä seõ ñeán vôùi chuùng ta moät caùch töï nhieân—Sense neân aùc nghieäp hay khoâng? Ñoù laø söï dính maéc caàn restraint is proper practice. We should be mindful traùnh. Chuùng ta phaûi bieát tri tuùc trong vaät duïng nhö of it throughout the day. But do not overdo it. thöùc aên, y phuïc, choã ôû, vaø thuoác men. Chaúng caàn Walk, eat, and act naturally, and then develop phaûi maëc y thaät toát, y chæ ñeå ñuû che thaân. Chaúng natural mindfulness of what is going on within caàn phaûi coù

thöùc aên ngon. Thöïc phaåm chæ ñeå nuoâi ourselves. To force our meditation or force maïng soáng. Ñi treân ñöôøng ñaïo laø ñoái khaùng laïi vôùi ourselves into awkward patterns is another form of moïi phieàn naõo vaø ham muoán thoâ ng thöôøng—The craving. Patience and endurance are necessary. If worldly way is outgoing exuberant; the way of the we act naturally and are mindful, wisdom will devoted Buddhist's life is restrained and come naturally. controlled. Constantly work against the grain, Thuù: Gati (skt)—Destination—Nôi Ñi Ñeán (ñaëc against the old habits; eat, speak, and sleep little. bieät veà taùi sanh). Trong Phaät giaùo, töø "soá phaän " If we are lazy, raise energy. If we feel we can not thöôøng chæ saùu loaïi taùi sanh theo truyeàn thoáng trieát endure, raise patience. If we like the body and hoïc Phaät giaùo: 1) thieân; 2) a-tu-la; 3) ngöôøi; 4) suùc feel attached to it, learn to see it as unclean. sanh; 5) ngaï quyû; 6) ñòa nguïc. Ba con ñöôøng ñaàu Virtue or following precepts, and concentration or tieân laø ba con ñöôøng may maén (toát), trong khi ba meditation are aids to the practice. They make the con ñöôøng sau laø nhöõng con ñöôøng baát haïnh vì mind calm and restrained. But outward restraint is chuùng sanh trong ba ñöôøng naøy phaûi chòu khoå ñau only a convention, a tool to help gain inner phieàn naõo—Destiny especially on rebirth). In coolness. We may keep our eyes cast down, but Buddhism, the term "destiny" generally refers to still our mind may be distracted by whatever the six possible types of birth for sentient beings, enters our field of vision. Perhaps we feel that this according to traditional Buddhist philosophy: 1) life is too difficult, that we just can not do it. But gods (deva); 2) demi-gods (asura); 3) humans the more clearly we understand the truth of things, (manusya); 4) animals (tiryak); 5) hungry ghost the more incentive we will have. Keep our (preta); and 6) hell beings (naraka). The first three mindfulness sharp. In daily activity, the important are said to be "fortunate destinies," while the point is intention. ; know what we are doing and latter three are said to be "unfortunate destinies"

because of the amount of sufferings and afflictions Xaù Luaän, trong toøa thaønh lôùn nôi trôøi Ñeá Thích that such beings endure. ñoùng ñoâ, coù ñieän Thuø Thaéng, tröôùc ñieän coù ao Thuø Thuù Baùc Ca: Svaka (skt)—Moät trong 16 vò La Thaéng, vôùi voâ soá chaâu baùu ñaày ñuû trang nghieâm, Haùn nhaän leänh cuûa ñöùc Phaät tieáp tuïc truï theá hoaèng che khaép Thieân cung)—The surpassing lake of phaùp ñoä sanh—One of sixteen Arahants who Indra. received instructions from the Buddha to continue Thuø Trí A La Baø: Jyotirasa (skt)—The flavour of to stay in the world to spread the Buddha-Dharma the light—See Quang Vò. to save sentient beings. Thuø Tröng Giaø: Moät trong nhöõng loaïi khoå haïnh, Thuù Chuû: Pasupati (skt)—Baùt Du Baùt Ña—Chuùa maëc raùch röôùi vaø aên nhöõng thöù raùc boû —One of teå loaøi thuù hay loaøi suùc sanh—Lord of the animals, several kinds of ascetics who dressed in rags and or herds. ate garbage. Thuù Chuû Ngoaïi Ñaïo: Parupata (skt)—Teân cuûa Thuø Xöôùng: Duøng ngoân ngöõ vaán ñaùp qua laïi—To moät chi phaùi ngoaïi ñaïo—Name of a non-Buddhist use words to question and reply back and forth. sect. Thuø Y: Chieác aùo raát nheï cuûa chö Thieân—The Thuù Ñaïo: Caûnh thuù—Tirracchana (p)—See Caûnh gossamer clothing of the devas, or angels. Giôùi

Suùc Sanh. Thuû: Upadana (p). Thuù Höôùng Boà Ñeà Thanh Tònh Taâm Löïc: 1) Chaáp Thuû: Upadana (skt)—Naém giöõ—Chaáp Bodhisattvadhyasayaparisuddhi (skt)—Naêng löïc tröôùc ñoái vôùi caûnh giôùi maø mình ñang ñoái laøm thanh tònh taâm töôûng cuûa Boà Taùt—The power dieän—Attachment—Clinging—Clinging to of purifying the thought of the Bodhisattva. existence—Grasping—Laying hold of— Thuù Taùnh: Animal nature—Animality— Holding on to—To be attached to—To be Bestiality. held by. Thuù Tòch: Coõi Nieát baøn ñöôïc hieåu theo tröôøng 2) Töø duøng ñeå chæ "AÙi": A term used to indicate phaùi Tieåu Thöøa—The destiny of nirvana, as "love" or "desire." understood by the Hinayana. 3) Töø duøng ñeå goïi "Phieàn naõo": A term for Thuø AÂn: Exceptional favour. vexing passions and illusions. Thuø Dieäu Thaân: Saéc thaân thuø dieäu, teân cuûa Thuø 4) Moät trong 12 nhaân duyeân, chaáp tröôùc vaøo söï Thaéng Dieäu Thaân Nhö Lai, vò Phaät thöù 729 trong hieän höõu cuûa mình vaø söï vaät: One of the 1000 vò Phaät trong Hieàn kieáp—Surpassingly twelve nidanas, the grasping at or holding on wonderful body, i.e. Padmottara, the 729th Buddha to self-existence and things. of 1000 Buddhas of the present kalpa. Thuû An Nam Ñaøi Thieàn Sö: Zen Master Shou-an Thuø Ñeå Saéc Ca: Jyotiska (skt)—See Thuï Ñeà Ca. Nan-tai—Teân cuûa moät vò thieàn sö, ngöôøi ñaõ caûm Thuø Thaéng: Visesa (p & skt)—Loãi laïc—Sieâu vieät taùc baøi keä caûm nghó ñeán caùi ngheøo moät caùch thieát nhaát treân ñôøi—Taêng Thöôïng—Vöôït troäi—Xuaát thöïc vaø thô moäng hôn, vaø ngaøi khoâng gôïi thaúng chuùng—Distinction—Exalted—Excellence— ñeán söï vieäc cuûa theá gian. Baøi thô khoâng nguï yù ngaøi Extraordinary—Rare—Specifically excellent aên khoâng ngoài roài, hay khoâng laøm gì khaùc, hoaëc things—Superiority—Surpassing—Transcendent. khoâng coù gì ñeå laøm khaùc hôn laø thöôûng thöùc 'Caûnh Thuø Thaéng Ñieän: Cung ñieän cuûa vua Trôøi Ñeá laëng trôøi ngöng vaïn söï buoâng'. Coù theå luùc ñoù ngaøi Thích—The surpassing palace of Indra. ñang giaûng giaûi, ñang tuïng kinh, hay ñang queùt Thuø Thaéng Haïnh: Extraordinary action—Haïnh chuøa, ñang giaãy coû saân chuøa nhö thöôøng leä, nhöng thuø thaéng laø ñaïo xuaát sanh Phaät phaùp, vì coâng loøng traùn ngaäp moät nieàm thanh tònh vaø khinh an. haïnh ñaõ tu khoâng hö maát—Excellent action is a Sau ñaây laø baøi thô cuûa ngaøi: way of generating qualities of Buddhahood, "Nam Ñaøi tónh toïa nhaát loâ höông because what has been put into practice is not lost. Tuyeân nhaät ngöng nhieân vaïn söï vong Thuø Thaéng Quang Phaät: Buddha of Transcendent Baát thò töùc taâm töø voïng töôûng Light—Amitabha Buddha. Ñoâ duyeân voâ söï khaû tö löông." Thuø Thaéng Trì: Ao Thuø Thaéng hay ao baùu ôû ngay (Nam Ñaøi ngoài tònh tröôùc loø höông tröôùc cung ñieän cuûa vua Trôøi Ñeá Thích (theo Caâu Caûnh laëng trôøi ngöng vaïn söï buoâng

Naøo phaûi ngaên loøng hay döùt nieäm (vaân thuûy), studying under various Buddhist Chæ vì voâ söï chaúng gì vöông). teachers of his time. Eventually he came to Mt. Name of a Zen master, who wrote his expression Longmen, where he met Foyan. Chu-an, already of the feeling of poverty in a poem which is more an experienced Zen student, demonstrated his poetic and positive. He does not make a direct

understanding to his new teacher. Foyan advised reference to things worldly. The poem does not him, "Your grasp of mind is thorough, but you convey the idea that he is idly sitting and doing must open your eyes and ears." Chu-an then nothing particularly; or that he has nothing else to assumed a temple post as director of the monk's do but to enjoy the 'Day of rapture, all things are hall. forgotten'. He may be in the midst of teaching Khi Thuû An laøm thò giaû cho Phaät Nhaõn, Sö pupils, reading the Sutras, sweeping and weeding hoûi: "Khi vaán ñaùp ñeàu döøng laïi thì theá naøo?" the yard as usual, and yet his own mind is filled Phaät Nhaõn noùi: "Noù cuõng gioáng nhö chuyeän with transcendental happiness and quietude. Here oâng goõ buùa treân moät taám baûng laøm vang leân is his verse: tieáng keâu trong Taêng ñöôøng." Thuû An khoâng "At Nan-tai I sit quietly with an incense burning, laõnh hoäi yù Phaät Nhaõn muoán noùi gì. Toái ñeâm One day of rapture, all things are forgotten, ñoù Phaät Nhaõn ñi ñeán phoøng cuûa Thuû An vaø Not that mind is stopped and noùi chuyeän vôùi Sö. Trong tieán trình cuûa cuoäc thoughts are put away, noùi chuyeän Thuû An ñem cuoäc noùi chuyeän hoài But that there is really nothing to disturb sôùm ra hoûi. Phaät Nhaõn noùi: "Noùi chuyeän roãng my serenity." tueách." Khi nghe lôøi naày, Thuû An boãng nhieân Thuû An Thaïch Qui Thieàn Sö (1083-1146): ñaïi ngoä—When Chu-an was serving as Chikuan Shikei (jap)—Chu-an Shih-kuei (Wade- Foyan's attendant, he said, "What is it when Giles Chinese)—Zhu'an Shigui (Pinyin question and answer stop?" Foyan said, "It's Chinese)—Hieän nay chuùng ta khoâng coù nhieàu taøi like when you strike the hammer on the lieäu chi tieát veà Thieàn sö Thuû An Thaïch Qui; tuy sounding board at the monk's hall." Chu-an nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy didn't understand what Foyan meant. That trong Truyeàn Ñaêng Luïc: Thuû An ñeán töø Thaønh Ñoâ, evening Foyan went to Chu-an's quarters and thuoäc tænh Töù Xuyeân. Khi coøn treû, Sö ñaõ vaøo chuøa spoke with him. In the course of this Ñaïi Bi ôû Thaønh Ñoâ ñeå tu taäp vôùi moät vò thaày Phaät conversation Chu-an brought up their earlier giaùo teân Troïng Nha. Taïi ñaây Sö hoïc kinh Thuû conversation. Foyan said, "Empty talk." Upon Laêng Nghieâm. Sau naêm naêm, Sö baét ñaàu haønh hearing this, Chu-an suddenly experienced cöôùc du phöông, hoïc döôùi nhieàu vò thaày khaùc nhau great enlightenment. vaøo thôøi cuûa Sö. Cuoái cuøng Sö ñeán nuùi Long Moân, Vaøo khoaûng naêm 1115, Thuû An baét ñaàu daïy nôi Sö gaëp Thieàn sö Phaät Nhaõn. Thuû An, ñaõ laø moät Thieàn ôû Thieân Ninh. Sö ôû laïi ñaây cho ñeán Thieàn sinh chöùng nghieäm, trình baøy sôû ngoä cuûa khoaûng naêm 1135, khi Sö ñöôïc hoaøng ñeá thænh mình cho vò thaày môùi. Phaät Nhaõn khuyeân Sö: "Söï ñi truï trì chuøa Naêng Nhaân. Moät hoâm, Thuû An naém baét taâm cuûa oâng thaät uyeân thaâm, nhöng oâng daïy chuùng: "Vaïn nieân nhaát nieäm. Nhaát nieäm caàn phaûi môû maét môû tai ra." Thuû An beøn ôû laïi giöõ vaïn nieân. Maëc quaàn aùo laên trong buøn, roài röûa chöùc tröôûng Taêng söï trong Taêng ñöôøng—We do chaân, vaø leo leân giöôøng nguû. Moïi söï trong moät not have detailed documents on this Zen Master; kieáp laø ñaây laø ngay tröôùc maáy oâng. Khi bieån however, there is some interesting information on caû traøo soùng, keû ngu muoäi coá ño coi soùng bao him in The Records of the Transmission of the

lôùn." Roài, naâng gaäy thaúng leân, Thuû An noùi: Lamp (Ch'uan-Teng-Lu): Chu-an came from Chu- "Heát thaûy maáy oâng ôû ñaây, khoâng coù cöûa vaøo. anthe city of Chengdu, Sichuan Province. As a Maáy oâng phaûi coù cöûa vaøo. Vaø khi maø maáy oâng young man he entered Daizi (Great Compassion) coù cöûa vaøo, maáy oâng phaûi baét ñaàu con ñöôøng Temple in Chengdu under a Buddhist teacher hieån loä thaân. Nhöng ñöôøng hieån loä thaân laø named Zong-ya. There he studied the Surangama ñöôøng gì?" Sau moät hoài laâu im laëng, Thuû An Sutra. After five years, he set off as a yunshui noùi: "Tuyeát rôi naëng khoâng theå ñeø beïp caây

tuøng. Gioù thoåi laïi dôøi traêng." Xong roài Thuû An Moät dòp khaùc, Thuû An thöôïng ñöôøng thò haï gaäy xuoáng vaø rôøi khoûi saûnh ñöôøng— chuùng, noùi raèng: "Bao la trong treûo, khoâng Around the year 1115, Chu-an began teaching tænh thöùc. Neáu cho phaùp laø coù si meâ. Khoâng ai in Tianning. He remained there until about trong maáy oâng coù theå ñöùng ôû choã ñoù. Khoâng the year 1135, when, at the invitation of the ai trong maáy oâng coù theå soáng ôû choã ñoù. Neáu emperor, he assumed the abbacy of Nengren maáy oâng ñöùng ñoù thì coù nguy hieåm. Neáu maáy Temple. One day, Chu-an addressed the oâng soáng ôû ñoù laø lieàu lónh. Naém ñöôïc yù nghóa monks, saying, "Ten thousand years, a single khoâng phaûi laø chaám döùt ñieàu bí maät. Noùi leân thought. A single thought, ten thousand years. ngoân ngöõ khoâng coù nghóa laø chaám döùt yù nghóa. Rolling in the mud with your clothes on, Söû duïng noù khoâng phaûi laø chaám döùt choã duïng washing your feet, and climbing into bed to cuûa noù. Neáu maáy oâng hieåu roõ ba vieäc naøy, roài sleep. The affairs of an eon are here before thì daàu maáy oâng laøm baát cöù thöù gì maáy oâng you. When the ocean surges with billowing cuõng khoâng caàn phaûi kieåm soaùt, vì moïi waves, fools try to measure how big they chuyeän seõ ñöôïc laõnh hoäi moät caùch töï nhieân. are." Then, lifting his staff upright, Chu-an Nhöng daàu cho noù laø nhö theá, vaãn coøn coù said, "All of you here, you don't have an chuyeän cao hôn maø maáy oâng phaûi bieát. Coøn entrance. You must have an entrance. And möa bao laâu nöõa thì môùi trôøi quang maây taïnh? when you have an entrance, you must begin Ha!"—Another occasion, Chu-an entered the the path of the revealed body. But what is the hall and addressed the monks, saying, "Vast path of the revealed body?" After a long clarity, no awakening. If there are dharmas pause, Chu-an said, "The heavy snow can't there is delusion. None of you can stand in crush the pine. The blowing wind moves not that place. None of you can live in that place. the moon." Chu-an then lowered his staff and If you stand there then there is danger. If you left the hall. live there it is reckless. Grasping the meaning Moät hoâm, Thuû An thöôïng ñöôøng thò chuùng, noùi does not end the mystery. Speaking the words raèng: "Tröôùc khi vaïn söï khôûi leân, maét cuûa does not end the meaning. Using it does not maáy oâng thaáy saéc. Tai cuûa maáy oâng nghe end the function. If you're clear on these three tieáng; moät cuoäc noùi chuyeän trong saûnh ñöôøng. things, then wherever you are you'll have no Treân ñaàu maáy oâng coù baàu trôøi trong saùng. need for control, for everything will be Chaân maáy oâng ñi treân maët ñaát. Taát caû maáy naturally understood. But although it is thus, oâng chæ bieát raèng hoâm nay laø ngaøy moàng

naêm. there is still a higher matter you must know. Maáy oâng khoâng thaät bieát raèng kim ñieåu voäi vaõ How long the rain before the sky clears? Ha!" chaïy ñi trong luùc nöûa ñeâm, thoû ngoïc leo leân Moät vò Taêng hoûi Thuû An: "Ñeä nhaát nghóa ñeá baàu trôøi beân ñoâng cuûa bieån." Thuû An beøn laáy laø theá naøo?" Thuû An noùi: "Caùi maø oâng môùi hoûi caây phaát töû goõ saøng thieàn, böôùc xuoáng toøa, roài laø ñeä nhò ñeá."—A monk asked Chu-an, "What rôøi khoûi saûnh ñöôøng—One day, Chu-an is the first principle?" Chu-an said, "What you entered the hall and addressed the monks, just asked is the second principle." saying, "Before the ten thousand things come Moät vò Taêng hoûi: "Con choù coù Phaät taùnh hay forth, your eyes see form. Your ears hear khoâng? Trieäu Chaâu noùi 'Voâ' Laø nghóa theá sounds; a talk in the hall. Above your head naøo?" Thuû An noùi: "Chæ moät khi bò raén caén, vaø there is the bright sky. Your feet walk upon roài sau ñoù môùi sôï daây ñöùt trong gieáng."—A the ground. All of you only know that today is monk asked, "Does a dog have Buddha the first day of the fifth month. You really nature? Zhaozhou said, 'Wu.' What did this don't know that the golden bird scurried away mean?" Chu-an said, "Just once bitten by a at midnight, or that the jade rabbit has snake, and thereafter afraid of a broken rope climbed the sky east of the sea." Chu-an then in a well." struck the meditation platform with his whisk, Moät vò Taêng hoûi: "Theá naøo laø nghóa cuûa 'voâ töï' got down from the seat, and left the hall. ngöõ, bìm baùm vaøo caây?" Thuû An noùi: "Traùi

tim cuûa teân aên troäm troáng roãng."—A monk Oaùnh Sôn Thieäu Caàn vaø Ñaïo Nguyeân, ngöôøi saùng asked, "What is the meaning of 'wordless laäp ra toâng Taøo Ñoäng Nhaät Baûn, baøn tay traùi ñaët words, a creeper clinging to a tree'?" Chu-an leân baøn tay phaûi. Coù raát nhieàu caùch giaûi thích cho said, "A thief's heart is empty." thuû aán naøy. Thí duï nhö chuùng ta noùi tay phaûi laø Vaøo naêm 1146, Thuû An cho trieäu taäp Taêng döông, laø chuû ñoäng; vaø tay traùi laø aâm, laø thuï ñoäng, chuùng, tröôûng laõo, vaø ngöôøi trong giaùo hoäi ñeå laø tónh. Cho neân khi chuùng ta ngoài thieàn baøn tay noùi lôøi di giaùo cuoái cuøng. Ngaøy hoâm sau, Sö traùi ñaët treân baøn tay phaûi laø bieåu thò raèng laáy aâm taém röûa, rung chuoâng ñeå hoäi chuùng Taêng, vaø cheá phuïc döông, laáy caùi tónh cheá phuïc caùi ñoäng ngoài xuoáng. Roài Sö ngoài yeân maø thò tòch. Vaøo cuûa thaân taâm. Nhöng khi baïn nhìn leân töôïng Phaät ngaøy traø tyø, nhöõng ñeä töû khieâng quan taøi cuûa Tyø Loâ Giaù Na thì baïn laïi thaáy baøn tay phaûi cuûa Sö, moãi ngöôøi nhaän ñöôïc moät phaàn xaù lôïi cuûa Ngaøi ñaët leân treân baøn tay traùi. Vì leõ ñoù maø thuû aán Sö. Phaàn xaù lôïi coøn laïi ñöôïc ñaët trong thaùp Ñaïi Tyø Loâ Giaù Na Phaät coù hai hình thöùc nhö treân Coå Sôn—In the year 1146, Chu-an called vaäy—Mystic position of the hand (finger-prints). together the congregation, elders, and persons Vairocana Buddha is often depicted with white of the order to give them final instructions. skin and making the Mudra of “supreme wisdom.” The next day he bathed, sounded the bell to In the Soto school, they have a special mudra of assemble the monks, and sat down. He then Maha Vairocana Buddha, the manifestation of quietly passed away. On the day of his formless forms. There are two ways to form cremation, his pallbearers

each received a Vairocana' mudra. According to both Zen master portion of his sacred relics. The rest were Keizan (1268-1325) and Dogen (1200-1253), the placed in a stupa on Mt. Gu. founder of Soto Zen in Japan, place your left hand Thuû AÁn: Bhumisparsha-mudra (skt)—Mudda- on the right palm. There are different explanations hattha (p)—Mudra (skt)—Vò trí bí maät hay AÁn keát for this. For instance, we say the right hand is the baèng nhöõng ngoùn tay—Mystic position of the hand hand of yang, active, and the left hand is yin, quiet (finger-prints)—Ñaây laø moät trong möôøi thuû aán or passive. So when we do sitting meditation trong Phaät giaùo. Baøn tay traùi ñaët vaøo loøng, loøng (zazen) we put the left hand on the right hand so baøn tay höôùng leân treân; baøn tay phaûi höôùng xuoáng that the less active left hand calms the active right ñaát, löng baøn tay höôùng veà phía tröôùc. Ñaây laø tö hand, the activity of the body and mind. But when theá khaát thöïc cuûa Phaät Thích Ca khi Ngaøi baùo cho you see the statue of Maha Vairocana Buddha, the chuùng sanh bieát Ngaøi ñaõ ñaït ñöôïc chaùnh ñaúng right hand is on the left palm, so there are two chaùnh giaùc, ñaây cuõng laø bieåu töôïng cho söï vöõng ways of forming this mudra. chaéc khoâng lay chuyeån cuûa A Suùc Beä Phaät—This Thuû Baùc Ca: Svaka (skt)—Moät trong 16 vò La is one of the ten mudras in Buddhism. The left Haùn nhaän leänh cuûa ñöùc Phaät tieáp tuïc truï theá hoaèng hand rests palm upward in the lap (sometimes phaùp ñoä sanh—One of sixteen Arahants who holds a beg bowl); the right hand hanging over the received instructions from the Buddha to continue knee, palm inward, points to the earth. This Mudra to stay in the world to spread the Buddha-Dharma is the gesture with which Sakyamuni Buddha to save sentient beings. summoned the earth as witness to his realization Thuû Baûn: See Baûn Ñaàu. of Buddhahood. This is also considered as a Thuû Baûo Haùn: Keû giöõ kho taøng—The treasure gesture of unshakability of Akshobhya Buddha. guard—Khi duïng coâng tu Thieàn, haønh giaû ñaït ñöôïc Thuû AÁn Ñaïi Tyø Loâ Giaù Na: Maha Vairocana moät thöù thöïc chöùng naøo ñoù, roài laïi chìm ñaém trong Buddha-mudra (skt)—Thuû aán hay vò trí bí maät hay kinh nghieäm tuyeät vôøi naøy Vì theá, daàu coù ñaåy cuõng aán keát baèng nhöõng ngoùn tay. Ngöôøi ta thöôøng hoïa khoâng tieán tôùi ñöôïc, coù trì keùo xuoáng cuõng chaúng ñöùc Phaät Tyø Loâ Giaù Na vôùi nöôùc da traéng vaø tay thoái lui. Keát quaû laø ngöôøi aáy khoâng theå duïng coâng ñang baét aán “ñaïi trí.” Trong Taøo Ñoäng toâng, hoï coù vôùi heát mình heát söùc thaân taâm cuûa mình. Gioáng moät loaïi thuû aán ñaëc bieät laø thuû aán Ñaïi Tyø Loâ Giaù nhö ngöôøi ngheøo gaëp ñöôïc ngoïn nuùi vaøng, maø Na Phaät, hieän thaân cuûa voâ saéc voâ töôùng. Coù hai chaúng theå tuøy yù mình laáy ra thoï duïng ñöôïc. Caùc loaïi thuû aán Ñaïi Tyø Loâ Giaù Na Phaät. Theo Thieàn sö baäc coå ñöùc Thieàn sö goïi ngöôøi aáy laø "Thuû baûo

haùn" hay keû giöõ kho taøng. Ñaây laø moät loaïi thieàn nhaát trong boán giai caáp ôû AÁn Ñoä trong thôøi ñöùc beänh raát nghieâm troïng—When working at Zen, Phaät coøn taïi theá. Giai caáp thöù tö laø giai caáp noâ leä, one attains a certain realization, then he is apt to ngöôøi laøm möôùn, lao ñoäng, vaø noâng daân ôû AÁn Ñoä. become attached to this wonderful experience Theo kinh Veä Ñaø, ngöôøi thuoäc giai caáp

thuû ñaø la which so fully absorbs him. Thus he will not khoâng ñöôïc pheùp leã baùi Phaïm Thieân, khoâng ñöôïc progress further, even if pushed; nor will he turn pheùp ñoïc tuïng kinh ñieån Veä Ñaø, maø cuõng khoâng back, even if he is pulled down. Consequently, he theå taùi sanh laàn thöù hai sau caùi cheát naøy—Serfs, cannot put all his body and mind into the Work. born from the feet of Brahma. The lowest of the He is like a tramp who has discovered a hill of four Indian castes at the time of Sakyamuni gold. While knowing clearly to be gold, he Buddha. The fourth caste, i.e. of slaves, servants, nevertheless cannot take it away with him and labourers, farmers, etc. According to the Veda enjoy it at will. This is what the old Masters called Sutras, people in Sudra class are not allowed to "the treasure guard". This is a kind of serious Zen bow the Brahma, not allowed to read Veda Sutras, sickness. neither will they reborn a second life after this Thuû Bí Maät Chuû: Vajrasattva-mahasattva (skt)—death—See Töù Giai Caáp AÁn Ñoä. Diamond being—Kim Cang Thuû—Thaéng Taùt Thuû Ñoan Baïch Vaân Thieàn Sö: Hakuun Shutan Ñoûa—See Kim Cang Taùt Ñoûa. (jap)—See Baïch Vaân Thuû Ñoan Thieàn Sö. Thuû Boài (1884-1955): Teân cuûa moät vò danh Taêng Thuû Ñoà Ñaø Na: Suddhodana (skt)—Tònh Phaïn Trung Hoa vaøo theá kyû thöù XX—Name of a Vöông. Chinese famous monk in the twentieth century. Thuû Hoä: To guard—To protect. Thuû Caân: Shukin (jap)—Moät mieáng vaûi ñöôïc Thuû Hoä Chö Chuùng Sanh Thanh Tònh Giôùi : The duøng laøm khaên cho chö Taêng Ni—A piece of cloth pure discipline of protecting all sentient beings— used as a towel for monks and nuns. Vôùi thanh tònh giôùi thuû hoä taát caû chuùng sanh, haønh Thuû Chaáp: Upadana (p & skt)—Appropriating to giaû phaùt khôûi ñaïi bi—With the pure discipline of one’s self—Attachment—Grasping—See Chaáp protecting all sentient beings, practitioners Thuû. activate great compassion. Thuû Chaáp Kim Cang Chöû: Vajrapani or Thuû Hoä Ñaïi Thieân Quoác Ñoä Kinh: Arya- Vajradhara (skt)—Vò Thaàn tay caàm Kim Cang mahasahasra-pramardini-sutra (skt)—Sutra on Chuøy—One who holds the thunderbolt. guarding the great deva land. Thuû Chi Ñaïi Ngu Thuùy Nham Thieàn Sö: Daigu Thuû Hoä Ñaïo: Nata-marga (skt)—Moät trong nhöõng Shushi (jap)—See Ñaïi Ngu Thuû Chi Thuùy Nham giaùo ñoaøn ôû mieàn ñoâng AÁn Ñoä vaøo theá kyû thöù Thieàn Sö. XI—One of the religious missionaries in eastern Thuû Chu Ñaõi Thoá: OÂm caây ñôïi thoû, yù noùi ngoan India in the eleventh century. coá chaáp giöõ yù kieán cuûa mình—To wait by a stump Thuû Hoä Nhieáp Trì Thaàn: Guardian Sustainer for a hare, i.e., to behave stupidly or to stubbornly Deity (Spirit). attach to one's own views. Thuû Hoä Taâm Boà Ñeà Thanh Tònh Giôùi: The pure Thuû Cöôùc: Baûn laõnh: Skill and spirit—Thuû thuaät: discipline of preserving the aspiration for Operation. enlightenment—Vôùi thanh tònh giôùi thuû hoä taâm Boà Thuû Döõ: Phalam Prati-grhnati (skt)—Thuû quaû vaø Ñeà, haønh giaû chaúng ham thích tieåu thöøa töï ñoä — Döõ quaû (phaøm caùi coù theå laø haït gioáng sinh ra thaønh With the pure discipline of preserving the vaïn phaùp hieän taïi laø nhaân, töø nhaân sinh ra quaû vôùi aspiration for enlightenment, practitioners do not söùc taùc duïng saûn sanh caùc phaùp töông öùng goïi laø like the lesser vehicles of individual salvation. “thuû quaû.” Khi vaïn phaùp saép sinh thaønh, söùc taùc Thuû Hoái: Töï

nguyeän phaùt loà saùm hoái toäi loãi — duïng cho noù naûy sinh keát quaû goïi laø “döõ quaû.”)— Voluntary confession and repentance. The producing seed and that which it gives, or Thuû Höõu Caøng Ít Caøng Toát: To Possess As Little produces. As Possible—Söï cheá ngöï nhöõng vaät phuï thuoäc Thuû Ñaø La: Sudra (skt)—Noâng daân vaø noâ leä, sanh chuùng ta seõ yeáu daàn ñeán moät möùc ñoä naøo ñoù bôûi töø chaân cuûa Phaïm Thieân Vöông. Giai caáp thaáp söï thöïc haønh nhöõng quy luaät laønh maïnh cuûa ñöùc

haïnh. Phaät töû ñöôïc khuyeán khích thuû höõu caøng ít Thuû Keát: Bondage of attachment—Troùi buoäc cuûa caøng toát, töø boû nhaø cöûa, gia ñình, chuoäng soáng söï chaáp thuû. ngheøo naøn hôn giaøu sang, thích cho hôn thích Thuû Khaùnh: Chuoâng caàm tay hay khaùnh ñöôïc nhaän, vaân vaân. Theâm vaøo ñoù, kinh nghieäm thieà n thænh baèng moät caùi duøi nhoû caàm tay—A hand- ñònh cuõng höôùng veà muïc tieâu naøy. Daàu raèng traïng chime (bell) struck with a small stick. thaùi nhaäp ñònh töông ñoái ngaén nguûi, song aûnh Thuû Khaåu YÙ Töông Öng: Trong thöïc taäp Du Giaø, höôûng cuûa noù coøn tieáp tuïc lay chuyeån loøng tin ñaây laø söï töông öùng giöõa tay, mieäng vaø yù—In töôûng vaøo thöïc taïi toái haäu cuûa saéc giôùi. Keát quaû Yoga practices it means correspondence of hand, khoâng traùnh ñöôïc cuûa söï tu taäp thieàn ñònh ñeàu ñaën mouth and mind. laø nhöõng söï vaät theá gian thöôøng lieân tuïc ñöôïc nhaän Thuû Khoâng: Chaáp vaøo caùi khoâng—Grasping to ra nhö moäng, huyeãn, baøo, aûnh, khoâng coù thöïc tính emptiness. vaø chaân tính maø ngöôøi ta thöôøng gaùn cho chuùng. Thuû Kieán: See Kieán Thuû. Tuy vaäy, ngöôøi ta tin töôûng raèng giôùi vaø ñònh töï Thuû Kieát: Paramarsa-samyojana (skt)— chuùng khoâng theå hoaøn toaøn nhoå reã vaø phaù huûy neàn Afflictions that bind sentient beings in the taûng cuûa nieàm tin cuûa chuùng ta vaøo caù tính. Theo samsara—Phieàn naõo troùi buoäc chuùng sanh trong “Coå Phaùi Trí Tueä,” duy coù trí tueä môùi coù theå xua coõi Ta baø. ñuoåi ñöôïc aûo töôûng cuûa caùc tính ra khoûi tö töôûng Thuû Kinh: Töø thôøi nhaø Haùn (206 B.C.-220 A.D.), cuûa chuùng ta maø thoâi. Chæ coù trí tueä môùi coù theå xua chö Taêng ra nöôùc ngoaøi (AÁn Ñoä) hoïc Phaät vaø thænh ñuoåi ñöôïc aûo töôûng cuûa caù taùnh ra khoûi tö töông kinh mang veà (Trung Hoa)—From the Han cuûa chuùng ta, nôi maø noù ñaõ toàn taïi bôûi moät thoùi Dynasty in China, monks in China traveled abroad quen laâu ñôøi. Khoâng phaûi haønh ñoäng, cuõng khoâng to study Buddhism and brought back with them phaûi thieàn ñònh, nhöng chæ coù tö töôûng môùi coù theå scriptures. tröø khöû ñöôïc aûo töôûng naèm trong tö töôûng—To Thuû Laêng Giaø Ma: Suramgama (skt)—See Thuû some extent the hold which belongings have upon Laêng Nghieâm. us is weakened by the practice of sound rules of Thuû Laêng Giaø Ma Kinh: Suramgama-sutra moral conduct. The Buddhist is advised to possess (skt)—See Thuû Laêng Nghieâm. as little as possible, to give up home and family, to Thuû Laêng Nghieâm: Shuramgama (skt)—AÂm chöõ cherish poverty rather than wealth, to prefer Haùn laø Thuû Laêng Giaø Ma, dòch laø “Kieän Töôùng” giving to getting, etc. In addition, the experience hay coâng ñöùc vaø löïc laøm cho Phaät coù khaû naêng of trance works in the same direction. Although vöôït qua nhöõng trôû

ngaïi vaø ñaït ñöôïc “Thuû Laêng the state of trance itself is comparatively Nghieâm Tam Muoäi” hay “Thuû Laêng Nghieâm shortlived, nevertheless the memory of it must Ñònh”—Interpreted as heroic, resolute; the virtue continue to shake the belief in the ultimate reality or power which enables a Buddha to overcome of the sensory world. It is the inevitable result of every obstacle, obtained in the Suramgama the habitual practice of trance that the things of dhyana or samadhi. our common-sense world appear delusive, Thuû Laêng Nghieâm Chuù: See Shurangama deceptive, remote and dreamlike, and that they Mantra. are deprived of the character of solidity and Thuû Laêng Nghieâm Ñònh: Samadhi as a state of reliability which is usually attributed to them. It is, valiant onward progress. however, believed that morality and trance cannot Thuû Laêng Nghieâm Kinh: The Sutra of Heroic by themselves completely uproot and destroy the One—The sutra emphasizes the power of foundation of our belief in individuality. samadhi, through which enlightenment can be According to the doctrine of the Old Wisdom attained, and explained the various methods—See School, wisdom alone is able to chase the illusion Kinh Thuû Laêng Nghieâm. of individuality from our thoughts where it has Thuû Laêng Nghieâm Tam Muoäi: Surangama- persisted from age-old habit. Not action, not samadhi (skt)—See Kinh Thuû Laêng Nghieâm. trance, but only thought can kill the illusion which Thuû Laêng Nghieâm Tam Muoäi Kinh: Surangama- resides in thought. samadhi sutra (skt)—Surangama-dhyana—Thuû

Laêng Nghieâm ñònh—Sutra of Powerful Samadhi. vaøo thôøi nhaø Ñöôøng (618-907)—Name of a Thuû Luaân: Nhöõng ñöôøng treân loøng baøn tay hay Chinese famous monk who lived in the T'ang ngoùn tay, ñaëc bieät laø “moät ngaøn” ñöôøng treân tay Dynasty in China. Phaät—The lines on the palm and fingers, Thuû Phaùp: To observe the laws—To kep the law. especially the “thousand” lines on a Buddha’s Thuû Phaùp Khai (306-165): Shou Fa K'ai—Teân hand. cuûa moät vò danh Taêng Trung Hoa vaøo theá kyû thöù Thuû Lö: Lö höông coù theå mang tay ñöôïc (thöôøng IV. Sö laø taùc giaû cuûa boä luaän thaát truyeàn coù nhan coù tay caàm)—A portable censer (usually with ñeà "Hoaëc Thöùc Nhò Ñeá Luaän" trong ñoù Sö uûng hoä handle). söï kieän cho raèng tam giôùi naøy laø nôi truù nguï qua Thuû Lyù Taïng Thaân Tam Muoäi: Teri-Zoshin- ñeâm daøi. Taâm thöùc laø chuû theå cuûa ñaïi moäng. Neáu Zanmai (jap)—Loaïi tam muoäi maø toaøn thaân chöùa con ngöôøi tænh thöùc bieát ñöôïc raèng tam giôùi naøy ñöïng trong baøn tay, traïng thaùi toång hôïp giöõa thaân voán laø khoâng thì voïng thöùc seõ chaám döùt—Name of vaø taâm trong ñoù töøng phaàn bao haøm toaøn phaàn —A a Chinese famous monk who lived in the fourth kind of samadhi in which the body is contained century. He was the author of a lost treatise titled: inside the hand, a state of total integration of the "Treatise on the Deluded Consciousness and the body-mind such that each part of the body contains Two Truths" in which he supported the fact that the whole. this triple world is a dwelling for a long night. Thuû Ma: Ksauma (skt)—Ksaumaka (skt)—Soâ Mental consciousness is the subject of a great Ma—Coøn goïi laø Soâ Ma Ca, Saám Ma, Toâ Ma, hay dream. If one awakens to the fundamental Tu Ma, nghóa laø thöù quaàn aùo laøm baèng gai—

emptiness of this triple world, deluded Flax—Linen—Linen garment. consciousness will be expended. Thuû Moân: Dvarapala (p)—Gate-man—Ngöôøi giöõ Thuû Phuïng: Nònh noït—Flatter. coảng. Thuû Quaû Döõ Quaû: Phalam Prati-grhnati (skt)— Thuû Moân Thieân: Dvarapala-deva (p)—Dvara- See Thuû Döõ. pala (skt & p)—Vò trôøi giöõ cöûa töï vieän—The deva Thuû Sô Ñoäng Sôn Thieàn Sö (910-990): Tung-shan gate-guardian of a temple—Vò trôøi giöõ cöûa (Maïn Shou-chu—See Ñoäng Sôn Thuû Sô Thieàn Sö. ñaø la Thai taïng giôùi)—Gate keeper (warden)— Thuû Sôn Nhöõ Chaâu Thieàn Sö: Shou-Shan-Sheng- Entrance guardian (protector). Nien—See Thuû Sôn Tænh Nieäm Thieàn Sö. Thuû Moân Thieân Nöõ: Dvara-pali (skt & p)—Vò Thuû Sôn Sieâu Töù Cuù: Shou-shan: Transcending thieân nöõ giöõ cöûa (Maïn ñaø la Thai taïng giôùi)—Gate four extremes—See Coâng AÙn Thuû Sôn Sieâu Töù keeper (warden)—Entrance guardian (protector). Cuù. Thuû Nhaân Giaû Thieát Luaän: Prajnapti-hetu- Thuû Sôn Tam Cuù: Thuû Sôn: Ba caâu—Shou-shan's sangraha-sastra (skt)—Boä luaän ñöôïc vieát bôûi ngaøi three phrases—See Coâng AÙn Thuû Sôn Tam Cuù. Traàn Na—Treatise on Supposition of grasping Thuû Sôn Taân Phuï: Thuû Sôn: Naøng daâu môùi— causes, a commentary written by Dignaga. Shou-shan's new bride—See Coâng AÙn Thuû Sôn Thuû Nhaân Xöû Phaân: Tuøy theo söï saép ñaët cuûa Taân Phuï. ngöôøi khaùc—Depend on other people's Thuû Sôn Tænh Nieäm Thieàn Sö (926-993): Shuzan arrangements. Shonen (jap)—Shou-shan Hsing-nien (Wade-Giles Thuû Nhaát: Shou-I—See Thuû Taâm. Chinese)—Shoushan Xingnian (Pinyin Chinese)— Thuû Nhaát Thieàn Sö: Thieàn sö Trung Hoa, thuoäc Teân cuûa thieàn sö Thuû Sôn, moät thieàn sö noåi tieáng Vaân Moân toâng vaøo thôøi nhaø Toáng (960-1279)— vaøo theá kyû thöù möôøi, vaøo thôøi Nguõ Ñaïi beân Trung Chinese Zen master of the Yun-Meân Sect Hoa (907-960), ñeä töû vaø truyeàn nhaân cuûa thieàn sö (established by Zen master Yun-meân) in the Sung Phong Huyeät Vieân Chieáu, thuoäc doøng Laâm Teá Dynasty in China. Nghóa Huyeàn, moân ñoà vaø laø ngöôøi noái phaùp cuûa Thuû Nhaát Thieát Tinh La Saùt Nöõ: thieàn sö Phong Duyeät Dieân Chieáu, vaø laø thaày cuûa Sarvasattvojahari (skt)—See Ñoaïn Nhöùt Thieát Phaàn Döông Thieän Chieâu—Name of a Zen Chuùng Sanh Tinh Khí. master, a noted Zen master of the tenth century, Thuû OÂn: Teân cuûa moät vò danh Taêng Trung Hoa during the Wu-tai Dynasty in China, who was a

student and dharma successor of Feng-Hsueh- Vò Taêng hoûi Thuû Sôn: "Con muoán Hoøa Yen-Chao, in the lineage of Lin-Chi-I-Hsuan; a Thöôïng giaûi thích veà tieáng heùt cuûa Laâm Teá vaø student and dharma successor of Feng-hsueh Yen- caây gaäy cuûa Ñöùc Sôn." Thuû Sôn noùi: "Sao oâng chao (Fuketsu Ensho) and the master of Fen-yang khoâng coá thöû noùi xem." Vò Taêng lieàn heùt. Sö Shao-chao. baûo: "Muø!" Vò Taêng laïi heùt. Sö baûo: "Gaõ muø Thuû Sôn ñaõ cöùu doøng thieàn Laâm Teá khoûi söï naøy heùt loaïn theá naøy ñeå laøm gì?" Vò Taêng leã taøn ruïi. Do khoâng tìm ñöôïc moät nhaø sö naøo baùi. Sö lieàn ñaùnh—A monk asked Shou-shan, trong töï vieän xöùng ñaùng keá vò mình, Phong "I'd like to know if you can explain Lin-chi's Huyeät sôï phaùp cuûa 'oâng coá trong thieàn' cuûa shout and Te-shan's stick." Shou-shan said, mình laø ñaïi sö Laâm Teá Nghóa Huyeàn bò bieán "You try it." The monk shouted.

Shou-shan maát, daàu Thuû Sôn gia nhaäp muoän maøng vaøo said, "Blind!" The monk shouted again. Shou- nhoùm moân ñoà cuûa doøng Laâm Teá nhöng laïi toû shan said, "What's this blind fellow shouting ra xöùng ñaùng ñöôïc truyeàn thuï truyeàn thoáng for?" The monk bowed. Shou-shan hit him. cuûa doøng; tuy nhieân, Thuû Sôn ñaõ 'bieán maát vaø Vò Taêng hoûi Thuû Sôn: "Thuû Sôn laø caùi gì?" khoâng ñeå laïi daáu veát, vaø che daáu aùnh saùng cuûa Thuû Sôn ñaùp: "Ñoâng Sôn cao, Taây Sôn thaáp." mình'. OÂng ñôïi cho nhöõng roái loaïn chính trò Vò Taêng laò hoûi: "Coøn caùi ngöôøi trong nuùi ñoù gaén lieàn vôùi söï suy vong cuûa nhaø Ñöôøng laéng thì sao?" Thuû Sôn noùi: "May maén cho oâng, ta dòu, vaø khi tình hình oån ñònh vôùi söï leân ngoâi khoâng coù gaäy trong tay."—A monk asked cuûa nhaø Toáng, môùi boäc loä phaåm chaát thieàn sö Shou-shan, "What is Shou-shan?" Shou-shan cuûa mình vaø chaáp nhaän höôùng daãn hoïc troø said, "East Mountain is high. West Mountain theo con ñöôøng thieàn. Noåi tieáng nhaát trong 16 is low." The monk asked, "What about the ngöôøi noái phaùp cuûa oâng laø Phaàn Döông, nhôø person inside the mountain?" Shou-shan said, ngöôøi noái phaùp naày maø toâng Laâm Teá ñöôïc caûi "Fortunately for you my staff isn't in my caùch vaø trôû thaønh phaùi thieàn chaùnh cuûa Phaät hand." giaùo Trung Hoa thôøi Toáng. Chuùng ta gaëp teân Vò Taêng hoûi Thuû Sôn: "Moät vò Boà Taùt tröôùc cuûa oâng trong thí duï thöù 43 cuûa Voâ Moân khi thaønh Phaät laø gì?" Thuû Sôn ñaùp: "Chuùng Quan—It was Shou-shan who preserved the sanh." Vò Taêng noùi: "Coøn luùc thaønh Phaät roài Lin-chi lineage of Zen from extinction. His thì theá naøo?" Thuû Sôn noùi: "Chuùng sanh. master Feng-hsueh was fearful that the Chuùng sanh."—A monk asked Shou-shan, dharma transmission of his 'great-grandfather "What is a Bodhisattva before she becomes a in Zen' the great master Lin-chi I-hsuan, Buddha?" Shou-shan said, "All beings." The would die with him, because he had found no monk said, "How about after she becomes a suitable dharma successor in his monastery. Buddha?" Shou-shan said, "All beings. All Then Shou-shan, who was a latecomer to the beings." circle of his students, proved himself a worthy Moät vò Taêng hoûi Thuû Sôn: "Theá naøo laø ñaïi heir. After receiving the seal of confirmation nghóa cuûa phaùp Phaät?" Thuû Sôn ngaâm baøi keä: from Feng-hsueh, he 'effaced his traces and "Beân caïnh thaønh vua Sôû; soâng Nhöõ chaûy veà hid his light.' Only after a chaotic situation in Ñoâng." Ñaâu laø choã lieân heä luaän lyù giöõa caâu the country caused by the demise of the T'ang hoûi vaø caâu traû lôøi? Neáu ñeå yù chuùng ta seõ thaáy Dynasty had stabilized again under the Sung ñaïi sö Thuû Sôn ñaõ xöû duïng moät phöông phaùp did he show himself as a Zen master and tröïc tieáp hôn lôøi noùi. Theo thieàn sö D.T. begin to guide students on the way of Zen. Of Suzuki trong Thieàn Luaän, Taäp I, phöông phaùp his sixteen dharma successors, it was mainly tröïc tieáp coù coâng duïng naém ngay laáy cuoäc Fen-yang through whom Rinzai Zen again soáng uyeån chuyeån trong khi noù ñang troâi chaûy, revived and came to be the leading school of chöù khoâng phaûi sau khi noù ñaõ troâi qua. Trong Buddhism in the Sung period. We encounter khi doøng ñôøi ñang troâi chaûy, khoâng ai ñuû thôøi Master Shou-shan in example 43 of the Wu- giôø nhôù ñeán kyù öùc, hoaëc xaây döïng yù töôûng. Men-Kuan. Nghóa laø khoâng coù lyù luaän naøo coù giaù

trò trong

luùc naøy. Haønh giaû tu Thieàn neân luoân nhôù raèng Thöôïng laïi noùi vaäy?" Thuû Sôn noùi: "Neáu oâng ngoân ngöõ coù theå duøng ñöôïc, nhöng ngoân ngöõ muoán tu taäp thì tu taäp. Neáu oâng muoán toïa töø muoân thuôû voán keát hôïp chaët cheõ vôùi neùt thieàn thì toïa thieàn. Noù ñôn giaûn thoâi!"—A taâm töôûng suy löôïng neân maát heát noäi löïc, monk asked Shou-shan, "I have long been khoâng tröïc tieáp truyeàn caûm ñöôïc. Neáu duøng submerged in delusion. I ask the master to ñeán ngoân ngöõ chæ dieãn taû ñöôïc moät yù nghóa, receive me as a student." Shou-shan said, "I moät luaän giaûi, chæ bieåu loä moät caùi ngoaïi thuoäc, don't have time for that." The monk said, neân khoâng tröïc tieáp lieân heä gì ñeán cuoäc soáng. "How can the master act in this manner?" Ñaây chính laø lyù do taïi sao nhieàu khi caùc thieàn Shou-shan said, "If you want to practice, then sö traùnh chuyeän noùi naêng, traùnh xaùc ñònh, daàu practice. If you want to sit, then sit. It's laø ñoái vôùi nhöõng vieäc quaù toû roõ, quaù hieån simple!" nhieân cuõng vaäy. Hy voïng cuûa caùc ngaøi laø ñeå Moät vò Taêng thænh Thuû Sôn: "Xin Hoøa Thöôïng cho ñoà ñeä töï taäp trung taát caû taâm löïc naém laáy chôi moät baûn ñôøn khoâng daây." Sö im laëng hoài nhöõng gì ngöôøi aáy mong öôùc, thay vì ghì baét laâu roài hoûi: "Chuù nghe khoâng?" Vò Taêng ñaùp: laáy nhöõng moái lieân laïc xa xoâi voøng ngoaøi "Baïch, khoâng nghe." Thuû Sôn quôû: "Sao khieán cho ngöôøi ñeä töû bò phaân taâm —A monk khoâng baûo ta chôi lôùn tieáng hôn?" Caùi "im asked Shou-shan,"What is the principal laëng" cuûa Thuû Sôn laø moät trong nhöõng phöông teaching of Buddhism?" Shou-shan quoted a tieän thieän xaûo khaù thoâng duïng maø caùc thieàn sö verse: "By the castle of the king of Ch'u; thöôøng duøng ñeå giuùp ñoà ñeä cuûa mình. Chaéc Eastward flows the stream of Ju." What is the haún chuùng ta coøn nhôù ngaøy tröôùc khi Boà Taùt logical relation between the question and the Vaên Thuø hoûi cö só Duy Ma Caät veà "phaùp baát answer? If we pay a little closer attention, we nhò", Duy Ma Caät im laëng khoâng noùi. Ngöôøi will see that great master Shou-shan utilizes a ñôøi sau ca tuïng thaùi ñoä aáy cuûa Duy Ma Caät laø more direct method instead of verbal medium. söï "im laëng saám seùt" (maëc nhö loâi)—A monk According to Zen master D.T. Suzuki in came to Shou-shan and asked, "Please play Essays in Zen Buddhism, First Series (p.300), me a tune on a stringless harp." Shou-shan the direct method is used to get hold of this was quiet for some little while, and said, "Do fleeting life as it flees and not after it has you hear it?" The monk said, "No, I do not flown. While it is fleeing, there is no time to hear it." Shou-shan said, "Why did you not ask recall memory or to build ideas. It is to say, no me to play louder?" The "silence" of Shou- reasoning avails here. Language may be shan is one of the popularly skilful means used, but this has been associated too long that Zen masters use to help their disciples. with ideation, and has lost directions or being Surely, we still remember Vimalakirti's by itself. As soon as words are used, they silence in the story of Manjusri and express meaning, reasoning; they represent Vimalakirti. Vimalakirti was silent when something not belonging to themselves; they Manjusri asked him as to the doctrine of non- have no direct connection with life. This

is the duality, and his silence was later commented reason why the masters often avoid such upon by a master as "deafening like thunder." expressions or statements as are intelligible in Luùc saép thò tòch, Thuû Sôn thöôïng ñöôøng noùi lôøi any logical way. Their aim is to have the töø bieät vôùi chuùng Taêng. Ñoaïn Sö laøm baøi keä: disciple's attention concentrated in the thing "Baïch ngaân theá giôùi kim saéc thaân itself which he wishes to grasp and not in Tình döõ phi tình coäng nhaát chôn anything that is in the remotest possible Minh aùm taän thôøi caâu baát chieáu connection liable to disturb him. Nhaät luaân ngoï haäu kieán toaøn thaân." Vò Taêng hoûi Thuû Sôn: "Ñaõ töø laâu roài con chìm (Theá giôùi baïch ngaân thaân saéc vaøng ñaém trong meâ môø. Xin Hoøa Thöôïng nhaän con Tình vôùi phi tình moät taùnh chôn laøm ñeä töû." Thuû Sôn noùi: "Ta khoâng coù thì giôø Toái saùng heát roài ñeàu chaúng chieáu cho chuyeän naøy." Vò Taêng noùi: "Sao Hoøa Vaàng oâ vöøa xeá thaáy toaøn thaân).

Near death, Shou-shan entered the hall to bid ñang laãn loän vôùi söï vieäc chaân thaät. Nhöõng ngöôøi farewell to the monks. He then recited this saùng suoát ñaõ töø boû haün ma chöôùng cuøng luùc vôùi verse: Phaät giaùo. Neáu toân suøng caùi thieâng lieâng vaø khinh "The Silver World, the Golden Body, khi caùi phaøm tuïc, maáy oâng vaãn coøn laø nhöõng caùi Impassioned or passionless, boït bong boùng trong ñaïi döông meâ hoaëc."— Together one truth, According to the Records of the Transmission of When brightness and darkness are the Lamp (Ch’uan-Teng-Lu), Volume XII, one exhausted, neither shines forth. day, Zen Master Linji entered the hall and The sun past its apex addressed the monks, saying: "You should not let Reveals the whole body." masters everywhere to aprrove you at their Thuû Sôn Truùc Beà: Shou-shan's Short Bamboo convenience; then go out and declare that you're Staff—See Coâng AÙn Thuû Sôn Truùc Beà. awakened. Zen students today are totally unaware Thuû Taû: Lekhana (skt)—Cheùp kinh—Thö Taû—To of truth. They are like foraging goats that pick up copy the scriptures. whatever they bump into. They do not distinguish Thuû Taâm: Shou-hsin—Gìn giöõ söï tænh giaùc cuûa between the servant and the master, or between taâm, khuynh höôùng giaùc quaùn cuûa Thieàn Baéc the guest and the host. People like this enter Zen toâng—To maintain awareness of the mind, a with distorted minds, and are unable to enter contemplative tendency of the Northern School effectively into dynamic situations. They may be (Shen-hsiu). called true initiates, but actually they are really Thuû Taát Cöù Ñòa: Chaøo baèng caùch ñeå hai baøn tay mundane people. Those who really leave vaø hai ñaàu goái xuoáng ñaát—Saluting by placing two attchments must master real, true perception to hands and knees on the ground. distinguish the enlightened from the obsessed, the Thuû Thuaät: Expedient tricks. genuine from the artificial, the unregenerate from Thuû Thuaät Tieáp Daãn Ñeä Töû: Expedient tricks of the sage. If you can make these discernments, you welcoming and leading disciples. can be said to have really left dependency... Now Thuû Thöù Ngöõ: Söï giaûi thích loûng leûo keùm coûi— there is an obsession with Buddhism that is mixed Easy, facile, loose talk or explanations—Theo in with the real thing. Those with clear eyes cut Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XII, moät hoâm, through both obsession and Buddhism. If you love Thieàn sö

Laâm Teá thöôïng ñöôøng daïy chuùng: "Maáy the sacred and despise the ordinary, you are still oâng chôù ñeå deã daøng bò laõo sö ôû caùc nôi aán chöùng bubbles in the ocean of delusion." böøa baõi roài noùi mình ngoä thieàn ngoä ñaïo. Caùc thieàn Thuû Tieát: To remain unmarried after the death of sinh thôøi baây giôø hoaøn toaøn muø tòt veà chaân lyù. Hoï one's husband. gioáng nhö nhöõng chuù cöøu giaø nua, vô heát caû nhöõng Thuû Tính: Thoaûi maùi—Comfortable—Easy-going. gì maø hoï vaáp phaûi döôùi chaân hoï. Hoï khoâng phaân Thuû Toøa: Choã ngoài chính trong töï vieän hay phaùp bieät ñöôïc giöõa tôù vaø chuû, hay giöõa khaùch vaø chuû. hoäi—The chief seat in a monastery, or in an Nhöõng ngöôøi nhö vaày ñi vaøo Thieàn vôùi taâm thöùc assembly. leäch laïc, vaø hoaøn toaøn khoâng coù khaû naêng tu taäp Thuû Toïa: Shuso (jap)—Chief monk—Laäp Taêng moät caùch hieäu quaû khi ñi vaøo nhöõng hoaøn caûnh Thuû Toïa—Vò taêng ñöùng ñaàu trong töï vieän. Vò naêng ñoäng. Ngöôøi ta coù theå keâu hoï laø nhöõng ngöôøi Taêng vôùi kieán thöùc uyeân thaâm, thöôøng coù vò theá ñöôïc sô taâm ñieåm ñaïo, nhöng thaät söï hoï chæ laø quan troïng trong töï vieän trong vieäc daãn giaùo Taêng nhöõng keû theá tuïc taàm thöôøng. Nhöõng ngöôøi thaät söï thaân. Nhaø chuøa chia caùc dòch Taêng ra laøm hai ban, buoâng boû phaûi laøm chuû ñöôïc khaû naêng nhaän thöùc "Ñaàu Thuû" laø vò sö troâng coi coâng vieäc trong chuøa, ñuùng ñaén, ñeå phaân bieät ñöôïc ngöôøi giaùc ngoä vaø keû vaên phoøng naèm veà phía taây cuûa töï vieän, ngang bò ma aùm, caùi thaät vaø caùi giaû, nhaø hieàn trieát vaø keû haøng vôùi "Tri Söï" (tri söï laø vò Taêng troâng coi Ñoân g suy ñoài. Neáu maáy oâng coù ñöôïc nhöõng bieän bieät roõ Ban), chæ döôùi quyeàn truï trì (caùc vò Tieàn Ñöôøng raøng nhö theá, ngöôøi ta coù theå noùi laø maáy oâng ñaõ Thuû Toïa, vaø Haäu Ñöôøng Thuû Toïa ñeàu laø Ñaàu thaät söï rôøi boû nhöõng leä thuoäc. Baây giôø maáy oâng coù Thuû)—Head Monk, or president of a monastery. theå thaáy ñöôïc taø ma aùm chöôùng ñoái vôùi Phaät giaùo The learned monk who usually occupies the chief

seat to edify the body of monks. The chief monk quyø laïy tröôùc töôïng Phaät tìm söï gia hoä giuùp ñôõ cho or director of affairs in a monastery, next below mình tröø boû ñöôïc nhöõng tö töôûng vaø tham duïc toäi the abbot, whose office locates on the west side or loãi—Repentance according to marks, one of the western band of the monastery. three ways of repentance, to seek the presence of Thuû Traùch Thieàn Sö: Teân cuûa moät vò Thieàn sö the Buddha to rid one of sinful thoughts and Trung Hoa, thuoäc phaùi Döông Kyø, toâng Laâm Teá passions. To hold repentance before the mind until vaøo thôøi nhaø Toáng (960-1279)—Name of a the sign of Buddha's presence annihilates the sin. Chinese Zen master of the Yang-chi branch, Lin- Nowadays, Buddhists prostrate oneself before the chi Sect, in the Sung dynasty. Buddha statue to seek help for getting rid of sinful Thuû Trung: Loyal. thoughts and passions. Thuû Tröôùc: Graha (skt)—To grasp—To snatch— Thuû Uaån: Upadanakkhandha (p)—Upadana- To take by force Grasp—Maintain—Obstinate—skandha (skt)—Aggregate—Nguõ uaån sanh ra chaáp Seize—Thuû chaáp caùc phaùp khoâng lìa boû (theo tröôùc vaø ham muoán, roài töø chaáp tröôùc ham muoán Kinh Nieát Baøn: "Heát thaûy phaøm phu ñeàu thuû tröôùc laïi naûy sanh ra nguõ

uaån—The skandhas which töø saéc ñeán thöùc. Vì meâ chaáp saéc maø sinh loøng give rise to grasping or desire, which in turn tham, vì tham maø bò troùi buoäc vaøo saéc vaø thöùc, vì produces the skandhas. bò raøng buoäc neân khoâng theå traùnh khoûi khoå ñau Thuû Xöôùng: Khôûi xöôùng—To make the first phieàn naõo, buoàn lo, sinh, laõo, beänh, töû)—To hold move—To initiate—To take the initiative. on to, or be held by anything or idea. Thuï: Vedana (p)—Vindana (skt)—Receiving— Thuû Tuaân Phaät Ñaêng: See Phaät Ñaêng Thuû Tuaân. Perceiving—Contact—Sensation—See Thoï. Thuû Tuùc Chæ Man Töôùng: Trong keû tay keû chaân Thuï AÂn: To receive a favour. coù da moûng nhö löôùi giaêng—Toes and fingers Thuï Boà Taùt Giôùi: To receive the commandments finely webbed, fine webbing lacing his fingers and for Bodhisattvas—Giôùi cho chö Boà Taùt, goàm möôøi toes, one of the thirty-two auspicious marks—See giôùi troïng vaø 48 giôùi khinh—To receive Tam Thaäp Nhò Haûo Töôùng. Bodhisattva-sila or Bodhisattvas' Precepts. The Thuû Tuùc Nhu Nhuyeãn Töôùng: Tay chaân ñeàu commandments or prohibitions for bodhisattvas meàm dòu—Pliant (soft supple) hands and feet, one and monks, including ten primary and 48 of the thirty-two auspicious marks—See Tam secondary precepts. Thaäp Nhò Haûo Töôùng. Thuï Duïng: Sambhoga (p)—Thoï höôûng— Thuû Töø: Temple (pagoda, monastery) guardian or Enjoyment—To receive for use. caretaker. Thuï Duïng Ñoä: Quoác ñoä cuûa baùo thaân Nhö Lai— Thuû Töï: See Thuû Töø. The realm of Sambhogakaya. Thuû Töôùng: Grasping to the illusions—Voïng hoaëc Thuï Duïng Thaân: Sambhogakaya (skt)—Long ch chaáp thuû vaøo töôùng söï lyù hay meâ chaáp theá giôùi dzok ku (tib)—Enjoyment body—See Thoï Duïng hieän töôïng—The state of holding to the illusions Thaân. of life as realities. Thuï Ñeà Ca: Jyotiska (skt)—Coøn goïi laø Thuø Ñeå Thuû Töôùng Phaân Bieät Chaáp Tröôùc Trí: Caùi trí Saéc Ca, Thuï Ñeà Giaø, Tuï Ñeå Saéc Ca—Chieáu Dieäu laøm cho ngöôøi ta chaáp vaøo caùc töôùng traïng cuûa ñaëc hay chieáu saùng: A luminary heavenly body thuø vaø tieán haønh söï phaân bieät sai laàm. Trí naày traùi (shining)—Tinh Tuù: Asterisms—Höõu Meänh: nghòch vôùi Quaùn Saùt Trí—The knowledge which Fate—Hoûa (löûa): Fire. makes one clings to signs of individuality and Thuï Ñeà Ca Tröôûng Giaû: Jyotiska (skt)—Teân cuûa work out false discrimination. This knowledge is moät vò tröôûng giaû (ngöôøi nhaø giaøu) trong thaønh contrasted to the Pravicaya-buddhi—See Quaùn Vöông Xaù, ñaõ ñem cho heát cuûa cho ngöôøi ngheøo; Saùt Trí. coù moät boä kinh coâng ñöùc ñaët theo teân cuûa oâng ta— Thuû Töôùng Saùm (Hoái): Söï saùm hoái theo töôùng, A wealthy man, a native of Rajagrha, who gave moät trong ba pheùp saùm hoái, caàu söï coù maët cuûa all his goods to the poor; there is a sutra called Phaät ñeå ñöôïc taän tröø toäi loãi. Ñònh taâm tin chaéc raèng after him. Phaät xoa ñaàu vaø xaû toäi cho mình. Ngaøy nay Phaät töû Thuï Ñeà Giaø: Jyotiska (skt)—See Thuï Ñeà Ca.

Thuï Ñeå Sa Luaän: Jyotisa Sastra (skt)—See Thuï Nghieäp Sö: First teacher—Vò thaày maø moät Luaän Thuïc Ñeå Sa. ngöôøi ñeä töû laàn ñaàu tieân ñeán thoï giôùi; vò thaày ñaõ Thuï Ñöùc: To cultivate virtues. daïy moät vò Taêng töø hoài coøn nhoû—The first Thuï Giaû: See Thoï Giaû. teacher, whom a monk had been ordained

for the Thuï Giaû Töôùng: The appearance of longevity— first time; the teacher had brought a monk up from See Thoï Giaû Töôùng. childhood. Thuï Giaùo: To receive instructions. Thuï Nieäm Xöù: See Thoï Nieäm Xöù. Thuï Giôùi: Sila-samadhana (skt)—See Thoï Giôùi. Thuï Phaùp: Sila-samadhana (skt)—See Thoï Giôùi. Thuï Haï Loä Ñòa: Juge-Roji (jap)—Söï tu taäp cuûa Thuï Phaát Nieâm Chuøy: Giô chuøy döïng phaát. Trong ñöùc Phaät vaø chö Taêng vaøo thôøi cuûa Ngaøi ñeàu ñöôïc thieàn, töø naày coù nghóa laø laäp baøy thieàn cô cho ñeä thöïc hieän döôùi nhöõng coäi caây vaø treân nhöõng baõi töû—To set up a stick (baton). In Zen, the term ñaát troáng—The practice of the Buddha and the means to arrange or set up opportunities for monks of his time is done beneath trees and on students. open ground. Thuï Quaû Voâ Giaùn: Karma and its effects are an Thuï Haï Toïa: Viksa-mula (skt)—Thuï Haï Toïa laø endless chain with no escape—See Nghieäp Quaû chæ ngoài ôû döôùi goác caây, moät trong 12 haïnh tu ñaàu Voâ Giaùn. ñaø nhaèm giuùp haønh giaû thanh tònh thaân taâm vaø giaûi Thuï Quaùn Ñaûnh: Receive consecration—See thoaùt khoûi tham duïc veà aên uoáng, aùo quaàn, nôi ôû — Thoï Quaùn Ñaûnh. To dwell under a tree, one of the twelve ascetic Thuï Quyeàn: Trao quyeàn—To empower. practices help practitioners purify the body and Thuï Sanh Baát Tònh: Impure birth—See Thoï Sanh mind and free from the desire of food, clothing Baát Tònh. and shelter—See Thaäp Nhò Haïnh Ñaàu Ñaø. Thuï Sanh Ñaéc: Prakrtja (skt)—See Thoï Sanh Thuï Khôûi Tích Löông: Döïng thaúng soáng löng. Ñaéc. Trong thieàn, töø naày coù nghóa laø phaán chaán tinh Thuï Sieâu: Sieâu thoaùt theo con ñöôøng doïc hay thaàn—Keep one's back straight. In Zen, the term ñöôøng tröôøng cuûa Tieåu thöøa (khoâng cöùu ñoä tha means to be in high spirit. nhaân)—The lengthwise or long way of Hinayana. Thuï Khoå Voâ Giaùn: Toäi nhaân trong ñòa nguïc naày Thuï Tam Quy Ñòa: Dharma and Sangha—See bò cöïc hình lieân tuïc khoâng giaùn ñoaïn. Ñaây laø moät Thoï Tam Quy Ñòa. trong naêm thöù voâ giaùn cuûa ñòa nguïc —Sufferings in Thuï Thuû: See Thoï Thuû. the uninterrupted hells are ceaseless with no Thuï Trì Phaùp Sö: Receiving and keeping escape. This is one of the five ceaselessness of master—Vò phaùp sö luoân ghi nhôù vaø trì giöõ khoâng uninterrupted hells. queân—Thoï chæ söï tin töôûng saâu saéc vaøo giaùo lyù Thuï Kinh: Caùc loaïi kinh ñieån tieáng Phaïn ñöôïc cuûa Ñöùc Phaät vaø trì laø gaén boù chaët cheõ vôùi nieàm khaéc treân laù hay voû caây, chuû yeáu laø treân laù boái ña tin aáy—Receiving indicates believing deeply in la (nhö laù keø)—Scriptures written on tree-leaves the teachings of the Buddha, and keeping means or bark, chiefly on palm-leaves. to adhere firmly to that belief. Thuï Kyù: Vyyakarana (p)—Vyakarana (skt)—See Thuï Tueá Tuøy Haønh: Thoï Tuøy—Tyø Kheo khi môùi Thoï Kyù. thoï giôùi theå maø giöõ ñuû cho baûn thaân mình töùc laø Thuï Kyù Quaùn Ñaûnh: See Thoï Kyù Quaùn Ñaûnh. “Thoï,” veà sau tuøy theo giôùi theå maø tu trì giôùi haïnh Thuï Laâm: A grove—A forest. nhö giaùo phaùp ñaõ ñònh thì goïi laø “Tuøy”—Receive Thuï Löôïng Voâ Taän: In the Western Pure Land, the rules and follow them out. life span is inexhaustible—See Thoï Löôïng Voâ Thuï Töùc: Xoân xao, oàn aøo—Uproarious and noisy. Taän. Thuï Uaån: See Thoï Uaån. Thuï Meänh: To carry out an order. Thuï Voïng: Temporal—Taïm thôøi—Thuoäc veà traàn Thuï Nghóa:

To establish meanings—See Laäp tuïc. Nghóa. Thuï Xuaát: Giaùo phaùp chuû tröông döïa vaøo töï löïc Thuï Nghieäp: See Thoï Nghieäp. (Thaùnh ñaïo moân)—The long way to work out

one's own salvation. Thuaàn Ñaø: Cunda or Chunda (skt)—Coøn goïi laø Thuaán Nhaõ Ña: Sungata (skt)—Hö Khoâng Chu Na, Chuaån Ña, moät ngöôøi thôï reøn trong thaønh Thaàn—Tieáng Phaïn coù nghóa laø vò Thaàn laøm chuû Caâu Thi Na, ngöôøi ñaõ cuùng döôøng böõa côm cuoái baàu trôøi—The god of space. cuøng cho Ñöùc Phaät. Theo Ñöùc Phaät thì nhöõng ai Thuaàn Chaân: 1) Thaønh thaät: Sincere; 2) Teân cuûa cuùng döôøng Ñöùc Phaät böõa côm ñaàu tieân ngay tröôùc moät vò khi nghe phaùp hoûi Phaät nhöõng caâu hoûi ñeå khi Ngaøi thaønh ñaïo, hay böõa côm sau cuøng tröôùc Phaät giaûi ñaùp trong kinh: Name of a man who khi Ngaøi nhaäp Nieát Baøn, seõ ñöôïc voâ löôïng coâng asked the Buddha questions which are replied to ñöùc—A metal worker (blacksmith) in Kusinagara, in a sutra. who offered the Buddha the last meal to the Thuaàn Chaân Thieàn Sö: Zen Master Thuaàn Chaân Buddha (or from whom the Buddha accepted his (?-1101)—Thieàn sö Vieät Nam, queâ ôû Cöûu OÂng, last meal). According to the Buddha, those who huyeän Teá Giang, Baéc Vieät. Ngaøi xuaát gia laøm ñeä offered the first meal before He became a Buddha töû cuûa Thieàn sö Phaùp Baûo taïi chuøa Quang Tònh, vaø and the last meal before He passed away would trôû thaønh Phaùp töû ñôøi thöù 12 doøng Thieàn Tyø Ni Ña have the most meritorious merit. Löu Chi. Ngaøi thöôøng nhaéc nhôû ñeä töû raèng Phaùp Thuaàn Hoùa: To tame. taùnh hay chôn taùnh tuyeät ñoái cuûa vaïn höõu laø baát Thuaàn Khieát: Pure. bieán, baát chuyeån vaø vöôït ra ngoaøi moïi khaùi nieäm Thuaàn Lyù: Rational. phaân bieät. Haõy nhìn vaøo taám kieáng, hình aûnh ñeán Thuaàn Lyù Chuû Nghóa: Rationalism. roài ñi, nhöng taùnh chieáu vaãn luoân baát sanh baát dieät: Thuaàn Nhaân: Junnin (jap)—Name of a Japanese "Chaân taùnh thöôøng voâ taùnh, king. Haø taèng höõu sanh dieät. Thuaàn Thaønh: Vatava (p)—Devout. Thaân thò sanh dieät phaùp, Thuaàn Thuïc Ñöùc Taùnh: Maturing one's moral Phaùp taùnh vò taèng dieät." character—See Tröôûng Döôõng Caên Laønh Ñöùc (Chaân taùnh thöôøng khoâng taùnh, Haïnh. Ñaâu töøng coù sanh dieät. Thuaàn Thuïc Nghi Tình: Maturity of doubts— Thaân laø phaùp sanh dieät, Trong Baùc Sôn Tham Thieàn Caûnh Ngöõ, ñöôïc Voâ Phaùp taùnh chöa töøng dieät). Dò Nguyeân Lai vieát vaøo ñaàu theá kyû thöù 17, trong A Vietnamese Zen master from Cöûu OÂng, Teá ñoù phaùi Thieàn Baùc Sôn khaúng ñònh trong coâng phu Giang district, North Vietnam. He left home and chöùng Thieàn, ñieàu caàn thieát laø nuoâi döôõng moät became a disciple of Zen master Phaùp Baûo at khaùt voïng maõnh lieät muoán huûy dieät caùi taâm coøn Quang Tònh Temple, and became the Dharma heir trong voøng soáng cheát. Khi khaùt voïng naøy ñöôïc of the twelfth generation of the Vinitaruci Zen khôi daäy, haønh giaû nghe ra tuoàng nhö mình ñang bò Sect. He always reminded his disciples that the moät ngoïn löûa höøng höïc vaây phuû. Y muoán troán chaïy dharma-nature (thusness, true suchness) or the noù laïi khoâng theå ñöôïc, ñöùng im ra ñaáy khoâng theå nature underlying all things, or the true nature of ñöôïc, suy nghó vôù vaån khoâng theå ñöôïc, mong chôø all things which is immutable, immovable and tha löïc cuõng khoâng

theå ñöôïc. Ñeå khoûi maát thì giôø, beyond all concepts and distinctions. Let's look at y phaûi vaän heát söùc bình sinh maø nhaåy xoå ra, khoâng a mirror, images come and go, but the reflecting e deø gì ñeán haäu quaû. Moät khi khaùt voïng aáy ñöôïc nature is always uncreated and undying: nuoâi döôõng, böôùc keá tieáp coù tính caùch thuû thuaät "True nature, eternally, is the nature of emptiness hôn, theo ñoù, phaûi khôi daäy nghi tình vaø giöõ vöõng There is neither birth nor death. noù trong loøng, cho ñeán phuùt choùt khi ñi tôùi moät giaûi The body is born and died, ñaùp. Moái nghi tình naày nhaém töø choã sinh töø ñaâu But the nature of all things is never gone." ñeán, cheát ñi veà ñaâu, vaø luoân luoân ñöôïc nuoâi döôõng Veà sau, ngaøi truï taïi chuøa Hoa Quang ñeå chaán höng bôûi khaùt voïng muoán vöôït leân treân soáng cheát. Caùi vaø hoaèng hoùa Phaät giaùo. Ngaøi thò tòch naêm 1101— ñoù khoù laém, tröø phi nghi tình ñöôïc thuaàn thuïc vaø töï Later he stayed at Hoa Quang Temple to revive buøng vôõ thaønh moät traïng thaùi chöùng ngoä. Trong boä and expand Buddhism. He passed away in 1101. saùch naày, phaùi Thieàn Baùc Sôn ñaõ noùi ñeán möôøi Thuaàn Chính: Honest—Chaste—Pure. phöông phaùp thuaàn thuïc nghi tình nhö sau: Thöù

nhaát laø khoâng baän loøng ñeán nhöõng phaùp theá tuïc. finality. Tenth, not reciting the koan as if it were Thöù nhì laø khoâng ñaém mình trong traïng thaùi tònh the Nembutsu practice or a form of Dharani. maëc. Thöù ba laø khoâng dao ñoäng bôûi vaïn vaät. Thöù Thuaàn Toâng Thaïnh Thieân Thieàn Sö: Ch'uan- tö laø luoân luoân töï caûnh tænh, nhö meøo rình chuoät. tsung Ch'eng-t'ian—See Thaïnh Thieân Thuaàn Toâng Thöù naêm laø taäp trung taâm löïc vaøo coâng aùn. Thöù Thieàn Sö. saùu laø khoâng coá gaéng giaûi quyeát coâng aùn baèng trí Thuaàn Tyø Töông Baùn: Nöûa öu nöûa khuyeát— naêng trong khi chaúng coù trình töï luaän lyù naøo trong Between perfection and imperfection. ñoù. Thöù baûy laø khoâng coá moå xeû noù. Thöù taùm laø Thuaãn: Maâu thuaãn—To contradict. khoâng coi noù laø moät traïng thaùi voâ haønh. Thöù chín Thuaän Baát Khoå Baát Laïc Thoï Nghieäp: Adukkha laø khoâng coi traïng thaùi saùng toû taïm thôøi laø cöùu asukha-vedaniya-karma (skt)—Baát Khoå Baát Laïc caùnh. Thöù möôøi laø khoâng ñoïc coâng aùn y nhö tuoàng Baùo Nghieäp—To receive neither pain nor nieäm Phaät hay tuïng chuù—In Po-Shan's pleasure in the flow of karma. Admonitions Regarding the Study of Zen, during Thuaän Buoàm Xuoâi Gioù: To sail before the wind. the Ming Dynasty, written by Wu-I-Yuan-Lai in Thuaän Caûnh: Favourable circumstances. the beginning of the seventeenth century, Po-Shan Thuaän Chaùnh Luaän: Abhidharma- Zen School confirmed that in striving to master samayapradipika-sastra (skt)—Book on Right Zen, the thing needed is to cherish a strong desire methods—Written by Samghabhadra—A Tyø Ñaït to destroy a mind subject to birth and death. When Ma Thuaän Chaùnh Lyù Luaän, ñöôïc vieát bôûi ngaøi this desire is awakened, the Zen practitioner feels Chuùng Hieàn (Taêng Giaø Baït Ña ø La). as if he were enveloped in a blazing fire. He Thuaän Chaùnh Lyù Luaän: Abhidharma-nyaya- wants to escape it. He cannot just be walking nusara (skt)—Luaän veà thuaän theo phöông phaùp about, he cannot stay quietly in it, he cannot ñuùng (ñaïo lyù chaân chính)—Treatise on the harbour any idle

thoughts, he cannot expect others accordance with good way (right method, right to help him out. Since no moment is to be lost, all principle). he has to do is to rush out of it to the best of his Thuaän Chi: Teân cuûa moät vò danh Taêng Trieàu strength and without being disturbed by the Tieân, thuoäc Quy Ngöôõng Toâng, soáng vaøo theá kyû thought of the consequence. Once the desire is thöù IX—Name of a Korean famous monk of the cherished, the next step is more technical in the Wei Yang Sect, who lived in the ninth century. sense that an inquiring spirit is to be awakened Thuaän Chu: Thöïc haønh ñuùng theo lôøi daïy cuûa sö and kept alive, until the final moment of solution phuï—To practice in accordance with the master's arrives. The inquiry is concerned with the whence instructions. of birth and the whither of death, and to be Thuaän Chuyeån: Xoay veà höôùng beân phaûi—To constantly nourished by the desire to rise above revolve towards the right side. them. This is impossible unless the spirit of inquiry Thuaän Coå Leä: Old-established terms—Coù theå is matured and breaks itself out to a state of phieân dòch ñöôïc, nhöng vì muoán theo coå leä neân giöõ enlightenment. In this book, Po-Shan Zen School nguyeân chöõ maø chæ phieân aâm. Ñaây laø moät trong also mentioned ten methods of maturing doubts as naêm loaïi töø ngöõ chaúng phieân dòch ñöôïc do Ngaøi follows: First, not caring for worldly things. Huyeàn Trang ñôøi Ñöôøng quy ñònh—This is one of Second, not getting attached to a state of quietude. the five kinds of terms which Hsuan-Tsang did not Third, not being disturbed by pluralities of objects. translate but transliterated. Fourth, being constantly watchful over oneself, Thuaän Duï: Thí duï tuøy thuaän, vì chaúng traùi lôøi daïy behaving like a cat who is after a mouse. Fifth, cuûa caùc baäc toân tuùc—A simile (example) of concentrating one’s spiritual energy on the koan. accord, not opposing the teachings of all the Sixth, not attempting to solve it intellectually honorable. where there are no such cues in it. Seventh, not Thuaän Duïc Caàu Danh: Follow emotion and trying to be merely clever about it. Eighth, not desire and seek for fame—Thuaän theo loøng duïc taking it for a state of doing-nothing-ness. Ninth, ñeå mong ñöôïc danh tieáng—Theo Kinh Töù Thaäp not taking a temporary state of transparency for Nhò Chöông, Chöông 21, Ñöùc Phaät daïy: “Ngöôøi

thuaän theo loøng duïc ñeå mong ñöôïc danh tieáng, khi who lived in the T'ang Dynasty in China. He was danh tieáng vöøa noåi thì thaân ñaõ maát roài. Ham muoán one of the most eminent disciples of Dharma caùi danh tieáng thöôøng tình maø khoâng lo hoïc ñaïo Master Subhakara-simha (637-735). chæ uoång coâng meät söùc maø thoâi. Gioáng nhö ñoát Thuaän Hoùa: Thuaän theo ñaïo ñôøi maø giaùo hoùa höông khi ngöôøi ta ngöûi ñöôïc muøi thôm, thì caây chuùng sanh: To accord with one’s lessons; to höông ñaõ taøn roài. Caùi löûa haïi thaân theo lieàn caùi follow the custom—Thò tòch (vò Taêng): To die. danh tieáng.”—According to the Sutra In Forty-Thuaän Hyû Thoï Nghieäp: Saunanasya-vedaniya- Two Sections, Chapter 21, the Buddha said: karma (skt)—To receive joy in the flow of karma. “There are people who follow emotion and desire Thuaän Khaûo: Testing conditions caused by a and seek for fame. By the time their reputation is favorable circumstances—Coù haønh giaû khoâng gaëp established, they are already dead. Those who are caûnh nghòch maø laïi gaëp

caûnh thuaän, nhö caàu gì greedy for worldly fame do not study the Way and ñöôïc naáy, nhöng söï thaønh coâng ñeàu thuoäc duyeân wear themselves out in wasted effort. It is just like raøng buoäc chôù khoâng phaûi giaûi thoaùt. Coù vò khi a stick of burning incense which, however phaùt taâm muoán yeân tu, boãng caûnh danh lôïi saéc fragrant its scent, consumes itself. So too, greed thanh chôït ñeán, hoaëc nhieàu ngöôøi thöông meán for fame brings the danger of a fire which burns muoán theo phuïng söï gaàn beân. Thí duï ngöôøi xuaát one up in its aftermath." gia khi phaùt taâm tu, boãng coù keû ñeán thænh laøm toïa Thuaän Duyeân: The accordant cause in contrast chuû moät ngoâi chuøa lôùn; hoaëc nhö ngöôøi taïi gia, thì with the resisting accessory cause (nghòch duyeân). coù thô môøi laøm toång, boä tröôûng, hay moät cuoäc laøm Thuaän Ñaïo: aên mau phaùt taøi. Ñaây laø nhöõng caûnh thuaän theo 1) Thuaän theo giaùo thuyeát hay xaùc tín theo giaùo duyeân ñôøi quyeán ruû ngöôøi tu, roài daãn laàn ñeán caùc thuyeát: To confirm the doctrine. söï phieàn toaùi khaùc laøm maát ñaïo nieäm. Ngöôøi ta 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo cheát vì löûa thì ít, maø cheát vì nöôùc laïi nhieàu, neân thôøi Ñoâng Taán (317-420)—Name of a treân ñöôøng tu caûnh thuaän thaät ra ñaùng sôï hôn caûnh Chinese famous monk who lived in the nghòch. Caûnh nghòch ñoâi khi laøm cho haønh giaû tænh Eastern Chin Dynasty in China. ngoä, deã thoaùt ly nieäm tham nhieãm, hoaëc phaãn chí Thuaän Giaûi Thoaùt Phaàn Thieän Caên: Caên laønh lo tu haønh. Coøn caûnh thuaän laøm cho ngöôøi aâm daãn ñeán söï giaûi thoaùt—Wholesome root thaàm thoái ñaïo luùc naøo khoâng hay, khi böøng tænh conductive to liberation. môùi thaáy mình ñaõ laên xa xuoáng doác. Theo ñaïo Thuaän Haï Phaàn Keát: Coøn goïi laø Nguõ Haï Phaàn Phaät, thuaän khaûo laém khi laïi laø nhöõng trôû ngaïi cho Keát—Also called the five ties in the lower haønh giaû. Ngöôøi xöa noùi: "Vieäc thuaän toát ñöôïc ba. realm—See Nguõ Thuaän Haï Phaàn Keát, and Nguõ Meâ luïy ngöôøi ñeán giaø." Lôøi naày ñaùng goïi laø moät Haï Phaàn Keát. tieáng chuoâng caûnh tænh. Theá neân duyeân thöû thaùch Thuaän Haäu Nghieäp: Haønh ñoäng gaây baùo öùng cuûa söï thuaän khaûo raát vi teá, ngöôøi tu caàn phaûi löu trong caùc ñôøi sau, khoâng nhöùt ñònh thôøi gian— yù—Some practitioner do not encounter adverse Action to receive retribution in one of the lives circumstances, but on the contrary, meet with following the next. favorable circumstances, such as having their Thuaän Hieän Nghieäp Baát Ñònh Quaû: Haønh ñoäng wishes and prayers fulfilled. However, such gaây baùo öùng trong ñôøi hieän taïi (khoâng nhöùt ñònh successes belong to the category of 'binding' thôøi gian)—Action to receive retribution in the conditions, rather than conditions conducive to present life. liberation. Thus, just as some practitioners set Thuaän Hieän Nghieäp Ñònh Quaû: Haønh ñoäng gaây their minds to peaceful cultivation, they suddenly ra baùo öùng töùc khaéc—Action to receive retribution encounter opportunities leading to fame and immediately. fortune, 'beautiful forms and enchanting sounds.' Thuaän Hieáu: Teân cuûa moät vò danh Taêng Trung Or else, family members, relatives and supporters Hoa vaøo thôøi nhaø Ñöôøng (618-907). Sö laø moät seek to follow and serve them on their retreats. trong nhöõng ñeä töû noåi troäi nhaát cuûa ngaøi Tam Taïng For example, a monk who has

made up his mind Thieän Voâ UÙy—Name of a Chinese famous monk to cultivate in earnest may suddenly be requested

to become the abbot of a large temple complex. taát caû ñeàu thuaän theo yù mình.—See Möôøi Ñieàu Or else, a layman may unexpectedly receive a Taâm Nieäm. letter inviting him to become a minister heading Thuaän Nghòch: Favourable and contrary—Xuoâi such and such a government department, or theo hay ngöôïc laïi, nhö xuoâi theo luaân hoài sanh töû offering him a chance to participate in a business hay ñi ngöôïc laïi ñeå veà coõi Nieát Baøn—To go with venture which promises a quick profit. These or to resist, e.g. the stream to reincarnation, or to instances, all of which are advantageous under nirvana. mundane circumstances, are seductive to the Thuaän Nhaãn: Conformative acceptance—Natural cultivator, and maygradually lead to other Tolerance—Giai ñoaïn thöù ba trong naêm giai ñoaïn complications. Ultimately, he may forget his high nhaãn nhuïc cuûa Boà Taùt. Thuaän nhaãn laø cöûa ngoõ haøo aspirations and retrogress. As the saying goes, quang chö phaùp, vì nhôø thuaän nhaãn maø chuùng ta more lives are lost in a flood than in a fire. Thus, chòu tuaân thuû lôøi daïy cuûa chö Phaät. Tuøy thuaän on the path of cultivation, favorable circumstances nhaãn töø Dieãm Hueä ñòa, ñeán Cöïc Nan Thaéng ñòa vaø should be feared more than unfavorable ones. Hieän Tieàn ñòa, giai ñoaïn tu trì khieán cho haønh giaû Unfavorable events sometimes awaken the coù ñöôïc ñöùc nhaãn nhuïc cuûa Phaät vaø Boà Taùt (töø töù practitioner, making it easier for him to escape ñòa ñeán luïc ñòa)—The third of the five Bodhisattva thoughts of attachment and redouble his efforts in stages of endurance. Endurance is a gate of cultivation. Favorable events, on the other hand, Dharma illumination; for with it we obey the may make him quietly retrogress, without being Dharma of all the Buddhas. Natural Tolerance aware of it. When he suddenly awakens, he may from the Blazing Land to the Land of Extremely discover that he has slipped far down the slope. Difficult to conquer. This tolerance using the pure According to Buddhist doctrine, favorable Buddha-like intrinsic and natural that only circumstances are sometimes obstacles to Bodhisattvas have or the patience progress practitioners on their path of cultivation. The towards the end of mortality. ancients have said: “Even two or three favorable Thuaän Phaän: Laøm theo nhieäm vuï cuûa moät vò Boà circumstances may cause one to be deluded until Taùt—To follow out one’s duty; to accord with old age.” This saying is trully a ringing bell to one’s calling; to carry out the line of Bodhisattva wake cultivators up. Therefore, challenge of progress according to plan. favorable events is very subtle, practitioners need Thuaän Quaùn: Quaùn saùt theo thöù töï cuûa thaäp nhò to pay close attention to them—See Luïc Chuûng nhaân duyeân—Meditation on the order of the Khaûo. twelve nidanas—See Quaùn Nhaân Duyeân and Thaäp Thuaän Khaûo-Nghòch Khaûo: Favorable and Nhò Nhaân Duyeân. adverse circumstances—See Luïc Chuûng Khaûo. Thuaän Quyeàn Phöông Tieän Kinh: Strivivarta- Thuaän Khoå Thoï Nghieäp : Dukkha-vedaniya- vyakarana-sutra (skt)—Chuyeån Nöõ Thaân Boà Taùt karma (skt)—To receive suffering in the flow of Kinh—Name of a sutra. karma. Thuaän Quyeát Traïch Phaàn Thieän Caên: Caên laønh Thuaän Laïc Thoï Nghieäp:

Sukha-vedaniya-karma daãn ñeán söï bieát ñuùng—Wholesome root (skt)—Laïc Baùo Nghieäp—To receive pleasure or conductive to right ascertainment. joy in the flow of karma. Thuaän Sinh Nghieäp: Haønh ñoäng gaây baùo öùng Thuaän Löu: Anusrotogamin (skt)—Anusotagamin trong ñôøi soáng keá tieáp—Action to receive (p)—Nhaân quaû taùi sanh löu chuyeån, xuoâi theo retribution in the life to come. doøng luaân hoài khoâng ngöøng nghæ—To flow with it Thuaän Sinh Thuï Nghieäp : See Thuaän Sinh in continual re-incarnation, or going with the Nghieäp. stream of transmigration. Thuaän Taùnh Haïnh: Boà Taùt thuaän taùnh tu haønh— Thuaän Meänh: To obey an order. Bodhisattva's compliant nature. Thuaän Ngaõ YÙ: Expect that everyone else should Thuaän Taâm: See Thuaän loøng. be on good terms and in harmony with us—Mong Thuaän Theo Coå Leä: Old-established terms—Coù theå phieân dòch ñöôïc, nhöng vì muoán theo coå leä neân

giöõ nguyeân chöõ maø chæ phieân aâm. Moät trong naêm love. loaïi töø ngöõ chaúng phieân dòch ñöôïc do Ngaøi Huyeàn Thuaät Ngöõ: Technical terms. Trang ñôøi Ñöôøng quy ñònh—One of the five kinds Thuaät Nhi Baát Taùc, Tín Nhi Hieáu Coå: Chæ ghi laïi of terms which Hsuan-Tsang did not translate but chöù khoâng laøm gì ra môùi, chæ tin vaø laøm theo transliterated—See Nguõ Chuûng Baát Phieân. nhöõng gì ngöôøi ñôøi xöa ñaõ daïy. Ñieàu naày hoaøn Thuaän Theá: Thò tòch (vò Taêng): To die—Xuoâi theo toaøn traùi ngöôïc laïi vôùi yeáu chæ nhaø thieàn vì tu taäp doøng ñôøi—To accord with the world, its ways and thieàn khoâng phaûi laø söï baét chöôùc—Being only a customs. recorder and not a creator; being believing and Thuaän Theá Phaùi: Lokayatika (skt)—Loä Ca Da Ñeå doing exactly what the ancient virtues had taught. Ca—Coøn goïi laø Loâ Kha Da Chi, Loä Giaø Da, Loä This is totally against the key points of Zen Giaø Da Ñaø, dòch laø "Thuaän Theá. Laêng Giaø Kinh, töù because practicing of Zen is not an imitation. quyeån vaø thaát quyeån goïi laø "AÙc Luaän" vaø "Theá Thuùc Ca Baø: Suka (skt)—Chim keùt—A parrot. Luaän" hay laø ngoaïi ñaïo, nhöõng keû khoâng tin töôûng Thuùc Ly: Sukla or Sukra (skt)—Maøu traéng baïc: Phaät giaùo, nhöõng keû thuaän theo theá tuïc, töø suy Silvery white—Nöûa maûnh traêng troøn: The waxing nghó, ñeán noùi naêng haønh ñoäng—A materialist, half of the moon. follower of the Carvaka system, atheist, unbeliver; Thuùc Thuùc Ma La: Sisumara (skt)—Caù saáu—A interpreted as worldly, epicurean, the soul crocodile. perishes with the body, and the pleasures of the Thuïc Bình Quaû: Ripened apples—Söï rôi ruïng cuûa senses are the highest good. moät quaû taùo chín—Khi ñoïc nhöõng coâng aùn Thieàn, Thuaän Theá Ngoaïi Ñaïo: Lokayatika Heretical chuùng ta thöôøng baét gaëp söï xaùc nhaän raèng moät vò sect—See Thuaän Theá Phaùi. Taêng ngoä lieàn ngay sau khi nghe moät lôøi noùi naøo Thuaän Thöù: Theo thöù töï caáp traät hay tuoåi haï trong ñoù, hay sau khi bò moät gaäy cuûa thaày. Chaúng haïn giaùo ñoaøn—According to order or rank, one after nhö khi Trieäu Chaâu nghe Nam Tuyeàn noùi: "Ñaïo the other. chaúng thuoäc bieát chaúng thuoäc khoâng bieát...," Sö Thuaän Thöù Vaõng Sanh: Vaõng sanh veà coõi Cöïc hoaùt nhieân ñaïi ngoä; khi Hoàng Chaâu bò Maõ Toå ñaïp Laïc ngay ñôøi keá tieáp khoâng giaùn ñoaïn—The next cho moät ñaïp, Sö hoaùt nhieân ñaïi ngoä; vaø ñaïi loaïi life in Paradise to follow immediately

after this nhö vaäy. Ñieàu naøy coù theå gaây cho chuùng ta moät without intervening stages. loaïi aán töôïng raèng "Ngoä" raát deã ñaït ñeán. Nhöng Thuaän Thöôïng Phaàn Keát: Coøn goïi laø Nguõ nhöõng coâng aùn nhoû nhoi naøy, thöôøng chæ goàm döôùi Thöôïng Phaàn Keát—Also called the five ties in the moät traêm chöõ, chæ laø moät maåu cuûa toaøn theå caâu higher realm—See Nguõ Thuaän Thöôïng Phaàn Keát, chuyeän. Thoaït ñaàu caùc Thieàn sö ghi laïi chuùng and Nguõ Thöôïng Phaàn Keát. nhöng hieám khi phaùc hoïa boái caûnh cuûa chuùng, vì Thuaän Öu Thoï Nghieäp: Daurmanasya-vedaniya- caùc ngaøi cho raèng khoâng caàn phaûi ñeà caäp ñeán caùi karma (skt)—Thuaän theo doøng löu chuyeån cuûa öu boái caûnh quen thuoäc cuûa chuùng cho nhöõng ngöôøi thoï nghieäp—To flow with or to follow the sorrow ñöôïc nuoâi döôõng trong truyeàn thoáng Thieàn vaø bieát karma. noù roõ reät. Caùc Thieàn sö nghó raèng chaúng coù ai ngu Thuaän Xaû Thoï Nghieäp: Upeksa-vedaniya-karma xuaãn ñeán ñoä nghó raèng coù theå ñaït ñeán "Ngoä" ngay (skt)—Thuaän nghieäp mang laïi traïng thaùi trong ñoù laäp töùc chæ nhôø nghe moät caâu noùi giaûn dò nhö laø con ngöôøi ñaõ xaû boû söï ñôùn ñau cuõng nhö laïc thuù — "caøn thæ quyeát" (moät caùi que cöùt khoâ) hoaëc nhôø bò The favorable karma leading to the state of moät cuù ñaù hay moät caùi ñaám, maø khoâng heà coù saün renunciation or indifference to sensation, in which töø tröôùc "tình traïng chuaån bò" cuûa moät taâm thöùc ñaõ one has abandon both pain and pleasure. chín muoài. Ñoái vôùi hoï hieån nhieân raèng chæ vì traïng Thuaät: Kyõ thuaät: Way or method—Ngheä thuaät: thaùi tinh thaàn cuûa moät ñeä töû ñaõ ñaït ñeán möùc chín Art—Thuaät laïi: To relate (to tell, to recount, to chaén thì nhöõng caùi ñaù hay cuù ñaám, nhöõng tieáng la narrate, narration). heùt cuûa moät oâng thaày môùi coù lôïi cho anh ta ñöôïc. Thuaät Baø Ca: Subhakara (skt)—Moät ngö daân ñaõ Hoï bieát raèng traïng thaùi chín muoài cuûa taâm thöùc bò löûa aùi duïc cuûa chính mình ñoát chaùy ruïi—A naøy khoù loøng maø ñaït ñeán. Traïng thaùi ñoù phaûi ñaït fisherman who was burnt up by his own sexual ñöôïc baèng coâng phu tu taäp caàn maãn trong nhieàu

naêm trôøi. Hoïc nhaân phaûi ghi khaéc laáy ñieàu naøy vaø Master shakes the apple tree and the ripened fruit nhôù raèng haàu heát caùc coâng aùn Thieàn maø hoï bieát chæ falls; but on the swaying branches the unripened laø nhöõng ñoaïn gaây caán cuûa moät vôû kòch chöù khoâng fruit will still remain. phaûi laø toaøn theå vôû kòch. Nhöõng coâng aùn naøy noùi Thuïc Ñeå Sa Luaän: Jyotisa Sastra (skt)—See Thuï veà söï rôi ruïng cuûa "nhöõng traùi taùo" chín, chöù Ñeå Sa Luaän. khoâng phaûi laø tieåu söû cuûa nhöõng quaû taùo naøy, maø Thuïc Ñöùc: Good virtue. chuyeän ñôøi cuûa chuùng ta laø moät chuyeän daøi ñaày Thuïc Maïng: 1) Vaøo luùc nguy hieåm: At the risk of nhöõng vui thuù vaø phieàn naõo, nhöõng hoan laïc vaø one’s life; 2) Chuoäc maïng: To redeem life. khoå ñau, nhöõng tranh ñaáu vaø thöû thaùch cam go. Thuïc Maïng Nhaân: Ngöôøi chuoäc maïng, noùi veà Thieàn sö rung caây taùo vaø nhöõng traùi taùo chín ruïng; Kinh Nieát Baøn: Vì Tyø Kheo vaøo thôøi maït phaùp ñeå nhöng treân caønh ñong ñöa nhöõng traùi chöa chín maát tueä maïng cuûa Phaùp Thaân, neân Ñöùc Phaät ñaõ vì vaãn coøn laïi—When reading Zen koans, we often hoï maø thuyeát Kinh Nieát Baøn, ñeà cao giôùi luaät maø come across the statement that a

monk was noùi veà caùi lyù vieân thöôøng ñeå laøm cuûa quyù baùu immediately enlightened after hearing a certain chuoäc maïng cho hoï—Redeemer of life, said of the remark, or after receiving a blow from his Zen Nirvana Sutra. Master. For instance, when Chao-chou heard Thuïc Toâ Kinh: Boä Kinh Baùt Nhaõ vì coi chuùng nhö Nan-chuan say "The Tao is not a matter of laø vò thuïc toâ trong nguõ vò—The sutras of ripe curds knowing or not knowing...," he was at once or cheese, the Prajna group. enlightened; when Hung-chou was kicked by Ma- Thuïc Toâ Vò: Ghola (skt)—Butter—Vò cuûa söõa ñaõ tsu, he was at once enlightened; and so forth. This ñöôïc bieán cheá nhö bô. may give the impression that "Enlightenment" is Thueá Ñoà: Taêng chuùng—An assembly of monks. very easy to come by. But these little koans often Thueá Hoøa: Thieàn Taêng—A Zen monk. consisting of less than a hundred words, are Thueá Löõ: Taêng Nhaân—A monk. merely a fraction of the whole story. Their Thueá Löu: Taêng Löõ—Taêng ñoà hay baïn Taêng— background was seldom sketched in by Zen Monastic companions, or company—Clergy. Masters who first wrote them, because the masters Thueá Y: AÙo loâng—A fur coat. did not think it necessary to mention their common Thung Dung Luïc: Shoyo roku (jap)—See Thong background to people who were brought up in the Dong Luïc. Zen tradition and knew it clearly. The masters Thuoác Giaûi Ñoäc: Antidote. thought that nobody could be so foolish as to Thuoác Khoâng Quyù Tieän: Thuoác khoâng quyù tieän, regard "Enlightenment" as immediately attainable laønh beänh laø thuoác hay. Phaùp moân khoâng cao thaáp, merely by hearing a simple remark such as "a an laïc laø phaùp moân ñuùng—A drug is not good or stick of dry dung" or by receiving a kick or a blow, bad in itself, if it can cure a disease, it is a good without previously having had the "preparedness" medicine; there are no such low-high Dharma- of a ripened mind. To them it was obvious that doors, the one which makes your life happier and only because the mental state of a Zen student had more peaceful, that’s the right dharma-door for reached its maturity could he benefit from a you. Master's kicks or blows, shouts or cries. They Thuùy Nham: Suigan Reisan (jap)—See Linh knew that this maturity of mind was a state not Nham Thuùy Nham Thieàn Sö. easily come by. It was earned through many years Thuùy Nham Haï Maït Thò Chuùng: See Thuùy of practice and hard work. Zen students should Nham Mi Mao. bear this in mind and remember that most of the Thuùy Nham Khaû Chaân: Suigan Kashin (jap)— Zen koans they know are only the highlights of a See Khaû Chaân Thuùy Nham Thieàn Sö. play and not the complete play. These koans tell of the fall of ripened apples, but are not the Thuùy Nham Mi Mao: Ts'ui Yen's Eyebrows—See biographies of these apples, whose life-stories are Coâng AÙn Thuùy Nham Mi Mao. a long tale of delights and sorrows, pleasures and Thuùy Nham Linh Nham Thieàn Sö: Suigan pains, struggles and bitter challenges. The Zen Reisan—See Linh Nham Thuùy Nham Thieàn Sö.

Thuùy Vi Thieàn Baûn: Shui-Wei's meditation plank Wrong!” Wu-Xue then lifted one foot into the (zemban)—See Coâng AÙn Thuùy Vi Thieàn Baûn. air, spun in a circle and went out. T’an-He Thuùy Vi Voâ Hoïc Thieàn Sö: Suibi-Mugaku (jap)— said: “Such an answer! It’s turning one’s back Ts'ui-wei Wu-hsueh (Wade-Giles Chinese)— on all the

Buddhas.” Upon hearing these Cuiwei Wuxue (Pinyin Chinese)—Teân cuûa Thuùy words, Wu-Xue attained great enlightenment. Vi Voâ Hoïc ñöôïc nhaéc tôùi trong thí duï thöù 20 cuûa Thieàn sö Ñaïi Ñoàng ñeán hoûi sö: “Khoâng bieát Bích Nham Luïc. Ngoaøi ra, coù moät vaøi chi tieát lyù Nhò Toå môùi thaáy Toå Ñaït Ma coù sôû ñaéc gì?” Sö thuù veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, baûo: “Nay ngöôi thaáy ta laïi coù sôû ñaéc gì?” Ñaïi quyeån XIV: Thieàn Sö Voâ Hoïc Thuùy Vi laø ñeä töû vaø Ñoàng ñoán ngoä huyeàn chæ—When Wu-Xue laø ngöôøi noái phaùp cuûa Thieàn Sö Ñôn Haø, laø thaày was abbot of a temple, T’ou-Tzi Yi-Qing said cuûa thieàn sö Ñaàu Töû Ñaïi Ñoàng. Ngöôøi ta bieát raát ít to him: “I’m not clear about what resulted veà Thuùy Vi, tröø vieäc oâng noi theo thaày mình coù when the Second Patriarch first saw moät thaùi ñoä raát töï do ñoái vôùi nhöõng quy öôùc vaø coi Bodhidharma.” Zen master Wu-Xue said: nheï söï hieåu bieát nôi saùch vôû, do ñoù coù bieät hieäu laø “Right now you can see mee. What is the Voâ Hoïc, keû Voâ Hoïc. OÂng coù naêm ngöôøi keá vò result?” At that moment T’ou-Tzi suddenly Phaùp, trong ñoù ngöôøi ñöôïc bieát tôùi nhieàu nhaát laø awakened to the profound mystery. Ñaàu Töû, moät trong nhöõng ñaïi thieàn sö Trung Moät hoâm, sö ñi trong phaùp ñöôøng, Ñaïi Ñoàng Hoa—Chinese Zen master in the ninth century. tieán ñeán tröôùc leã, thöa: “Maät chæ töø AÁn Ñoä We encounter Ts'ui-wei in example 20 of the Pi- qua, Hoøa Thöôïng daïy ngöôøi theá naøo?” Sö Yen-Lu. Besides, there is some interesting döøng böôùc moät chuùt. Ñaïi Ñoàng laïi thöa: “Xin information on him in The Records of the thaày chæ daïy.” Sö baûo: “Laïi caàn caùi baàu nöôùc Transmission of the Lamp (Ch’uan-Teng-Lu), nhoû thöù hai sao?” Ñaïi Ñoàng taï leã lui ra. Sö Volume XIV: Zen Master Wu-Xue-Shui-Wei was baûo: “Chôù laáp goác.” Ñaïi Ñoàng thöa: “Thôøi tieát a disciple and dharma successor of Zen master ñeán, goác maàm töï sanh.”—One day, Zen T’an-Xia, and master of T'ou-tzu Ta-t'ung. Little is master Shui-Wei was walking in the Dharma known of Ts'ui-wei, other than that like his master hall. T’ou-Tzi walked up in front of him, Tan-hsia, he was a personage free from the fetters bowed to him and said: “The essential of convention and abhorred scholarly knowledge. meaning of the First Patriarch coming from On this account he was also known as Wu-hsueh, the west, how does the master demonstrate 'the Uneducated.' He had five dharma successors, this to people?” The master stopped walking of whom especially T'ou-tzu became known as and stood there. T’ou-Tzi said: “Please one of the great Chinese Zen masters. demonstrate it, Master.” Shui-Wei said: “Do Trong buoåi gaëp gôõ ñaàu tieân vôùi Thieàn Sö Ñôn you want another adle full of polluted water?” Haø, sö hoûi: “Theá naøo laø thaáy chö Phaät?” Ñôn T’ou-Tzi then bowed in thanks. Shui-Wei Haø quôû: “Thaät töï ñaùng thöông, caàn thieát caàm said: “Don’t make matters worse.” T’ou-Tzi khaên lau laøm gì?” Sö luøi ba böôùc. Ñôn Haø said: “It’s the season when weeds grow baûo: “Laàm!” Sö tieán tôùi ba böôùc. Ñôn Haø laïi everywhere.” baûo: “Laàm! Laàm!” Sö giôû moät chaân leân, xoay Nhôn sö cuùng döôøng La Haùn, coù vò Taêng hoûi: thaân moät voøng, ñi ra. Ñôn Haø baûo: “Ñöôïc töùc “Ñôn Haø ñoát töôïng Phaät goã, Hoøa Thöôïng vì ñöôïc, coâ phuï chö Phaät khaùc.” Sö do ñaây laõnh sao cuùng döôøng La Haùn?” Sö baûo: “Ñoát cuõng hoäi yù chæ, veà truï nuùi Thuùy

Vi taïi Chung Nam chaúng ñoát ñeán, cuùng döôøng cuõng moät beà cuùng Sôn—Shui-Wei asked T'an-He: "What is the döôøng." Taêng laïi hoûi: "Cuùng döôøng La Haùn coù teaching of all Buddhas?" T'an-He ñeán chaêng?" Sö baûo: "Ngöôi moãi ngaøy coù aên exclaimed: "Fortunately, life is fundamentally côm chaêng?" Taêng khoâng ñaùp ñöôïc. Sö baûo: wonderful. Why do you need to take up a "Chaúng coù bao nhieâu ngöôøi khoân."—When cleaning cloth and broom?" Wu-Xue retreated Shui-Wei was making offerings to the sacred three steps. T'an-He said: "Wrong." Wu-Xue images, a monk asked: "Zen master T'an-He again came forward. T'an-He said: "Wrong! burn a wooden Buddha. Why then, Master, do

you make offerings to the wooden statues?" ngaët ngheõo noùi: "Ba möôi naêm nay ta ñuøa côït Shui-Wei said: "Because they won't burn. But khoâng bieát bao nhieâu laø ngöïa, hoâm nay ta laïi bò if you want to make them an offering they'll moät con löøa ñaù!"—How much sleep is needed for let you do so." The monk asked: "If you make a person to keep himself or herself healthy, strong, an offering to the sacred figures will they and always capable for work is a great problem; it come or not?" Shui-Wei said: "Aren't you cannot be decided without considering various able to eat every day?" The monk didn't incidental circumstances besides the person's own answer. Shui-Wei said: "There aren't many heriditary constitution. But sleep seems to be clever ones." something that permits much latitude, and Thuøy Boá Dieäm Taøng Thaàn: Draped Flame discipline or habit can do much to reduce it to its Treausry Deity (Spirit). lowest terms. Perhaps this is one of the reasons Thuøy Duïc: Desire for sleep. why the Buddha and many other great spiritual Thuøy Ñöôøng: Maùi hieân cuûa caên nhaø lôùn—leaders severely denounce those indulgent in Veranda (porch roof). sleep. But from another point of view, sleep is Thuøy Giaùc: Sleep—Söï nguû nghæ—Moät ngöôøi phaûi indicative of peace and contentment; those who nguû nghæ bao nhieâu laâu ñeå coù theå giöõ cho mình are always wakeful and look about with an ñöôïc khoûe, maïnh, vaø luoân luoân coù khaû naêng laøm unsteady gaze, or those who are startled at every vieäc laø moät vaán ñeà lôùn. Vaán ñeà naøy khoâng theå naøo little incident or mishap of life, and unable to fall ñöôïc quyeát ñònh neáu khoâng xeùt ñeán nhieàu hoaøn asleep being so miserably nerve-racked, are caûnh phuï thuoäc ngoaøi theå chaát di truyeàn cuûa ngöôøi those whose spirits are somehow maladjusted to ñoù. Nhöng hình nhö nguû laø caùi gì ñoù cho pheùp the general scheme of the universe. In these nhieàu phoùng nhaäm, kyû luaät hay thoùi quen coù theå modern times when environment by artificial ñoùng goùp nhieàu trong vieäc giaûm thieåu nguû nghæ means changes so rapidly, the very author of these ñeán möùc thaáp nhaát. Coù leõ ñaây laø moät trong nhöõng changes finds it extremely difficult to adapt lyù do maø Ñöùc Phaät cuõng nhö nhieàu nhaø laõnh ñaïo himself to them, and the result is the manifest tinh thaàn khaùc nghieâm khaéc leân aùn vieäc ham meâ growth of all kinds of neurotics. Let's examine nguû nghæ. Nhöng töø moät quan ñieåm khaùc thì nguû together some of Zen stories on the so-called nghæ laïi laø daáu chæ cuûa söï bình yeân vaø haøi loøng; "Indulgent sleeping." Yen-t'ou Ch'uan-kuo, a great nhöõng ngöôøi luùc naøo cuõng thao thöùc vaø nhìn quanh Zen master of late T'ang, seeing Su-shan

moät caùch baát an, hay nhöõng ngöôøi giaät mình vì moãi approach, fell soundly asleep. Shan came up to söï vieäc hay baát haïnh nhoû nhieäm cuûa ñôøi soáng, vaø the master and stood by him, who, however, paid khoâng theå naøo nguû ñöôïc, maø cöù boàn choàn moät caùch him no attention whatever. Shan gave one stroke khoán khoå, laø nhöõng ngöôøi maø tinh thaàn khoâng thích to his chair. The master turned his head about and öùng ñöôïc vôùi caùi cô caáu chung cuûa vuõ truï. Trong said, "What do you want?" Shan replied, "O thôøi ñaïi taân tieán naøy, khi khung caûnh chung quanh master, have a good sleep!" So saying, he went thay ñoåi quaù nhanh baèng nhöõng phöông tieän nhaân off. The master laughed heartily: "I have for these taïo, chính ngöôøi laøm ra nhöõng thay ñoåi cuõng caûm thirty years fooled with so many horses, and today thaáy heát söùc khoù khaên ñeå töï mình thích öùng vôùi I find myself kicked down by an ass!" chuùng, vaø keát quaû laø söï gia taêng roõ raøng cuûa ñuû thöù Thuøy Hoùa: Giaùo hoùa baèng caùch chæ daïy —To suy loaïn thaàn kinh. Haõy cuøng nhau xem xeùt moät transform by instruction—To teach and to convert. vaøi giai thoaïi thieàn veà caùi goïi laø "Ham meâ nguõ Thuøy Long Tuyeàn Chaâu Thieàn Sö: Zen master nghæ." Nham Ñaàu Toaøn Khoaùt, moät ñaò Thieàn sö Suiryu—Teân cuûa moät vò Thieàn sö ñôøi Toáng. Sö noåi cuoái ñôøi nhaø Ñöôøng, thaáy Thuû Sôn ñeán, beøn laên ra tieáng vôùi coâng aùn "Bieát ñöôïc caây gaäy."—Name of nguû. Thuû Sôn böôùc ñeán ñöùng beân caïnh Nham Ñaàu, a Zen master in the Sung Dynasty. He was famous nhöng Nham Ñaàu vaãn khoâng theøm ñeå yù. Thuû Sôn with the koan "If a man knows what the staff voã vaøo gheá. Nham Ñaàu quay ñaàu laïi noùi: "OÂng is."—See Tích tröôïng (II). muoán gì?" Thuû Sôn ñaùp: "Chaøo thaày, nguû ngon Thuøy Mieân: See Thuïy Mieân. nheù!" Noùi xong Thuû Sôn boû ñi. Nham Ñaàu cöôøi Thuøy Ngöõ: Noùi xaèng: To speak (talk) nonsense.

Thuøy Thò: Tuyeân boá—To make an announcement. Water element—Thuûy ñaïi laø moät trong töù ñaïi (ñaát, Thuøy Thuû: Duoãi tay—To stretch one's arms. nöôùc, löûa, gioù). Nöôùc (ñaøm, muû, maùu, moà hoâi, Thuøy Thuû Nhaäp Trieàn: Thoûng tay vaøo chôï. Trong nöôùc tieåu, nöôùc maét, nöôùc trong maùu, muõi daõi, taát nhaø Thieàn, sau khi trieät ngoä, caùc vò thieàn sö thöôøng caû caùc chaát nöôùc trong ngöôøi noùi chung). Khoâng thoûng tay ñi vaøo chôï nhö nhöõng ngöôøi khaùc ñeå gioáng nhö ñòa ñaïi, noù khoâng theå naém ñöôïc. Thuûy giuùp ñôøi—To enter a town with dangling hands. In ñaïi giuùp cho caùc nguyeân töû vaät chaát keát hôïp laïi vôùi Zen, After attaining complete enlightenment, Zen nhau. Sau khi ta cheát ñi roài thì nhöõng chaát nöôùc masters usually enter a town with dangling hands naày thaûy ñeàu caïn khoâ khoâng coøn nöõa, noùi caùch as others to help people. khaùc chuùng hoaøn traû veà cho nöôùc—The element Thuøy Tích: Töø baûn ñòa cuûa chö Phaät vaø chö Boà water, one of the four elements (earth, water, fire, Taùt maø thò hieän ra nhieàu thaân theå ñeå teá ñoä chuùng and wind). Water, fluidity, or liquid. Unlike the sanh (vôùi daáu tích coøn ñeå laïi)—Traces— earth element it is intangible. It is the element Vestiges—Manifestations or incarnations of which enables the scattered atoms of matter to Buddhas abd Bodhisattvas in their work of saving cohere together. After death, these water-based the living. substances will dry up. In other words, they

have Thuûy (planet): Thuûy tinh: Mercury (planet)— returned to water—See Töù Ñaïi. Nöôùc: Water—Baét ñaàu: Beginning (initial). Thuûy Ñaøn: Nöôùc (baøn nöôùc troøn) voøng theo hoûa Thuûy Ba: Nöôùc vaø soùng nöôùc, tuy hai maø moät— loø, daønh cho caùc nghi leã veà löûa trong Maät Toâng— Water and waves of water—The water and the The water, or round altar in the Homa, or Fire wave are two yet one—An illustration of the ceremonial of the esoterics. identity of differences. Thuûy Ñaùo Cöø Thaønh: Coù nöôùc chaûy laø thaønh Thuûy Baøo: Bong boùng nöôùc—A bubble on the möông, yù noùi neáu haønh giaû khoâng ngöøng tích luõy water—See Thuûy Thöôïng Baøo. vieäc tu taäp thì chaéc chaén moät ngaøy naøo ñoù seõ ñi Thuûy Baát Taåy Thuûy: Nöôùc chaúng röûa nöôùc, yù noùi ñeán giaùc ngoä—Wherever there is water running, a laøm vieäc voâ lyù uoång coâng—Water cannot be used ditch is surely forming. In Zen, the term means if to clean water, the term means a nonsense and practitioners accumulate their cultivation day in wasteful work. and day out, they will surely attain a complete Thuûy Bieán Xöù: Water-Kasina. enlightenment someday. Thuûy Bình: Kundi (p)—Kundika (skt)—Quaân Ñoà Thuûy Ñaêng: Leã röôùc ñeøn nöôùc vaøo thaùng baûy— Lôïi—Tònh Bình—Thuûy bình hình troøn nhö chieác Water-latern festival in the seventh month. nhaãn. Bình quyù (moät thöù ñoà duøng cuûa Ñöùc Phaät) Thuûy Ñaàu: Vò sö chaêm lo veà nöôùc noâi trong töï ñöôïc duøng trong nghi thöùc leã laïc. Bình quaùn ñaûnh vieän—The waterman in a monastery. maø Maät giaùo duøng ñeå röôùi tònh thuûy treân ñaàu khi Thuûy Ñieàn Y: AÙo Caø Sa ñöôïc noái laïi baèng nhöõng laøm leã quaùn ñaûnh—A ring-shaped vase or bottle. maûnh vuoâng gioáng nhö nhöõng maûnh ruoäng—A A pecious vase, vessels used in worship. A monks' robe, because its patches resemble rice- baptismal vase used by the esoteric sects for fields. pouring water on the head. Thuûy Ñònh: Thuûy Quaùn—Thuûy Töôùng Quaùn— Thuûy Chung: Tröôùc sau—Beginning and end—Thuûy Töôûng—Thieàn ñònh ñöôïc töï taïi veà nöôùc (laøm First and last. cho thaân maùt taâm tònh nhö nöôùc)—The water Thuûy Chung Nhö Nhaát: Tröôùc sau nhö moät— dhyana, in which one becomes identified with Consistent. water (calm, pure, fresh, etc). Thuûy Dieäu: Thuûy Tinh, moät trong cöûu dieäu, ôû veà Thuûy Ñöùc Phaät: Vò Phaät thöù 743 trong 1000 vò phía nam cuûa Kim Cang Vieän trong Thai Taïng Phaät Hieàn Kieáp—The 743rd Buddha of the present Giôùi—The planet Mercury, one of the nine universe. luminaries; it is shown south of the west door of Thuûy Giaùc: Initial enlightenment or beginning of the Diamond Court in the Garbhadhatu—See Cöûu illumination—Theå giaùc hay trí hueä Boà Ñeà trong Dieäu. giai ñoaïn khôûi ñaàu, döïa vaøo coâng phu tu haønh maø Thuûy Ñaïi: Apo-dhatu (p)—Apadhatu (skt)— coù. Theo Ñaïi Thöøa Khôûi Tín Luaän, Thuûy giaùc hay

baûn giaùc nguyeân thuûy laø taâm thanh tònh hay töï tính fresh, etc); while the fire dhyana is the one in cuûa baûn tính voán coù cuûa heát thaûy chuùng sanh. Thuûy which one energizes the heat as if one becomes giaùc khôûi leân töø boån giaùc cuøng söï daïy doã beân identified with the fire. ngoaøi, nhôø boån giaùc daãn ñeán Phaät quaû hay toaøn Thuûy Hoaïn: Flood—Inundation. giaùc, theo Kinh Nieát Baøn, töø ñoù phaùt sanh ra boán Thuûy Khí: Bình chöùa nöôùc, ñöôïc duøng trong leã ñöùc

“thöôøng, laïc, ngaõ, tònh—Bodhi in its initial quaùn ñaûnh vaø caùc nghi thöùc khaùc cuûa Maät toâng— stages or in action, arising from right observances. Water vessel—A filter used by the esoterics in According to the Awakening of Faith, the initial baptismal and other rites. enlightenment or beginning of illumination. The Thuûy La: A gauze filter. initial functioning of mind or intelligence as a Thuûy Laõo Haïc: Snow goose—Moät loaïi ngoãng process of becoming, arising from the original tuyeát ôû Trung Quoác, raát hieám thaáy xuaát hieän—A enlightenment which is Mind or Intelligence, self- kind of rare goose in China, very rarely seen. contained, unsullied, and considered as universal, Thuûy Laõo Hoàng Chaâu Thieàn Sö: Shui-lao Hung- the source of all enlightenment. The initial chou Zen master—Hoàng Chaâu Thuûy Laõo, teân cuûa intelligence or enlightenment arises from the inner moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù VIII. Sö influence of the Mind and from external teaching. laø ñeä töû vaø Phaùp töï cuûa Thieàn sö Maõ Toå Ñaïo Nhaát. Initial enlightenment leads on to Buddhahood or Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát full enlightenment. In the original intelligence are veà Thieàn sö Thuûy Laõo ; tuy nhieân, coù moät cuoäc ñoái the four values adopted and made transcendented thoaïi giöõa Sö vaø thaày cuûa mình trong Truyeàn by the Nirvana-sutra, perpetuity, joy, personality, Ñaêng Luïc, quyeån VIII. Moät hoâm nhaân khi Thuûy and purity; these are acquired through the process Laõo ñang tæa caây ñaèng, hoûi Maõ Toå, "YÙ cuûa Toå Sö of enlightenment. töø Taây ñeán laø gì?" Maõ Toå ñaùp: "Laïi gaàn ñaây ta baûo Thuûy Giaùo: Theo toâng Thieân Thai, Thuûy Giaùo laø cho." Khi Thuûy Laïo vöøa ñeán gaàn, Maõ Toå lieàn toáng giaùo thuyeát sô boä Ñaïi Thöøa cuûa toâng Hoa cho moät ñaïp teù nhaøo. Nhöng caùi teù nhaøo naøy khieán Nghieâm—According to T’ien-T’ai, the cho taâm cuûa Thuûy Laõo hoaùt nhieân ñaïi ngoä. Baát preliminary teaching of the Mahayana, made by giaùc Thuûy Laõo ñöùng daäy cöôøi ha haû, tuoàng nhö the Avatamsaka School. xaûy ra moät vieäc khoâng ngôø, nhöng raát mong moûi. 1) Töôùng Thuûy Giaùo: Baøn veà baûn chaát cuûa vaïn Maõ Toå hoûi: "OÂng thaáy caùi ñaïo lyù gì ñaây?" Thuûy höõu trong Duy Thöùc Luaän—It discussed the Laõo ñaùp: "Quaû thaät, traêm ngaøn phaùp moân, voâ nature of all phenomena as in the Only löôïng dieäu nghóa, chæ treân ñaàu moät sôïi loâng maø Consciousness. bieát ñöôïc ngay caû caên nguyeân." Noùi xong Thuûy 2) Khoâng Thuûy Giaùo: Baøn veà taùnh khoâng cuûa Laõo beøn laïy taõ roài lui ra. Veà sau naøy Thuûy Laõo vaïn höõu, nhöng khoâng daïy raèng taát caû chuùng daïy chuùng noùi raèng: "Töø hoài bò phaûi Maõ Sö ñaïp, sanh ñeàu coù Phaät taùnh—Held to the maõi ñeán nay ta cöôøi chaúng thoâi." Theo thieàn sö immateriality of all things, but did not teach Ñaïi Hueä, khi ñaõ chöùng ngoä nhö vaäy Thuûy Laõo that all beings have the Buddha-nature. khoâng coøn chaáp tröôùc vaøo söï im laëng cuûa Chaùnh Thuûy Giôùi: The realm of water—Water ñònh nöõa, vaø vì ngaøi khoâng coøn dính maéc vaøo ñoù element—Nöôùc—See Thuûy Ñaïi. neân vöôït haún leân höõu vi vaø voâ vi; ôû treân hai töôùng Thuûy Haønh Nhaân: Ngöôøi môùi baét ñaàu—A ñoäng vaø tónh. Ngaøi khoâng coøn nöông töïa nhöõng caùi beginner. ôû ngoaøi chính mình nöõa maø môû ra kho taøng töï kyû, Thuûy Hoùa: To hydrate. neân noùi, "Ta thaáy suoát caên

nguyeân roài!" Maõ Toå Thuûy Hoûa: Water and fire. bieát theá vaø khoâng noùi theâm gì nöõa. Veà sau, khi Thuûy Hoûa Ñònh: Thuûy ñònh laø loaïi thieàn ñònh ñöôïc hoûi veà kieán giaûi Thieàn cuûa mình, Thuûy Laõo ñöôïc töï taïi veà nöôùc (laøm cho thaân maùt taâm tònh chæ noùi: "Töø thuôû neám caùi ñaïp naëng neà cuûa Toå, cho nhö nöôùc); trong khi hoûa ñònh laø moät pheùp Thieàn ñeán giôø ta vaãn cöôøi hoaøi khoâng thoâi." Thieàn ñöôïc ñònh khieán thaân ngöôøi phaùt ra söùc noùng gioáng nhö xem nhö laø moät ngheä thuaät trong caùi yù nghóa ñeå töï ñoàng chaát vôùi löûa—The water dhyana, in which dieãn taû, noù chæ tuaân theo nhöõng tröïc giaùc vaø nguoàn one becomes identified with water (calm, pure, caûm höùng cuûa rieâng noù, chöù khoâng phaûi laø nhöõng

giaùo ñieàu vaø quy luaät. Ñoâi khi noù cuõng coù veû When Shui-lao was later asked about his Zen nghieâm troïng vaø trang nghieâm, ñoâi khi laïi taàm understanding, he simply announced, "Since the thöôøng vaø vui veû, giaûn dò vaø xaùc thöïc, hoaëc bí aån kick so heartily given by the master, I have not vaø quanh co. Khi nhöõng Thieàn sö thuyeát giaûng been able to stop laughing." Zen is considered as khoâng phaûi caùc ngaøi chæ luoân luoân daïy baèng an art in the sense that, to express itself, it only mieäng, maø caû baèng tay chaân, baèng nhöõng daáu hieäu follows its own intuition and inspirations, but not bieåu tröng, hay nhöõng haønh ñoäng cuï theå. Caùc ngaøi dogmas and rules. At times it appears to be very ñaùnh, heùt, ñaåy, vaø khi bò caät vaán caùc ngaøi boû chaïy, grave and solemn, at others trivial and gay, plain hoaëc chæ ngaäm mieäng giaû caâm. Nhöõng troø khoâi haøi and direct, or enigmatic and round-about. When naøy khoâng coù choã ñöùng trong tu töø hoïc, trieát hoïc Zen masters preach they do not always do so with hay toân giaùo, vaø chæ coù theå ñöôïc dieãn taû ñuù ng nhaát their mouths, but with their hands and legs, with laø "ngheä thuaät Thieàn". Caâu chuyeän treân ñaây laø moät symbolic signals, or with concrete action. They trong nhöõng phong caùch cuûa ngheä thuaät Thieàn maø shout, strike, and push, and when questioned they Thieàn sö Maõ Toå duøng ñeå ñem Hoàng Chaâu Thuûy sometimes run away, or simply keep their mouths Laõo ñeán choã tröïc tieáp ñaït ngoä—Shui-lao Hung- shut and pretend to be dumb. Such antics have no chou, name of a Chinese Zen master in the eighth place in rhetoric philosophy, or religion, and can century. He was a disciple of Zen master Ma-tsu. be best described as "art". The above story is one We do not have detailed documents on this Zen of the manners of Zen art that Zen master Ma-tsu Master; however, there is a dialogue between him utilized to bring Shui-lao Hung-chou to direct and his master in The Records of the Transmission Enlightenment. of the Lamp (Ch’uan-Teng-Lu), Volume VIII. One Thuûy Luaân: Jalamandala (skt)—Moät trong töù luaân day when Shui-lao was trimming the wistaria, ha thaønh laäp neân theá giôùi. Nhöõng luaân khaùc laø Hö asked his master, Ma-tsu, "What is the idea of the Khoâng, Phong vaø Kim—The third of the four Patriarch's coming over here from the West?" Ma- “wheels” on which the earth rests. The other tsu replied, "Come up nearer and I will tell you." wheels are Space, Wind, and Metal. As soon as Shui-lao approached, the master gave Thuûy Luaân Tam Muoäi: Thuûy Luaân Tam Muoäi laø him a kick, knocking him right down. This fall, moät

trong nguõ luaân tam muoäi. Thöù nöôùc coâng ñöùc however, all at once opened his mind to a state of ñònh thuûy laøm cho taâm ñöôïc röôùi nhuaàn, thieän caên enlightenment, for he rose up with a hearty laugh, taêng tröôûng. Cuøng caùch aáy (do ñaéc tam muoäi naày) as if an event, most unexpected and most desired maø thaân taâm nhu nhuyeãn, cheá phuïc ñöôïc tham for, had taken place. The master asked, "What is voïng vaø cao maïn maø thuaän theo thieän phaùp —The the meaning of all this?" Shui-lao exclaimed, samadhi of the water wheel, one of the five "Innumerable, indeed, are the truths taught by the samadhi wheels. Water is fertilizing and soft, in Buddhas, all of which, even down to their very like manner the effect of this samadhi is the sources, I now perceive at the tip of one single fertilizing of good roots, and the softening or hair." He then made obeisance to Ma-tsu. reduction of ambition and pride. Afterwards he said to people: "Since I received Thuûy Luïc Hoäi: See Thuûy Luïc Trai. that kick from Ma-tsu, I have always been Thuûy Luïc Trai: Trai Ñaøn Thuûy Luïc—Phaùp hoäi cheerful and laughing." According to Zen master cuùng döôøng trai thöïc ñoái vôùi hai loaøi höõu tình ma Ta-hui, Shui-lao who had thus come to self- da ôû döôùi nöôùc vaø quyû treân caïn, ñöôïc vua Löông realization, is no more attached to the silence of Vuõ Ñeá khôûi xöôùng—The festival of water and Samadhi, and as he is no more attached to it he is land, attributed to Wu-Ti of the Liang dynasty at once above assertion and negation, and above consequent on a dream; it began with placing food the dualism of rest and motion. He no more relies on the water for the water sprites, and on the land on things outside himself but carrying out the for ghosts. streasure from inside his own mind exclaimed, "I Thuûy Maõn: Jalambara (skt)—Con trai thöù ba cuûa have seen into the source of all truth." The master Löu Thuûy, taùi sanh laø La Haàu La, con trai cuûa recognizes it and does not make further remarks. Phaät—Third son of Jalavahana (Löu Thuûy), reborn

as Sakyamuni’s son, Rahula. sang Trung Quoác taàm sö hoïc ñaïo vaø trôû thaønh ñeä Thuûy Maït: Töø ñaàu ñeán cuoái: From the beginning töû cuûa Thieàn sö Thöôïng Ñöùc. Trôû veà nöôùc, sö truï to the end—Boït nöôùc: Water spume. taïi Haï Long, thuoäc quaän Ñoâng Trieàu ñeå hoaèng hoùa Thuûy Maït Baøo Dieäm: Chö phaùp nhö boït nöôùc, Phaät giaùo taïi Baéc Vieät. Moät ngaøy vaøo khoaûng ñaàu nhö bong boùng nöôùc hay nhö dieâm löûa; taát caû ñeàu naêm 1704, sö leân Thöôïng Long gaëp sö Thieän Höõu, khoâng thaät vaø voâ thöôøng—All phenomena are like baûo raèng: “Nay toâi tuoåi ñaõ cao, vaø toâi cuõng ñaõ truï spume, bubbles and flames, all is unreal and theá ñuû roài, toâi muoán cuøng Thaày leân nuùi nhaäp Nieát transient. Baøn.” Sö Thieän Höõu thöa: “Ñaïo quaû cuûa huynh Thuûy Maëc: Speech and silence—See Thuyeát nay ñaõ chín muoài, coøn toâi chöa troøn neân caàn ôû laïi Maëc. ñoä ñôøi.” Hoâm aáy sö trôû veà chuøa baûo ñoà chuùng, nay Thuûy Naïn: See Thuûy Hoaïn. ta leân chôi nuùi Nhaãm Döông, neáu baûy ngaøy maø Thuûy Ngaân Thieàn: Quicksilver Zen—Döôïc Hoáng khoâng thaáy ta veà. Caùc oâng leân aáy tìm choã naøo coù Ngaân Thieàn—Moät loaïi thieàn phaùp baét chöôùc theo muøi thôm laø kieám ñöôïc ta. Ñeán baûy ngaøy sau, ñoà hình thöùc beân ngoaøi cuûa moät loaïi thieàn chaân chuùng khoâng thaáy ngaøi veà, beøn leân nuùi tìm. Nghe chaùnh, nhöng

haønh giaû khoâng thoâng hieåu ñöôïc muøi thôm, ñi theo vaø tìm thaáy ngaøi ngoài kieát giaø thöïc chaát cuûa thieàn, cuõng gioáng nhö thuûy ngaân beà thò tòch trong moät hang nuùi. Ngaøi thöôøng nhaéc nhôû ngoaøi gioáng baïc nhöng khoâng phaûi laø baïc —A Zen chuùng ñeä töû: “Nieát baøn laø söï chaám döùt hoaøn toaøn method that imitates the external appearance of nhöõng ham muoán vaø khoå ñau phieàn naõo. Nieát Baøn another real Zen method; however, practitioners laø muïc tieâu toái thöôïng cuûa nhöõng ngöôøi tu theo don't comprehend the real nature of Zen. A Zen Phaät. Khi chuùng ta noùi ñeán Nieát Baøn chuùng ta gaëp that is only an imitation of Zen in external phaûi nhöõng khoù khaên trong vieäc dieãn taû vì baûn chaát appearance, it is not genuine Zen, as quicksilver is xaùc thöïc cuûa moät kinh nghieäm khoâng theå vaø khoâng not genuine silver. bao giôø coù theå ñöôïc truyeàn ñaït baèng ngoân töø. Kinh Thuûy Ngoïc: Sphatika (skt)—Water crystal—Rock nghieäm naøy phaûi ñöôïc moãi ngöôøi töï mình kinh crystal. qua, khoâng coù ngoaïi leä. Chuùng ta phaûi kinh qua Thuûy Nguyeät: vieäc chaám döùt khoå ñau phieàn naõo, nhöõng tai hoïa 1) Udakacandra (skt)—Jalacandra (skt)—Maët cuûa luyeán chaáp, saân haän vaø voâ minh. Khi chuùng ta traêng phaûn chieáu treân maët nöôùc (caùc phaùp hö loaïi boû ñöôïc nhöõng nguyeân nhaân cuûa khoå ñau huyeãn vaø khoâng thaät nhö boùng traêng trong phieàn naõo laø chuùng ta chöùng nghieäm nieát baøn cho nöôùc)—The moon reflected in the water (all chính mình. Nhaäp Nieát Baøn laø trôû veà vôùi taùnh is illusory and unreal). thanh tònh xöa nay cuûa Phaät taùnh sau khi thaân xaùc 2) (1928-?): Teân cuûa moät vò danh Taêng Trung tieâu tan, töùc laø trôû veà vôùi söï töï do hoaøn toaøn cuûa Hoa vaøo theá kyû thöù XX—Name of a Chinese traïng thaùi voâ ngaïi. Traïng thaùi toái haäu laø voâ truï famous monk in the twentieth century. Nieát Baøn, nghóa laø söï thaønh töïu töï do hoaøn toaøn, Thuûy Nguyeät Quaùn AÂm: Böùc tranh Quaùn AÂm khoâng coøn bò raøng buoäc ôû nôi naøo nöõa. Tuy nhieân, ñang quaùn traêng ñaùy nöôùc (noùi leân söï giaû hôïp cuûa Nieát Baøn khoâng phaûi loaïi boû cuõng khoâng ñaït ñöôïc, chö phaùp)—Kuan-Yin gazing at the moon in the cuõng khoâng phaûi laø moät phaùp ñoaïn dieät, cuõng water (the unreality of all phenomena). khoâng thöôøng haèng, khoâng phaûi bò ñeø neùn, cuõng Thuûy Nguyeät Thieàn Sö: Teân cuûa moät vò Thieàn sö khoâng phaûi ñöôïc khôûi leân. Nieát Baøn laø traïng thaùi Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Minh giaûi thoaùt toái haäu, ñoaïn dieät taát caû caùc uaån vaø (1368-1644)—Name of a Chinese Zen master of phieàn naõo. Noùi caùch khaùc, Nieát Baøn ñöôïc moâ taû the Lin-chi Sect, who lived in the Ming dynasty in nhö laø söï ñoaïn dieät taát caû ham meâ, ghen gheùt, aûo China. töôûng, aùi duïc, aûo giaùc, taø kieán, laäu hoaëc, phieàn Thuûy Nguyeät Thoâng Giaùc Thieàn Sö (1637-1704): naõo, höõu, sanh, giaø, beänh, khoå ñau, cheát. Nieát Baøn Zen Master Thuûy Nguyeät Thoâng Giaùc—Thuûy laø traïng thaùi an laïc, baát töû, an tónh, khinh an, vaø voâ Nguyeät Thoâng Giaùc, thieàn sö Vieät Nam, queâ ôû uùy. Nieát Baøn thì voâ taän vaø khoâng theå moâ taû ñöôïc quaän Ngöi Thieân, phuû Tieân Höng, ñaïo Sôn Nam, nhö hö khoâng voâ vi. Noù gioáng nhö vaàng thaùi Baéc Vieät. Ngaøi xuaát gia luùc 20 tuoåi. Sau ñoù ngaøi döông, saùng troøn thöôøng ôû giöõa hö khoâng. Daàu coù

luùc bò maây che phuû laøm cho baàu trôøi trôû neân u toái communicated merely by words. This experience ñi, nhöng moät phen gioù thoåi maây töù taùn, lieàn ñoù theá must be experienced directly by each one of us, giôùi haø sa saùng chieáu thoâng. Nieát Baøn cuõng ñöôïc without any exception. We have to experience the goïi laø sieâu giôùi, vöôït qua ba coõi. Nieát Baøn laø traïng end of sufferings and afflictions for ourselves, and thaùi vöôït khoûi ngoân töø vaø tö töôûng, noù laø söï giaùc the only way we can do this is by eliminating the ngoä toái thöôïng cuûa chính moãi caù nhaân." Döôùi ñaây causes of sufferings and afflictions: the laø moät trong nhöõng baøi keä Thieàn noåi tieáng cuûa attachment, aversion, and ignorance. When we ngaøi: have eliminated such causes of sufferings and "Vieân minh thöôøng taïi thaùi hö trung afflictions, then we will experience nirvana for Cöông bò meâ vaân voïng khôûi lung ourselves. To enter Nirvana means to return to the Nhaát ñaéc phong xuy vaân töù taùn ultimate state of No Abode (Apratisthita-nirvana), Haèng sa theá giôùi chieáu quang thoâng." that is to say, the attainment of perfect freedom, (Saùng troøn thöôøng ôû giöõa hö khoâng not being bound to one place. However, Nirvana Bôûi bò maây meâ voïng khôûi loàng is that which is neither discarded nor attained; it is Moät phen gioù thoåi maây töù taùn neither a thing destroyed nor a thing eternal; it is Theá giôùi haø sa saùng chieáu thoâng). neither suppressed nor does it arise. It is the state A Vietnamese Zen Master from Ngöï Thieân of final release where all the skandhas and village, Tieân Höng district, Sôn Nam province, defilements have total cease. In other words, North Vietnam. He left home and became a monk Nirvana is described as the destruction of at the age of 20. In 1664, he went to China to seek attachment, hatred, and delusion; the destruction a good master. He met Zen Master Thöôïng Ñöùc of desires, impression, and firm grasp of wrong and became the latter's disciple. He was the views; the destruction of impurities and afflictions; Dharma heir of the thirty-sixth generation of the the destruction of desire for existence, birth, old T'ao-T'ung Zen Sect. When he returned home, he age, sicknesses, sufferings, and death. The state of went to Haï Long area, Ñoâng Trieàu district to built Nirvana is happy, imperishable, steady, tranquil, a temple to expand Buddhism. One day in the and free from fear. Nibbana is infinite and beginning of 1704, he went to Thöôïng Long indescribable like "Akasa". Nirvana is like the Temple and said to Zen Master Thieän Höõu: "Now sun. It is always in the sky, round and bright. Even I am old and I have been in the world long though sometimes the clouds cover and make the enough, let's go to the mountain to enter sky gloomy, but once the wind comes and blows Nirvana." Zen master Thieän Höõu said: "You, the clouds away, you will see countless worlds senior monk, have already completed your brightened and unobstructed. Nirvana is called a cultivation, but I have not. I must stay here longer realm (dhatu) beyond the three realms. It is a state to save more people." He returned to Haï Long that is beyond the domain of word and thought; it Temple and told his disciples that he wanted to go is the realization of supreme enlightenment within wandering on Mount Nhaãm Döông. If after seven one's own self." Below is one of his famous Zen days, he would not return, they should go to poems: Mount Nhaãm Döông and follow a fragrant smell in "The sun is alway in

the sky, round and bright the mountain, then they could find him. After Even sometimes the clouds cover and make seven days, his disciples went to Mount Nhaãm illusions appear. Döông, followed a strangely fragrant smell, and When the wind comes and blows the clouds found his body sitting in lotus posture. He always away, reminded his disciples: “Nirvana is a total You will see countless worlds brightened and extinction of desires and sufferings. Nirvana is the unobstructed.” supreme goal of Buddhist endeavor. When we Thuûy Nhuû: Nöôùc vaø söõa coù theå pha troän ñöôïc—speak about Nirvana we encounter some problems Water and milk which can be intermingled—The of expression, because the exact nature of an intermingling of things. experience cannot and never can be Thuûy Phaïn: Chaùo—Gruel—Rice soup.

Thuûy Phong Hoûa Tai: Ba tai hoïa lôùn—The three fire, wind and water). final catastrophes. Thuûy Taùng: Water-burial—Neùm xaùc xuoáng nöôùc, Thuûy Quan: Caùi muõ cuûa Taêng coù hình gioáng nhö moät trong boán loaïi mai taùng—Casting a corpse chöõ “Thuûy” ôû phía tröôùc—A monk’s hat shaped into the water, one of the four form of burial (Hoû a like the character “Water” in front. taùng: Fire, Thuûy taùng: Water, Thoå taùng: Ground, Thuûy Quaùn: See Thuûy Ñònh. and Laâm taùng: Buried in the forest). Thuûy Quaùn Ñaûnh: Thuûy Taïng: Kho taøng döôùi nöôùc, moät trong caùc 1) Kalabhisheka (skt)—Baûo bình quaùn ñaûnh— con trai cuûa Löu Thuûy—Water-store or treasury, Tònh bình quaùn ñaûnh—Vase initiation—See one of the sons of Jalavahana (Löu Thuûy). Abhiseka. Thuûy Taïng Phaät: Ma Ma Keâ Boà Taùt—Water- 2) Sprinkling of nectar: Quaùn Ñaûnh Thoï Chöùc, Element Buddha—Theo truyeàn thoáng Taïng chö Phaät duøng thuûy quaùn ñaûnh ñeå phoù chuùc truyeàn, ñaây laø hoùa thaân nöõ cuûa Phaät Ñaïi Ñòa cuûa chö Thaäp Ñòa Boà Taùt keá tuïc söï nghieäp cuûa taát caû chö Phaät. Vò nöõ Phaät naày ñi cuøng vôùi Baûo Phaät—The sprinkling which Bodhisattvas of Sanh Phaät—According to Tibetan tradition, this is the tenth stage receive from the Buddhas. a female Buddha who is the manifestation of the Thuûy Saùm Phaùp: Repentance or regret for error earth element of all Buddhas. She is the consort of through a sprinkling-of-water ritual—Nghi thöùc Buddha Ratnasambhava. hay phöông caùch saùm hoái. Nôi thaân khaåu yù neân Thuûy Thaàn: Naga-vajra (skt)—Water-deva—Baø kieân trì nhaãn naïi noùi ra nhöõng loãi laàm cuûa mình, Laâu Na Long Vöông—Thaàn Nöôùc—Vò Thaàn kieåm phaùt taâm hoå theïn aên naên, ñem ba nghieäp thaân khaåu soaùt thuûy ñaïi—The Water Spirit who controls the yù ra maø chí thaønh saùm hoái —The mode of action, water. or ritual, at the confessional. From infinite Thuûy Thieân: Nagavajra (skt)—Varuna (skt)— reincarnations in the past to the present, to feel Phoïc Loã Na—Water deva—Water heaven—Thuûy ashame, be remorseful, and bring forth the three thieân, moät trong nhöõng vò thaàn lôùn cuûa Maät Giaùo karmas of body, speech and mind to repent Maïn Ñaø La, vò naày cai trò maây, möa vaø nöôùc — sincerely. Dragon-king, one of the great spirits in the Thuûy Sanh A Tu La: Water-born asuras—Moät esoteric mandalas, who rules the clouds, rains and trong boán loaïi A Tu La. Nhöõng loaïi A Tu La khaùc water. laø thai sanh, hoùa sanh vaø noaûn sanh. Thuûy sanh A Thuûy Thieân Cuùng: See Thuûy Thieân Phaùp. Tu La laø thöù A Tu La ôû ñaùy bieån, döôùi hang

nöôùc. Thuûy Thieân Ñöùc Phaät: Vò Phaät thöù 743 cuûa vuõ truï A Tu La ñoù do thaáp khí sinh, thuoäc veà suùc sanh hieän taïi—The 743rd Buddha of the present thuù—One of the four kinds of Asura. The others universe. are womb-born, transformation-born, and egg-born Thuûy Thieân Haäu: Varunani (skt)—Water devi—asuras. There is another baser category of asura. See Thuûy Thieân. They have thoughts of the great seas and live Thuûy Thieân Phaùp: Thuûy Thieân Cuùng—Phöông submerged in underwater caves. During the day phaùp cuùng Thuûy Thieân ñeå caàu möa—The method they roam in emptiness; at night they return to of worshipping the Water Deva for rain. their watery realm. These Asuras come into being Thuûy Thieân Phi: Ngöôøi phi cuûa Thuûy Thieân beân because of moisture and belong to the destiny of caùnh traùi—The consort of the Water-deva, animals—See Töù Chuûng A Tu La. represented on his left. Thuûy Só: Baäc phaùt taâm ñaàu tieân: An initiator—Baäc Thuûy Thieân Quyeán Thuoäc: Quyeán thuoäc cuûa Boà Taùt khuyeán taán ngöôøi khaùc tu haønh giaùc ngoä: A Thuûy Thieân, beân caùnh phaûi—Chief retainers of the Bodhisattva who stimulates beings to Water Deva, placed on his right. enlightenment. Thuûy Thieân Thaàn: See Baø Laâu Na Long Vöông. Thuûy Tai: Great water—Thuûy tai laø moät trong ba Thuûy Thoa Hoa: Caù bôi loäi döôùi nöôùc nhö con tai hoïa lôùn vaøo thôøi hoaïi kieáp laø löûa, gioù vaø nöôùc thoi deät cöûi, aùm chæ thòt caù tanh hoâi neân Taêng (hoûa, phong, thuûy)—The calamity of water—chuùng khoâng neân thoï duïng—Water shuttle flower Flood (one of the three final world catastrophes: (fish), the term indicates fish with bad-smelling, so

monks and nuns should not eat. cöù haønh giaû naøo—Big vessel for big sea. In Zen, Thuûy Thöôïng Baøo: Bong boùng nöôùc: A bubble on the term means masters and good-knowing the water—Moät bieåu töôïng voâ thöôøng cuûa vaïn advisors have a great impact for anyone's höõu: Emblem of all things being transient. cultivation. Thuûy Tinh: Sphatika (skt)—Pha Leâ: Crystal— Thuûy Töôùng Quaùn: See Thuûy Ñònh. Haønh tinh Thuûy Tinh: Mercury (planet)—See Thuûy Töôûng: See Thuûy ñònh. Thuûy Dieäu. Thuûy Töôûng Quaùn: Quaùn töôûng thaáy nöôùc laéng Thuûy Tính: Ñaëc tính cuûa nöôùc—Nature of water. trong, moät trong 16 pheùp quaùn trong Tònh Ñoä Thuûy Tònh: Jalogokappa (p)—Ñöôïc taåy saïch baèng toâng—Visualization of pure water, one of the nöôùc—Cleansed by water. sixteen contemplations (sixteen meditations)— Thuûy Tònh Thöïc: Taát caû nhöõng thöùc aên ñöôïc laáy See Thaäp Luïc Quaùn. leân töø doøng nöôùc chaûy ñeàu laø “tònh thöïc” cho chö Thuûy Vieân: Danh töø duøng ñeå goïi “hoûa chaâu,” coøn Taêng Ni—Edibles (eatables) recovered from goïi laø “chaâu vieân,” laø vieân ngoïc baùu treân thaùp caùc flowing water are “clean” food to monks and nuns. töï vieän—Water globule, a term used for fire-pearl Thuûy Toát: Tröôùc sau nhö moät—Always the same. or ruby, also altered to Pearl-ball; it is the ball on Thuûy Traàn: Arajas (skt)—Moät nguyeân töû (haït) buïi top of a pagoda. dong ruoåi töï do trong nöôùc: An atom of dust Thuûy Yeân: See Thuûy Vieân. wandering freely in water—Nhöõng vaät theå nhoû Thuïy: Saya (skt)—Nguû—To sleep—To be asleep. nhaát: One of the smallest things. Thuïy Caûnh Phaùi: Shwegyin (bur)—Teân cuûa moät Thuûy Trung Nguyeät: Jalacandra (skt)—

toâng phaùi Phaät giaùo Mieán Ñieän thuoäc Thöôïng Toïa Udakacandra (skt)—Moon in water—Water- Boä—Name of a Buddhist branch in Burma of the moon—Maët traêng trong nöôùc—Traêng trong nöôùc. Theravada Buddhism—See Thöôïng Toïa Boä. Söï so saùnh naày ñöôïc duøng ñeå minh hoïa tính chaát Thuïy Caàm Phaùi: Shwegyin (bur)—See Thuïy huyeãn aûo cuûa hieän höõu voán vöôït khoûi moïi ñieàu ñaõ Caûnh Phaùi. ñöôïc khaúng ñònh. Maët traêng trong nöôùc khoâng Thuïy Chaâu Cöûu Phong Ñaïo Kieàn Thieàn Sö (?- phaûi laø maët traêng thaät maø chæ laø moät phaûn aûnh, 923): Kyuho-Doken (jap)—See Cöûu Phong Ñaïo nhöng söï xuaát hieän cuûa noù ôû ñaây laø khoâng theå phuû Kieàn Thieàn Sö. nhaän ñöôïc—This comparison is used to illustrate Thuïy Du: Somnambulant. the illusive nature of existence which is beyond all Thuïy Hieäu: Teân hieäu cuûa ngöôøi ñaõ maát—predicates. The moon in water is not the real one Posthumous title. as it is a reflection, but its appearance there is not Thuïy Mieân: Middham (p)—Thinamiddha (p)— to be denied. Middha (skt)—Drowsiness—To sleep—Sloth— Thuûy Trung Nguyeät Duï: Udaka-upama (skt)— Torpor—Söï buoàn nguõ hay meâ traàm—Thuïy mieân Thí duï chæ caùc phaùp nhö boùng traêng döôùi nöôùc — hay buoàn nguõ laøm môø mòt taâm trí (taâm trôû neân tieâu The simile of Moon reflection in the water. cöïc, thuï ñoäng khi buoàn nguû coù maët, moät trong Thuûy Trung Troùc Nguyeät: Moø traêng ñaùy nöôùc, nhöõng baát ñònh phaùp taùc ñoäng vaøo taâm thaàn laøm chæ moät haønh vi voâ lyù vaø uoång coâng—To grope the cho noù aùm muoäi, maát söï tri giaùc)—Dullness and moon under the water, the term indicates a drowsiness—Fall asleep to obscure the mind. nonsense and wasteful act. Thuïy Mieân Beänh: Beänh buoàn nguû—Sleeping Thuûy Trung Vaên Boá: Caùc gôïn soùng laên taên treân sickness. maët hoà nhìn raát ñeïp maét, yù noùi moät baøi thuyeát Thuïy Mieân Caùi: Thina-middha-avarana (p)— giaûng baèng vaên chöông boùng baãy—It is Styana-middha-avarana (skt)—Hindrance by spectacular to see small waves of water rippling torpor-languor—Hindrance by torpor and lack of on the surface of the lake. In Zen, the term vigor—Söï nguû nghæ cuõng laø moät chöôùng ngaïi che indicates a lecture with ornate and flowery words. laáp maát taâm thöùc khoâng cho chuùng ta tieán gaàn ñeán Thuûy Tröôûng Thuyeàn Cao: Nöôùc lôùn thuyeàn thieän phaùp ñöôïc—Drowsiness, or sloth as a cao—Neâ Ña Phaät Ñaïi, yù chæ baäc thaày vaø thieän tri hindrance to progress to fulfil good deeds. thöùc coù taùc duïng raát lôùn trong cuoäc tu haønh cuûa baát Thuïy Mieân Caáu: Impurity of inertia—See Thuïy

Mieân. Thuïy Thaûo: Coû caùt töôøng—Auspicious grass—An Thuïy Mieân Duïc: Söï ham muoán nguû nghæ—The auspicious plant. lust or desire for sleep, physical and spiritual. Thuïy Tieân: Teân cuûa moät vò danh Taêng Trung Hoa Thuïy Mieân Hoân Traàm: Thina-middha (p)— vaøo thôøi nhaø Toáng (960-1127)—Name of a Styana-middha (skt)—Sloth and torpor. Chinese famous monk who lived in the Sung Thuïy Nham Sö Ngaïn: Ruiyan Shiyan (jap)— Dynasty in China. Ñoan Nham Sö Nhan—See Thoaïi Nham Sö Ngaïn Thuïy Töôùng: Pubba-nimitta (p)—Purvanimitta Thieàn Sö. (skt)—Auspicious marks—Good luck marks— Thuïy Nham Sö Tieán: T'sui-yen Shih-chin—Thieàn Great-fortune marks—Prosperous marks—Töôùng sö

Thuïy Nham Sö Tieán soáng vaøo khoaûng cuoái nhaø toát hay ñieàm laønh. Ñöôøng ñaàu nhaø Toáng. Sö laø moät trong nhöõng Thuïy ÖÙng Hoa: Udumbara (skt)—Udumbara Thieàn sö noåi troäi nhaát cuûa theá heä thöù VI thuoäc flower—See Öu Ñaøm Ba La. doøng Thieàn Thanh Nguyeân Haønh Tö (660-740). Thuyeân: Caùi nôm caù: A bamboo fishing-trap— Moät hoâm, Sö thöôïng ñöôøng, ñeå ñaïi chuùng ñöùng Phaân giaûi: To expound (to explain or discourse). giaây laâu, vaø cuoái cuøng noùi: "Ta xaáu hoå cho hoâm Thuyeân Bieän: Bình luaän: To comment—Giaûi nay khoâng coù gì ñaëc bieät. Nhöng neáu maáy oâng chæ thích: To explain. theo lôøi, nghe tieáng cuûa ta, chaúng baèng lui veà nhaø Thuyeân Chæ: Giaûi thích nghóa lyù—To explain the maø ñoát löûa söôûi aám. Xin chaøo!" Thieàn sö Thuïy meaning. Nham Sö Tieán soáng vaøo khoaûng cuoái nhaø Ñöôøng Thuyeân Hueä Thieàn Sö: Senne Zenji—Teân cuûa ñaàu nhaø Toáng (vaøo khoaûng giöõa theá kyû thöù X). Luùc moät vò Thieàn sö ngöôøi Nhaät Baûn vaøo theá kyû thöù ñoù thieân höôùng phaùt trieån cuûa giaùo phaùp Thieàn XIII, Sö laø ñeä töû cuûa Thieàn sö Ñaïo Nguyeân Hy toâng laàn hoài thay theá caùc toâng phaùi khaùc ôû Trung Huyeàn. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu Hoa. Nghóa laø thaùi ñoä Thieàn ñoái vôùi truyeàn thoáng, chi tieát veà Thieàn sö Thuyeân Hueä; tuy nhieân, coù vaø trieát lyù ñaïo Phaät, coù khuynh höôùng coi nheï vieäc moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy qua hoïc hoûi theo thöù lôùp cuûa noù, lô laø kinh ñieån vaø caùc Thieàn sö Ñaïo Nguyeân Hy Huyeàn.Theo Thieàn sö thöù sieâu hình trong kinh—Zen master T'sui-yen Thuyeân Hueä, chöõ "aùn" trong thuaät ngöõ "Coâng aùn" Shih-chin lived between late T'ang and early coù nghóa laø giöõ vöõng laäp tröôøng coá höõu cuûa mình. Sung. He was one of the most eminent Zen Moãi caù nhaân chuùng ta, baát keå laø nam hay nöõ, cao masters of the sixth lienage of Zen master Ch'ing- hay thaáp, daàu khaùc bieät veà phöông dieän gì ñi nöõa yuan Hsing-ssu. One day, he entered the hall, cuõng ñeàu coù laäp tröôøng coá höõu cuûa chính mình. while in the pulpit kept his monks standing for Laäp tröôøng töông ñoái aáy vaø baûn chaát saün coù cuûa noù some time, and finally said, "I am ashamed of not khoâng taùch rôøi. Noùi caùch khaùc, cho daàu daùng veû having anything special today. But if you are beân ngoaøi cuûa moïi ngöôøi ñeàu khaùc nhau nhö theá merely here to follow my talk and listen to my naøo ñi nöõa, nhöng treân phöông dieän naøo ñoù moïi voice, you had better indeed retire into your own ngöôøi laïi ñeàu gioáng nhau. Ñieàu naøy khoâng nhöõng cottage and warm yourselves by the fire. Good chæ ñuùng vôùi chuùng sanh con ngöôøi, maø vaïn söï vaïn night, monks." Zen master T'sui-yen Shih-chin, vaät ñeàu cuõng nhö vaäy. Moïi ngöôøi chuùng ta ñeàu who lived between late T'ang and early Sung bình ñaúng veà laäp tröôøng coá höõu cuûa chính mình. (around the middle of the tenth century) when the Ñaây chính laø giaù trò cuûa caùi "khoâng giaù trò". Chuùng trend of development of Zen teaching gradually ta do duyeân maø sanh ra laø ngöôøi nam hay nöõ, cao superseded the other Buddhist schools in China. It hay thaáp, hay nhö theá naøy theá kia. Ñoù goïi laø "Phaùp is to say, Zen attitude towards Buddhist lore and Baûo." Nhöng moãi caù nhaân laïi laø "Phaät Baûo," Phaät philosophy tended to slight its study in an orderly baûo thì hoaøn toaøn khoâng bò aûnh höôûng bôûi hoaøn

manner, to neglect the sutras and what caûnh bieán ñoäng. Phaùp baûo hôïp nhaát vôùi Phaät baûo metaphysics there is in them. lieàn trôû thaønh Taêng baûo, ñieàu naøy laø chaân lyù cho Thuïy Phong Vieät Chaâu Thieàn Sö: Zen Master moãi ngöôøi chuùng ta. Ñieàu ñoù coù nghóa laø moãi Tsuifeng Yuezhou—See Kieàn Phong Vieät Chaâu chuùng ta, daàu traïng thaùi moãi ngöôøi coù khaùc nhau, Thieàn Sö. chuùng ta ñeàu laø Phaät baûo. Moãi ngöôøi ñeàu laø Phaät

baûo! Do bôûi chuùng ta laø chuùng ta cho neân moãi quaùn ñaû toïa," khoâng coù yù töôûng vì khoâng coù ngöôøi ngöôøi chuùng ta ñeàu laø Phaùp baûo! Moãi ngöôøi ñeàu coù suy töôûng. Thay vaøo ñoù, haønh giaû tu Thieàn chính baûn chaát coá höõu trong laäp tröôøng töông ñoái cuûa laø nhöõng yù töôûng lôûn vôûn aáy. Khoâng coù tieáng chim mình. Ñaây töï noù chính laø moät coâng aùn trong tu taäp. hoùt vì khoâng coù khaùi nieäm chim hoùt. Thay vaøo ñoù, Thaày toâi laø Thieàn sö Ñaïo Nguyeân ñaõ noùi veà söï haønh giaû laø nhöõng aâm thanh ñoù. Cuõng vaäy, haønh hieån hieän naøy nhö laø "Hieän thaønh Coâng aùn," coâng giaû tu Thieàn laø nhöõng gioït möa, tieáng saám vaø tia aùn hieän ra trong ñôøi soáng cuûa chính baïn. Vaäy thì chôùp. Chæ caàn ngoài xuoáng laø caû vuõ truï lieàn hieån baïn phaûi laøm nhö theá naøo môùi coù theå hieåu roõ söï baøy ra tröôùc maét—Name of a Japanese Zen monk bieåu hieän naøy nhö laø moät coâng aùn cuûa ñôøi soáng? in the thirteenth century, a disciple of Zen master Truyeàn Ñaêng Luïc coù ghi con soá moät ngaøn baûy Dogen. We do not have detailed documents on traêm Thieàn sö, moãi vò Thieàn sö ñeàu coù nhöõng coâng this Zen Master; however, there is some aùn cuûa mình. Vì theá coâng aùn coù voâ soá khoâng theå interesting information about him through Zen noùi heát ñöôïc. Baát cöù vieäc gì cuõng ñeàu coù theå xem master Dogen. According to Zen master Senne, laø moät coâng aùn. Vaäy thì laøm sao môùi hieåu roõ ñöôïc "an" in "kung-an" means to maintain one's own coâng aùn? Tham cöùu coâng aùn coù theå xem laø phöông intrinsic position. Each of us as we are, as male or aùn, laø phöông tieän maø töø ñoù chuùng ta mong ñôïi coù female, tall or short, however we are, has our own theå ñaït ñöôïc keát quaû naøo ñoù. Nhöng ñieåm quan relative position. That relative position and its troïng ôû ñaây khoâng phaûi laø soá coâng aùn maø baïn giaûi intrinsic nature are not separate. In other words, quyeát hay tu taäp nhö laø caùi khaùch theå naøo ñoù ngoaøi regardless of the differences in appearance or baïn. Neáu baïn khoâng nhaän ra ñôøi soáng cuûa baïn nhö conditioning, we are in a way the same. This is laø söï hieån hieän cuûa coâng aùn, thì baïn seõ taêng vieän true not only for human beings, but literally for cho moät loaïi "ngaõ" khaùc, moät caùi "ngaõ" khoâng toát. anything, everything. We are of equal intrinsic "ngaõ"Ñieåm quan troïng laø laøm sao baïn coù theå hieåu value. This is the value of no-value, in the sense ñöôïc taùnh tuyeät ñoái vaø töông ñoái trong ñôøi soáng of emptiness. We are conditioned as male or cuûa mình? Chæ quaùn ñaû toïa laïi cuõng nhö vaäy. female, tall or short, or however we are. That is Chuùng ta bieát coù ngöôøi cho raèng chæ quaùn ñaû toïa called the Dharma Treasure. Yet we are also the öu vieät hôn tham cöùu coâng aùn. Thaäm chí hoï coøn Buddha Treasure, which is not at all conditioned. noùi xaáu veà tu taäp coâng aùn. Ñieàu coát yeáu laø phaûi tu The unity of the Dharma Treasure and

the Buddha "Chæ quaùn ñaû toïa" nhö theá naøo? Chuùng ta ñaõ theå Treasure is the Sangha Treasure, and that is true chöùng bao nhieâu veà giaù trò chaân thaät vaø söï phong for each of us. That means that each of us, as phuù caùi coâng ñöùc voâ giaù ñöôïc chöùa ñöïng trong different as we are, as conditioned as we are, is phaùp tu "Chæ quaùn ñaû toïa"? Vôùi haønh giaû tu thieàn the Buddha Treasure. We are the Buddha töø moät coâng aùn tuyeät nhieân khoâng tìm caùch ñeå bieát Treasure! As we are, we are the Dharma xem moät thieàn sö naøo ñoù ñaõ soáng nhö theá naøo Treasure! We have our intrinsic nature and our trong quaù khöù, hay coù theå noùi ra nhöõng lôøi gì; ñieàu relative position. That is the koan. My master, Zen maø haønh giaû quan taâm laø chính baûn thaân mình hieå u master Dogen talked about this manifestation as vaø thöïc hieän chaân lyù soáng trong coâng aùn ngay ôû the "Genjo koan," the embodiment of koan as ñaây vaø baây giôø. Haønh giaû tu thieàn cuõng neân nhôù your life. How do you appreciate this raèng nhieàu coâng aùn chæ hieän leân nhöõng giai thoaïi manifestation of koan as your life? The Record of noâng caïn vaø vui ñuøa töø söï haøi höôùc saâu saéc cuûa the Transmission of the Lamp numbers seventeen caùc thieàn sö ngaøy xöa. Tuy nhieân, noùi gì thì noùi, hundred Zen masters, each with his own koans. So chuùng ta phaûi ñoàng yù raèng nhöõng coâng aùn naày coù koans are literally numberless. Anything could be coâng naêng giuùp caùc thieàn sö ngaøy xöa ñaït ñöôïc ñaïi a koan. How to really appreciate it? We can look giaùc. Coøn ñoái vôùi haønh giaû tu taäp "Chæ quaùn ñaû at koan practice as a kind of a scheme or toïa" cuõng neân nhôù raèng "Chæ quaùn ñaû toïa" laø moät expediency, where we expect a result. But the loaïi coâng phu khoù khaên nhaát trong tu taäp Thieàn point is not the number of koans you solve or ñònh. Haønh giaû nhaát ñònh phaûi queân chính mình thì practicing koans as something apart from yourself. môùi coù theå "Chæ quaùn ñaû toïa" ñöôïc. Trong "Chæ If you are not realizing your life as the

manifestation of koan, then you are reinforcing Thuyeàn Sö: Thuyeàn tröôûng, yù noùi Ñöùc Phaät laø vò another kind of ego, which is not good. The thuyeàn tröôûng cöùu ñoä chuùng sanh ñaùo bæ ngaïn— important point is how do you realize the absolute Captain, i.e. the Buddha as captain of salvation, and the relative in your life? The same can be said ferrying across to the nirvana shore—See Thieàn of "Nothing but precisely sitting" (Shikan-taza). Sö. We know there are people who believe that Thuyeàn Toân: Teân cuûa moät ngoâi chuøa coå ôû Hueá, "Nothing but precisely sitting" is superior to koan Trung Vieät. Chuøa toïa laïc taïi aáp Nguõ Taây, laøng An practice. They even speak badly about the Cöïu—Name of an ancient temple in Hueá, Central practice of koan Zen. The point is how are we Vietnam. The temple is located at Nguõ Taây practicing "Nothing but precisely sitting"? How hamlet, An Cöïu village. much are we manifesting or realizing the real Thuyeàn Töû Ñöùc Thaønh Thieàn Sö (805-881): value, the richness and boundless merit contained Sensu Tokujo (jap)—Ch'uan-tzu Teâ-ch'eâng in the practice of "Nothing but precisely sitting"? (Wade-Giles Chinese)—Chuanzi Decheng (Pinyin For Zen practitioners with a koan, it is absolutely Chinese)—Hieän nay chuùng ta khoâng coù nhieàu taøi not the point to be informed

about what a certain lieäu chi tieát veà Thieàn Sö Thuyeàn Töû; tuy nhieân, coù Zen master experienced or said in the past; but moät soá chi tieát lyù thuù veà vò Thieàn sö naøy trong nhö rather to realize themselves right here and right trong Truyeàn Ñaêng Luïc, quyeån XIV: Sö cuõng ñöôïc now the living truth toward which the koan points. bieát ñeán vôùi teân "Thuyeàn Töû" hay "Thuyeàn Taêng," Zen practitioners should also remember that many ñeä töû vaø laø truyeàn nhaân noái phaùp cuûa thieàn sö of the koans only appear superficially as amusing Döôïc Sôn Duy Nghieãm. Queâ sö ôû moät thò traán maø anecdotes, not rarely ancient Zen masters have a baây giôø thuoäc tænh Töù Xuyeân. OÂng theo hoïc vôùi profound sense of humor. However, no matter Döôïc Sôn trong ba möôi naêm vaø ñöôïc Döôïc Sôn what we say, we must agree that the power of truyeàn taâm aán—Zen Master Chuan-zi, name of a these koans can help ancient Zen masters attain Chinese Zen master in the ninth century. We do enlightenment. And for Zen practitioners who not have detailed documents on this Zen Master; practice "Just sitting" should always remember however, there is some interesting information on that "Just sitting" is perhaps the most difficult thing him in the Records of the Transmission of the to do in cultivation (Zen practice). For in order to Lamp (Ch'uan-Teng-Lu), Volume XIV: He was just sit, Zen practitioners have to forget te self. In also known as the "Boatman" or "Boat Monk," a "Just-sitting," there are no thoughts because there disciple and Dharma heir of Yao-shan. He was is no thinker. Instead, Zen practitioners are the from a town which is now a place in modern thoughts that come up. There are no bird songs Sichuan Province. Decheng studied with Yao-shan because there are no concepts of bird songs. for thirty years and received the mind seal. Instead, Zen practitioners are those sounds. In the Vaøo luùc ñöôïc truyeàn taâm aán cuûa Döôïc Sôn, same way Zen practitioners are the rain-drops, are oâng thöôøng tu taäp thaân thieát vôùi Ñaïo Ngoä vaø the thunder and the lightning. In sitting, the whole Vaân Nham. Khi oâng rôøi nuùi Döôïc Sôn, oâng noùi universe is revealed and manifested. vôùi Ñaïo ngoä vaø Vaân Nham: "Hai oâng phaûi Thuyeân Ngö: Kinh vaên naêng thuyeân ví nhö caùi chia ra ñi hai höôùng ñeå hoaèng hoùa yeáu chæ ñaïo nôm, nghóa lyù sôû thuyeân ví nhö con caù —Trap and cuûa thaày mình. Coøn rieâng toâi, baûn chaát cuûa toâi fish, a difficult passage in a book and its khoâng theo ñöôïc khuoân pheùp. Toâi thích thieân interpretation. nhieân vaø chæ laøm ñieàu gì mình thích. Toâi Thuyeàn: A boat—A ship. khoâng thích hôïp laøm vieän chuû moät töï vieän. Thuyeàn Baùt Nhaõ: Prajna boat—The boat of Nhöng nhôù nôi toâi ôû. Vaø neáu nhö maáy oâng coù wisdom—Attaining nirvana. gaëp nhöõng ngöôøi coù ñaïi caên thì göûi moät trong Thuyeàn Phieät: YÙ noùi Phaät giaùo nhö chieác beø hay soá nhöõng ngöôøi aáy ñeán toâi. Toâi seõ truyeàn daïy chieác phao cho chuùng sanh ñang laën huïp trong cho ngöôøi aáy taát caû nhöõng gì maø toâi ñaõ hoïc hoûi bieån luaân hoài sanh töû—A raft, or a boat, i.e. trong ñôøi. Baèng caùch naøy toâi môùi coù theå ñaùp Buddhism. ñeàn ñöôïc coâng ôn cuûa thaày mình."—At the

time when he received Dharma transmission "Höõu nhaát ngö heà vó maïc taøi from Yao-shan he intimately practiced the Hoãn dung bao naïp tín kyø tai Way with Daowu

and Yun-yan. When he left Naêng bieán hoùa, thoå phong loâi Mount Yao, he said to them, "You two must Haï tuyeán haø taèng ñieáu ñaéc lai." each go into the world your separate ways (Coù con caù kia lôùn 'deã taøo' and uphold the essence of our teacher's path. Hoãn dung bao naïp laï laøm sao My own nature is undisciplined. I delight in Hay bieán hoùa, nhaû gioù seùt nature and in doing as I please. I'm not fit to Thaû nhôï chöa töøng caâu ñöôïc naøo). be head of a monastery. But remember where "Bieät nhaân chæ khan thaùi phuø dong I reside. And if you come upon persons of Höông khí tröôøng nieâm nhieãu chæ phong great ability, send one of them to me. Let me Löôõng ngaïn aùnh, nhaát thuyeàn hoàng teach him and I'll pass on to him everything Haø taèng giaûi nhieãm ñaéc hö khoâng." I've learned in life. In this way I can repay the (Ngöôøi ngoaøi chæ thaáy haùi phuø dong kindness of our late teacher.". Höông khí dính maõi quanh chæ phong Theá roài Thuyeàn Töû ra ñi ñeán soáng aån cö ôû Hai bôø saùng, moät thuyeàn hoàng Hoa Ñình, doïc theo bôø soâng Ngoâ maø baây giôø Chöa töøng giaûi nhieãm ñöôïc hö khoâng). thuoäc Thöôïng Haûi, nôi oâng thöôøng duøng chieác "Vaán ngaõ sanh nhai chæ thò thuyeàn ñoø nhoû ñöa khaùch qua soâng. Moät laàn noï, Töû toân caùc töï ñoå cô duyeân thuyeàn ñaäu beân bôø, Sö ngoài raûnh rang, coù vò Baát do ñòa, baát do thieân quan ñeán hoûi: "Theá naøo laø vieäc haèng ngaøy cuûa Tröø khöôùc thoa y voâ khaû truyeàn." Hoøa Thöôïng?" Sö döïng ñöùng maùi cheøo, baûo: (Hoûi tôù sanh nhai chæ nhôø thuyeàn "OÂng coù hoäi chaêng?" Vò quan noùi: "Khoâng Chaùu con ñeàu töï thaáy cô duyeân hoäi." Sö baûo: "Neáu chæ cheøo trong soùng xanh, Chaúng taïi ñaát, chaúng taïi trôøi ít gaëp ñöôïc caù vaøng." Sö coù keä raèng: Tröø aùo tôi ra chaúng theå truyeàn). "Tam thaäp nieân lai toïa ñieáu ñaøi (Phaàn Vieät dòch trích töø Caûnh Ñöùc Truyeàn Caâu ñaàu vaõng vaõng ñaéc hoaøng naêng Ñaêng Luïc, Quyeån XIV, cuûa Lyù Vieät Duõng, Kim laân baát ngoä khoâng lao löïc NXB Hoàng Ñöùc, 2013)—Then he departed Thaâu thuû ty luaân qui khöù lai." and settled down in relative seclusions at (Ba möôi naêm beán caâu ngoài Hua-ting, on the bank of the Wu River, in the Ñaàu löôõi laâu laâu ñöôïc ba ba area of modern Shanghai, where he used a Vaûy vaøng khoâng gaëp lao löïc uoång small boat to ferry people across the river. Cuoán phaêng daïy nhôï quay veà thoâi). Once at the boat landing at the side of the "Thieân xích ty luaân tröïc haï thuøy river, an official asked him, "What do you do Nhaát ba taøi ñoäng vaïn ba tuøy each day?" Decheng held the boat oar up in Daï tònh thuûy haøn ngö baát thöïc the air and said, "Do you understand?" The Maõn thuyeàn khoâng taûi nguyeät minh qui." official said, "I don't understand." Decheng (Ngaøn thöôùc nhôï daây buoâng thaúng caâu said, "If you only row in the clear waves, it's Ñôït soùng vöøa nhoâ muoân soùng vôøn hard to find the golden fish." Decheng Nöôùc laïnh ñeâm khuya khoâng caù ñôùp composed a verse that said: Ñaày thuyeàn chôû roãng aùnh traêng thaâu). "Thirty years on the river bank. "Tam thaäp nieân lai haûi thöôïng du Angling for the great function, Thuûy thanh ngö hieän baát thoân caâu If you don't catch the golden fish, Ñieáu can chöôùc taän truøng taøi truùc it's all in vain. Baát keá coâng trình ñaéc tieän höu." You may as well reel in (Ba möôi naêm qua treân bieån doài and go back home." Nöôùc trong caù hieän chaúng aên moài "Letting down the line ten thousand feet, Caàn caâu chaët saïch

troàng laïi truùc A breaking wave makes Chaúng keå coâng trình mieãn tieän thoâi). ten thousand ripples.

At night in still water, coù mieáng ngoùi, döôùi khoâng coù caû caùi choã ñeå the cold fish won't bite. cuoác. Hoøa Thöôïng muoán ñi xin ñoåi y phuïc An empty boat filled haønh cöôùc Taêng maø ñeán." Thieän Hoäi beøn giaûi with moonlight returns." taùn hoäi chuùng, söûa sang haønh lyù, roài ñi thaúng "Sailing the sea for thirty years, ñeán Hoa Ñình Thuyeàn Töû. Vöøa thaáy Thieän The fish seen in clear water Hoäi ñeán, Thuyeàn Töû lieàn hoûi: "Ñaïi Ñöùc truï trì won't take the hook. chuøa naøo?" Thieän Hoäi thöa: "Chuøa töùc chaúng Breaking the fishing pole, truï, truï töùc chaúng gioáng." Thuyeàn Töû hoûi: growing bamboo, "Chaúng gioáng, gioáng caùi gì?" Thieän Hoäi noùi: Abandoning all schemes, "Chaúng phaùp tröôùc maét." Thuyeàn Töû hoûi: "ÔÛ one finds repose." ñaâu hoïc ñöôïc noù?" Thieän Hoäi noùi: "Chaúng "There's a great fish phaûi choã maét tai ñeán." Thuyeàn Töû cöôøi baûo: that can't be measured. "Moät caâu hôïp ñaàu ngöõ, muoán kieám coïc coät It embraces the astonsihing löøa. Thaû ngaøn thöôùc tô yù ôû ñaàm saâu, lìa löôõi and wondrous! caâu ba taác, noùi mau! Noùi mau!" Thieän Hoäi In wind and thunder transformed, vöøa môû mieäng, bò Thuyeàn Töû ñaùnh cho moät How can it be caught?" cheøo teù xuoáng nöôùc. Thieän Hoäi môùi leo leân "Others only seek gathering lotus flowers, thuyeàn, Thuyeàn Töû laïi hoái: "Noùi! Noùi!" Thieän Their scent pervading the wind. Hoäi vöøa môû mieäng, laïi bò Thuyeàn Töû ñaùnh. But as long as there are two shores Thieän Hoäi hoaùt nhieân ñaïi ngoä, beøn gaät ñaàu ba and a lone red boat, caùi. Thuyeàn Töû baûo: "Sôïi nhôï ñaàu saøo maëc There's no escape from pollution, ngöôøi ñöa, chaúng chaïm soùng xanh yù töï khaùc." nor any attainment of emptiness." Thieän Hoäi beøn hoûi: "Thaû nhôï buoâng caâu yù If you asked, "Is this lone boat thaày theá naøo?" Thuyeàn Töû noùi: "Nhôï tô noåi all there is in life?" treân maët nöôùc bieác. Lôøi keøm huyeàn maø khoâng I'd say, ñöôøng, ñaàu löôõi noùi maø khoâng noùi. Caâu khaép "Descendants will each see the results." doøng soâng môùi gaëp caù vaøng." Thieän Hoäi bòt tai Not depending on earth or heaven, laïi. Thuyeàn Töû baûo: "Nhö theá! Nhö theá!" When the rain shawl is removed, Thuyeàn Töû phoù chuùc raèng: "Ngöôøi ra ñi phaûi nothing's left to pass on. tìm choã aån thaân nôi choã maát daáu veát; neáu choã Veà sau naøy, thieàn sö Vieân Trí Ñaïo Ngoä coù dòp coù daáu veát chôù aån thaân. Ta ba möôi naêm ôû ñeán Kinh Khaåu, gaëp luùc thieàn sö Thieän Hoäi Döôïc Sôn chæ saùng toû vieäc naøy. Nay ngöôi ñaõ thöôïng ñöôøng. Coù vò Taêng hoûi: "Theá naøo laø ñöôïc noù, sau chôù ôû choã xoùm laøng thaønh thò, phaùp thaân?" Thieän Hoäi ñaùp: "Phaùp thaân khoâng neân vaøo trong nuùi saâu beân caïnh ñoàng ñeå tìm töôùng." Vò Taêng hoûi: "Theá naøo laø phaùp nhaõn?" laáy moät caùi, nöûa caùi tieáp tuïc khoâng ñeå ñoaïn Thieän Hoäi ñaùp: "Phaùp nhaõn khoâng tì veát." Ñaïo döùt." Thieän Hoäi lieàn töø giaõ Thuyeàn Töû maø ra Ngoä baát chôït phaù leân cöôøi lôùn. Thieän Hoäi beøn ñi, thænh thoaûng ngoù laïi. Thuyeàn Töû beøn goïi: xuoáng toøa hoûi Ñaïo Ngoä: "Toâi vöøa ñaùp caâu hoûi "Xaø leâ!" Thieän Hoäi quay ñaàu ngoù laïi. Thuyeàn cuûa moät vò Taêng, chaéc coù choã khoâng ñuùng Töû lieàn döïng ñöùng caây cheøo baûo: "Ngöôi seõ khieán Thöôïng Toïa phaùt cöôøi, xin Thöôïng Toïa baûo

rieâng coù." Noùi xong Thuyeàn Töû laät uùp töø bi chæ daïy." Ñaïo Ngoä baûo: "Hoøa Thöôïng thuyeàn xuoáng nöôùc roài bieán maát trong nöôùc, baäc nhaát ôû theá gian laø ñuùng, nhöng veà xuaát theá khoâng coøn ai gaëp Sö nöõa—Later, Daowu went thì chöa coù thaày." Thieän Hoäi thöa: "Choã naøo to Jing-kou where he happened to see Zen toâi khoâng ñuùng, mong Thöôïng Toïa vì toâi noùi master Shan-hui give a lecture. A monk ñeå phaù." Ñaïo Ngoä noùi: "Toâi hoaøn toaøn khoâng attending the talk asked Shan-hui, "What is noùi, môøi Hoøa Thöôïng ñi ñeán choã Hoa Ñình the dharmakaya?" Shan-hui said, "The Thuyeàn Töû." Thieän Hoäi hoûi: "Ngöôøi aáy nhö dharmakaya is formless." The monk asked, theá naøo?" Ñaïo Ngoä noùi: "Ngöôøi aáy treân khoâng "What is the Dharma eye?" Shan-hui said,

"The Dharma eye is without defect." When he fishing line hangs in the green water, drifting heard this, Daowu laughed loudly in spite of without intention." Shan-hui said, "There is no himself. Shan-hui got down off the lecture path whereby words may gain entry to the platform and said to Daowu, "Something I essence. The tongue speaks, but cannot speak said in my answer to that monk was not it." Decheng said, "When the hook disappears correct and it caused you to laugh out loud. into the river waves, then the golden fish is Please don't withhold Shen-huiyour encountered." Shan-hui then covered his ears. compassionate instruction about this!" Daowu Decheng said, "That's it! That's it!" He then said, "You have gone into the world to teach, enjoined Shan-hui, saying, "Hereafter, but have you not had a teacher?" Shan-hui conceal yourself in a place without any trace. said, "I've had none. May I ask you to clarify If the place has any sign don't stay there. I these matters?" Daowu said, "I can't speak of stayed with Yao-shan for thirty years and it. I invite you to go to see the Boat Monk at what I learned there I've passed to you today. Hua-ting." Shan-hui said, "Who is he?" Now that you have it, stay away from Daowu said, "Above him there's not a single crowded cities. Instead, plant your hoe deep roof tile, below him there's no ground to plant in the mountains. Find one person or on-half a a hoe. If you want to see him you must person who won't let it die." Shan-hui then bid change into your traveling clothes." After the Decheng goodbye. As he walked away he meeting was over, Shan-hui packed his bag looked back at Decheng. Suddenly Decheng and set out for Hua-ting. When Decheng saw yelled, "Your Reverence!" Shan-hui stopped Shan-hui coming he said, "Your Reverence! and turned around. Decheng held up the oar In what temple do you reside?" Shan-hui said, and said, "Do you say there's anything else?" "I don't abide in a temple. Where I abide is He then tipped over the boat and disappeared not like..." Decheng said, "It's not like? It's not into the water, never to be seen again. like what?" Shan-hui said, "It's not like the Thuyeàn Töû Hoøa Thöôïng (805-881): Sensu Dharma that meets the eye." Decheng said, Tokujo (jap)—Ch'uan-tzu Teâ-ch'eâng—See Thuyeàn "Where did you learn this teaching?" Shan- Töû Ñöùc Thaønh Thieàn Sö. hui said, "Not in a place which the ears or Thuyeát: Hoïc thuyeát: Doctrine—Thuyeát giaûng: To eyes can perceive." Decheng said, "A single speak, to say, to tell—Thuyeát phuïc: To persuade, phrase and you fall into the path of principle. to convince. Then you're like a donkey tethered to a post Thuyeát Baát Khaû Tri Luaän: Agnosticism (n)—See for

countless eons." The Decheng said, Baát Khaû Tri Luaän Thuyeát. "You've let down a thousand-foot line. You're Thuyeát Bieán Hoùa: Evolutionism fishing very deep, but your hook is still shy by Thuyeát Chaân Lyù Duy Taâm: The doctrine of the three inches. Why don't you say something?" truth of mind-only. As Shan-hui was about to speak Decheng Thuyeát Chuyeân Tu Voâ Giaùn: The doctrine of knocked him into the water with the oar. “Exclusive and uninterrupted practice.” When Shan-hui clambered back into the boat Thuyeát Chuyeån Boä: Samkantikah (p)— Decheng yelled at him, "Speak! Speak!" Samkrantivadah (skt)—See Kinh Löôïng Boä. Shan-hui tried to speak but before he could Thuyeát Chöôùng Ñaïo Voâ Sôû UÙy: Fearlessness of do so Decheng struck him again. Suddenly expounding all obstructions to liberation—Giaûi Shan-hui attained great enlightenment. He thích hay chæ roõ raøng ñöôïc choã ngaên haïi ñaïo neân then nodded his head three times. Then khoâng sôï chi heát. Phaät coù trí tueä coù theå giaûi quyeát Decheng said, "Now you're the one with the moïi khoù khaên trong ñaïo giaùo neân chaúng sôï chi pole and line. Just act by your own nature and heát—Confidence in explaining the obstacles to don't defile the clear waves." Shan-hui asked, enlightenment beings. The Buddha has the "What do you mean by 'throw off the line and wisdom and knowledge to solve all difficult cast down the pole'?" Decheng said, "The problems in religion and life; therefore, there is

nothing he is fearful of. The fearlessness of Thuyeát Minh Lyù Duy Taâm: The doctrine of speaking about dharmas which obstruct the Way. Elucidates the truth of mind-only. Thuyeát Chöôùng Ñaïo Voâ UÙy: Confidence in Thuyeát Nghóa: Giaûi thích yù nghóa—Explain the explaining the obstacles to enlightenment meaning. beings—See Thuyeát Chöôùng Ñaïo Voâ Sôû UÙy. Thuyeát Nghieäp Baùo: Teaching on karma. Thuyeát Ñònh Maïng: Determinism—Fatalism Thuyeát Nhaân Boä: Hetu-vadinah (skt)— Thuyeát Ñoaïn Dieät: Annihilationism—See Ñoaïn Saivastivadah (skt)—Töông töï nhö Thuyeát Nhöùt Dieät. Thieát Höõu Boä—Similar to Sarvastivadah—See Thuyeát Giaû Boä: Pannattivada (p)— Pannattivadin Thuyeát Nhöùt Thieát Höõu Boä. (p)—Prajnaptivadinah (skt)—Ña Vaên Phaân Bieät Thuyeát Nhaát Thieát Höõu Boä: See Thuyeát Nhöùt Boä, moät trong 18 toâng phaùi Phaät giaùo Nguyeân Thieát Höõu Boä. Thuûy—One of the early eighteen Hinayana sects Thuyeát Nhaát Thuyeát Höõu Boä Giôùi Thaân Tuùc in India. Luaän: Sarvastivadah Book of elements—See A Thuyeát Giaûng: To preach—Sermon. Tyø Ñaït Ma Giôùi Thaân Tuùc Luaän. Thuyeát Giaûng Sö: Dharma expounder—An Thuyeát Nhaát Thöøa Ñaïo: Ekayana-nirdesa (skt)— expounder—Teacher. Teaching on the way of vehicle of oneness—Teân Thuyeát Giôùi: Tuïng giôùi moãi nöûa thaùng (ngaøy raè m khaùc cuûa Kinh Phaùp Hoa, nhaán maïnh giaùo thuyeát vaø 30). Taêng chuùng taäp hôïp laïi ñoïc giôùi kinh, noùi Nhaát Thöøa Ñaïo—Another name for the Lotus ra nhöõng toäi loãi phaïm phaûi vaø phaùt loà saùm hoái Sutra, which emphasizes the teaching on the path nhöõng toäi loãi naày (tieáng Phaïn laø “Boá Taùt,” laøm nhö of one vehicle. vaäy seõ giuùp taêng tröôûng ñieàu thieän, tröø boû ñieàu aùc. Thuyeát Nhaát Thöøa Kinh: Ekayana-nirdesa-sutra Tuy nhieân, chæ nhöõng chö Taêng ñaõ thoï cuï tuùc giôùi (skt)—See Thuyeát Nhaát Thöøa Ñaïo. roài môùi ñöôïc tham döï, coøn nhöõng vò chöa thoï cuï Thuyeát Nhò

Nguyeân: Theological Dualism. tuùc giôùi thì khoâng)—The bi-monthly reading of the Thuyeát Nhö Thò: Giaûi thích ñuùng nhö söï vaät laø— prohibitions for the order and of mutual Explain as it is. confession. Thuyeát Nhöùt Thieát Chuùng Sanh Thieän Caên AÂm: Thuyeát Giôùi Kieàn Ñoä: Uposatha-khandaka Voice of Encouragement of All Past Vows. (skt)—Boá Taùt Kieàn Ñoä—Tuïng thuyeát veà giôùi luaät Thuyeát Nhöùt Thieát Danh Töï AÂm Keá: Crest vaø quy luaät töï vieän—Reciting on commandments Uttering the Names of Everything in Past, Present, and monastic rules. and Future. Thuyeát Hö Voâ: Ucchedavada (p & skt)—Chi Ta Thuyeát Nhöùt Thieát Höõu Boä: Sarvastivadah (tib)—Negativism—Nihilism (n)—See Ñoaïn Dieät (skt)—Setsu-Issai-U-Bu (jap)—Goïi taét laø Höõu Boä, Luaän. moät trong 20 boä phaùi Tieåu Thöøa, laø tröôøng phaùi Thuyeát Kinh: To expound the sutras. daïy veà söï hieän höõu hay thöïc höõu cuûa chö phaùp höõu Thuyeát Kyø Töôùng: Giaûi thích caùc thuoäc tính— vi vaø voâ vi, trong quaù khöù, hieän taïi vaø vò lai. Explain its attributes. Tröôøng phaùi naày ñaõ phaùt trieån beân AÁn Ñoä trong Thuyeát Luaân Hoài: Metempsychosis. nhieàu theá kyû, sau lan truyeàn roäng raõi qua Trung Thuyeát Maïn Ñaø La Phaùp Kinh: Dharma- Hoa vaø Nhaät Baûn—Realistic school, mandala-sutra (skt)—Sutra on Lecturing of the Prajnaptivadinah, a branch of the Mahasanghikah Circle of Dharma. (Ñaïi Chuùng Boä), one of the twenty Hinayana Thuyeát Maëc: Thuyeát minh ra laø thuyeát phaù p, maëc sects, the School which preaches the Existence of duø khoâng noùi ra (rôøi thuyeát thì khoâng coù lyù, rôøi lyù All Things which held that dharmas have a real thì khoâng coù thuyeát. Phaät töû chaân thuaàn phaûi luoân existence in the past, present and future. This ñi treân ñöôøng “Trung Ñaïo.” Luùc naøo caàn thuyeát thì school took the view of phenomenality and reality, thuyeát, luùc naøo caàn maëc thì maëc)—Speech and founded on the Prajnapti-sastra. This school silence. flourished in India for many centuries and was Thuyeát Minh: To explain clearly. widely studied in China and Japan. Thuyeát Phaùp: To teach—To preach—To

sermon—To lecture on the Dharma—To tell or Phaät giaùo khoâng ñeå taâm ñeán caùc thuyeát taát ñònh expound the law, or doctrine. hay baát ñònh, bôûi vì Phaät giaùo chuû tröông lyù thuyeát Thuyeát Phaùp Khoâng Hôïp Cô: Laøm cho chuùng töï do yù chí giöõa caùc laõnh vöïc nhaân sinh. Do ñoù, sanh tieáp tuïc chìm saâu trong bieån khoå laø moät ñaïi Phaät giaùo khoâng lieân heä ñeán thuyeát ñònh meänh, noù toäi—If we preach not in accordance with the times khoâng chaáp nhaän söï hieän höõu cuûa moät ñònh and the capacities of sentient beings, which cause meänh—Fatalism believes that one’s lot in life is them to continue to sink in the sea of sufferings, is predetermined, thus, no one can change. a grave sin. Buddhism has no concern with either determinism Thuyeát Phaùp Phoå: Powers of universal or determinateness because it is a religion of self- explication of the truth. creation. It holds the theory of free will within the Thuyeát Phaùp Thí: Boá Thí baèng caùch Thuyeát phaùp sphere of human beings. Buddhism, therefore, has cho ngöôøi nghe ñeå ngöôøi tu haønh giaûi thoaùt— nothing to do with fatalism, for it does not admit Preaching the sutras for sentient beings so that the existence of anything like destiny

or the they can cultivate to liberate themselves. decree of fate. Thuyeát Phaùp Voâ Taän: Inexhaustibility of Thuyeát Tieän Ích: Utilitarianism—Chuû nghóa thöïc teaching—To be able to preach forever—To be duïng—Belief in the utility of acts, an act must able to explain virtues forever. have a benefit in order to be good. Thuyeát Quaù: Noùi loãi cuûa ngöôøi khaùc—Accuse Thuyeát Toäi: Noùi ra nhöõng toäi loãi mình ñaõ phaïm others of their faults. tröôùc chuùng Taêng ñeå phaùt loà saùm hoái—To confess Thuyeát Quy Cuû: Chæ daïy thanh quy thieàn vieän cho sins, or wrong-doing—See Thuyeát Giôùi. vò Taêng môùi—To brief rules and regulations of the Thuyeát Trung Quaùn: Madhyamaka philosophy— Zen monastery to a new monk. Trieát hoïc Trung quaùn laø hoïc thuyeát cuûa moät trong Thuyeát Sôû Ñaéc Lôïi Dó Ñoäng Nhôn Taâm: Noùi ra hai tröôøng phaùi chính cuûa Phaät giaùo Ñaïi Thöøa, caùi moái lôïi mình kieám ñöôïc ñeå laøm ñoäng loøng ñöôïc ngaøi Long Thoï, moät trong nhöõng nhaø tö ngöôøi—Praising the generosity of another to töôûng vó ñaïi nhaát cuûa AÁn Ñoä, heä thoáng hoùa. Theo induce the hearer to bestow presents. tröôøng phaùi Trung Quaùn, Ñöùc Phaät ñaõ ñi theo con Thuyeát Söï: Kathavatthu (p)—Nhöõng ñieåm Tranh ñöôøng oân hoøa ñeå traùnh hai ñieàu cöïc ñoan: buoâng Luaän—Points of Controversy. thaû duïc laïc vaø haønh xaùc voán ñang ñöôïc aùp duïng Thuyeát Tam Theá: Explain all past, present and raát phoå thoâng vaøo thôøi cuûa Ñöùc Phaät—The future—Giaûng noùi tam theá. philosophy of Madhyama, one of the two main Thuyeát Taâm Thuyeát Taùnh: Expounding the Mind schools of Mahayana Buddhism, of which was and Expounding the Nature. systematized by Nagarjuna, one of the greatest Thuyeát Taän Khoå Ñaïo Voâ Sôû UÙy: Fearlessness thinkers of India. According to the Madhyama, the asserting the true path to liberation—Thuyeát Taän Buddha followed a moderate path avoiding the Khoå Ñaïo Voâ Sôû UÙy—See Taän Khoå Ñaïo Voâ Sôû two extremes, indulgence in sensual pleasures and UÙy. the habitual practice of self mortification. Thuyeát Taän Khoå Ñaïo Voâ UÙy: Confidence in Thuyeát Tuùc Meänh Nhaân: Pubbekatahetu (p)— explaining the way to end suffering—See Taän Theory of an exclusive determination by the Khoå Ñaïo Voâ Sôû UÙy. past—See Tuùc Meänh Nhaân Thuyeát. Thuyeát Thò: To tell and indicate. Thuyeát Töù Chuùng Quaù Giôùi: Thuyeát Quaù—Giôùi Thuyeát Thoâng: Khaû naêng thuyeát phaùp khoâng trôû noùi loãi cuûa ngöôøi khaùc—Precept of accusing ngaïi goïi laø “Thuyeát Thoâng” (khaû naêng giaùc ngoä others of their faults. toâng chæ thì goïi laø “Toâng Thoâng”)—To expound Thuyeát Töï Nhaát Vaät Töùc Baát Truùng: Noùi thieàn thoroughly, penetrating exposition. phaùp laø moät caùi gì thì khoâng ñuùng, vì thieàn phaùp Thuyeát Tieàn Ñònh: Fatalism—Determined period vöôït leân treân baát cöù thöù gì coù hình töôùng—It is not of life—Fate—Thuyeát tieàn ñònh (ñònh meänh)— correct to say Zen is something because Zen is Thuyeát naøy tin raèng vaän meänh con ngöôøi ñaõ ñöôïc beyond any thing with appearance. ñònh saún, vì theá khoâng ai coù theå thay ñoåi ñöôïc. Thuyeát Töï Taùc Töï Thoï: Theory of self-creation

—See Töï Taùc Töï Thoï. ba böôùc keå sau ñaây laø nhöõng böôùc ñôn giaûn vaø lôïi Thuyeát Töông Ñoái: The theory of relativity. laïc nhaát cho nhöõng ngöôøi taïi gia

baän bòu coâng vieäc Thuyeát Vaõng Sanh: The doctrine of rebirth. nhaát: thôû vaøo thaät saâu, thö giaûn caùc cô thòt, ñoaïn Thuyeát Voâ Phaân Bieät Phaùp: Mufunbetsu (jap)— thôû ra thaät daøi, trong traïng thaùi hoaøn toaøn thö giaûn. To preach the Dharma which is without Laøm nhö vaäy khoaûng chöøng 10 laàn. Khi thöïc taäp distinction. nhöõng böôùc naày, traùnh bò xao laõng laø vieäc raát quan Thuyeát Voâ Thaàn: Atheism. troïng ñoái vôùi baïn. Baïn neân coá gaéng thöïc taäp moät Thuyeát Xuaát Theá Boä: Lokottaravadinah (skt)— hay hai laàn trong moät ngaøy, moãi laàn khoaûng 20 Moät trong 20 boä phaùi Tieåu Thöøa, taùch ra töø Ñaïi phuùt. Maëc daàu baïn phaûi maát töø 2 ñeán 3 tuaàn leã ñeå Chuùng Boä, boä naày cho raèng caùc phaùp theá gian laø phaùt trieån nhöõng kyû thuaät thö giaûn, nhöng moät khi keát quaû sinh ra do ñieân ñaûo hoaëc nghieäp, chuùn g laø baïn ñaõ huaán luyeän taâm baïn thö giaûn, baïn seõ coù giaû danh, khoâng coù thöïc theå. Chæ coù caùc phaùp xuaát khaû naêng taïo ra nhöõng caûm giaùc thö giaûn ñaùng theá laø khoâng do ñieân ñaûo maø khôûi —One of the khích leä. Thaân theå cuûa baïn phaûn öùng laïi vôùi nhöõng twenty Hinayana sects, a branch of tö töôûng hay tình traïng caêng thaúng. Töø töø thö giaûn Mahasanghikah, which held the view that all in nôi cô thòt coù nghóa laø laøm caêng leân roài buoâng thaû the world is merely phenomenal and that reality moãi cô thòt nhaèm taïo ra moät caûm giaùc thö giaûn saâu exists outside it. hôn. Vieäc naày coù theå giuùp baïn giaûm thieåu ñöôïc söï Thö Cöø Kinh Thang (?-464): Shu-Cha-Ching- caêng thaúng nôi baép thòt cuõng nhö traïng thaùi lo aâu. Sheng (chi)—Teân cuûa moät vò cö só noåi tieáng cuûa Löïa choã naøo maø baïn coù theå co duoãi thaät thoaûi maùi, Trung Hoa vaøo thôøi Löu Toáng (420-497). OÂng laø nhö treân moät caùi ñeäm hay saøn nhaø coù loùt thaûm. moät trong nhöõng ngöôøi em hoï cuûa Vua Baéc Löông Baïn neân caêng caùc nhoùm cô thòt khoaûng töø 5 ñeán 10 (ngöôøi Hung Noâ)—Name of a Chinese famous lay giaây ñoàng hoà, caêng cho cöùng nhöng khoâng ñeán ñoä disciple who lived during the Liu Sung Dynasty in quaù caâu thuùc nhö bò chuoät ruùt. Sau ñoù buoâng xaû China. He was one of the cousins of the King of hoaøn toaøn vaø thö giaûn töø 10 ñeán 20 giaây— Northern Liang. Relaxation has many benefits. It can help you feel Thö Döông: Troâng coù veû khoan khoaùi—To look better, think more clearly, and relieve unwanted relaxed. symptoms of stress, such as headaches and tight Thö Ñaïo: Shodo (jap)—Way of writing—Nhöõng muscles. Whether you want to take a break from a phöông caùch vieát chöõ baèng möïc Taøu ñeå bieåu hieän stressful day or better manage your stress for the ngheä thuaät veà kinh nghieäm Thieàn, thöôøng ñöôïc caùc long-term, a regular practice of relaxation can be baäc thaày duøng ñeå gaây caûm höùng cho hoïc troø. Ñaây very effective in returning to a calmer state. There cuõng laø moät trong nhöõng caùch reøn luyeän taâm linh are many ways to relax. The three steps discussed xöa ôû Nhaät—Methods of writing which Zen here are among the simpliest and most beneficial masters often made calligraphies of their for busiest laypeople: deep breathing-in, presentations of Zen realization as an artistic progressive muscle relaxation, and then long expression of Zen experience. This is also one of breathing-out in a completely relaxed manner. Japanese old methods of spiritual

training. Repeat over and over about ten times. When Thö Giaûn Cho Ngöôøi Taïi Gia: Relaxation for learning these skills, it is important to remove Laypeople—Thö giaûn coù nhieàu caùi lôïi. Noù coù theå yourself from all outside distractions. try to giuùp cho chuùng ta caûm thaáy thoaûi maùi hôn, suy practice once or twice a day for ten to twenty nghó roõ raøng hôn, vaø xaû boû ñi nhöõng trieäu chöùng minutes per session. Although it may take two to böïc boäi khoù chòu cuûa söï caêng thaúng thaàn kinh, nhö three weeks to fully develop these skills, once you laø nhöùc ñaàu vaø söï co thaét nôi caùc cô thòt. Hoaëc baïn have trained your mind and body to relax, you will phaûi nghæ ngôi sau moät ngaøy caêng thaúng, hoaëc baïn be able to produce the same relaxed feelings on phaûi cheá ngöï söï caêng thaúng thaàn kinh cuûa baïn moät the spur of the moment. The body responds to caùch daøi haïn. Moät buoåi thöïc taäp thö giaûn coù theå raát tense thoughts or situations with muscles tension, coù hieäu quaû trong vieäc giuùp baïn laáy laïi traïng thaùi which can cause pain or discomfort. Progressive bình thaûn hôn. Coù nhieàu caùch thö giaûn. Tuy nhieân, muscle relaxation means tensing and releasing

each muscle group to create a deeper sense of caûm giaùc nhö phaàn naày ñang ñaåy nheï vaøo hai relaxation. It can reduce muscle tension as well as tay cuûa baïn. Toaøn phaàn buïng cuûa baïn phaûi thö general mental anxiety. Pick a place where you giaûn hoaøn toaøn. Ñoaïn baïn ñeø nheï hai baøn tay can stretch out comfortably, such as on a pad or leân phaàn buïng khi baïn thôû ra. Neáu thích, baïn carpeted floor. Tense each muscle group for five coù theå töôûng töôïng moät caùi bong boùng trong to ten seconds, hard but not to the point of phaàn buïng cuûa baïn ñang xeïp töø töø khi baïn thôû cramping. Then completely release the muscle ra. Thöïc taäp nhö vaäy vaøi laàn. Sau ñoù thôû baïn and give yourself ten to twenty seconds to relax laïi thôû vaøo thaät saâu vaø thaät chaäm, töôûng töôïng each muscle group a little more each time you do cô theå baïn ñang buoâng boû nhöõng caêng thaúng this exercise. khi baïn thôû ra, baïn töï nhuû: “Toâi ñang töø töø thö 1) Tröôùc khi Thö Giaûn: Before relaxation—Naém giaûn vaø an laïc hôn.” Baïn neân maëc quaàn aùo chaët baøn tay laïi. Duoãi thaúng caùnh tay vaø co laïi roäng, thoaûi maùi vaø tìm moät nôi yeân laëng ñeå nôi coå tay. Naém chaët baøn tay laïi thaønh naém thöïc taäp. Baét ñaàu thöïc taäp chöøng khoaûng moät tay, roài co giaûn hai tay ra vaøo. Cô hai ñaàu vaø hay hai phuùt. Töø töø taêng daàn leân 5 phuùt, thöïc phaàn treân caùnh tay. Nhuùn hai vai. Nhíu maøy taäp nhö vaäy naêm baûy laàn moät ngaøy. Luùc ban thaät saâu. Nhaém maét laïi caøng nhaém chaët caøng ñaàu, thay vì ngoài baïn coù theå seõ caûm thaáy deã toát (vôùi nhöõng ai mang contact-lens, neân thaùo chòu neáu naèm treân giöôøng hay treân saøn nhaø ñeå ra tröôùc khi taäp). Goø maù vaø caèm, nhaên maët töø taäp thôû. Naèm ngöõa, hai chaân cong leân vaø hai loå tai naày ñeán loå tai kia. Chung quanh mieäng, baøn chaân ñaët theá naøo cho thoaûi maùi ñoái vôùi baäm moâi thaät chaët. Phía sau phaàn coå, tì ñaàu baïn laø ñöôïc. Khi naèm xuoáng, neân traùnh ñöøng thaät maïnh vaøo ñeäm hay saøn nhaø. Phía tröôùc naèm treân goái, giöõ cho chaân thaúng, hôi dang ra coå, chaïm caèm vaøo ngöïc. Thôû vaøo thaät saâu, giöõ moät chuùt, hai tay buoâng thoõng doïc hai beân laïi moät chuùt, roài thôû ra.

EÅnh löng leân khoûi thaân mình, maét nhaém laïi, nhöng khoâng neân saøn—Clench them. Extend forearms and bend suy tö saâu xa, haõy ñeå cho taâm thö giaõn, nhöng hands back at the wrist. Biceps and upper khoâng phoùng taâm ñi ñaâu caû. Haõy ñeå cho caùc arms. Clench hands into fists, bend arms at cô baép trong thaân theå nghæ ngôi, hoaøn toaøn elbows. Shrug the shoulders. Wrinkle nghæ ngôi trong vaøi phuùt. Coù luùc chuùng ta nguû forehead into a deep frown around the eyes queân ñi moät vaøi phuùt, sau khi tænh giaác chuùng and bridge of nose, close eyes as tightly as ta seõ caûm thaáy thoaûi maùi deã chòu. Chuùng ta coù possible (for those who wear contact lens, theå nghæ ngôi nhö vaäy, khoâng nhöõng chæ trong remove them before beginning this exercise). nhöõng giôø haønh thieàn, maø trong baát cöù luùc naøo Cheeks and jaws, Grin from ear to ear around chuùng ta caûm thaáy meät moûi hay caûm thaáy caàn the mouth, press lips together tightly. Back of phaûi nghæ ngôi. Neáu baïn caûm thaáy ñaàu bò the neck, press head back against the pad or choaùng vaùng hay laâng laâng, hoaëc caûm thaáy lo supporting floor. Front of the neck, touch the laéng, coù theå baïn ñaõ thôû vaøo quaù daøi hay quaù chin to the chest. Take a deep breath and hold nhanh so vôùi hôi cuûa baïn. Neáu vaäy, baïn neân it, then exhale. Arch the back up and away ngöng thöïc taäp thì trieäu chöùng naày seõ bieán from support surface. maát. Baïn cuõng neân nhôù raèng thôû vaøo vaø thôû ra 2) Baét ñaàu Thö Giaûn: Start to Relax—Ngoài thaät baèng muõi coù theå giuùp baïn traùnh ñöôïc söï taêng yeân laëng taïi moät nôi thaät thoaûi maùi, maét nhaém thoâng khí trong phoåi quaù nhanh. Khi ñaõ coù laïi. Söï thôû saâu vaøo coù theå mang laïi caûm giaùc tieán trieån, baïn neân thöïc taäp thôû saâu trong an laïc khi baïn coù chuû ñòch nhö vaäy. Vieäc naày nhieàu boái caûnh khaùc nhau, thí duï nhö taïi baøn coù theå giuùp baïn buoâng xaû nhöõng caêng thaúng vieát, trong khi saép haøng chôø ñôïi, hoaëc ngay caû vaø lo aâu vaø taäp trung moät caùch yeân laën g vaøo khi baïn ñang xem truyeàn hình. Baïn neân kieân nhöõng giaây phuùt hieän taïi. Baïn coù theå ñaët hai nhaãn vaø nheï nhaøng vôùi chính baïn. Tænh thöùc baøn tay treân buïng khi thôû vaøo cho khoâng khí nôi hôi thôû. Thôû chaäm vaø ñeàu, taäp trung vaøo vaøo xuoáng taän ñôn ñieàn (phaàn döôùi ruùn), laøm hôi thôû nôi phaàn buïng döôùi chöù khoâng phaûi nôi cho buïng baïn giaûn nôû ra vaø laøm cho baïn coù ngöïc (vì thôû chæ tôùi ngöïc laø thôû quaù caïn). Vôùi

töøng hôi thôû ra, baïn coù theå nieäm hoàng danh cushion under our head. Keep our legs Phaät (hay noùi baát cöù chöõ gì hay töø gì maø baïn stretched out slightly apart and arms loosely thích) nieäm thaàm hay nieäm lôùn tuøy thích. Baïn by our sides, keep our eyes shut, do not go to coù theå löïa choïn, thay vì taäp trung vaøo vieäc deep thinking, but allow your mind to relax, nieäm danh hieäu, baïn coù theå nhìn vaøo moät vaät and not wander. Relax each muscle, be gì ñoù. Nhöõng thao taùc naày coù theå giuùp baïn laøm completely relaxed for a few minutes. At cho taâm khoâng xao laõng. Tieáp tuïc nhö vaäy töø times, we may slightly fall asleep for a couple 10 ñeán 20 phuùt. Khi voïng töôûng ñi vaøo taâm of minutes, at the end of the relaxation, get up baïn, ñöøng chaïy theo chuùng. Haõy ñeå chuùng töï feeling fit. We could do this type of troâi daït ñi. Baïn neân ngoài yeân laëng vaø ñöøng lo relaxation, not only during

the meditation baïn coù thaønh coâng trong vieäc thö giaûn saâu hay hours, but also at any time we feel fatigued or khoâng. Ñieåm chuû yeáu ôû ñaây laø baïn phaûi duy when we have the inclination to relax. If you trì söï thuï ñoäng, phaûi ñeå cho nhöõng voïng töôûng feel light-headed, dizzy, or anxious, you may töï troâi daït ñi nhö nhöõng loïn soùng treân baõi bieån. be breathing too deeply or too quickly. If this Thöïc taäp töø 10 ñeán 20 phuùt, moät hay hai laàn happens, stop practicing for a moment and moãi ngaøy, ñöøng neân taäp sau khi aên ít nhaát laø breathe normally until the symptoms pass. hai tieáng ñoàng hoà. Khi baïn ñaõ quen thì phaûn Also remember that inhaling and exhaling öùng thö giaûn seõ töï nhieân ñeán maø khoâng caàn through your nose can help prevent duïng coâng nhieàu cho laém—Sit quietly in a hyperventilation. As you progress, practice comfortable position with eyes closed. Deep deep breathing in a variety of settings, i.e., breathing-in can bring about a feeling of calm sitting at your desk, waiting in line, or even when it is purposefully done. It can help you when you are watching television, etc. Be let go of stress and worries and focus quietly patient and gentle with yourself. Become on the present moment. Place both hands on aware of your breathing. Breathing slow and lower part of your stomach and breathe in so steady, concentrate on breathing from your that the incoming air expands your belly and abdomen and not from your chest. With each gently pushes against your hands. Your exhalation, you can recite the Buddha’s name stomach muscles should be completely (or any other word or phrase that you like) relaxed. Then, gently push with your hands as silently or aloud. As an option, instead of you exhale slowly. If you prefer, imagine a focusing on a recitation, you may choose to balloon in your stomach that inflates when fix your gaze on a stationary object. These you inhale and deflates when you exhale. manoeuvers can help you to shift your mind Practice this several times. Finally, breathe in away from distracting thoughts. Continue this deeply and slowly, and then try to imagine the from 10 to 20 minutes. As distracting thoughts tension and stress leaving your body as you enter your mind, do not follow them. Just exhale while mentally saying to yourself, “I allow them to drift away. You should sit am becoming more and more relaxed and quietly and do not worry whether you are calm.” Wear loose, comfortable clothing and successful in becoming deeply relaxed. The find a quiet, relaxing place to practice. Start key to this exercise is to remain passive, to let practicing for just one to two minutes. Slowly distracting thoughts slip away like waves on increase your practice time up to five the beach. Practice for 10 to 20 minutes once minutes. practice several times a day. In the or twice a day, but not within two hours after beginning, instaed of sitting, you might find it a meal. When you have set up a routine, the helpful to practice deep breathing while lying relaxation response should naturally come down on your bed or on the floor. Lie on your with little effort. back, bend your knees and place your feet 3) Kinh Haønh sau khi Thö Giaûn: Walking after comfortably apart. Lie on our back on a flat Relaxation—Khi ngoài thö giaûn moät luùc laâu surface, and try to avoid using a pillow or haønh giaû coù theå caûm thaáy tay chaân moûi meät

hay ñau nhöùc, vaø thaáy caàn ñöôïc thoaûi maùi ñoâi ngaøy taïng kinh ñöôïc baét ñaàu dòch taïi Trung Hoa— chuùt. Chöøng ñoù haønh giaû coù theå baét ñaàu ñöùng Thö muïc cuûa toaøn boä Tam Taïng—Catalogues of daäy ñeå ñi kinh haønh. Haønh giaû ñi thaät chaäm vaø scriptures are bibliographical records of Chinese khoâng caàn ñeå yù ñeán hôi thôû nöõa, maø phaûi ñeå yù Buddhist literature of Indian, Central Asian, and ñeán töøng böôùc chaân. Neáu taâm chuùng ta dong other Asian areas. Their beginning can be traced ruoåi thì keùo noù trôû veà vôùi oai nghi ñi maø to the mid-third century, a century after the khoâng caàn dính maéc vaøo nhöõng yù nghó naøo translation of Buddhist literature began in China. khaùc. Neáu haønh giaû ngöøng laïi vaø nhìn chung Thö Ngoïc: Teân cuûa moät vò danh Taêng Luaät Toâng quanh, taâm luùc naøo cuõng phaûi tænh thöùc vaø Trung Hoa vaøo thôøi nhaø Thanh (1644-1912)— nhaän bieát roõ raøng laø mình ñang laøm gì. Khi Name of a Chinese famous Vinaya monk who chaân chaïm ñaát ta bieát chaân ta ñang chaïm ñaát. lived in the Ch'ing Dynasty in China. Ñi boä cuõng laø moät caùch thöïc taäp chaùnh nieäm. Thö Taû: Lekhana (skt)—Cheùp kinh—To copy the Khi chuùng ta ñang theo moät thôøi khoùa thieàn scriptures. chuùng ta phaûi coá gaéng luoân tænh giaùc ôû moïi Thö Taû Phaùp Sö: Copying master—A monk who nôi. Khi ngoài, khi ñi, khi laøm vieäc, khi aên, is responsible for printing and copying the sutras— uoáng, noùi, cöôøi, maëc quaàn aùo, hay ngay caû khi Vò Phaùp sö chuyeân ghi cheùp laïi kinh ñieån ñeå chuùng ta khoâng noùi, vaân vaân, chuùng ta phaûi truyeàn baù. Thö taû nghóa laø cheùp kinh baèng tay. luoân tænh thöùc. Neáu chaân tay chuùng ta bò teâ Haïnh naøy goàm hai nghóa. Moät laø söï thöïc haønh trong luùc ngoài thieàn, töï nhieân chaø xaùt vaø co truyeàn baù giaùo lyù vaø hai laø thöïc haønh nhaèm laøm duoãi chuùng cho thoaûi maùi—If we do our saâu ñaäm nieàm tin vaø söï nhaän thöùc roõ raøng veà kinh sitting in relaxation for a considerable time, ñieån cuûa chuùng ta. Tröôùc khi kyõ thuaät in aán ñöôïc we may feel fatigued, we may need to ease phaùt minh, vieäc cheùp tay kinh ñieån raát caàn thieát our aching limbs a little bit. Then we can start cho vieäc truyeàn baù giaùo lyù. Ngaøy nay chuùng ta our walking meditation. Walk slowly mindful phaûi taän duïng vieäc in aán vaø caùc kyõ thuaät cao khaùc of the movements, now we need not think of trong vieäc truyeàn baù, nhieäm vuï cuûa “Thö Taû Phaùp the breath but become aware of the walk. If Sö” cuõng bao goàm luoân caû vieäc taän duïng kyõ thuaät our mind wanders give attention to our in aán, baêng giaûng, vaø ñóa hình trong vieäc truyeàn baù walking without getting involved in other giaùo lyù cuûa Ñöùc Phaät—A master who copies the thoughts. If we stop, turn or look around, be sutra by hand. This practice is significant in two mindful and apply clear comprehension. ways. One is its practice for propagating the When our foot touches the earth we get the teaching and the other is its practice for deepening sensation, become aware of it. Walking is our own faith and discernment. Before the art of also an exercise in mindfulness. When we are printing was invented, copying sutras by hand was following a meditation course let us try to be necessary in order to spread them. In modern mindful always everywhere. When sitting, times, we make use of printing and other high standing, walking, working, eating, drinking, techniques

in spreading the teaching, the duties of talking, laughing, wearing clothes, or even copying masters also include spreading the when we are silent, etc., let us be always teachings of the Buddha by making best use of mindful. If our limbs get numbed while in printing, movies, video tapes, DVD, etc. meditation, rub and stretch them. Thö Thö Töø Töø: Thong thaû—To do things Thö Maït Quoác: Calmadana (skt)—Nieát Maït—leisurely—To relax—To take it easy. See Chieát Ma Ñaø Na. Thö Traïng Thò Giaû: Vò thò giaû troâng coi vieäc soaïn Thö Muïc Ñaïi Taïng Kinh: Catalogues of thaûo saün caùc giaáy tôø vaø vaên thö trong sôn moân — scriptures—Ñaïi Taïng Kinh Muïc Luïc—Kinh Luïc An attendant who is responsible to prepare all the hay Taïng Kinh Muïc Luïc ghi laïi thö muïc vaên hoùa paperwork as well as other documents of a Phaät giaùo Trung Hoa taïi caùc vuøng AÁn Ñoä, Trung AÙ monastery. vaø caùc vuøng khaùc ôû AÙ chaâu. Söï ghi cheùp nay baét Thö Trinh: Teân cuûa vò danh Taêng Trung Hoa ñaàu töø giöõa theá kyû thöù ba, töùc laø moät theá kyû sau soáng vaøo cuoái thôøi nhaø Minh ñaàu thôøi nhaø Thanh.

Trong khoaûng töø naêm 1662 ñeán naêm 1722, Sö xaây Thöû Ñoä Nhó Caên Lôïi: Söï trong saùng roõ raøng cuûa döïng moät Luaät Ñöôøng ñöôïc caû hai toâng phaùi Tònh thính giaùc, thí nhö nhó caên ñöôïc duøng ñeå nghe Phaät Ñoä vaø Thieàn Toâng hoan ngheânh—Name of a Kinh—Clearness of hearing in this world, i.e. the Chinese famous monk who lived in the end of the organ of sound fitted to hear the Buddha-gospel Ming dynasty and the beginning of the Ch'ing and transcendental. dynasty in China. From 1662 to 1722, he built a Thöû Ñoä Tröù Thuaät: Nhöõng baøi thuaät laïi veà hieän Vinaya Hall that was welcome by both the Pure kieáp (moät phaàn trong Taïp A Haøm Kinh)— Land and Zen Sects. Narratives in regard to the present life (part of the Thöù Ca: Cakra (skt)—See Thöù La. Miscellaneous Pitaka). Thöù Ñaúng: Second rank. Thöû Gian: Giaù Lyù—Choã naày—This place—Here. Thöù Ñaúng Duyeân: Quan heä nhaân quaû quaù khöù— Thöû Ngaïn: Bôø naày cuûa ñôøi soáng hieän taïi hay bôø Antecendent causality. beân naày cuûa luaân hoài sanh töû—This shore of the Thöù Ñeä: Anukrama (skt)—Sequence—Thöù lôùp present life or the samsara of reincarnation is this tröôùc sau cuûa phaùp höõu vi—In turn—One after shore—See Nhò Ngaïn Trung Löu. another. Thöû Phöông Sôû Voâ: Terms without equivalent in Thöù Ñeä Duyeân: Samanantara-hetu (skt)— China—Nhöõng thöù khoâng coù nôi naày (Trung Hoa) Samanantara-pratyaya (skt)—Voâ Giaùn Duyeân— neân khoâng dòch ñöôïc maø chæ phieân aâm. Ñaây laø moät Connected or consequent causes—Immediate sub- trong naêm loaïi töø ngöõ chaúng phieân dòch ñöôïc do cause—Thöù ñeä duyeân laø loaïi duyeân dieãn ra trong Ngaøi Huyeàn Trang ñôøi Ñöôøng quy ñònh—Those traät töï, caùi naày tieáp theo caùi kia, nhöõng haäu quaû without equivalent in China. This is one of the five ñeán tröïc tieáp vaø bình ñaúng sau nhöõng nhaân tröôùc, kinds of terms which Hsuan-Tsang did not nhö nhöõng laøn soùng naày keá tieáp theo nhöõng laøn translate but transliterated—See Nguõ Chuûng Baát soùng khaùc. Coøn goïi laø Ñeä Voâ Giaùn Duyeân, ñieàu Phieân. kieän ñieàu ñoäng söï dieãn tieán cuûa caùc söï kieän, moät Thöû Sinh: Thöû Theá—This world or this life. trong boán nhaân duyeân theo Kinh Laêng Giaø —The Thöû Sôn Dieäu Taïi

Thieàn Sö (?-1377): Teân cuûa immediate sub-cause, occuring in order, one after moät vò Thieàn sö Nhaät Baûn, thuoäc toâng Laâm Teá vaøo another, consequences coming immediately and theá kyû thöù XIV—Name of a Japanese Zen master equally after antecedents, as waves following one of the Rinzai Sect, who lived in the fourteenth after another. Also called continuous conditional century. or accessory cause, condition governing the Thöû Söï Quaù Khöù Nhö Thò: Itivuttaka (p)— succession of events, one of the four causations Itykttaka (skt)—Nhö Thò Ngöõ—Thus have I (hetupratyaya) according to the Lankavatara heard—As it was said—Kinh 'Toâi nghe nhö vaày' Sutra—See Töù Nhaân Duyeân. (nhö theá naøy)—Kinh Phaät thuyeát nhö vaày. Thöù Ñeä Tam Quaùn: Quaùn ba ñeá cuûa toâng Thieân Thöû Thaùch Khuaáy Nhieãu: Challenges and Thai—Contemplate on the three prongs harassment. established by the T'ien-T'ai sect—See Khoâng Thöû Theá: Thöû Sinh—This world or life. Giaû Trung. Thöû Theá Tha Theá Laïc Thieàn: Meditation on the Thöù La: Cakra (skt)—Baùnh xe—A wheel. way to bring joy to all people—Thieàn veà caùch Thöù Loaïi: Kind—Sort. mang laïi an laïc cho moïi ngöôøi trong ñôøi naày vaø Thöù Nhaát Taïi Gia, Thöù Nhì Taïi Chôï, Thöù Ba ñôøi sau—Meditation on the way to bring joy to all Taïi Chuøa: See Nhaát Gia Nhì Thò Tam Töï. people both in this life and hereafter. Thöù Töû: Ngöôøi theo Tieåu Thöøa—Secondary sons, Thöû Töùc Ñieåu Khoâng: Nhaøn ñaøm hyù luaän voâ boå or Hinayanists. voâ ích, ví nhö tieáng chuoät keâu töùc töùc vaø chim huù Thöû: 1) Chuoät: Musa (skt)—A mouse, a rat; 2) khoâng khoâng vaäy—Vain discussions, like rat- Ñaây (ñoái laïi vôùi "bæ" laø kia): This, here, in contrast squeakings and cuckoo-callings. with "that," "there"; 3) Thöû nghieäm: To test, to try, Thöøa: to attempt. (A) Nghóa theo Phaät giaùo cuûa Thöøa—The meaning of "Yana" in Buddhism:

1) Xe hay beø, baát kyø loaïi naøo: Yana (p & skt)— thöù XV—Name of a Japanese Zen master of the Thek pa (tib)—A vehicle or a ferryboat of any Rinzai Sect, who lived in the fifteenth century. kind. Thöøa Hö Tieáp Höôûng: Thöøa hö aûnh höôûng, tieáp 2) "Coã xe" duøng ñeå chuyeân chôû; töø aùp duïng cho laáy söï lyù hö huyeãn chaúng thaät—To accept Phaät phaùp, vôùi yù nghóa laø ñöa ngöôøi ñeán coõi something unreal—See Huyeãn. Nieát Baøn—Vehicle—Wain, any means of Thöøa Höôûng: To inherit. conveyance; a term applied to Buddhism as Thöøa Keá: To inherit—To succeed. carrying men to salvation. Thöøa Laõnh: Laõnh hoäi yeáu chæ thieàn—To 3) Töø ngöõ "coã xe" ñöôïc phaùt trieån töø buoåi ñaàu comprehend the essetials of Zen. cuûa Phaät giaùo Tieåu Thöøa. Coã xe laø phöông Thöøa Leänh: By order (command) of. tieän ñöôïc moân ñoà xöû duïng ñeå ñi ñeán con Thöøa Loä Baøn: Nhöõng lôùp hình voøng troøn treân ñænh ñöôøng ñaïi giaùc—The term "yana" was thaùp—The "dew-receivers," or metal circles at the developed in Hinayana Buddhism. Yana top of a pagoda. means a vehicle in which the practitioner Thöøa Löïc: Yana-bala (skt)—Naêng löïc taïo ra moïi travels on the way to enlightenment. thöøa maø khoâng bao giôø boû Ñaïi Thöø a—The power (B) Phaân loaïi "Thöøa." Coù ba loaïi "thöøa"— of creating all kinds of conveyance or yana Categories of "Yana." There are three kinds without ever giving up the Mahayana. of yana. Thöøa Ngoân Giaû Taùng: Words can

lead to the 1) Tieåu Thöøa: Hinayana—See Tieåu Thöøa. missing of the real meanings of the Buddha—See 2) Ñaïi Thöøa: Mahayana—See Ñaïi Thöøa. Ñoäng Sôn Töù Cuù (3). 3) Kim Cang Thöøa: Vijrayana (skt)—The Thöøa Nhaän: Recognition—Assumption—Taát caû Diamond Vehicle—See Kim Cang Thöøa. nhöõng toân giaùo nhaát thaàn baét ñaàu baèng nhöõng giaû Thöøa Caûnh Haéc Thuûy Thieàn Sö: Zen master thuyeát vaø khi nhöõng giaû thuyeát naày maâu thuaãn vôùi Hei-shui Cheng-ching—See Haéc Thuûy Thöøa Caûnh söï phaùt trieån cuûa kieán thöùc thì khoå ñau taêng Thieàn Sö. tröôûng—All monotheistic religions start with Thöøa Chuûng: Chuûng töû Phaät thöøa—The vehicle- certain assumptions, and when these assumptions seed, or seed issuing from the Buddha-vehicle. are contradicted by the growth of knowledge, Thöøa Cô Hoäi: To take (catch) an opportunity. sorrows increase and increase. Thöøa Daõ Na: Yana (skt)—See Thöøa (1). Thöøa Söï: Ñöôïc giao phoù nhieäm vuï—Entrusted Thöøa Ñöông: Ñaûm ñöông, tieáp nhaän cô duyeân, with duties—To serve—To obey. laõnh ngoä thieàn phaùp—To undertake—To Thöøa Thieân: Teân cuûa moät vò danh Taêng Trung comprehend Zen methods. Hoa vaøo thôøi vua Toáng Chaân Toâng (997-1022), Thöøa Giaùo: To receive instructions. vaøo ñaàu theá kyû thöù XI—Name of a Chinese Thöøa Giôùi: Tænh thöùc vaø giöõ giôùi—Awakening famous monk who lived during the reign of King and discipline. Sung Jen Tsung in China, in the beginning of the Thöøa Haønh: To execute—To carry out. eleventh century. Thöøa Haïo Thieàn Sö (1011-1091): Teân cuûa moät vò Thöøa Thoï: Ñoàng yù hay nhaän lôøi laøm vieäc gì—To Thieàn sö Trung Hoa vaøo thôøi Baéc Toáng (960- agree to do something. 1127)—Name of a Chinese Zen master who lived Thöøa Trieàu: Lôïi duïng thuûy trieàu—To take in the Northern Sung Dynasty in China. advantage of the tide. Thöøa Hôïp Thuyeàn: Cuøng ñi chung moät chieác Thöøa Tröôøng: Laâu daøi—For a long time. thuyeàn maø khoâng phaân bieät thaân phaän khaùc nhau. Thöøa Tuùc Saøng: Ñaéng Töû—Cöôùc Ñaïp—Cöôùc Trong thieàn, töø naày chæ caûnh giôùi voâ phaân bieät —To Ñaéng—Ñaïp Saøng—Caùi buïc nhoû—A small travel on the same boat without discriminating platform. different lots. In Zen, the term indicates a realm Thöøa Vieãn Ñaïi Sö: (712-802): Ngöôøi ñôøi nhaø which is free from discriminations. Ñöôøng, nguyeân quaùn chöa roõ xuaát xöù. Ban sô ngaøi Thöøa Hoå Thieàn Sö (?-1495): Teân cuûa moät vò theo thoï hoïc vôùi Ñöôøng Thieàn sö ôû Thaønh Ñoâ. Keá Thieàn sö Nhaät Baûn, thuoäc toâng Laâm Teá vaøo theá kyû

ñeán, ngaøi theo hoïc vôùi Taûn Thieàn Sö ôû Töù Xuyeân. region of Hung-Shan Mountain to propagate Sau ngaøi ñeán Kinh Chaâu tham hoïc vôùi Chaân Phaùp Buddhism. He was told that that region was his sö ôû chuøa Ngoïc Tuyeàn. Sau khi hoïc nghieäp ñaõ destined land where he could greatly benefit xong, tu haønh ñaõ ngoä. Chaân Phaùp sö daïy ngaøi ñeán people by teaching the Buddha Dharma. When he Hoaønh Sôn ñeå öùng duyeân hoaèng hoùa. Tröôùc tieân first arrived, he built a small thatched hut under a khi môùi ñeán, ñaïi sö caát thaûo am döôùi goäp ñaù ôû phía cave in the Northwest direction of Hung-Shan Taây Nam cuûa nuùi Hoaønh Sôn, chuyeân taâm tu taäp. Mountain to cultivate with one mind. Those with a Ngöôøi coù ñaïo taâm hay bieát, ñem cuùng thí cho thöùc religious mind who knew of him,

brought food as aên thì ngaøi duøng, hoâm naøo khoâng coù thí ngaøi aên an offering, he would eat, but on the days when he buøn ñaát, tuyeät nhieân khoâng heà ñi quyeân xin, khaát did not receive food offerings, he would eat mud. thöïc chi caû. Ngaøi khoå tu nhö theá traûi qua nhieàu Not once did he wander out to beg or ask for food naêm ñeán noãi mình gaày, maët naùm, treân thaân theå chæ from anyone. He cultivated asceticism in this way coøn coù moät chieác y cuõ, raùch maø thoâi. Veà phaàn for many years. It came to a point where he was truyeàn giaùo, ñaïi sö ñöùng leân laäp tröôøng Trung merely a skeleton covered by a worn out Buddhist Ñaïo, tuøy theo caên cô cuûa moãi ngöôøi maø quyeàn robe. With regard to the propagation of Buddhism, bieán chæ daïy. Thaáy cö daân quanh vuøng phaàn nhieàu he practiced the “Middle Way” by following and ñeàu ngheøo khoå, taät beänh, neân ngaøi truyeàn roäng adapting accordingly to the cultivated capacity of Phaùp Moân Tònh Ñoä, khuyeân taát caû moïi ngöôøi neân each individual to teach and guide him or her. nieäm Phaät. Treân ñaù, nôi goác caây, ven ñöôøng, nôi Seeing the local residents suffering from poverty töôøng vaùch, beân hang ñaù hoaëc khe suoái, ñaïi sö ñeàu and illnesses, he spread widely the teachings of coù bieân lôøi Thaùnh giaùo khuyeân moïi ngöôøi neân tænh Pureland Buddhism, encouraging everyone to ngoä leõ ñaïo, vieäc ñôøi, caàn chuyeân nieäm Phaät. Do practice Buddha Recitation. On rocks, trees, road nôi ñöùc hoùa cuûa ngaøi, töø ñoù trôû ñi, khoâng caàn chæ sides, walls, caves, creeks, he would write the daãn nhieàu maø laàn löôït keû mang vaûi, gaïo, ngöôøi teachings of the Enlightened to encourage khieâng goã, ñaù, ñeán caøng luùc caøng ñoâng, xaây döïng everyone to be awakened to the Way and see the thaønh ra moät caûnh chuøa, ñoà töù söï nhieàu ñeán noãi dö truths of existence, life is full of pain, suffering, ñeå boá thí cho nhöõng ngöôøi ngheøo. Ñaïi sö vaãn thaûn impermanence, etc., to practice Buddha Recitation nhieân, khoâng khöôùc töø cuõng khoâng khuyeán khích, diligently. Through his transforming virtues, from ñeå yeân cho daân chuùng xaây caát chuøa mieãu, söûa that time on, without even teaching and guiding soaïn tuøy taâm. Chaúng maáy choác, nôi vuøng hoang daõ others significantly, gradually more and more tröôùc kia nay ñaõ thaønh ra moät caûnh lan nhaõ thanh people came bringing fabric, rice, wood, stones, u ñoà soä. Laàn laàn veà sau, boán phöông xa gaàn, ngöôøi etc. to build a temple. In fact, the goods they tín höôùng quy-y, nieäm Phaät caøng ngaøy caøng nhieàu, brought were so much in excess many items were töïa nhö nöôùc traêm soâng ñoå doàn veà bieån caû, tính ra donated to the poor in the surrounding community. ñeán haøng chuïc vaïn ngöôøi. Vaøo naêm Trinh Nguyeân Throughout this process, he remained undisturbed thöù 18 ñôøi nhaø Ñöôøng, nhaèm ngaøy 19 thaùng 7, ñaïi and peaceful; he did not resist nor did he sö an laønh thò tòch—Great Venerable Master Thöøa encourage, but let the people to build the temple Vieãn, the third Patriarch of Chinese Pureland and decorate as they pleased. Before long, an Buddhism, lived during the T’ang Dynasty, but his isolated area of the past was transformed into a origin is unknown. In the beginning, he studied large tranquil and enchanting temple. In time, with Zen Master T’ang in the Imperial City. He gradually, from the four directions near and afar, then went to learn from Zen Master

Tan at Tzu- people of faith who gathered to rely on him Chuan. Thereafter, he came to Ching-Chou to increased more and more, similar to hundreds of seek the teachings from Dharma Master Chan of rivers all converging to the sea. There were Clear Creek Temple. After he completed his hundreds of thousands of faithful disciples studies of the philosophy of Buddhism and his followed him to cultivate at the time. cultivated path had reached a high level, Dharma Thöùc: Vinnana (p)—Parijnana or Vijnana (skt)— Master Chan encouraged him to go up to the Baø Di Naëc Neã—Consciousness.

(I) Toång quan veà Thöùc—An overview of ordinarily those arising from the five senses Consciousness: Teân goïi khaùc cuûa taâm. Thöùc form, sound, smell, taste, touch—See Nguõ coù nghóa laø lieãu bieät, phaân bieät, hieåu roõ. Taâm Thöùc. phaân bieät hieåu roõ ñöôïc caûnh thì goïi laø thöùc. (E) Saùu Thöùc: Six conceptions "Hoàn Thaàn" laø teân goïi khaùc cuûa taâm thöùc. (consciousnesses)—See Luïc Thöùc. Tieåu Thöøa laäp ra saùu thöùc, Ñaïi Thöøa laäp ra (F) YÙ thöùc xaõy ra khi giaùc quan tieáp xuùc vôùi ñoái taùm thöùc naày ñoái vôùi nhuïc theå goïi laø "hoàn töôïng beân ngoaøi—Seven consciousness— thaàn," maø ngoaïi ñaïo goïi laø "linh hoàn"—Consciousness refers to the perception or Another name for consciousness or mind. discernment which occurs when our sense Consciousness means the art of distinguishing, organs make contact with their respective or perceiving, or recognizing, discerning, objects—See Thaát Thöùc. understanding, comprehending, distinction, (G) Taùm thöùc: The eight parijnana, or kinds of intelligence, knowledge, learning. It is cognition, perception, or consciousness—See interpreted as the "mind," mental Baùt Thöùc. discernment, perception, in contrast with the (H) Söï nhaän thöùc hay nhaän bieát—There are nine object discerned. kinds of cognition or consciousness (I) Phaân loaïi Thöùc—Categories of consciousness: (Vijnana)—See Cöûu Thöùc. (A) Hai loaïi thöùc: Two consciousnesses—See Nhò Thöùc A Laïi Da: Alaya consciousness—Store or Thöùc. eighth consciousness. (B) Theo kinh Laêng Giaø, coù ba loaïi thöùc: Thöùc AÛo: AÛo giaùc cuûa taâm thöùc—The illusion of According to the Lankavatara Sutra, there are perception, or mind. three states of mind or consciousness—Three Thöùc Baát Ly Thaân: YÙ thöùc khoâng bò taùch rôøi khoûi kinds of perception—See Tam Thöùc. thaân—Consciousness is not separated from the (C) Boán Thöùc—Four classes of consciousness: body. 1) Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), coù Thöùc Bieán: Heát thaûy caùc phaùp moân laø do thöùc boán loaïi taâm vöông: Catubbidha-citta (p)— bieán ra. Toâng Phaùp Töôùng ñaëc bieät tu phaùp moân According to the Abhidharma, there are four naày—Mental changes, i.e. all transformations, or classes of consciousness—See Boán Loaïi Taâm phenomenal changes, are mental, a term of the Vöông. Dharmalaksana School. 2) Theo Giaùo Sö Junjiro Takakusu trong Cöông Thöùc Bieán Xöù: Heát thaûy caùc phaùp moân laø do thöùc Yeáu Trieát Hoïc Phaät Giaùo, Phaùp Töôùng Toâng bieán ra, treân, döôùi, ngang, baát nhò, voâ löôïng— chuû tröông moãi thöùc coù boán phaàn vôùi baûn chaát Consciousness Kasina (above, below, on all sides, lieân ñôùi—According to Prof. Junjiro Takakusu individed, unbounded). in "The Essentials of Buddhist Philosophy," Thöùc Bieät Tha Taâm: Kyù taâm—Duøng yù nghieäp the Dharmalaksana School

believes that each cuûa Ñöùc Phaät phaân bieät ñöôïc taâm haønh sai bieät cuûa of the consciousness has four functional keû khaùc—Knowledge of all the thoughts of all divisions of interdependent nature—See Boán beings. Memory of all the thoughts of all beings, Phaàn Cuûa Thöùc. one of the three sovereign powers for converting (D) Naêm Thöùc—Five classes of consciousness: others. 1) Theo A Tyø Ñaït Ma Luaän, coù naêm loaïi ñaïo Thöùc Ca La Ni: Siksakarani (skt)—A female taâm—According to the Abhidharma, there are preceptor—See Thöùc Xoa Ma Na. five kinds of path consciousness—See Nguõ Thöùc Caên: Ajendriya (skt)—Faculty of Ñaïo Taâm. consciousness. 2) Naêm thöùc hay taâm thöùc döïa vaøo maét, tai, muõi, Thöùc Chuû: Taâm phaân bieät, taâm laøm chuû—The löôõi vaø thaân maø sinh vaø duyeân vaøo naêm caûnh lord of the intellect, the mind, the alaya-vijnana as saéc, thinh, höông, vò, xuùc: Pancavijnana discriminator. (skt)—The five senses of consciousness or Thöùc Chuûng Töû: Haït gioáng cuûa thöùc—Seeds of five parijnanas, perceptions or cognitions; consciousness.

Thöùc Duyeân: YÙ thöùc nhö moät ñoái vaät coù tính phuï learned to feel confused, unable to answer thuoäc—Consciousness as contingent object. questions you raise to them in order for you to Thöùc Giaû: Learned man. laugh and ridicule with arrogance, assuming you Thöùc Giaû Phaøm Phu: Worldly philosopher— are a man of great knowledge, then please do not Haïng ngöôøi hoïc roäng nghe nhieàu, maø laïi khoâng do this. However, those who have vast knowledge, bao giôø bieát y theo caùc ñieàu ñaõ nghe hoïc ñoù maø tu and continue to study and examine the söûa vaø thöïc haønh. Neáu ngöôøi hoïc roäng nghe nhieàu philosophical teachings of Buddhism with the maø trong taâm khoâng coù ñaïo, taát nhieân kieán vaên intention of learning to strive for the highest peak quaûng baùc do ñoù maø sanh khôûi ra taùnh töï cao, xem and to gather their mind to cultivate the Buddha thöôøng nhöõng keû khaùc coù söï hieåu bieát chaúng baèng Dharma, and vow one day to escape the sea of mình. Daàn daàn keát thaønh caùi toäi khinh maïn, vaø suffering and the river of ignorance to cross over ñöa ñeán vieäc baøi baùc taát caû moïi lyù luaän traùi ngöôïc to the shore of enlightenment, then that would be vôùi sôû kieán cuûa mình. Chính vì theá maø sanh ra taâm excellent because in the future, we will have “Taêng Thöôïng Maïn,” nghóa laø mình khoâng hay maø another “Future Buddha.” cho raèng mình hay, khoâng gioûi maø cöù cho laø gioûi, Thöùc Giôùi: Vinnana-dhatu (p)—Vijnana-dhatu khoâng chöùng maø cho laø chöùng; töø ñoù khoâng chòu tu (skt)—Thöùc Ñaïi—Taâm Thöùc—Mind or söûa gì caû. Hôn nöõa, neáu chæ muoán nghieân cöùu Phaät Perception. phaùp vôùi muïc ñích bieát ñeå chôi hay bieát ñeå ñem söï 1) Caûnh giôùi yù thöùc: Sphere of consciousness. hieåu bieát cuûa mình ñi chaát vaán Thaày baïn, laøm cho 2) Taâm vöông (luïc thöùc vaø baùt thöùc taâm vöông) ngöôøi chöa hoïc tôùi caûm thaáy luùng tuùng, khoâng theå töï giöõ laáy theå maø coù sai bieät vôùi caùc loaïi traû lôøi ñöôïc, ñeå töø ñoù caûm thaáy töï maõn roài cöôøi khaùc—The elements of consciousness, the cheâ, nhaïo baùng vaø töï cho mình laø taøi gioûi thì chaúng realm of mind, the sphere of mind (comprising neân. Tuy nhieân, ngöôøi coù kieán thöùc roäng raõi veà all citas), mind as a distinct realm. Phaät phaùp, laïi tieáp tuïc nghieân cöùu giaùo lyù

cuûa ñaïo Thöùc Haûi: Ocean of consciousness—Bieån cuûa Phaät vôùi muïc ñích hoïc hoûi ñeå höôùng thöôïng vaø hoài taïng thöùc. Goïi chaân nhö laø Nhö Lai taïng cuûa taïng taâm tu haønh theo Phaät, nguyeän coù ngaøy xa lìa thöùc (chaân nhö tuøy duyeân maø sinh ra caùc phaùp ñöôïc beå khoå soâng meâ, ñeå böôùc leân bôø giaùc, thì quyù gioáng nhö nöôùc laø chaân nhö sanh ra soùng bieån laø hoùa voâ cuøng, vì trong töông lai chuùng ta seõ coù caùc phaùp, neân goïi laø thöùc haûi)—The ocean of theâm moät vò Phaät—Those who have high mind, i.e. the bhutatathata as the store of all mind. education, but they are never willing to practice Thöùc Huyeãn: YÙ thöùc khoâng coù thöïc (söï giaû taïm and cultivate the knowledge they gained. If those cuûa thöùc)—Consciousness as unreal. who have a broad education and vast knowledge, Thöùc Kinh: Hoài ñoàng keát taäp hoïp laïi ñeå xem xeùt and who are well-read, but their minds lack faith coi kinh ñieån in ra coù ñuùng nhö lôøi Phaä t daïy hay in religion, naturally, this will often give rise to khoâng—To test or prove the scriptures; to conceit, looking down on others as not being their examine them. equal in knowledge and understanding. Gradually, Thöùc La: Sila (skt)—Cuïc ñaù phaúng: A flat stone— this becomes the offense of “arrogance,” which Ngoïc trai: Mother of pearl. leads them to reject any other thoughts and Thöùc Laõng: Wave of consciousness—Chaân nhö philosophies that oppose what they believe. This cuûa taâm theå ví nhö bieån, duyeân ñoäng cuûa chö thöùc then gives rise to the mind of “Highest Egotism,” ví nhö soùng (choã doøng nöôùc do taïng thöùc chuyeån meaning they are talented, not cultivating for ñoäng maø sinh ra thöùc laõng)—The waves or nodes change but claim to others they cultivate for of particularized discernment, produced on the change, not attaining enlightenment, but claim to bhutatathata considered as the sea of mind. have attained, etc. Furthermore, if you are Thöùc Maït Na: Manas (skt)—Mano (p)—Manah interested only in examining the Buddhist or manas (skt)—Manovinanna (p)—Manovijnana teachings with the intention of knowing it for fun, (skt)—YÙ Caên—Klistamanas consciousness— or use that knowledge and understanding to cause Seventh consciousness—See Maït Na Thöùc and harm to others, causing people who have not well- Baùt Thöùc.

Thöùc Ngoaïi Voâ Phaùp: See Duy Taâm, and Duy Sarvastivadin doctrines on the past and future Saéc. existence of dharmas, and anatman. Thöùc Ngöu: Thaân ví nhö chieác xe, thöùc ví nhö con Thöùc Thaàn: Jantu (skt)—Thieàn Ñaäu—Thieàn traâu—Intellect the motive power of the body, as Ñaàu—Chuùng sanh—All living beings—Human the ox is of the cart. beings—Chuùng sanh—See Thaàn Thöùc. Thöùc Phaân Bieät: Thöùc suy nghó phaân bieät— Thöùc Theå: Baûn thaân cuûa yù thöùc—Consciousness Discriminative consciousness. itself. Thöùc Sôû Bieán: Bieán ñoåi theo yù thöùc—Thöùc Thöïc: Vijnana-ahara (skt)—Thöùc aên tinh Transformed by consciousness. thaàn hay laáy thöùc maø duy trì theå ñeå nuoâi soáng Thöùc Sôû Y: Neàn taûng cuûa thöùc—Basis for nhöõng chuùng sanh trong ñòa nguïc vaø chö Thieân— consciousness or basis of the thinking Spiritual food, mental food, by which are kept consciousness. alive the devas of the formless realms and the Thöùc Sö: See Phaùp Hoäi Ñaïo Sö. dwellers in the hells. Thöùc Taùi Sanh: Patisandhi-vinnana (p)—Rebirth Thöùc Tinh:

Tinh yeáu cuûa taâm (thöùc ñuùng vaø thanh Consciousness. tònh)—Pure or correct discernment or knowledge; Thöùc Taïng: Nhö Lai taïng cuøng vôùi voâ minh hoøa the essence of mind. hôïp maø taïo thaønh A Laïi Da thöùc, sinh ra heát thaûy Thöùc Tænh: To awaken. phaùp moân—Consciousness store—The storehouse Thöùc Tình: Voïng Thöùc hay yù thöùc meâ laàm— of Tathagata—The storehouse of mind, or Deluded consciousness. discernment, the alaya-vijnana whence all Thöùc Truù: Stations of consciousness. intelligence or discrimination comes—See Nhö (A) Töù Thöùc Truù—Four stations of Lai Taïng. consciousness—Vinnana-tthitiyo (p)—Theo Thöùc Taâm: Taâm vöông cuûa thöùc (luïc thöùc hay baùt Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù thöùc): The perceptive mind—Nhaän roõ töï taâm: To boán thöùc truù—According to the Sangiti Sutta conceive one's own mind. in the Long Discourses of the Buddha, there Thöùc Taâm Kieán Taùnh: Nhaän thöùc roõ töï taâm töï are four stations of consciousness—See Töù taùnh laø thaáy roõ Phaät taùnh. Ñaây laø muïc ñích chính Thöùc Truù. cuûa haønh giaû tu thieàn, cuõng laø thöïc chaát cuûa thieàn (B) Theo Kinh Ñaïi Duyeân vaø Kinh Phuùng Tuïng ngoä—To conceive one's own mind and see into trong Tröôøng Boä Kinh, coù baûy thöùc truù — one’s own nature is to see the Buddha-nature According to the Mahanidana sutta and the clearly. This is the main purpose of any Zen Sangiti Sutta in the Long Discourses of the practitioners. This is also the real nature of Buddha, there are seven stations of realization in Zen. consciousness—See Thaát Thöùc Truù. Thöùc Thanh Tònh: Voâ Caáu Thöùc—Purity of Thöùc Truï: Choã an truï cuûa taâm thöùc—Vijnana on consciousness. which perception, or mind, is dependent. Thöùc Thaân Tuùc Luaän: Vijnana-kaya-pada (skt)— Thöùc Tuùc Maïng Thoâng: Purva-nivasanusmrti-Vijnana-kaya-sastra (skt)—Luaän söu taäp veà jnana (skt)—Caùi thöùc bieát ñöôïc caùc ñôøi tröôùc cuûa thöùc—Saùch söu taäp veà thaân thöùc, moät trong caùc boä mình vaø cuûa ngöôøi khaùc—Knowledge of all forms saùch cuûa Boä Luaän Taïng cuûa Boä phaùi Thuyeát Nhöùt of previous existence of oneself and others. Thieát Höõu Boä, ñöôïc ngaøi Ñeà Baø Thieát Ma Thöùc Töông Tuïc: Doøng yù thöùc—Stream of (Devasarman) bieân soaïn, lieân quan tôùi vieäc xaùc consciousness. nhaän caùc hoïc thuyeát cuûa Thuyeát Nhöùt Thieát Höõu Thöùc Uaån: Vinnana-khandha (p)—Vijnana-Boä veà hieän höõu quaù khöù vaø töông lai cuûa chö phaùp skandha (skt)—Rnam shes kyi phung po (tib)— vaø voâ ngaõ—The collection on consciousnesses and Aggregate of consciousness—Consciousness consciousness-body, one of the books of the group—Thöùc uaån ñöôïc coi laø quan troïng nhaát Sarvastivadin Abhidharma Pitaka, written by trong naêm uaån; coù theå noùi Thöùc uaån laø kho chöùa Devasarman, concerned with substantiating the 52 taâm sôû, vì khoâng coù Thöùc thì khoâng Taâm sôû naøo coù ñöôïc. Thöùc vaø caùc Taâm sôû töông quan, tuøy

thuoäc vaø ñoàng thôøi toàn taïi vôùi nhau. Thöùc cuõng coù samadhi (p)—Samadhi (concentration) on the 6 loaïi vaø nhieäm vuï cuûa noù raát ña daïng, noù coù caùc sphere of the boundless of the consciousness— Caên vaø Traàn cuûa noù. Taát caû moïi caûm nhaän cuûa Traïng thaùi thieàn ñònh trong ñoù khaû naêng hieåu bieát chuùng ta ñeàu ñöôïc caûm nhaän qua söï tieáp xuùc giöõa khoâng coøn giôùi

haïn—Balance in infinite caùc caên vôùi theá giôùi beân ngoaøi—Aggregate of consciousness in which the power of perception consciousness is the most important of the and understanding are unlimited. aggregates; for it is the receptacle, so to speak, for Thöùc Voâ Bieân Xöù Giaûi Thoaùt: Infinite all the fifty-two mental concomitants or factors, Consciousness—Thöùc voâ bieân xöù giaûi thoaùt (Thöùc since without consciousness no mental factors are xöù giaûi thoaùt Tam muoäi). Vöôït khoûi hoaøn toaøn Hö available. Consciousness and the factors are Khoâng voâ bieân xöù, vôùi suy tö “Thöùc laø voâ bieân” interrelated, inter-dependent, and co-existent. chöùng vaø truù Thöùc voâ bieân xöù, nôi moïi luyeán chaáp Aggregate of consciousness has six types and its vaøo “khoâng” ñeàu bò taän dieät baèng thieàn ñònh. Ñaây function is varied. It has its basis and objects. All laø moät trong taùm giaûi thoaùt, hay taùm pheùp thieàn our feelings are experienced through the contact ñònh giaûi thoaùt khoûi saéc duïc—By transcending the of sense faculties with the external world. Sphere of Infinite Space, thinking: “Consciousness Thöùc Voâ Bieân: Thöùc lôùn lao, khoâng coù giôùi haïn— is infinite,” one enters and abides in the Sphere of Limitless consciousness. Infinite of Consciousness, where all attachments Thöùc Voâ Bieân Xöù: Vinnana-cayatanama (p)— to void have been completely removed by Sphere of the boundless of the consciousness— meditation is a type of liberation in realization of Sphere of limitless consciousness—Caûnh giôùi cuûa infinite knowledge or the Sphere of Infinite voâ bieân thöùc—Coõi nhaän thöùc voâ bieân—Realm of Consciousness. This is one of the eight types of infinite perception—The state of boundless meditation for removing various attachments to knowledge (limitless perception). forms and desires—See Baùt Tam-Ma-Ñòa. Thöùc Voâ Bieân Xöù Ñòa: Vijnananatyayatanam-Thöùc Xoa: Siksa (skt)—To learn—To study. dhyana (skt)—The land of omniscience or infinite Thöùc Xoa Luaän: Siksa Sastra (skt)—Moät trong perception—Ñeä Nhò Ñònh—Second samadhi—Sau saùu boä luaän Veä Ñaø, giaûi thích 64 naêng phaùp trong khi ñaït ñöôïc traïng thaùi “Khoâng Voâ Bieân Xöù,” haønh ñôøi soáng, goàm boán boä Veä Ñaø vaø saùu boä luaän—One giaû tieáp tuïc gom taâm vaøo sô thieàn voâ saéc cho ñeán of the six vedangas, Siksa Sastra explains the luùc phaùt trieån nhò thieàn voâ saéc, hay khi caùi taâm sixty-four capable things in life—See Luïc Luaän vöôït khoûi caùi khoâng gian voâ bieân maø taäp trung vaøo Veä Ñaø. söï voâ bieân cuûa thöùc. Ñaây laø coõi trôøi voâ taän trí nôi Thöùc Xoa Ma Na: Sikhaimana (p)—Siksamana maø khaû naêng hieåu bieát vaø thaåm thaáu laø voâ taän. Thoï (skt)—Female novice—Ngöôøi nöõ tu taäp söï baèng meänh trong coõi trôøi naày coù theå keùo daøi ñeán 40.000 caùch thöïc taäp saùu giôùi. Ñaây laø moät trong naêm ñaïi kieáp—After attaining the state of the base of chuùng xuaát gia, tuoåi töø 18 ñeán 20, hoïc rieâng luïc infinite space, meditator continues to concentrate phaùp ñeå chuaån bò thoï cuï tuùc giôùi—A novice, on this state of “infinite space” until he takes as observer of the six commandments. This is one of object the consciousness of the base of infinite the five classess of ascetics, a female neophyte space, and contemplates it as “infinite who is from 18 to 20 years of age, studying six consciousness” until the second immaterial rules (aldutery, stealing, killing, lying, alcoholic absorption arises, or when

the mind going beyond liquor, eating at unregulated hours) to prepare to infinite space is concentrated on the infinitude of receive a full ordaination. consciousness it is said to be abiding in the Thöùc Xoa Ma Ni: See Thöùc Xoa Ma Na. Vijnananantya. This is the state or heaven of Thöùc Xoa Ni: See Thöùc Xoa Ma Na. boundless knowledge. Where the powers of Thöùc Xöù Ñònh: Meditation of boundless space— perception and understanding are unlimited. Thieàn voâ bieân xöù, traïng thaùi thieàn ñònh trong Thöùc Existence in this stage may last 40,000 great Xöù Thieân—The dhyana, or abstract state, which kalpas. corresponds to the heaven of limitless knowledge. Thöùc Voâ Bieân Xöù Ñònh: Vinnana-cayatanama- Thöùc Xöù Giaûi Thoaùt Tam Muoäi: Liberation in

realization of infinite knowledge or the Sphere of Thöïc Chöùng: Verification—To acquire by Infinite Consciousness—See Thöùc Voâ Bieân Xöù ourselves. Giaûi Thoaùt. Thöïc Chöùng Bình Thöôøng Vaø Soáng Ñoäng: Zen Thöùc Xöù Thieân: Thöùc Voâ Bieân Xöù, coõi trôøi thöù is practical, commonplace, and most living—Baát hai trong töù Voâ Saéc Thieân—The heaven of keå Thieàn laø gì ñi nöõa thì noù vaãn laø söï "Thöïc chöùng, limitless knowledge, the second of the four bình thöôøng, vaø soáng ñoäng nhaát." Theo Nguõ Ñaêng formless heavens (Catur-arupya-brahmalokas). Hoäi Nguyeân, quyeån III, Thieàn sö Maõ Toå ñaõ taùt vaøo Thöïc: ahara (skt)—Chaân thöïc: True (honest, maët cuûa ngöôøi hoûi. Cuõng theo Nguõ Ñaêng Hoäi sincere)—Söï thöïc: Real (absolute, Nguyeân, quyeån IV, Thieàn sö Thieân Long, ñaõ laëp fundamental)—AÊn: To eat (to feed)—Thöùc aên: laïi nhöõng gì Hoøa Thöôïng Caâu Chi cuûa thôøi laâu xa Food—Thöïc vaät: A plant—Troàng caây": To plant— veà tröôùc ñaõ laøm, muoán chæ cho chuùng ta thaáy Söï kieän: Fact—Thöïc vaäy: In fact. Thieàn laø caùi gì baèng caùch ñöa moät ngoùn tay leân. Thöïc Baùo Ñoä: Phaät Ñoä hay teân goïi taét cuûa thöïc Vaø cuõng theo Nguõ Ñaêng Hoäi Nguyeân, quyeån VII, töôùng voâ chöôùng ngaïi ñoä, ñoä thöù ba trong töù ñoä thì trong khi ñoù Thieàn sö Tuyeát Phong ñaù traùi banh Thieân Thai—Buddha-ksetra, or the land of ñeå traû lôøi cho caâu hoûi Thieàn laø gì. Neáu chaân lyù Buddha-reward in Reality free from all barriers, naèm saâu trong chuùng ta ñöôïc khai thò nhö vaäy, vaäy that of the Bodhisattva, the third of the four lands thì Thieàn khoâng phaûi laø loái luyeän taâm thöïc teá vaø of T'ien-T'ai. tröïc tieáp nhaát trong taát caû caùc toân giaùo hay sao? Thöïc Baùo Voâ Chöôùng Ngaïi: Final unlimited Vaø chaúng phaûi Thieàn laø loái tu ñoäc ñaùo nhaát hay reward—The Bodhisattva realm. sao? Thaät vaäy, Thieàn khoâng theå laø baát cöù thöù gì Thöïc Baùo Voâ Chöôùng Ngaïi Ñoä: Jippo-Muge-Do khaùc hôn laø ñoäc ñaùo vaø saùng taïo bôûi vì töø choái (jap)—Realms of permanent reward and khoâng tieáp xuùc vôùi khaùi nieäm maø chæ tieáp xuùc freedom—Nôi truï cuûa chö Boà Taùt saép thaønh thaúng vôùi thöïc töôùng cuûa cuoäc soáng. Khi maø khaùi Phaät—Realms of permanent reward and freedom, nieäm ñöôïc hieåu thì vieäc ñöa moät ngoùn tay leân for those who have attained bodhisattva rank. The cuõng chæ laø chuyeän raát thöôøng thöôøng trong ñôøi Land of Real Reward, inhabited by the highest soáng con ngöôøi. Nhöng khi noù ñöôïc nhìn theo quan Bodhisattvas. ñieåm cuûa Thieàn thì noù toaùt leân yù nghóa thieâng Thöïc Baát Tri

Kyø Vò: AÊn maø khoâng phaân bieät muøi lieâng vaø söùc soáng mang tính saùng taïo. Vì theá chæ vò ngon dôû, yù noùi khoâng phaân bieät toát dôû, ñeïp caàn Thieàn chæ ra ñöôïc chaân lyù naøy trong cuoäc soáng xaáu—To eat without knowing whether the food thöôøng vaø bò raøng buoäc bôûi khaùi nieäm cuûa chuùng has any taste, i.e., to be totally undiscerning in ta, chuùng ta phaûi noùi Thieàn coù lyù do ñeå toàn taïi. good, bad, beautiful, ugly, an so on. Hôn nöõa, Thieàn sö Maõ Toå daïy: "Ñaïo khoâng caàn Thöïc Boån: Chaân lyù cô baûn, aùp duïng cho Kinh ñeán coâng phu tu taäp, chæ caàn ñöøng laøm noù oâ nhieãm. Phaùp Hoa, ñoái laïi vôùi giaùo thuyeát Phaät phaùp tröôùc Laøm oâ nhieãm laø theá naøo? Khi naøo taâm thöùc cuûa ñoù—Fundamental reality, applied to the teaching baïn coøn dao ñoäng vôùi nhöõng lo toan, thuû ñoaïn vaø of the Lotus sutra, as opposed to the previous doái traù, taát caû nhöõng thöù ñoù laø oâ nhieãm. Neáu baïn Buddhist teaching. muoán hieåu Ñaïo moät caùch tröïc tieáp, caùi taâm bình Thöïc Caûm: Real sensation. thöôøng chính laø con ñöôøng Ñaïo cuûa baïn. Caùi taâm Thöïc Chaát: Dravya (skt)—Baûn chaát thöïc söï: True bình thöôøng maø toâi muoán noùi ñeán laø caùi taâm khoâng (real) nature—Nhöõng phaàn hôïp thaønh hay vaät chaát coù söï giaû doái, khoâng phaùn xeùt chuû quan, khoâng cuûa baát cöù vaät gì: The substance, ingredients or naém giöõ hay choái boû." Moät hoâm, moät vò Taêng noùi materials of anything or object. vôùi Trieäu Chaâu: "Con môùi vaøo thieàn vieän, xin Thöïc Chaát Tính: Dravyatva (skt)—Substantiality. Thaày daïy cho." Trieäu Chaâu noùi: "OÂng ñaõ aên xong Thöïc Chæ: Soá ngöôøi aên côm trong chuøa —Number phaàn chaùo cuûa oâng chöa?" Vò Taêng traû lôøi: "Baïch of people who have meals in the temple. Thaày, ñeä töû ñaõ aên xong." Trieäu Chaâu noùi: "Toát. Thöïc Chuùng Ñöùc Boån: Tích taäp hay vun troàng voâ OÂng ñi röûa caùi cheùn ñi." Luùc ñoù vò Taêng giaùc soá coâng ñöùc—To plant all virtuous roots, cultivate ngoä—Whatever Zen may be, it is practical and all capacities and powers. commonplace and at the same time most living.

According to Wudeng Huiyuan, volume III, Zen Thöïc Chöùng Tröïc Giaùc Veà Taùnh Khoâng: master Ma-tsu slapped the face of his questioner. Intuitive realization of emptiness. And according to Wudeng Huiyuan, volume IV, Thöïc Cuù Nghóa: Dravya-padarthah (skt)—Real T'ien-lung, who repeated what Zen master Chu-substance of dharma—Thöïc theå cuûa phaùp. chih did a long time ago, wishing to show what Thöïc Duïc: Ham muoán aên uoáng, moät trong boán thöù Zen is, lifted one of his fingers. And also ham muoán—Desire, or lust for food, one of the according to Wudeng Huiyuan, volume VII, while four cravings—See Töù Duïc. Zen master Hsueh-feâng kicked a ball. If the inner Thöïc Duïng: Practical use. truth that lies deep in us is thus demonstrated, is Thöïc Duyeân: Aharapaccayo (p)—Nutriment not Zen the most practical and direct method of condition. spiritual training ever resorted to by any religion? Thöïc Ñaïi Thöøa Giaùo: Giaùo lyù Ñaïi Thöøa toû roõ And is not this a unique and original one? Indeed, chaân thöïc, chöù khoâng mang quyeàn giaû phöông tieän Zen cannot by anything else but original and (ñoái laïi vôùi Quyeàn Ñaïi Thöøa Giaùo); caùc toâng creative because it refuses to deal with concepts Thieân Thai vaø Hoa Nghieâm cho raèng mình laø Thöïc but directly deals with living facts of life.

When Ñaïi Thöøa Giaùo—The Real Mahayana, freed from conceptually understood, the lifting of a finger is temporal, relative, or expedient ideas; the T'ien- one of the most ordinary incidents in everybody's T'ai, Hua-Yen, Intuitional, and Shingon schools life. But when it viewed from the Zen point of claim to be such. view it vibrates with divine meaning and creative Thöïc Ñaïm Baát Tònh: As a fetus, the body drinks vitality. So long as Zen can point out this truth in the mother's blood—Khi coøn ôû trong thai, huyeãn the midst of our conventional and concept-bound thaân laïi thoï duïng huyeát phaàn cuûa ngöôøi meï. existence we must say that it has its reason of Thöïc Ñaïo: Con ñöôøng chaân ñaïo, hay chaân lyù cuûa being. Moreover, Zen Master Ma-Tsu taught: Phaät phaùp—The true way, the true religion, "The Way does not require cultivation, just don't absolute Buddha-truth. pollute it. What is pollution? As long as you have Thöïc Ñeá: Lyù chaân thöïc hay laø chaân phaùp—The a fluctuating mind fabricating artificialities and true statement of a fundamental principle. contrivances, all of this is pollution. If you want to Thöïc Ñöôøng: Phoøng aên trong töï vieän—The dining understand the Way directly, the normal mind is hall of a monastery. the Way. What I mean by the normal mind is the Thöïc Giaû: True and false. mind without artificiality, without subjective Thöïc Giaùo: Giaùo phaùp chaân thöïc cuûa Nhö Lai (ñoái judgments, without grasping or rejection." One laïi vôùi quyeàn giaùo laø giaùo phaùp tuøy caên cô maø day, a monk told Chao-chou, "I have just entered duøng phöông tieän thuyeát phaùp ñoä sanh)—The the monastery. Please teach me." Chao-chou teaching of reality; the real or reliable teaching. asked: "Have you eaten your rice porridge?" The Thöïc Haùm Baát Tònh: AÊn uoáng chaúng saïch—The monk replied: "I have eaten." Chao-chou said: pre-natal blood of the mother is not clean. "Then you had better wash your bowl!" At that Thöïc Haønh: To carry out—To practice—To moment the monk was enlightened. effect—To carry into effect. Thöïc Chöùng Hieän Tieàn: Zen is practical and Thöïc Haønh Baûn Nguyeän: To fulfill one's original directly to the point—See Hieän Tieàn Thöïc Chöùng. vow. Thöïc Chöùng Luaän: Positivsim—Chuû nghóa thöïc Thöïc Haønh Boá Thí: To practice charity. chöùng—Chuû tröông laáy söï thöïc cuï theå, coù theå caûm Thöïc Haønh Boà Taùt Ñaïo: To practice the giaùc ñöôïc laøm khôûi ñieåm. Bodhisattva's way—Neáu muoán thöïc haønh Boà Taùt Thöïc Chöùng Phaùp: To-pay-ch (tib)—Dharma of ñaïo, chuùng ta phaûi luoân thaân nhaãn yù nhaãn—If we realization—To acquire what our master taught by want to practice the Bodhisattva's way, we should ourselves—Teachings of the dharma which have always be forebearing the body and the mind. been derived from the realization of a master. Thöïc Haønh Haïnh Hieåu Vaø Thöông: To practice Thöïc Chöùng Qua Kinh Nghieäm: Verification understanding and love. through experience.

Thöïc Haønh Chaùnh Nieäm: To practice right Thöïc Haønh Phaùp: Patipatti—Pariyatti (skt)—To mindfulness—Theo kinh Duy Ma Caät, chöông practice dharma—The practice of dharma, as baûy, Duy Ma Caät noùi vôùi Vaên Thuø Sö Lôïi: "Phaûi opposed to mere theoretical knowledge— thöïc haønh chaùnh nieäm." Vaên Thuø hoûi: "Theá naøo laø Theoretical understanding of dharma obtained thöïc haønh chaùnh nieäm?" Duy Ma Caät ñaùp: "Phaûi through reading, studying, and learning—Hieåu thöïc

haønh phaùp khoâng sanh khoâng dieät.” Vaên Thuø giaùo phaùp baèng lyù thuyeát ñaït ñöôïc qua ñoïc tuïng vaø hoûi: “Phaùp gì khoâng sanh, phaùp gì khoâng dieät? hoïc hoûi. Duy Ma Caät ñaùp: “Phaùp baát thieän khoâng sanh, Thöïc Haønh Thieàn Ñònh: A practice of phaùp thieän khoâng dieät” Vaên Thuø hoûi: “Phaùp thieän meditation—To practise meditation. vaø phaùp baát thieän laáy gì laøm goác?” Duy Ma Caät Thöïc Haønh Thieàn Ñònh Khieán Taâm An, Taùnh ñaùp: “Laáy thaân laøm goác.” Vaên Thuø hoûi: “Thaân laáy Toát Vaø Töôùng Haûo: To practise meditation will gì laøm goác?” Duy Ma Caät ñaùp: “Laáy tham duïc laøm lead to a calm mind, better character and form. goác.” Vaên Thuø hoûi: “Tham duïc laáy gì laøm goác?” Thöïc Haäu: Sau khi aên, khoâng phaûi laø sau giôø ngoï, Duy Ma Caät ñaùp: “Laáy hö voïng phaân bieät laøm maø laø sau khi aên saùng cho tôùi böõa aên chaùnh ngoï— goác.” Vaên Thuø hoûi: “Hö voïng phaân bieät laáy gì laøm After food, not after the principal meal at noon, goác?” Duy Ma Caät ñaùp: “Laáy töôûng ñieân ñaûo laøm but after breakfast till noon. goác.” Vaên Thuø hoûi: “Töôûng ñieân ñaûo laáy gì laøm Thöïc Hieän: To realize—To carry out. goác?” Duy Ma Caät ñaùp: “Laáy khoâng truï laøm goác.” Thöïc Hoùa: Transformed according to reality— Vaên Thuø hoûi: “Khoâng truï laáy gì laøm goác?” Duy Bieán ñoåi theo thöïc taïi. Chaân lyù vónh haèng ñoái laïi Ma Caät ñaùp: “Khoâng truï thì khoâng goác. Thöa ngaøi vôùi quyeàn hoùa vôùi hieän töôïng nhaát thôøi—The real Vaên Thuø, ôû nôi goác khoâng truï maø laäp taát caû or noumenal Buddha as contrasted with the phaùp.”—According to the Vimalakirti Sutra, temporal or phenomenal Buddha. Chapter Seven, Vimalakirti said to Manjusri: “He Thöïc Hoùa Nhò Thaân: Hai thaân: Baùo thaân vaø Hoùa should uphold right mindfulness.” Manjusri asked: thaân—two real Buddha bodies: Sambhogakaya “What should he do to uphold right mindfulness?” and Nirmanakaya. Vimalakirti replied: “He should advocate the Thöïc Hö: Thaät vaø giaû—True and false. unborn and the undying.” Manjusri asked: “What Thöïc Höõu: Bhutata (skt)—Essence of being— is the unborn and what is the undying?” Reality. Vimalakirti replied: “The unborn is evil that does Thöïc Höõu Vaø Dieät Thöïc Höõu: Real existence not arise and the undying is good that does not and extinction of real existence—Theo Thieân Thai end.” Manjusri asked: “What is the root of good Trí Khaûi Ñaïi Sö, nhò ñeá nhö thöïc höõu töông öùng and evil?” Vimalakirti replied: “The body is the vôùi Taïng Giaùo, chæ cho loái giaûi thích taát caû caùc aám, root of good and evil.” Manjusri asked: “What is giôùi, nhaäp laø thöïc phaùp. Noùi caùch khaùc, noù töông the root of the body?” Vimalakirti replied: öùng vôùi giaùo thuyeát Tieåu thöøa veà thöïc höõu cuûa “Craving is the root of the body.” Manjusri asked: töøng phaùp moät, ñoái laïi vôùi giaùo thuyeát Ñaïi thöøa veà “What is the root of craving?” Vimalakirti replied: taùnh khoâng cuûa chö phaùp. ÔÛ trình ñoä naøy, chaân ñeá “Baseless discrimination is the root of craving.” töông öùng vôùi vieäc trieät tieâu caùi thöïc höõu cuûa theá Manjusri asked: “What is the root of baseless gian naøy ñeå ñaït ñöôïc Phaät quaû cöùu caùnh tòch discrimination?” Vimalakirti replied: “Inverted dieät—According to T'ien T'ai Great Master Chih-I, thinking is the root of discrimination.” Manjusri the two truths as "real existence" corresponds to asked: “What is the root of inverted thinking?” the Tripitaka

Teaching that all senses, sense Vimalakirti replied: “Non-abiding is the root of organs, and their objects are truly real. In other inverted thinking.” Manjusri asked: “What is the words, it corresponds to the Hinayana teaching of root of non-abiding?” Vimalakirti replied: “Non- the reality or substantiality of individual dharmas, abiding is rootless. Manjusri, from this non-abiding in contrast to the Mahayana teaching of the root all things arise.” emptiness of dharmas. At this level, the real truth Thöïc Haønh Haïnh Yeâu Thöông: To practice love. corresponds to extinguishing this mundane realm Thöïc Haønh Giaùc Ngoä: To achieve enlightenment.

of "real dharmas' to attain the Buddhahood of happiness, meritorious or other deeds, i.e. any ultimate extinction—See Baûy Loaïi Nhò Ñeá. sphere of kindness, charity, or virtue. Thöïc Höõu Tính: Hieän höõu thaät söï—Truly Thöïc Saéc Thaân: Baùo thaân, ñoái laïi vôùi Phaùp thaân— existent. Sambhogakaya—The real Buddha-body, in Thöïc Höõu Tuïc Ñeá Dieät Thöïc Höõu Chaân Ñeá: contrast with his Nirmanakaya. Tuïc ñeá chæ cho thöïc höõu vaø chaân ñeá laø caùi dieät cuûa Thöïc Taùc Phaùp: Haønh ñoäng thaät söï nôi thaân khaåu thöïc höõu naøy—The mundane truth refers to real vaø yù ñeå sinh soáng cuûa chö Taêng Ni—The real existence, and the real truth refers to the from action (the deeds of the body, mouth and extinction of this real existence. mind) for a living of monks and nuns—See Khaát Thöïc Khoâng: Nhaát thieát chö phaùp ñeàu do nhaân Thöïc (II). duyeân sinh ra, khoâng coù töï tính—Absolute sunya, Thöïc Taïi: Tattva (skt)—Tinh tuùy hay baûn theå cuûa or vacuity; all things being produced by cause and ñieàu gì hay traïng thaùi thöïc. Theo trieát hoïc Trung environment are unreal. Quaùn, Thöïc Taïi laø baát nhò. Neáu giaûi lyù moät caùch Thöïc Kieán: Caùi nhìn ñuùng nhö thaät—Review thích ñaùng thì baûn chaát höõu haïn cuûa caùc thöïc theå view. bieåu loä voâ haïn ñònh khoâng nhöõng nhö laø cô sôû cuûa Thöïc Kinh: The true sutras—See Chaân Kinh. chuùng maø coøn laø Thöïc Taïi Toái Haäu cuûa chính Thöïc Laïc: See Nguyeät Quang. nhöõng thöïc theå höõu haïn. Thaät ra, vaät bò nhaân Thöïc Lôïi: Relics—See Xaù Lôïi. duyeân haïn ñònh vaø vaät phi nhaân duyeân haïn ñònh Thöïc Luaân: Physical wheel—The wheel of food. khoâng phaân bieät thaønh hai thöù, vì taát caû moïi thöù Thöïc Maät: To eat honey, i.e. to absorb the neáu ñöôïc phaân tích vaø tìm veà nguoàn coäi ñeàu phaûi Buddha’s teaching. ñi vaøo phaùp giôùi. Söï phaân bieät ôû ñaây, neáu coù, chæ Thöïc Ngaõ: Real self—Thöïc ngaõ ñoái laïi vôùi giaû laø töông ñoái chöù khoâng phaûi laø tuyeät ñoái. Chính vì ngaõ—The true ego, in contrast with the theá maø Ngaøi Long Thoï ñaõ noùi: “Caùi ñöôïc xem laø phenomenal ego. coõi traàn theá hay theá gian töø moät quan ñieåm, thì Thöïc Ngöõ: Bhutavadi (skt)—Thaät Ngöõ—Lôøi noùi cuõng chính laø coõi Nieát Baøn khi ñöôïc nhìn töø moät ñuùng vôùi söï thaät cuûa Ñöùc Phaät vaø caùc baäc tu haønh: quan ñieåm khaùc.”—The essence or substance of True or reliable words—Lôøi noùi töông xöùng vôùi söï anything or real state, or reality. According to the thöïc, hay haønh ñoäng töông xöùng vôùi lôøi noùi: Words Madhayamaka philosophy, Reality is non-dual. corresponding to reality—Giaûng thuyeát cuûa chaân The essential conditionedness of entities, when ngoân (Maät ngöõ): Discussions of reality. properly understood, reveals the unconditioned as Thöïc Nhaõn: Buddha-Cakhu (p)—Buddha

vision— not only as their ground but also as the ultimate Phaät Nhaõn—Buddha eye—Maét coù theå thaáy ñöôïc reality of the conditioned entities themselves. In chaân lyù, nhö Phaät nhaõn. Maét cuûa baäc giaùc ngoä thaáu fact, the conditioned and the unconditioned are not suoát moïi vaät (Ñöùc Phaät coù ñuû maét Phaät vaø boán maét two, not separate, for all things mentally analyzed treân)—An eye able to discern reality, i.e. the and tracked to their source are seen to enter the Buddha-eye. Eye of the Enlightened One who see Dharmadhatu or Anutpadadharma. This is only a all and are omniscient—See Phaät Nhaõn. relative distinction, not an absolute division. That Thöïc Nhuïc Baùt Quaù: Eight transgressions for is why Nagarjuna says: “What from one point of eating animal food—See Taùm Lyù Do Khoâng Neân view is samsara is from another point of view AÊn Thòt. Nirvana itself.” Thöïc Phaùp: Chaân phaùp—Real dharma—See Thöïc Taïi Cuûa Ñôøi Soáng: Reality of life—Theo Quyeàn Thöïc (2). Thieàn sö Ñaïo Nguyeân (Nhaät), chuùng ta phaûi coù thaùi ñoä tu taäp tinh chuyeân trong moïi hoaøn caûnh maø Thöïc Phaåm: Ahara (skt)—Food—Nutriment— ta gaëp. Neáu ta rôi vaøo ñòa nguïc, ta cöù ñi qua ñòa Thöùc aên—Chaát boå döôõng—See Thieàn Duyeät Vi nguïc; ñaây laø thaùi ñoä quan troïng caàn phaûi coù trong Thöïc. cuoäc soáng haèng ngaøy. Khi ta gaëp baát haïnh ta cöù Thöïc Phuùc Chi Ñòa: Ñaát troàng coäi phöôùc—The vöôït qua noù moät caùch thaønh thöïc. Cöù ngoài trong field of blessedness or the field for cultivation of thöïc taïi cuûa cuoäc soáng, nhìn thieân ñaøng ñòa nguïc,

khoå vui, soáng cheát vôùi con maét gioáng nhau— thöïc teá toái haäu; noù khoâng lieân quan gì ñeán baát cöù According to Zen Master Dogen, our attitude bieän chöùng phaùp tinh vi hay suy nghó tröøu töôïng should be one diligent practice in every situation naøo caû. Noù caàm leân taùch traø ñaët ngay tröôùc maët that we encounter. If we fall into hell, we just go baïn, ñöa ra tröôùc maët baïn vaø noùi raèng: "Toâi ñaõ through hell; this is the most important attitude to caàm caùi taùch, maø cuõng nhö khoâng caàm noù." Thieàn have in daily life. When we encounter khoâng baøn veà nhöõng thöù xa xaêm nhö Thöôïng ñeá unhappiness, we work through it with sincerity. hay linh hoàn. Trong Thieàn, ngöôøi ta khoâng baøn veà Just sit in the reality of life, seeing heaven and caùi voâ haïn hay ñôøi soáng sau khi cheát. Trong Thieàn, hell, misery and joy, life and death all with the khi tay caàm moät caùi taùch ñaày traø, ngöôøi ta chæ bieát same eye. caùi thöïc teá toái haäu ngay luùc baáy giôø laø uoáng vaø Thöïc Taïi Luaän: Ontology (n)—Realism—Höõu thöôûng thöùc caùi höông vò tuyeät vôøi cuûa traø, theá tình hoïc (Baûn theå luaän)—Moân hoïc nghieân cöùu veà thoâi! Ñaây chæ laø moät trong nhöõng thöù bình thöôøng baûn chaát cuûa vaïn vaät cuõng nhö ñaëc tröng vaø qui nhaát quanh chuùng ta, nhöng noù laïi phôi baøy ra taát luaät cuûa chuùng—A branch of metaphysics dealing caû nhöõng bí maät maø chuùng ta gaëp phaûi trong ñôøi with nature of beings, reality, or ultimate soáng. Ngay vaøo luùc ñoù, chuùng ta chæ caàn uoáng caïn substance—See Hieän Thöïc Luaän. heát traø trong taùch, vaø khoâng caàn gì theâm nöõa. Thöïc Taïi Teá: Bhutakoti (skt)—Theo trieát hoïc Haønh giaû tu Thieàn neân nhôù raèng Thieàn chính laø môû Trung Quaùn, Thöïc Taïi Teá laø söï thaâm nhaäp khoân ra con ñöôøng ñeå

nhaän ra thöïc töôùng cuûa chö phaùp. kheùo cuûa trí tueä vaøo phaùp giôùi. Chöõ ‘Bhuta’ coù Khi chuùng ta nhaän thöùc ñöôïc ñoùa hoa nhoû qua khe nghóa laø thöïc taïi khoâng bò nhaân duyeân haïn ñònh, hôû böùc töôøng, cuõng chính laø nhaän thöùc ñöôïc muoân töùc laø phaùp giôùi. Coøn chöõ ‘Koti’ coù nghóa laø söï hình vaïn traïng cuûa vuõ truï. Thieàn quan nieäm raèng khoâng kheùo ñeå ñaït ñeán giôùi haïn hay choã taän cuøng; taùch traø hay baát cöù vieäc gì taàm thöôøng nhaát cuõng noù nhaán maïnh söï theå hieän, töùc laø moät loaïi thaønh ñeàu laø chìa khoùa môû ra caùnh cöûa bí hieåm cuûa theá toaøn. Thöïc taïi teá cuõng ñöôïc goïi laø ‘voâ sanh teá,’ coù giôùi. Nhö vaäy, chuùng ta thaáy ñöôïc moät ñieàu laø nghóa laø choán taän cuøng ôû ngoaøi coõi sanh töû— ngay luùc Thieàn phaûi naém laáy nhöõng vaán ñeà cöïc kyø According to the Madhyamaka philosophy, nan giaûi hieåm hoùc cuûa trieát hoïc, cuoäc soáng cuûa Bhutakoti refers to the skilful penetration of the chuùng ta vaãn traøn treà vaø thoaûi maùi nhö theá ñoù! — mind into the Dharmadhatu. The word ‘Bhuta’ Zen practitioners should always remember that means the unconditioned reality, the Zen is a pre-eminent practicality, it has nothing to Dharmadhatu. The word ‘Koti’ means the skill to do with abstractions or with subtleties of reach the limit or the end; it signifies realization. dialectics. It seizes the cup of tea placing in front Bhutakoti is also called anutpadakoti, which of you, and holding it forth, makes the bold means the end beyond birth and death. declaration, "I hold a cup, and yet I hold it not." Thöïc Taâm: frank—Sincere. No reference is made to far-away things such as Thöïc Taäp: On-the-job-training—Practical God or soul. In Zen, there is no talk about the training. infinite or a life after death. In Zen, when holding Thöïc Taát Phaù Baùt: AÊn xong ñaäp cheùn. Trong a cup full of tea in our hands, we only care about thieàn, töø naày coù nghóa laø moät vò thieàn sö khoâng ñeå the pre-eminent practicality right now is to drink laïi daáu veát gì sau khi trieät ngoä—Smashing the and to enjoy the wonderful taste of tea, that is it! bowl after eating. In Zen, the term means a Zen This is only one of the most ordinary things to see master leaves behind no traces after he becomes about us, but it opens all the secrets we encounter completely enlightened. in life. At that time, we just drink up the tea in the Thöïc Teá: Bhutakoti (skt): Practical—Reality cup, and nothing more is wanted. Zen practitioners limit—The region of reality—See Khoâng Teá. should remember that Zen means clearing up a Thöïc Teá Lyù Ñòa: Chaân nhö—The noumenal new approach to the reality of things. When a universe, the bhutatathata. humble flower in the crannied wall is understood, Thöïc Teá Toái Haäu: Pre-eminent practicality— the whole universe and all things in it and out of it Haønh giaû tu Thieàn neân luoân nhôù raèng Thieàn laø moät are understood. In Zen the cup of tea or any most

ordinary thing is the key to the whole riddle. How Taêng tuïng Taâm Kinh, vaø teân cuûa möôøi vò Phaät fresh and full of life it is the way Zen holds in with cuõng ñöôïc nieäm: Phaät Ñaïi Nhaät Nhö Lai, nhö laø vò extremely difficult questions of philosophy! Phaät Phaùp thaân thanh tònh vaø voâ nhieãm; Phaät Loâ Thöïc Theå: Dravya (skt)—Dabba-malaputtra (p)— Xaù Na nhö ÖÙng thaân toaøn thieän; Phaät Thích Ca Sho (jap)—Ñaø La Ni Phieâu—Chaát lieäu— Maâu Ni, nhö moät trong voâ soá

Hoùa thaân; Phaät Di Substance—Entity—Fundamental or essential Laëc, vò Phaät cuûa töông lai; taát caû chö Phaät trong character. quaù khöù, hieän taïi, vaø vò lai, khaép möôøi phöông; Boà Thöïc Theå Thöïc Taïi Luaän: Treatise on Substance Taùt Ñaïi Trí Vaên Thuø Sö Lôïi; Boà Taùt Ñaïi Haïnh View of Reality. Phoå Hieàn; Boà Taùt Ñaïi Bi Quaùn Theá AÂm; vaø taát caû Thöïc Thôøi: Meals in a monastery—Nhöõng böõa aên nhöõng Boà Taùt Ma Ha Taùt ñaùng kính; vaø Baùt Nhaõ trong Thieàn vieän—AÊn laø moät vaán ñeà trang nghieâm Ba La Maät Ña. Khi thoï trai, caàn söï tònh laëng hoaøn trong ñôøi soáng Thieàn ñöôø ng trong taát caû caùc thieàn toaøn; khoâng gaây tieáng ñoäng khi söû duïng dóa baùt, vieän ôû Nhaät Baûn, maëc daàu chaúng coù gì nhieàu ñeå khoâng noùi moät lôøi, khoâng ñaøm thoaïi, vaø nhöõng gì aên. Böõa aên saùng thöôøng laø raát sôùm trong luùc trôøi mình muoán ñeàu ñöôïc ra daáu baèng caùch chaép tay. vaãn coøn toái, goàm coù chaùo vaø döa muoái chua. Böõa Ñoái vôùi Taêng chuùng quaù ñöôøng laø moät vieäc heát söùc aên tröa laø böõa aên cuoái trong ngaøy ôû caùc thieàn vieän. nghieâm tuùc. Khi muoán theâm moät baùt côm, vò Taêng Böõa aên chính vaøo khoaûng töø 10 giôø ñeán 12 giôø chaép tay duoãi ra phía tröôùc, vò Taêng "haønh ñöôøng" tröa, thöùc aên chuû yeáu bao goàm côm, canh rau vaø nheï nhaøng mang thuøng côm ñeán ñeå bôùi theâm. Vò döa muoái chua. Taïi caùc thieàn vieän Nhaät Baûn, ñeán Taêng naâng baùt leân, lau qua döôùi baùt cho saïch buïi 4 giôø chieàu, chö Taêng seõ duøng laïi nhöõng gì coøn dö ñeå traùnh laøm dô tay vò Taêng "haønh ñöôøng". Khi laïi cuûa böõa tröa, ñaëc bieät khoâng naáu nöôùng gì thöùc aên ñang ñöôïc muùc theâm, vò Taêng tieáp tuïc theâm. Vò Thieàn Taêng khoâng aên vaøo buoåi chieàu toái. chaép vaø xoa hai baøn tay bieåu thò raèng côm canh Vaøo thôøi ñöùc Phaät, vaøo buoåi chieàu toái chö Taêng coù trong baùt ñaõ ñuû. Theo quy ñònh thì moãi vò Taêng tuïc ñeå hoøn ñaù leân buïng ñeå laøm dòu côn ñoùi; hoï goïi ñeàu phaûi aên heát phaàn ñöôïc doïn trong baùt cho mình, ñoù laø "Döôïc Thaïch" hay "Döôïc Thöïc". Tröø phi thaâu gom heát taát caû nhöõng thöùc aên coøn dö; vì ñaây nhöõng luùc ñöôïc môøi thænh, hoaëc tieáp nhaän söï cuùng laø quy luaät trong toân giaùo cuûa hoï. Sau khi theâm ba döôøng cuûa thí chuû, coøn thì taát caû Thieàn Taêng ñeàu hoaëc boán laàn côm, coi nhö vieäc thoï trai ñaõ xong. soáng töø naêm naøy qua naêm khaùc chæ vôùi moät böõa aên Vò duy na laïi ñaùnh vaân baûn, vò Taêng "haønh ñöôøng" chính trong ngaøy. Tuy nhieân, baây giôø chö Taêng coù ñem nöôùc noùng ñeán. Moãi vò ñeàu duøng nöôùc noùng theå aên thöùc aên nheï vaøo buoåi chieàu, nhöng luùc naøo ñöïng trong baùt lôùn nhaát ñeå röûa nhöõng caùi baùt khaùc, luaät leä cuûa hoï cuõng laø thanh baàn vaø giaûn dò. Theo roài duøng chieác khaên nhoû ñeå lau khoâ. Sau ñoù, vò Thieàn sö Suzuki trong quyeån "Thieàn Hoïc Nhaäp Taêng "haønh ñöôøng" duøng thuøng goã gom heát nhöõng Moân," vaøo giôø thoï thöïc, vaân baûn seõ ñöôïc ñaùnh leân phaàn nöôùc ñaõ duøng ñeå röûa baùt aáy, moãi vò Taêng vaø taát caû Taêng chuùng laàn löôït ra khoûi Thieàn ñöôø ng, gom doïn baùt vaø muoãng cuûa mình vaø boïc chuùng laïi. oâm theo bình baùt cuûa mình ñeán trai ñöôøng, nhöng Baáy giôø treân baøn saïch seõ nhö tröôùc, ngoaïi tröø chæ ngoài xuoáng khi naøo vò Duy Na ñaùnh chuoâng. nhöõng haït côm maø chö Taêng ñaõ cuùng cho ngaï quyû Baùt cuûa moãi vò Taêng mang theo

thöôøng laøm baèng tröôùc khi thoï trai. Tieáp ñeán, vaân baûn ñöôïc ñaùnh ñaát seùt hay baèng goã, hay coù kho baèng kim loaïi; leân, chö Taêng tuaàn töï rôøi khoûi trai ñöôøng trong yeân thöôøng laø moãi boä baùt laø boán hay naêm caùi, vaø coù theå laëng gioáng nhö luùc hoï ñi vaøo—Eating is a solemn xeáp choàng leân nhau. Thöôøng thì Taêng chuùng tuïng matter in the Zendo life in all Japanese Zen kinh, xong roài thì vò Taêng "haønh ñöôøng", phuï traùch monasteries, though there is not much to eat. The vieäc thoï trai cuûa ñaïi chuùng seõ doïn leân côm vaø time of eating the principal meal, i.e. noon; canh. Baây giôø Taêng chuùng saün saøng caàm ñuûa leân, nothing might be eaten by members of the Order nhöng tröôùc khi thöïc söï duøng böõa, hoï coøn phaûi after noon. The breakfast, which is taken very quaùn töôûng ñeán ngaï quyû vaø nhöõng chuùng sanh early in the morning while it's still dark, consists of khaùc ñang soáng trong theá giôùi khaùc, vaø moãi vò laáy rice gruel and pickled vegetables. The mid-day baûy haït côm raéc leân treân maët baøn ñeå cuùng cho meal is the last meal of the day in a Zen nhöõng ngöôøi khuaát maët. Thöôøng thì caùc Thieàn monastery. The principal meal is at about ten in

the morning and consists of rice, vegetable soup, indicated by folding and rubbing their hands. and pickles. In Japan, in the afternoon, at four, Eating is a serious affair with them. When another Zen monks usually have what was left from their bowl of rice is wanted, the monks hold out his lunch, and no special cooking is done. The Zen folding hands, the waiter notices it and sits with monk is supposed to have no evening meal. At the the rice receptacle before the hungry one; the time of the Buddha, in the evening, monks have a latter takes up his bowl, lightly passes his hand custom to place a stone on their belly to relieve around the bottom to wipe off whatever dirt may the hunger (to ease his conscience); they call it have attached itself and be likely to soil the hand "medicinal food". Unless invited out or given an of the waiter. While the bowl is being filled, the extra treatment at home by generous patron, all eater keeps his hands folded; the rubbing of his Zen monks live years and years with just one palms against each other shows that the waiter has major meal a day: lunch. However, nowadays, put enough rice or soup in his bowl. The rule is monks can have a light dinner in the evening, but that each monk should eat up all that is served poverty and simplicity is always their rule. him, "gathering up the fragments that remain"; for According to Zen master D.T. Suzuki in "An that is their religion. After a third or fourth helping Introduction to Buddhism," at meal-time a wooden of rice, the meal comes to an end. The leader the fish is struck and all the monks come out of the monk in charge of the temple claps the wooden meditation hall (Zendo) in procession carrying fish and the waiters bring hot water; each monk their own set of bowls to the dining-room, but do fills his largest bowl with it and in it all other are not sit until the leader the monk in charge of the neatly washed and wiped with the tiny napkin temple (Karmadana) rings a bell. The bowls which which is carried by him. Then a wooden pail goes each monk brings are usually made of clay or round to receive the slop; each monk gathers up wood or sometimes metal; they are usually a set his dishes and wraps them up once more; the of four or five pieces and fit into one another like tables are now empty as

before except for the a nest. Usually the Sutra is recited, and then the grains of rice that had been offered at the monks who are serving as waiters serve the soup beginning of the meal to the invisible beings. The and rice. They are now ready to take their wooden fish is clapped again and the monks leave chopsticks, but before they actually partake of the roomin the same quiet and orderly procession their meal, they think of those departed spirits and as they entered. other beings who are living in this and other Thöïc Thuï: Regular staff (no longer on probation). worlds, and each taking about seven grains of rice Thöïc Tieàn: Probhakta (skt)—Tieáng Phaïn noùi laø from his portion offers them to the unseen. Boá La Phöôïc Haï Noa, yù noùi tröôùc böõa aên chaùnh Usually the monks recite the Prajna-paramita- ngoï—Before food, i.e. before the principal meal hridaya-sutra, the ten Buddha-names are invoked: at noon. Vairocana Buddha as Dharmakaya pure and Thöïc Tieãn: Pragmatism—Practically—undefiled; Lochana Buddha as the perfected Realistic—Buddhism is realistic. Sambhogakaya; Sakyamuni Buddha as one of the Thöïc Tieãn Cöùu Caùnh: Pragmatic approach of innumerable Nirmanakayas; Maitreya Buddha Buddhism—Caùch giaûi quyeát thöïc duïng cuûa Phaät who will descend among us in the time to come; giaùo—Theo Kinh Chulamalunkya, Ñöùc Phaät ñaõ all the Buddhas of the past, present, and future, in baøy toû raát roõ raøng veà tính thöïc duïng trong caùch giaûi all the ten quarters; Manjusri the Bodhisattva of quyeát moïi vaán ñeà cuûa Phaät giaùo. Ñöùc Phaät ñaõ Great Wisdom; Samantabhadra the Bodhisattva of duøng caâu chuyeän nguï ngoân veà moät ngöôøi bò Great Deed; Avalokitesvara the Bodhisattva of thöông. Trong caâu chuyeän naøy, ngöôøi bò thöông Great Love; all the venerable Bodhisattva- bôûi moät muõi teân muoán bieát ai laø ngöôøi baén muõi Mahasattvas; and Mahaprajna-paramita. While teân, muõi teân baén töø phía naøo, muõi teân laøm baèng eating perfect quietude prevails; the dishes are xöông hay baèng saét, caùi cung laøm baèng loaïi goã gì handled noiselessly, no word is uttered, no tröôùc khi ngöôøi aáy cho ruùt muõi teân ra. Ñöùc Phaät conversation goes on, and their desires are muoán aùm chæ thaùi ñoä cuûa nhöõng ngöôøi muoán bieát

nguoàn goác cuûa vuõ truï baát dieät hay khoâng baát dieät, thoâng ñaït veà söï sai bieät cuûa caùc quyeàn phaùp— khoâng gian coù taän cuøng hay khoâng taän cuøng, vaân Absolutely perfect and complete wisdom. vaân vaø vaân vaân, tröôùc khi ngöôøi aáy chòu tu taäp moät Absolute wisdom of Buddhas and Bodhisattvas. toân giaùo. Theo Ñöùc Phaät, ñaây laø loaïi ngöôøi chæ bieát The knowledge or wisdom of reality, in contrast nhaøn ñaøm hyù luaän. Nhöõng ngöôøi nhö vaäy seõ cheát with knowledge of the relative—See Nhö Thöïc ñi moät caùch voâ tích söï chöù chaúng bao giôø hoï coù Trí. ñöôïc caâu traû lôøi veà nhöõng caâu hoûi khoâng thích Thöïc Trí Boà Ñeà: Bodhi real wisdom— ñaùng, gioáng y nhö ngöôøi ñaøn oâng trong caâu chuyeän Knowledge of enlightened reality. nguï ngoân seõ cheát tröôùc khi anh ta coù ñöôïc nhöõng Thöïc Truø: See Höông Tích Cuïc. caâu traû lôøi maø anh ta muoán tìm veà nguoàn goác vaø Thöïc Töôùng: Dharmata or Bhutatathata (skt)— baûn chaát cuûa muõi teân vaäy. Chính vì theá, Ñöùc Phaät Chaân nhö (tính chaát chaân thöïc thöôøng truï) —Phaùp daïy: “Öu tieân haøng ñaàu cuûa con ngöôøi laø giaûm taùnh (theå tính vaïn

phaùp)—Baûn theå—Thöïc theå— thieåu hay loaïi boû khoå ñau phieàn naõo, chöù ñöøng phí Nhaát thöïc—Nhaát nhö—Nhaát töôùng—Voâ töôùng— thôøi giôø quyù baùu vaøo nhöõng ñoøi hoûi khoâng thích Phaùp chöùng—Phaùp vò—Nieát baøn—Voâ vi—Chaân ñaùng.”—According to the Chulamalunkya Sutra, ñeá—Chaân taùnh—Chaân khoâng—Thöïc taùnh—Thöïc the Buddha expressed very clearly about the ñeá—Thöïc teá—Chaân töôùng, baûn taùnh, laø baûn theå pragmatic approach of Buddhism in everything. cuûa vaïn höõu (töôùng laø voâ töôùng), ñoái laïi vôùi hö The Buddha himself made use of the parable of a voïng—Reality, in contrast with unreal or false; wounded man. In the story, a man wounded by an absolute fundamental reality, the ultimate, the arrow wishes to know who shot the arrow, the absolute; the Dharmakaya, or the Bhutatathata. direction from which it came, whether the Thöïc Töôùng AÁn: Seal of reality—Witness of arrowhead is made of bone or steel, and what kind reality—Moät caùi aán tröøu töôïng ñöôïc truyeàn töø vò of wood the shaft is made of before he will let the Phaät naøy qua vò Phaät keá tieáp—An abstract seal arrow be removed. The Buddha wanted to imply which passed on from one Buddha to the next the man’s attitude with the attitude of those who Buddha. want to know about the origin of the universe, Thöïc Töôùng Baùt Nhaõ: Original Wisdom—Real whether it is eternal or not, finite in space or not, mark prajna—Wisdom in its essence or reality— and so on, before they will undertake to practice a Chöùng ñaéc lyù thöïc töôùng hay chaân tueä chöùng thöïc, religion. According to the Buddha, these people phaàn ñaàu cuûa Baùt Nhaõ Ba La Maät hay trí tueä are people of idle talks and pleasure discusions. goác—Wisdom in regard to reality, the first part of Such people will die uselessly before they ever the Prajnaparamita. have the answers to all their irrelevant questions, Thöïc Töôùng Chaân Nhö: Laksana-tathata (skt)— just as the man in the parable will die before he Reality of Tathata—Thaät töôùng do nhaân voâ ngaõ vaø has all the answers he seeks about the origin and phaùp voâ ngaõ caùc phaùp hieån baøy—Real mark of nature of the arrow. Thus the Buddha taught: True Suchness. “Mankind’s most important priority is the Thöïc Töôùng Hoa: Thöïc Töôùng Phong—Chaân lyù reduction and elimination of suffering, and try not Phaät phaùp—The flower, or breeze, of Reality, i.e. to waste the precious time on irrelevant inquiries. the truth, or glory, of Buddhist teaching. Thöïc Tính: Teân khaùc cuûa chaân nhö (thöïc tính cuûa Thöïc Töôùng Hueä: Chöùng ñaéc lyù thöïc töôùng hay chö phaùp laø thanh tònh bình ñaúng, chaúng phaûi coù chaân tueä chöùng thöïc—Wisdom in regard to reality. chaúng phaûi khoâng)—Real nature or essence, i.e. Thöïc Töôùng Phaùp Giôùi: Phaùp Giôùi Thöïc Töôùng— the bhutatathata. Moät nöûa ñaàu cuûa Kinh Phaùp Hoa vaø moät nöûa cuoái Thöïc Trí: Buddha wisdom or Bodhisattva real cuûa Kinh Hoa nghieâm noùi veà thöïc töôùng—The wisdom—Real wisdom—Nhö Thöïc Trí—Chaân first half of a Lotus sutra term for Reality, the Thöïc Trí—Trí chieáu toû saùng ñaïo lyù chaân thöïc, bình latter half a Hua-Yen term for the same—See ñaúng, khoâng sai bieät. Trí hueä tuyeät ñoái cuûa chö Phaùp Giôùi Thöïc Töôùng. Phaät vaø chö Boà Taùt. Söï hieåu bieát hay thoâng ñaït veà Thöïc Töôùng Phaùp Thaân: Thöïc thaân hay thaân voâ thöïc töôùng cuûa chö phaùp, ñoái laïi vôùi quyeàn

trí laø söï töôùng cuûa Nhö Lai—The real dharmakaya.

Thöïc Töôùng Quaùn: Quaùn saùt chaân lyù—Insight phaûi giaùc, khoâng phaûi tri; lìa caùc kieát phöôïc, bình into, or meditation on Reality. ñaúng caùc trí, ñoàng vôùi chuùng sanh; ñoái caùc phaùp Thöïc Töôùng Tam Muoäi: Thieàn ñònh veà lyù khoâng khoâng phaân bieät; taát caû khoâng toån thaát, khoâng ñeå ñaït ñöôïc tính khoâng thöïc cuûa hieän töôïng—The tröôïc khoâng naõo, khoâng taùc khoâng khôûi, khoâng samadhi of reality, in which the unreality of the sanh khoâng dieät, khoâng sôï khoâng lo, khoâng möøng phenomenal is realized. khoâng chaùn, khoâng ñaõ coù, khoâng seõ coù, khoâng hieän Thöïc Töôùng Thaân: The absolute truth or light of coù, khoâng theå laáy taát caû lôøi noùi phaân bieät chæ baøy the Buddha. ñöôïc. Baïch Theá Toân! Thaân Nhö Lai nhö theá, con Thöïc Töôùng Thaân Nhö Lai: The absolute truth or quaùn cuõng theá, neáu ngöôøi naøo quaùn theo ñaây goïi laø light of the Buddha—Töôùng thöïc cuûa Nhö Lai. chaùnh quaùn, quaùn khaùc goïi laø taø quaùn."— Theo kinh Duy Ma Caät, chöông möôøi hai, Ñöùc According to the Vimalakirti Sutra, Chapter Theá Toân hoûi Duy Ma Caät raèng: "OÂng noùi oâng Twelve, the Buddha then asked Vimalakirti: "You muoán ñeán ñaây ñeå thaáy Nhö Lai thì laáy chi quaùn spoke of coming here to see the Tathagata, but saùt?" Duy Ma Caät thöa: "Nhö con quaùn thöïc töôùng how do you see Him impartially?" Vimalakirti cuûa thaân, thaân Phaät cuõng theá. Con quaùn Nhö Lai replied: "Seeing reality in one's body is how to ñôøi tröôùc khoâng ñeán, ñôøi sau khoâng ñi, hieän taïi see the Buddha. I see the Tathagata did not come khoâng ôû; khoâng quaùn saéc, khoâng quaùn saéc nhö, in the past, will not go in the future, and does not khoâng quaùn saéc taùnh; khoâng quaùn thoï, töôûng, stay in the present. The Tathagata is seen neither haønh, thöùc, khoâng quaùn thöùc nhö, khoâng quaùn thöùc in form (rupa, the first aggregate) nor in the taùnh; khoâng phaûi töù ñaïi sinh, cuõng khoâng nhö hö extinction of form nor in the underlying nature of khoâng; saùu nhaäp khoâng tích taäp, maét, tai, muõi, löôõi, form. Neither is He seen in responsiveness thaân, taâm ñaõ vöôït qua; khoâng ôû ba coõi, ñaõ lìa ba (vedana), conception (sanjna), discrimination caáu; thuaän ba moân giaûi thoaùt; coù ñuû ba minh, cuøng (samskara) and consciousness (vijnana) (i.e. the ngang voâ minh, khoâng moät töôùng, khoâng khaùc four other aggregates), their extinction and their töôùng, khoâng coù töï töôùng, khoâng coù tha töôùng, underlying natures. The Tathagata is not created khoâng phaûi khoâng töôùng, khoâng phaûi chaáp töôùng; by the four elements (earth, water, fire and air), khoâng bôø beân naày, khoâng bôø beân kia, khoâng giöõa for He is (immaterial) like space. He does not doøng maø hoùa ñoä chuùng sanh; quaùn tòch dieät cuõng come from the union of the six entrances (i.e. the khoâng dieät haún; khoâng ñaây, khoâng kia, khoâng six sense organs) for He is beyond eye, ear, nose, nöông nôi ñaây, khoâng nöông nôi kia; khoâng theå tongue, body and intellect. He is beyond the three duøng trí maø hieåu ñöôïc, khoâng theå duøng thöùc maø worlds (of desire, form and formlessness) for He is bieát ñöôïc; khoâng toái khoâng saùng; khoâng danh free from the three defilements (desire, hate and khoâng töôùng; khoâng maïnh khoâng yeáu; khoâng phaûi stupidity). He is in line with the three gates to saïch

khoâng phaûi nhô; khoâng ôû phöông sôû, khoâng nirvana and has achieved the three states of lìa phöông sôû; khoâng phaûi höõu vi, khoâng phaûi voâ enlightenment (or three insights) which do not vi; khoâng baøy khoâng noùi; khoâng boá thí, khoâng boûn differ from (the underlying nature of) xeûn; khoâng giöõ giôùi, khoâng phaïm giôùi; khoâng nhaãn unenlightenment. He is neither unity nor diversity, khoâng giaän; khoâng tinh taán khoâng giaûi ñaõi; khoâng neither selfness nor otherness, neither form nor ñònh khoâng loaïn; khoâng trí khoâng ngu; khoâng thöïc formlessness, neither on this shore (of khoâng doái; khoâng ñeán khoâng ñi; khoâng ra khoâng enlightenment) nor in mid-stream when converting vaøo; baët ñöôøng noùi naêng; khoâng phaûi phöôùc ñieàn, living beings. He looks into the nirvanic condition khoâng phaûi khoâng phöôùc ñieàn; khoâng phaûi xöùng (of stillness and extinction of worldly existence) cuùng döôøng, khoâng phaûi khoâng xöùng cuùng döôøng; but does not dwell in its permanent extinction. He khoâng phaûi thuû, khoâng phaûi xaû; khoâng phaûi coù is neither this nor that and cannot be revealed by töôùng, khoâng phaûi khoâng töôùng; ñoàng vôùi chaân teá these two extremes. He cannot be known by bình ñaúng nhö phaùp taùnh; khoâng theå caân, khoâng intellect or perceived by consciousness. He is theå löôøng, qua caùc söï caân löôøng, khoâng lôùn khoâng neither bright nor obscure. He is nameless and nhoû; khoâng phaûi thaáy, khoâng phaûi nghe, khoâng formless, being neither strong nor weak, neither

clean nor unclean, neither in a given place nor Döông vaên Coâng ngoä Thieàn trong luùc ñang toøng söï outside of it, and neither mundane nor taïi Haøn Laâm Vieän. Tröông Ngoä Nguyeân ngoä supramundane. He can neither be pointed out nor Thieàn khi ñang laøm Chuyeån Vaän Söù ôû Giang Taây. spoken of. He is neither charitable nor selfish; he Ba vò naøy laø taám göông cho thaáy, ñeå ñaït ñöôïc giaùc neither keeps nor breaks the precepts; is beyond ngoä, hoï chaúng caàn traùnh vôï con, töø quan baõi chöùc, patience and anger, diligence and remissness, gaäm cuoáng rau, khoå hình lieät chí, traùnh naùo caàu stillness and disturbance. He is neither intelligent tónh, sau ñoù vaøo hang ñoäng. Nhöõng cö só taïi gia nor stupid, and neither honest nor deceitful. He naøy phaûi caàn nhieàu söùc löïc vì hoï phaûi tu taäp trong neither comes nor goes and neither enters nor nhöõng ñieàu kieän khoâng thuaän lôïi; nhöng hoï ñaõ leaves. He is beyond the paths of word and chöùng toû cho chuùng ta thaáy raèng vieäc tu taäp Thieàn speech. He is neither the field of blessedness nor coù theå hoaøn taát trong baát cöù ñieàu kieän naøo—In Zen its opposite, neither worthy nor unworthy of practice, Zen practitioners can aim at the ultimate, worship and offerings. He can be neither seized the absolute, the Dharmakaya, or the Bhutatathata nor released and is beyond ‘is’ and ‘is not’. He is without renouncing the mark of the world. When equal to reality and to the nature of Dharma working at Zen, we, Zen practitioners, should dig (Dharmata) and cannot be designated and into it with all our minds and hearts. Whether we estimated, for he is beyond figuring and are happy or sad or angry, in pure or defiled measuring. He is neither large nor small, is neither places, drinking tea or eating dinner, at home with visible nor audible, can neither be felt nor known, wife and children, meeting guests, on duty in the is free from all ties

and bondage, is equal to the office, attending a party or a festival, or active in All-knowledge and to the (underlying) nature of any other way, we should consider these all living beings, and cannot be differentiated from circumstances as good opportunities for us to all things. He is beyond gain and loss, free from practice, we should always be alert and mindful of defilement and troubles (klesa), beyond creating the practice. Formerly the High Commissioner, Li and giving rise (to anything), beyond birth and Wen He, gained thorough Enlightenment while he death, beyond fear and worry, beyond like and was holding this high position in the government. dislike, and beyond existence in the past, future Yang Wen Kung gained his Zen awakening while and present. He cannot be revealed by word, he was working in the Royal Institute of Study. speech, discerning and pointing. World Honoured Chang Wu Yuen gained his Enlightenment while One, the body of the Tathagata being such, seeing he held the office of Commissioner of Transport in Him as above-mentioned is correct whereas Chiang Hsi Province. These three great laymen seeing Him otherwise is wrong." have indeed set us an example of the realization Thöïc Töôùng Theá Gian Töôùng: Chaân nhö vaø Daáu of Truth without renouncing the world. In order to hieäu cuûa theá gian—Absolute fundamental reality gain their enlightenment, they did not struggle to and mark of the world (condition, appearance, shun their wives and children, resign from their phenomena or world-state)—Trong tu taäp Thieàn, offices and positions, gnaw the roots of haønh giaû coù theå höôùng veà tính chaát chaân thöïc vegetables, practice ascetism and frugality, avoid thöôøng truï hay Phaùp taùnh hay theå tính vaïn phaùp disturbance, and seek quiet and seclusion. These maø chaúng hoaïi theá gian töôùng (söï töôùng theá gian). laymen require much more energy to get the Tu taäp Thieàn phaûi ngaøy ñeâm doác taâm quyeát chí tu. Work done because of the unfavorable conditions Khi uoáng traø, khi aên côm, khi vui khi buoàn, khi under which they must work; but they proved to us giaän; ôû choã tònh choã ueá, luùc sum hôïp vôï con, luùc that this Work could be accomplished under any cuøng beø baïn thuø taïc, ôû choã laøm vieäc, nôi ñình ñaùm circumstances. hoäi heø, hay baát cöù hình thöùc sinh hoaït naøo, thaûy Thöïc Töôùng Trí Thaân: Ñöùc Ñaïi Nhaät Nhö Lai coi ñeàu laø nhöõng cô hoäi toát cho chuùng ta ra söùc tu taäp, phaùp giôùi theå tính trí laø thaân—The body of the cho chuùng ta töï nhaéc nhôû vaø caûnh giaùc laáy mình. absolute knowledge, or complete knowledge of Ngaøy tröôùc Quan Ñoâ UÙy Lyù Vaên Hoøa ôû trong phuù reality, i.e. that of Vairocana. quyù maø tham ñaéc Thieàn, thoâng suoát ñaïi ngoä. Thöïc Töôùng Tueä: See Thöïc Töôùng Hueä.

Thöïc Töôùng Vi Vaät Nhò Thaân: Phaùp thaân vaø hoùa reality of the Tathagata. thaân Phaät—The Dharmakaya or spiritual Buddha, Thöôùc: Chim aùc laø: Magpie (jay, daw)—Naáu chaûy and the Nirmanakaya, i.e. manifested or kim loaïi: To melt metal—Saùng röïc: Bright phenomenal Buddha. (glistening, flashing, shining). Thöïc Töôùng Voâ Töôùng: Reality is nullity—True Thöôùc Ca La: Sakraditya (skt)—Chöôùc Ca Baø marks are no marks—Chaân nhö vaø thöïc töôùng laø La—Chöôùc Ca La—Chöôùc Yeát La. ñoàng theå, nhöng teân goïi khaùc nhau. Ñoái vôùi nghóa 1) Luaân: Cakra (skt)—Voøng baùnh xe—A wheel. nhaát nhö cuûa khoâng ñeá thì goïi laø

chaân nhö; coøn ñoái 2) Nuùi Tu Di: Meru or Sumeru Mountain. vôùi nghóa dieäu höõu cuûa giaû ñeá thì goïi laø thöïc 3) Moät vò vua cuûa xöù Ma Kieät Ñaø sau thôøi Phaät töôùng. Töôùng thaân chaân thöïc cuûa vaïn höõu hay laø Thích Ca. Vò naày ñaõ xaây moät thaùp thôø Phaät taïi caùi chaân thöïc tuyeät ñoái (caùi töôùng xa lìa söï sai bieät ñaây—A king of Magadha, some time after töông ñoái). Ñaây laø moät trong taùm nguyeân taéc caên Sakyamuni's death, to whom he built a baûn, cuûa tröïc giaùc hay lieân heä tröïc tieáp vôùi taâm temple. linh cuûa tröôøng phaùi Thieàn Toâng—The essential Thöôùc Ca La A Daät Ña: See Thöôùc Ca La. characteristic or mark (laksana) of the Thöôùc Caït Ñeå: See Thöôùc Ngaät Ñeå. Bhutatathata, i.e. reality. The bhutatathata from Thöôùc Ñoå Lö: Satru (skt)—Teân cuûa moät loaøi quyû the point of view of the void, attributeless (keû thuø)—Name of a demon, enemy. absolute; the real-nature is bhutatathata from the Thöôùc Khaát Ñeå: See Thöôùc Ngaät Ñeå. point of view of phenomena. Reality is Nullity, i.e. Thöôùc Ngaät Ñeå: Sakti (skt)—Töôùng hay daáu is devoid of phenomenal characteristics, hieäu—A tally or sign. unconditioned. This is one of the eight Thöôùc Phong Laâm: See Truùc Laâm. fundamental principles, intuitional or relating to Thöôùc Saøo: Toå chim aùc laø: A magpie's net—Nôi direct mental vision of the Zen School—See Baùt duøng cho thieàn taäp: Sometimes applied to a place Caâu Nghóa. of meditation. Thöïc Vaät: Bhutagama (p)—Bija-jatani (p)— Thöôùc Saøo Hoøa Thöôïng (741-824): Ñaïo Laâm, teân Vegetation—A living plant—Plants. moät thieàn sö noåi tieáng cuûa Trung Hoa vaøo ñôøi nhaø Thöïc Vaät Nguõ Quaû: The five kinds of edible Ñöôøng. OÂng cuõng ñöôïc goïi laø Ñieåu Saøo vì oâng hay fruits and grains: hose with stones (pips), rinds, toïa thieàn treân caùc caønh caây—A well-known shells, seeds (e.g. grains), pods. Chinese Zen master in the T'ang dynasty. He was Thöïc Voâ: Phi hieän höõu thaät söï—Truly non- also called Bird's Net from his habit of doing existent. meditation on the branches of trees. Thöïc Xoa Nan Ñaø (652-710): Siksananda (skt)— Thöôùc Vieân: Venuvana-karandaka-nivapa (skt)— Hoïc Hyû—Thí Khaát Xoa Nan Ñaø—Moät vò Sa Moân Vöôøn Truùc Ca Lan Ñaø—Vöôøn coù nhieàu chim aùc ngöôøi nöôùc Vu Ñieàn ñaõ giôùi thieäu moät maãu töï môùi laø, aùm chæ vöôøn Truùc Laâm—Magpie garden, vaøo Trung Quoác khoaûng naêm 695 sau Taây Lòch; applied to Venuvana. oâng ñöôïc Vuõ Haäu môøi ñeán Laïc Döông (? cuøng Thöôùc Yeát La: Sakra (skt)—Thích Ca La—Thích ngaøi Boà Ñeà Löu Chi) dòch 19 boä kinh, töùc laø 107 Yeát La—Xa Yeát La—1) Teân cuûa Trôøi Ñeá Thích: quyeån Kinh Hoa Nghieâm, sau naày 16 dòch phaåm Name of Indra; 2) Teân cuûa moät xöù vuøng baéc AÁn: khaùc cuõng ñöôïc ngöôøi ta xem laø cuûa oâng (oâng thò Name of a country north of India. tòch luùc 59 tuoåi, hoûa taùng xong caùi löôõi vaãn khoâng Thöôùc Yeát La Giaùo: Giaùo phaùp cuûa Trôøi Ñeá chaùy)—A sramana of Kustana (Khotan) who in Thích—Indra's dharma. 695 A.D. introduced a new alphabet into China Thöông Hoøa Khí: Phaù hoaïi söï hoøa hôïp—To and translated nineteen works; the Empress Wu disturb the harmony. invited him to bring a complete copy of the Hua- Thöông Kheâ Lieân Thieàn Sö (?-949): Zen master Yen sutra to Lo-Yang; sixteen works in the Ts'ang-chi Lin (Lin of Ts'ang-chi)—Thieàn sö present collection are assigned to him. Thöông Kheâ Lieân laø

moät trong nhöõng ñoà ñeä cuûa Thöïc Xöôùng: Dieãn noùi thöïc phaùp cuûa Nhö Lai— thieàn sö Vaân Moân vaøo theá kyû thöù X. Moät hoâm, coù Reality-proclamation, i.e. to preach the law of moät vò Taêng hoûi: "Phong caûnh cuûa töï vieän Thöông

Kheâ theá naøo?" Sö ñaùp: "Con nöôùc tröôùc maët chaûy whereby you are what you are?' While thus the veà Ñoâng (dieän tieàn thuûy chaùnh ñoâng löu)." Trong questions, 'Whence?' 'Where?' or 'Whither?' are tröôøng hôïp naøy, vò Taêng muoán bieát ñaâu laø nhöõng asked of a monk who comes to a master to be ñaëc saéc cuûa Taêng vieän nôi thieàn sö Thöông Kheâ enlightened, the questions as to the residence, Lieân truù nguï. Trong Phaät giaùo noù coù yù nghóa laø moät abode, site, or sights are asked of a master who thaùi ñoä taâm linh hay taâm thaàn ñaëc saéc maø ngöôøi ta feels no more need now of going on pilgrimage duøng ñeå ñoái trò taát caû nhöõng kích thích. Nhöng noùi for his final place of rest. These two sets of moät caùch nghieâm khaéc, haønh giaû tu Thieàn khoâng questions are, therefore, practically the same. coi noù chæ nhö laø moät thaùi ñoä hay moät xu höôùng Thöông Khö: Sankha (p)—Samkhya (skt). cuûa taâm, maø laø thaønh phaàn coát yeáu hôn ñeå thieát 1) Voû soø: A shell—A conch. laäp caên cô ñích thöïc cho theå taùnh cuûa mình, nghóa 2) Coù giaù trò: Valuables—Riches. laø moät moâi tröôøng maø trong ñoù ngöôøi ta soáng vaø 3) Loa phaùp: Caùi loa baèng voû oác duøng trong phaùp vaän ñoäng vaø coù lyù do hieän höõu cuûa mình. Theo söï, thoåi baùo hieäu thôøi gian tieán haønh phaùp söï thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp III, hay taäp hoïp ñaïi chuùng—A large trumpet moâi tröôøng ñoù, chính yeáu ñöôïc xaùc ñònh bôûi chieàu sounded to call the assembly together. saâu vaø ñoä saùng cuûa nhöõng tröïc giaùc taâm linh cuûa 4) Löng: Back—Behind—To turn the back on— ngöôøi ñoù. "Caûnh Taêng vieän cuûa baïn ra sao?", do To go contrary to—To carry on the back. ñoù coù nghóa laø "Sôû ngoä cuûa baïn veà chaân lyù cöùu 5) See Soá Luaän. caùnh Phaäp phaùp laø gì?" Trong khi nhöõng caâu hoûi Thöông Lieâm: Kamakura (jap) period, from 1185 "Töø ñaâu?", "ÔÛ ñaâu?" hay "Veà ñaâu" ñöôïc ñaët ra cho to 1333—Trieàu ñaïi Thöông Lieâm cuûa Nhaät (1185- moät vò Taêng taàm sö hoïc ñaïo, thì nhöõng caâu hoûi 1333). nhaéc ñeán choã truù nguï, choã ôû, khía caïnh hay phong Thöông Long Huyeät: Hang roàng xanh quaán laáy caûnh, ñöôïc ñaët ra cho moät baäc thaày khoâng thaáy caàn mieáng ngoïc buøa pheùp, maø chæ coù ngöôøi gan daï laém vaân du tìm nôi an nghæ cuoái cuøng nöõa. Do ñoù, caû môùi ñaït ñöôïc—The cave of the azure or green hai loaïi caâu hoûi naøy, treân thöïc teá ñeàu gioáng dragon, where it lies curled over the talismanic nhau—Zen master Ts'ang-chi Lin (Lin of Ts'ang- pearl, which only a hero can obtain. chi) was a disciple of Zen master Yun-men in the Thöông Löôïng: Thöông thaûo hay baøn luaän vôùi tenth century. One day, a monk came and asked, nhau, nhö hoïc troø baøn ñaïo vôùi thaày —To consult— "What are the sights of your monastery?" The To discuss together (between master and pupil)— master replied, "Eastward flows the mountain To negotiate. stream as you see it before yourself." In this case, Thöông Maïc Ca: Syamaca (skt)—Thieåm Ma the monk wants to know what are the Ca—Teân cuûa ñöùc Phaät khi ngaøi coøn laø vò Boà Taùt — characteristic sights of the monastery

where Name of the Buddha when he was still a Ts'ang-chi Lin resides. In Buddhism it is a general Bodhisattva. characteristic psychic or spiritual attitude which a Thöông Maïi: Ngöôøi buoân baùn, giai caáp thöù ba Buddhist assumes towards all stimuli. But, strickly trong boán giai caáp ôû AÁn Ñoä thôøi Ñöùc Phaät coøn taïi speaking, Zen Buddhists do not regard it as a mere theá—A trader, the third of the four castes in India attitude or tendency of mind but as something at the time of the Buddha—See Töù Giai Caáp AÁn more fundamental constituting the very ground of Ñoä. one's being, that is to say, a field where a person Thöông Meänh: Söï toån thöông ñeán sinh meänh— lives and moves and has his reason of existence. Injury to life. According to Zen master D.T. Suzuki in Essays in Thöông Na: Sana (skt)—Teân cuûa moät trong nhöõng Zen Buddhism, Third Series (p.110), this field is loaøi coû daïi ôû AÁn Ñoä—Name of one of the species essentially determined by the depth and clarity of of wild weed in India. one's spiritual intuitions. 'What are the sights of Thöông Na Hoøa Tu: Sanakavasa (skt)—Sanavasa your monastery?' means, therefore, 'What is your (skt)—Shanavasin (skt)—Coøn goïi laø Thöông Naëc understanding of the ultimate truth of Buddhism?' Ca, Thöông Naëc Ca Phöôïc Sa, Xaù Na Ba Tö, or 'What is the ruling principle of your life, ngöôøi em trai vaø cuõng laø ñeä töû cuûa ngaøi A Nan—A

younger brother and disciple of Ananda—See Hai tieàn thaân Phaät Thích Ca, Ngaøi luoân chaøo hoûi vaø taùn Möôi Taùm Toå AÁn Ñoä. thaùn nhöõng ngöôøi Ngaøi gaëp vaø noùi “Toâi khoâng Thöông Naëc Ca Phöôïc Sa: Sanakavasa or daùm khinh caùc Ngaøi vì caùc Ngaøi roài ñaây seõ thaønh Sanavasa (skt)—See Thöông Na Hoøa Tu. Phaät.”—Bodhisattva who constant greeted all Thöông Yeát La: Sankara (skt). beings he met and praised that they were destined 1) Kieát töôøng—Auspicious. for Buddhahood. According to the Lotus Sutra, 2) Teân cuûa Thaàn Siva, dòch laø Coát Toûa: Name Chapter 20, Never Despite (Never Slighted) for “Siva,” interpreted as “Bone-chains.” Bodhisattva was the previous incarnation of the 3) Teân cuûa vò ngoaïi ñaïo, moät trieát gia noåi tieáng Buddha. Bodhisattva who constant greeted all vaøo theá kyû thöù taùm sau Taây Lòch, ngöôøi noåi beings he met and praised that they were destined tieáng choáng laïi ñaïo Phaät: Sankaracarya, the for Buddhahood. celebrated Indian philosopher of the eighth Thöôøng Baát Tö Nghì: Nityam-acintyam (skt)— century A.D. who is known as a great Thöôøng Baát Khaû Tö Nghì: Always beyond thought opponent of Buddhism. and words—(constantly beyond conception, Thöông Yeát La Chuû: Sankarasvamin (p)— constantly inaccessible to reason)—Thöôøng haèng Samkarasvamin (skt)—Coát Toûa Chuû—Teân cuûa baát tö nghì: Unthinkable eternity. moät vò ñeä töû cuûa ngaøi Traàn Na—Name of a Thöôøng Bi Boà Taùt: Sadaprarudita (skt)—Phoå Töø disciple of Dinnaga. Boà Taùt—Thöôøng Ñeà Boà Taùt—Vò Boà Taùt coù loøng Thöông Yeát La Chuû Boà Taùt: See Thöông Yeát La töø aùi bao quaùt—Universal loving-kindness Chuû. Bodhisattva. Thöông Yeâu Laãn Nhau: To love one another— Thöôøng Bieân Kieán: Sasvatavada (skt)—Bieân Buddha spent all his life to teach all of us how to kieán—Chuû thuyeát Vónh cöûu—Extreme of love one another. eternalism—Eternalism—Immortality—Thöôøng Thöôøng: Nitya (skt)—Jo (jap)—Thöôøng haèng— bieân kieán, tin raèng coù söï hieän

höõu thaät cuûa söï vaät, Eternity—Prolonged—Constant Permanent— vaø coù nhöõng thöù hieän höõu ñôøi ñôøi—Believing that Constant and eternal—Perpetuity. there is true existence of real being in objects, or Thöôøng Ba La Maät: Eternity—Thöôøng laø Ba La that there is some entity that exists forever. Maät ñaàu tieân trong Töù Ba La Maät—The first of the Thöôøng Caûnh: Caûnh giôùi lìa boû taát caû moïi töôùng four paramitas, the others are Bliss (Laïc), sanh dieät—The eternal realm. Personality (Ngaõ), Purity (Tònh)—See Thöôøng Laïc Thöôøng Caäp Voâ Thöôøng Saéc: Saéc laø caû thöôøng Ngaõ Tònh. laãn voâ thöôøng—Form is both permanent and Thöôøng Baøn Ñaïi Ñònh (1870-1945): Teân cuûa moät impermanent. vò hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn vaøo Thöôøng Caäp Voâ Thöôøng Thaân: Thaân cuûa caû theá kyû thöù XX. OÂng laø taùc giaû cuûa moät soá saùch thöôøng laãn voâ thöôøng—Permanent and Temporal Phaät giaùo: AÁn Ñoä Vaên Minh Söû, Thích Ca Maâu Ni bodies. Truyeän, Chi Na Phaät Giaùo Söû, vaân vaân—Name of Thöôøng Caäp Voâ Thöôøng Töôûng: Töôûng laø caû a Japanese famous Buddhist scholar in the thöôøng laãn voâ thöôøng—Perception is both twentieth century. He was the author of several permanent and impermanent. Buddhist books: History of Indian Civilization, Thöôøng Chaân: Teân cuûa moät vò danh Taêng Trung Stories of Sakyamuni, and History of Chinese Hoa vaøo thôøi nhaø Lieâu (907-1124)—Name of a Buddhism, and so on. Chinese famous monk who lived in the Liao Thöôøng Baát Khaû Tö Nghì: Nityam-acintyam Dynasty in China. (skt)—Maõi maõi khoâng theå luaän baøn ñöôïc— Thöôøng Chieáu: Eternally unthinkable. 1) Teân cuûa moät thieàn vieän taân laäp, toïa laïc taïi xaõ Thöôøng Baát Khinh Boà Taùt: Sataparibhuta (skt)— Phöôùc Thaùi, huyeän Long Thaønh, tænh Bieân Vò Boà Taùt luoân vaùi chaøo khi gaëp moïi ngöôøi vaø noùi Hoøa, Nam Vieät Nam—Name of a newly built raèng roài ñaây quyù ngaøi seõ thaønh Phaät. Theo Phaåm Ch’an Institute, located in Phöôùc Thaùi village, 20 Kinh Phaùp Hoa, Thöôøng Baát Khinh Boà Taùt laø Long Thaønh district, Bieân Hoøa province.

2) (?-1906): Teân cuûa moät vò danh Taêng Trung caùc oâng khoâng truï vaøo baát cöù thöù gì thì coù phaûi laø Hoa vaøo thôøi nhaø Thanh (1644-1912)—Name taâm caùc oâng luoân luoân laø caùi taâm môùi hay khoâng? of a Chinese famous monk who lived in the Haõy thaáy bieát taát caû nhöõng gì ñang xaõy ra quanh Ch'ing Dynasty in China. mình, töø nghe tieáng chim hoùt, thaáy chim bay, hay 3) (1672-1703): Teân cuûa moät vò danh Taêng Nhaät nghe tieáng moät chieác laù ñang rôi, vaân vaân. Haõy ñeå Baûn thuoäcTònh Ñoä Chaân Toâng vaøo theá kyû thöù taâm töï nhieân hieån loäng moïi thöù nhö hình aûnh chim XVII—Name of a Japanese famous monk, of bay chim hoùt. Ngay luùc ñoù, caùc oâng seõ caûm thaáy the True Pure Land Sect in the seventeenth baát cöù choã naøo cuõng ñeàu laø nhaø cuûa mình.” Döôùi century. ñaây laø moät trong nhöõng baøi thô thieàn noåi tieáng cuûa Thöôøng Chieáu Thieàn Sö: Zen Master Thöôøng ngaøi: Chieáu (?-1203)—Sö queâ ôû Phuø Ninh, Baéc Vieät. “Ñaïo baûn voâ nhan saéc, Ngaøi laø moät vieân quan cuûa trieàu ñình, nhöng xuaát Taân tieân nhaät nhaät khoa, gia vaø trôû thaønh ñeä töû cuûa Thieàn sö Quaûng Nghieâm Ñaïi thieân sa giôùi ngoaïi, taïi chuøa Tònh Quaû. Ngaøi laø phaùp töû ñôøi thöù 12

Haø xöù baát vi gia." doøng Thieàn Voâ Ngoân Thoâng. Veà sau, ngaøi ñeán (Ñaïo voán khoâng nhan saéc, laøng OÂng Maïc vaø truï taïi moät ngoâi chuøa coå. Phaàn Ngaøy ngaøy laïi môùi töôi, ñôøi coøn laïi cuûa ngaøi, ngaøi dôøi veà chuøa Luïc Toå ñeå Ngoaøi ñaïi thieân sa giôùi, hoaèng hoùa Phaät giaùo cho ñeán khi ngaøi thò tòch vaøo Choã naøo chaúng laø nhaø). naêm 1203. Vôùi ngaøi, ôû ñôøi laøm thaân ngöôøi, nôi taâm A Vietnamese Zen master from Phuø Ninh, North laø Nhö Lai taïng, chieáu soi cuøng khaép nôi, coá tìm Vietnam. He was a mandarin of the royal court taâm ôû khaép nôi khaép choán, nhöng roát roài chæ thaáy before he left home and became a disicple of Zen troáng khoâng maø thoâi. Haønh giaû phaûi thaáy cho ñöôïc master Quaûng Nghieâm at Tònh Quaû Temple. He chaân nhö ôû trong vaïn phaùp bao haøm caû hai maët was the dharma heir of the twelfth generation of hoøa hôïp vaø khoâng hoøa hôïp, tònh vaø baát tònh, toát vaø the Wu-Yun-T'ung Zen Sect. Later, he went to xaáu. Ngaøi coøn thöôøng nhaéc nhôû ñeå töû: "Ñaïo laø con OÂng Maïc village and stayed at an old temple for ñöôøng Boà ñeà hoaëc giaùc ngoä daãn ñeán Nieát baøn. Ñaïo some years. He spent the rest of his life to expand voán khoâng saéc töôùng hay aâm thanh. Haønh giaû naøo Buddhism at Luïc Toå (Sixth Patriach) Temple in muoán ñi ñöôïc treân con ñöôøng naày khoâng coù löïa Thieân Ñöùc. He passed away in 1203. For him, choïn naøo khaùc hôn laø phaûi coâng phu tu taäp vaø coâng being in this life, having human body, you have in phu tu taäp sao cho coù ñöôïc caùi taâm giaûi thoaùt. Taâm your mind the Tathagata Store that iluminates giaûi thoaùt laëng leõ phaûn chieáu taát caû caùc aûnh, nhöng profoundly in all places; however, when you start khoâng truï vaøo baát cöù thöù gì (taâm taâm voâ sôû truï). searching for the mind, you will only find Taâm chuùng ta nhö vöôïn chuyeàn caây, haõy ñeå cho emptiness. Zen practitioners should see that the noù ñi nôi naøo noù muoán; tuy nhieân, Kinh Kim Cang Tathagata is the source of all things(all created ñeà nghò: "Haõy tu taäp taâm vaø söï tænh thöùc sao cho things are in the Tathagatagarbha, which is the noù khoâng truï laïi nôi naøo caû." Noùi caùch khaùc, haõy womb that gives birth to them all), whether ñeå taâm laøm vieäc nhö bình thöôøng maø khoâng truï compatible or incomaptible, whether forces of vaøo ñaâu caû. Haõy ñeå cho quaù khöù ñi vaøo quaù khöù. purity or impurity, good or bad. He always Taâm khoâng truï vaøo baát cöù thöù gì (voâ sôû truï) laø taâm reminded his disciples: "The Way in Zen means chaúng chaáp vaøo khoâng gian hay thôøi gian. Caùi taâm the way of bodhi or enlightenment leading to quaù khöù töï noù seõ döùt, töùc goïi laø voâ quaù khöù söï, vôùi nirvana through spiritual stages. The Way hieän taïi vaø vò lai laïi cuõng nhö vaäy (taâm hieän taïi roài originally has neither form nor sound. Those who seõ töï döùt, töùc goïi laø voâ hieän taïi söï; taâm vò lai roài want to tread on this path have no other choices cuõng seõ töï döùt, töùc goïi laø voâ vò lai söï), nhaän bieát but trying and trying to practice until obtaining a chö phaùp khoâng thaät neân khoâng chaáp tröôùc. Taâm liberated mind. A liberated mind calmly reflects, ñoù goïi laø taâm voâ sôû truï hay taâm giaûi thoaùt, taâm but does not cling to anything (mind abides Phaät, taâm Boà Ñeà; taâm khoâng vöôùng maéc vaøo yù nowhere). Our mind is like a monkey, let it moves töôûng sanh dieät (voâ sinh taâm), ñaàu ñuoâi. Neáu taâm

wherever it will; however, the Diamond Sutra

suggests: “Cultivate the mind and the awareness Thöôøng Daï Ñaêng: All-night-long Lamp— so that your mind abides nowhere.” In other Inexhaustible Lamp—See Voâ Taän Ñaêng. words, let our mind work as usual without resting Thöôøng Ñaïo: Jodo (jap)—1) Ñaïo lyù bình thöôøng: place or a mind which does not abide anywhere, a Regular way; 2) Ñaïo lyù vónh cöõu: Way of eternity mind which let “bygone be bygone.” The mind (eternal way). without resting place (mind abides nowhere), Thöôøng Ñeà Boà Taùt: Sadaprarudita (skt)—Phoå Töø detached from time and space, the past being past Boà Taùt—Thöôøng Bi Boà Taùt—Vò Boà Taùt coù loøng töø may be considered as a non-past or non-existent, aùi bao quaùt—Universal loving-kindness so with present and future, thus realizing their Bodhisattva. unreality. The result is detachment, or the Thöôøng Ñieân Ñaûo: Heretics believe in liberated mind, which is the Buddha-mind, the permanence—Wrong views on permanence— bodhi-mind, the mind free from ideas or creation Ñieân ñaûo cho voâ thöôøng laø thöôøng. Phaøm phu cho and extinction, of beginning and end, recognizing raèng cuoäc ñôøi naày laø thöôøng haèng vónh cöûu. Ñaây laø that all forms and natures are of the Void, or moät trong taùm ñieân ñaûo thuoäc Phaøm phu Töù Ñieân Absolute. If your mind abides nowhere, is it Ñaûo—Wrong views on permanence and always anew? Be aware of everything, from impermanence. This is one of the eight upside- hearing the bird singing, seeing the bird flying, to down views which belongs to the four upside- the sound of a falling leaf. Let your mind naturally down views for ordinary people—See Baùt Ñieân manifest everything, such as the image of birds Ñaûo. flying, and the sound of birds singing. At that very Thöôøng Ñoaïn Ngoaïi Ñaïo: Joken-Danken-Gedo moment, you will feel anywhere is your home.” (jap)—Hai quan ñieåm khoâng Phaät giaùo: thöôøng Below is one of his famous Zen poems: kieán vaø ñoaïn kieán—Two fundamental non- “The Way has neither face nor color, Buddhist viewpoints: idealism and materialism— It begins anew everyday, See Thöôøng Kieán and Ñoaïn Kieán. Look at all the universes out there, Thöôøng Ñoà: Quy taéc thoâng thöôøng—Regular Where is not your home?” ways or methods. Thöôøng Chieáu Thieàn Vieän: Thuong Chieu Zen Thöôøng Giaø: Canki (p)—Name of a Brahman— Center—Teân cuûa moät thieàn vieän taân laäp, toïa laïc Teân cuûa moät vò Baø La Moân. taïi xaõ Phöôùc Thaùi, huyeän Long Thaønh, tænh Bieân Thöôøng Haï Thuû Boà Taùt: The Hand Lowering Hoøa, Nam Vieät Nam. Thieàn vieän ñöôïc Thieàn Sö Bodhisattva. Thích Thanh Töø saùng laäp naêm 1974, mang teân moät Thöôøng Haèng: Permanent—Constantly. danh sö Vieät Nam thôøi Lyù. Thieàn vieän hieän nay Thöôøng Haønh: 1) Nhöõng phöông phaùp bình ñöôïc môû roäng, laø trung taâm cuûa caùc thieàn vieän noåi thöôøng: Ordinary procedures; 2) Thöôøng xuyeân tu tieáng trong vuøng nhö Vieân Chieáu (1974), Linh haønh: Constantly doing, or practising. Chieáu (1974), Hueä Chieáu (1975), vaø Phoå Chieáu Thöôøng Haønh Giaû: Jnanaketu (skt)—Trí Traøng (1975)—Name of a newly built Ch’an Institute, Boà Taùt—Haønh giaû thöôøng xuyeân tu haønh—One located in Phöôùc Thaùi village, Long Thaønh district, who is constantly practising. Bieân Hoøa province. The Ch’an Institute was built Thöôøng Haèng: Nitya (skt)—Eternity— in 1972

by Most Venerable Thích Thanh Töø, and Permanent—Vónh cöûu—Thöôøng—Voâ thöôøng maø was named after a Vietnamese famous Master in cho laø thöôøng (khoâng thay ñoåi); thöôøng maø cho laø the Lyù dynasty. Nowadays, the enlarged Cha'n voâ thöôøng. Ñaây laø moät trong boán loái suy nghó ñieân Institute is the center of other famous Ch'an ñaûo khieán cho chuùng sanh xoay vaàn trong sanh Institutes, i.e. Vieân Chieáu (1974), Linh Chieáu töû—Permanent (Buddhist doctrine emphasizes (1974), Hueä Chieáu (1975), and Phoå Chieáu (1975). that all is impermanent). Mistaking the Thöôøng Cuù: The permanence of ego—See Caâu impermanent for the permanent (permanent and Thöôøng. unchanging). This is one of the four ways of Thöôøng Cöû Thuû Boà Taùt: The Hand Raising upside-down thinking that cause one to resolve in Bodhisattva. the birth and death—See Töù Ñieân Ñaûo.

Thöôøng Haèng Taâm: Permanent consciousness— existence of real being in objects, or that there is Taâm thöôøng haèng—Ngöôøi naøo ñoù nghieân cöùu cuøng some entity that exists forever—See Baùt Taø Kieán. toät luïc caên, maït na chaáp thuï, trong taâm yù thöùc, veà Thöôøng Kieán Chaáp: Attachment on Eternalism— choã baûn nguyeân, tính haèng thöôøng. Tu taäp coù theå See Chaáp Thöôøng Kieán. bieát trong taùm vaïn kieáp taát caû chuùng sanh xoay Thöôøng Kieán Ngoaïi Ñaïo: Eternity-view non- vaàn chaúng maát, baûn lai thöôøng truù, ñeán cuøng tính Buddhism—See Chaáp Thöôøng Kieán. chaúng maát, roài chaáp cho laø thöôøng—Certain Thöôøng Laïc Ngaõ Tònh: Jo-Raku-Ga-Jo (jap)— person thoroughly investigates the sixth sense Boán phaåm chaát cuûa cuoäc ñôøi Ñöùc Phaät ñöôïc giaûng faculty, the manas, and the consciousness that trong Kinh Nieát Baøn—The four paramitas of grasps and receives, he concludes that the origin knowledge—Four noble qualities of the Buddha's of the mind, intelect, and consciousness is life expounded in the Nirvana Sutra—Four permanent. Through his cultivation, he knows that transcendental realities in nirvana (Eternity, Bliss, in eighty thousand eons, all living beings in the ten Personality or true self, Purity). directions revolve in transmigration, this origin is Thöôøng Laïc Phaùp Taùnh: Eternity and bliss of the never destroyed and exists permanently. dharma-nature—Phaùp taùnh (moät teân khaùc cuûa nieát Investigating this undestroyed origin, he baøn) neân coù ñaày ñuû töù taùnh thöôøng laïc ngaõ speculates that it is permanent. tònh. Thöôøng Hieåu (?-865): Teân cuûa moät vò danh Taêng Thöôøng Laäp Thaéng Phan: Avanamita-vaijayanta Nhaät Baûn thuoäc Chaân Ngoân Toâng vaøo theá kyû thöù (skt)—Danh hieäu cuûa Ñöùc Phaät maø ngaøi A Nan seõ IX—Name of a Japanese famous monk of the thaønh sau naày—Ever errect victorious banner— Shingon Sect in the ninth century. Name of Ananda's future Buddha-realm. Thöôøng Hoaëc: Nghi hoaëc thoâng thöôøng— Thöôøng Löïc: Löïc khoâng bao giôø maát—Unfailing Common delusions to humanity. powers. Thöôøng Höõu Nhaân: Bhavishayaddhetu (skt)— Thöôøng Löu: Ngöôøi bình thöôøng—Ordinary Possibility of anything becoming cause to others— people. Söï khaû höõu cuûa moät söï vaät trôû thaønh nguyeân nhaân Thöôøng Maãn: Teân cuûa moät vò danh Taêng Trung cho caùc söï vaät khaùc. Ñaây laø moät trong saùu nhaân Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of a sanh ra caùc phaùp höõu vi. Phaùp höõu vi sanh ra ñeàu

Chinese famous monk who lived during the T'ang do söï hoøa hôïp cuûa nhaân vaø duyeân—This is one of Dynasty in China. the six causes of all conditioned things. Every Thöôøng Minh Ñaêng: Forever-lit Lamp—See phenomenon depends upon the union of the Voâ Taän Ñaêng. primary cause and conditional or environmental Thöôøng Moät: Luoân luoân bò chìm ñaém trong bieån cause—See Luïc Nhaân. sanh töû—Ever drowning in the sea of mortality. Thöôøng Kieán: Anirodhanutpada (skt)—Nityadrsti Thöôøng Moät Chuùng Sinh: Chuùng sinh luoân luoân (skt)—Sasvatadrsti (skt)—Sassataditthi (p)— bò chìm ñaém trong bieån sanh töû—Sentient beings Joken (jap)—Doctrine of immortality— who are ever being drowned in the sea of Eternalism—Holding to the view of immortality— mortality. Idea of permanence—Permanence—The view Thöôøng Ngaõ: Permanent personality—Holding to that holds personality as permanent—Taø kieán cho the concept of the reality of the ego—Chaáp vaøo raèng moïi söï moïi vaät thöôøng haèng. Cuõng laø taø kieán khaùi nieäm cuûa moät caùi ngaõ thaät. Chaáp vaøo Thöôøng cho raèng caùi ngaõ tröôøng toàn. Ñaây laø moät moät taùm ngaõ hay chaáp vaøo caùi ngaõ thöôøng haèng chöù khoâng loaïi taø kieán. Thöôøng bieân kieán, tin raèng coù söï hieän phaûi laø söï phoái hôïp cuûa naêm uaån sanh bôûi nhaân höõu thaät cuûa söï vaät, vaø coù nhöõng thöù hieän höõu ñôøi duyeân—The false tenet of a soul, or ego, or ñôøi—Wrong view that holds to the idea of permanent individual, that the individual is real, permanence. Also wrong view that holds to the the ego an independent unit and not a mere view of permanence or immortality (the view that combination of the five skandhas produced by personality is permanent). This is one of the eight cause and effect disintegrating. incorrect views. Believing that there is true Thöôøng Nghieäm: Paratantra (skt)—Empirical

knowledge—See Kieán Thöùc Thöôøng Nghieäm. nhaéc tôùi trong caùc thí duï 70 vaø 71 cuûa Bích Nham Thöôøng Nghieäp: Acinna (p)—Habitual karma— Luïc. Thieàn sö Thöôøng Quan goác ngöôøi Quaân Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), nghieäp Chaâu. OÂng soáng vaø daïy Thieàn treân nuùi Nguõ Phong. thöôøng hay thöôøng nghieäp laø nhöõng thoùi quen maø Ngoaøi ra, coù vaøi chi tieát veà cuoäc ñôøi cuûa Thieàn sö chuùng sanh thöôøng laøm, daàu toát hay xaáu (coù Nguõ Phong Thöôøng Quan trong caùc ñieån luïc, ñaëc khuynh höôùng taïo neân taâm taùnh cuûa chuùng sanh). bieät laø trong boä Truyeàn Ñaêng Luïc, quyeån IX— Nhöõng thoùi quen haèng ngaøy, duø laønh hay duø döõ, Name of a Chinese Zen master, between the 8th daàn daàn trôû thaønh baûn chaát ít nhieàu uoán naén taâm and 9th century; a student and dharma successor taùnh con ngöôøi. Trong khi nhaøn roãi, taâm ta thöôøng of Pai-chang Huai-hai. We encounter him in duyeân theo nhöõng tö töôûng, nhöõng haønh vi quen examples 70 and 71 of the Pi-Yen-Lu. He was thuoäc moät caùch töï nhieân laém khi voâ yù thöùc. Neáu from Juin-zhou. He lived and taught Zen at Mount khoâng coù troïng nghieäp hay caän töû nghieäp thì Wufeng. Besides, some details about Ch'ang thöôøng nghieäp quyeát ñònh taùi sanh—According to kuan's life are available in the classical records, the Abhidharma, habitual karma is a deed that one especially in the Records of the Transmission of habitually or constantly performs

either good or the Lamp (Ch'uan-Teng-Lu), Volume IX. bad. Habits, whether good or bad, become second Coù vò Taêng hoûi: "Hoaøn caûnh ôû Nguõ Phong theá nature. They more or less tend to mould the naøo?" Thöôøng Quan noùi: "Nguy hieåm." Vò character of a person. In the absence of weighty Taêng hoûi: "Coøn ngöôøi ôû ñoù thì sao?" Thöôøng karma and a potent-death-proximate karma, this Quan noùi: "Maéc keït."—A monk asked Zen type of karma generally assumes the rebirth master Ch'ang-kuan, "What is the situation of generative function. the Five Peaks?" Ch'ang-kuan said, "Danger." Thöôøng Nhaõn: Maét thòt cuûa phaøm phu—The The monk asked, "What about the person ordinary physical eye. there?" Ch'ang-kuan said, "Stuck." Thöôøng Nhuaän Thieàn Sö (?-1585): Teân cuûa moät Coù moät vò Taêng rôøi töi vieän. Thöôøng Quan noùi: vò Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo "Xaø leâ ñònh ñi veà ñaâu?" Vò Taêng noùi: "Ñi veà thôøi nhaø Minh (1368-1644). Sö laø ñeä töû vaø truyeàn nuùi Ñaøi." Thöôøng Quan ñöa moät ngoùn tay leân nhaân noái phaùp cuûa Thieàn sö Toâng Thö. Sau khi noùi: "Neáu oâng coù gaëp Vaên Thuø thì haõy trôû veà ngaøi Toâng Thö thò tòch, Sö chaáp nhaän lôøi thænh caàu ñaây chæ cho laõo taêng vôùi." Vò Taêng khoâng lôøi laøm truï trì chuøa Thieáu Laâm. Sö coù khoaûng 270 vò ñoái ñaùp—A monk was leaving the temple. ñeä töû—Name of a Chinese Ts'ao Tung Zen master Ch'ang-kuan said, "Your Reverence, where in the Ming dynasty in China. He was a student are you going?" The monk said, "I'm going to and dharma successor of Zen master Tsung Shu. Mount T'ai." Ch'ang-kuan held up one finger After Master Tsung Shu's apssing away, he and said, "If you see Manjusri then come back accepted to be the abbot of Shao Lin here and show him to me." The monk didn't Temple. He had more that 270 disciples. answer. Thöôøng Nieäm: Luoân luoân öùc nieäm (theo Kinh Thöôøng Quan hoûi moät vò Taêng: "OÂng töø ñaâu Phaùp Hoa, neáu coù chuùng sanh coù nhieàu daâm duïc, tôùi?" Vò Taêng ñaùp: "Töø trong laøng tôùi." maø bieát thöôøng xuyeân nieäm tuïng Quaùn Theá AÂm Thöôøng Quan hoûi moät vò Taêng khaùc: "OÂng coù Boà Taùt, thì coù theå lìa boû daâm duïc)—Always thaáy boø khoâng?" Vò Taêng ñaùp: "Thaáy." remembering; Always repeating. Thöôøng Quan noùi: "OÂng thaáy söøng traùi hay Thöôøng Phaùp: Joho (jap)—Phaùp thöôøng truï vónh söøng phaûi?" Vò Taêng khoâng lôøi ñoái ñaùp. cöûu—Constant or eternal dharma. Thöôøng Quan noùi duøm cho vò Taêng: "Khoâng Thöôøng Quan Nguõ Phong Thieàn Sö: Godo-jokan thaáy traùi phaûi." (Veà sau naøy Ngöôõng Sôn noùi: (jap)—Ch'ang-kuan Wu-feâng (Wade-Giles "OÂng coù coøn thaáy traùi phaûi khoâng?")—Ch'ang- Chinese)—Changguan Wufeng (Pinyin kuan asked a monk, "Where are you coming Chinese)—Teân cuûa moät vò thieàn sö Trung Hoa vaøo from?" The monk said, "From the village." theá kyû thöù VIII vaø thöù IX; ñeä töû vaø ngöôøi noái phaùp Ch'ang-kuan asked another monk, "Did you cuûa Baùch Tröôïng Hoaøi Haûi. Teân cuûa oâng ñöôïc see an ox?" The monk said, "I saw it." Ch'ang-

kuan said, "Did you see its left horn or did ñeàu coù theå ghi nhôù taát caû nhöõng ngoân aâm, tröø dieät you see its right horn?" The monk didn't taâm taùn ñoäng cuûa theá gian—Bodhisattvas' minds answer. Ch'ang-kuan spoke for him, saying, "I always recollect correctly, able to remember all don't see left or right." (Yangshan later said,

messages, eliminating all mundane distraction. "Do you still see left and right?"). Thöôøng Tòch: Thaân theå lìa boû töôùng voâ dieät vaø döùt Coù moät vò Taêng khaùc rôøi töï vieän, Thöôøng heát moïi naõo phieàn, hay söï tòch tònh vónh haèng nôi Quan noùi: "OÂng ñi caùc nôi chôù cheâ bai laõo Nieát Baøn—Eternal peace—Nirvana. Taêng choã naøy." Vò Taêng noùi: "Con ñaây khoâng Thöôøng Tòch Quang Ñoä: Buddha Parinirvana noùi Hoøa Thöôïng ôû taïi choã naøy." Thöôøng Quan (skt)—Jo-Jaku-Ko-Do (jap)—Thöôøng Tòch Quang noùi: "OÂng seõ noùi laõo Taêng ôû ñaâu?" Vò Taêng Tònh Ñoä, truù xöù cuûa chö Phaät (Theo Kinh A Di Ñaø, ñöa moät ngoùn tay leân. Thöôøng Quan noùi: "OÂng thì ñaây laø coõi nöôùc khoâng phaûi ai cuõng vaõng sanh ñaõ cheâ bai laõo Taêng roài coøn gì!"—Another veà ñöôïc, cuõng khoâng theå boãng nhieân nieäm vaøi monk was leaving the temple. Ch'ang-kuan tieáng “namo” khoâng chí thaønh maø ñöôïc. Thaân Nhö said, "When you go around everywhere, don't Lai khoâng theå thaân caän vôùi nhöõng ai caên laønh caïn spread slander by saying I'm here." The monk côït. Ñaây khoâng phaûi laø nôi cuûa nhöõng haïng ngöôøi said, "I won't say the master is here." Ch'ang- phöôùc ñöùc moûng manh coù theå höôûng thoï ñöôïc)— kuan said, "Where will you say I am?" The The realm where permanent tranquility and monk held up one finger. Ch'ang-kuan said, enlightenment reign. The realm of spirit where all "You've already slandered me!" are in perpetual peace and glory. The realm of Thöôøng Quang: AÙnh saùng khoâng ngöøng cuûa hoùa eternal rest and light, and of eternal spirit thaân Phaät—The constant or eternal light—The (dharmakaya), the abode of Buddhas. T’ien-T’ai unceasing radiance (halo) of the Buddha’s body. fourth Buddhaksetra. Thöôøng Quang Baûn Vieân: Moïi ngöôøi ñeàu coù aùnh Thöôøng Tinh (1896-1939): Teân cuûa moät vò danh saùng khoâng ngöøng cuûa hoùa thaân Phaät. Ñieàu naày coù Taêng Trung Hoa vaøo theá kyû thöù XX—Name of a nghóa laø moïi ngöôøi ñeàu coù Phaät taùnh—Everyone Chinese famous monk in the twentieth century. has the constant or eternal light. It is to say, Thöôøng Tinh Taán Boà Taùt: Joshojin-Bosatsu everyone has the Buddha-nature. (jap)—Satasamitabhiyukta (skt)—Viriyabdhika Thöôøng Quang Hieän Tieàn: AÙnh saùng cuûa Phaät (skt)—Nitya Bodhisatvas—Nityodyukta taùnh hieån loä tröôùc maét—The constant or eternal Bodhisattva—Vò Boà Taùt naøy tu haønh trong nhieàu light of the Buddha-nature manifests obviously. kieáp, khoâng ngöøng nghæ, tieán boä ñeàu ñaën ñeå laøm Thöôøng Quang Traøng Phaät: Permanent-Light- lôïi mình vaø lôïi ngöôøi khoâng bao giôø moûi meät — Pennant Buddha. The Bodhisattva of Constant Devotion. This Thöôøng Thaûm Boà Taùt: The Always Grieved Bodhisattva has cultivated for eons without ever Bodhisattva. stopping, making constant progress, tirelessly Thöôøng Thanh Qui Sôn Ñaïi An Thieàn Sö (793- benefitting self and others. 883): Zen Master Changqing Kuei-shan T’a-An—Thöôøng Toïa Baát Ngoïa: Thöôøng toïa baát ngoïa hay See Ñaïi An Phuùc Chaâu Thieàn Sö. thöôøng ngoài chöù khoâng naèm, moät trong 12 haïnh tu Thöôøng Thaân: Thaân thöôøng truï cuûa Phaät— ñaàu ñaø nhaèm giuùp haønh giaû thanh tònh thaân taâm vaø Permanent or eternal body of the Buddha— giaûi thoaùt khoûi tham duïc veà aên uoáng, aùo quaàn, nôi Eternal Buddha-body (Dharmakaya). ôû—Sitting and

not lying down, one of the twelve Thöôøng Thò Tròch Haï Buùt: Thöôøng Thò tròch buùt: ascetic practices help practitioners purify the body neùm buùt—Wang Ching Su threw the pen down— and mind and free from the desire of food, See Coâng AÙn Thöôøng Thò Tròch Haï Buùt. clothing and shelter—See Thaäp Nhò Haïnh Ñaàu Thöôøng Thieáu Baát Khaû Ñaéc: Khoâng theå naøo treû Ñaø. maõi khoâng giaø—Perpetual youth is unattainable Thöôøng Toång Thieàn Sö (1025-1091): Teân cuûa (inaccessible, unachievable). moät vò Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá Thöôøng Thöôøng Chaùnh Nieäm: Recollect vaøo thôøi nhaø Toáng (960-1279)—Name of a correctly—Taâm caùc vò Boà Taùt thöôøng chaùnh nieäm,

Chinese Zen master of the Lin-chi Sect, who lived Province, to live in seclusion until he passed away in the Sung dynasty. in 1588. Thöôøng Trí: Trí tueä vónh haèng. Thöïc töôùng cuûa Thöôøng Tuùy Thieân: Sadamatta (skt)—Hyû Laïc chö phaùp laø lìa boû sinh dieät maø thaønh voâ töôùng, caùi Thieân—Delighted deva. trí chöùng ñöôïc thöôøng caûnh voâ töôùng goïi laø thöôøng Thöôøng Tuøy Chuùng: Constant companions of the trí—Eternal knowledge, not conditioned by Buddha—Moät ngaøn hai traêm naêm chuïc vò A La phenomena, abstract. Haùn thöôøng ñi theo Phaät sau khi Ngaøi chuyeån Thöôøng Truï: Phaùp Luaân. Ñaây laø caùc baäc Phaùp Thaân Ñaïi Só, baäc 1) Nitya-sthita (skt)—Truï vónh vieãn—Phaùp Boà Taùt ñaõ chöùng ñöôïc Phaùp Thaân nhöng thò hieän khoâng sinh dieät khoâng bieán thieân goïi laø ra laøm thanh vaên, theo giuùp Ñöùc Phaät hoaèng döông thöôøng truï—Always abiding—Eternity or Phaät Phaùp—The twelve hundred and fifty Arhats perpetual abode—Eternally abiding—Eternal who constantly accompanied the Buddha after He existence—Nothing having been created turned the Wheel of Dharma. They were nothing can be destroyed—Permanent. Bodhisattvas belonging to the Dharmakaya, who 2) Joju (jap)—Thöôøng Truï Vaät (Joju Motsu)— just manifested themsleves as monastic disciples Duïng cuï cho chö Taêng trong chuøa söû duïng baát of the Buddha to help the Buddha to spread His cöù luùc naøo—Tools et cetera available for the Teachings. monks of a temple to use at any time. Thöôøng Tuøy Hoïc Phaät: To follow the teachings Thöôøng Truï Baát Dieät: Thöôøng truï maõi khoâng bò of the Buddha at all times—Ñaây laø haïnh nguyeän tieâu dieät—Eternally abiding without lapse. thöù taùm trong Phoå Hieàn Thaäp Haïnh Nguyeän. Thöôøng Truï Nhöùt Töôùng: Chaân lyù phía sau vaïn Thöôøng tuøy hoïc Phaät laø chuùng ta seõ gioáng nhö höõu laø thöôøng truï nhöùt töôùng—The eternal unity or Phaät Tyø Loâ Giaù Na, phaùt taâm tu haønh tinh taán reality behind all things. khoâng treã lui, ñem thaân khaåu yù thanh tònh, tuøy theo Thöôøng Truï Nieát Baøn: Pratisthita-nirvana (skt)— caên taùnh cuûa chuùng sanh maø hoùa ñoä cho hoï ñöôïc Eternally abiding Nirvana. thaønh thuïc—This is the eighth of the ten conducts Thöôøng Truï Tam Baûo: Permanent Dwelling and vows of Samantabhadra bodhisattva. To Triple Jewel. follow teachings of the Buddha at all times means Thöôøng Truï Töôùng: Ñaëc tính cuûa söï thöôøng haèng that we will be like Vairocana Thus Come One, baát bieát—Characteristics of constancy. vow never retreat from vigor. We should utilize Thöôøng Trung Thieàn Sö (1514-1588): Teân cuûa our pure body, mouth and mind to learn and to moät vò Thieàn

sö Trung Hoa thuoäc toâng Taøo Ñoäng preach Buddha-dharma, according to the living vaøo thôøi nhaø Minh (1368-1644). Sö hoïc Thieàn vôùi beings' levels—See Thaäp Haïnh Nguyeän Phoå Thieàn sö Toâng Thö, nhöng khoâng kheá hoäi, neân Sö Hieàn. vaân du khaép nôi. Veà sau nhaân nhôù laò lôøi daïy cuûa Thöôøng Tuøy Ma: Vinayaka (skt)—Tyø Na Daï Ca ngaøi Toâng Thö vaø kheá ngoä Thieàn, neân Sö trôû veà Thieân—Hindrance-At-All-Time Spirit— haàu thaày trong ba naêm. Sau khi Toâng Thö thò tòch, Hindrance Spirit—See Chöôùng Ngaïi Thaàn. Sö lui veà Kieán Khöông ôû Giang Taây, caát am tranh Thöôøng Töôùng: Characteristics of permanence— aån tu cho ñeán khi thò tòch—Name of a Chinese Ñaëc tính cuûa söï thöôøng haèng. Ts'ao Tung Zen master in the Ming dynasty in Thöôøng Töôûng: Töôûng laø thöôøng—Perception is China. At first, he studied Zen under Zen master permanent. Tsung Shu, but was not enlightened; so he left the Thöôøng Xuyeân: Unceasingly without a break. master and traveled to study under several Thöôûng: Khen thöôûng: To reward (to masters. Later, he recollected master Tsung Shu's compensate)—Thöôûng thöùc: To enjoy (to instructions and was awakened. The then returned contemplate). to serve the master for three years. After Master Thöôûng Ca La: Samkara (skt)—Sankara (p)— Tsung Shu passed away, he retreated into deep Thöông Yeát La—Coøn goïi laø Coát Toûa Thieân hay mountainous areas in Jien-K'ang, Jiang-Si Baùt Boä Löïc Só, hoùa thaân cuûa Töï Taïi Thieân —The bone-chain deva.

Thöôïng: Uttara (skt)—Above—To ascend— Thöôïng Dueä: Teân cuûa moät vò danh Taêng Trung High—Superior—Upper. Hoa vaøo thôøi nhaø Thanh (1644-1912)—Name of a Thöôïng Boái: Adhimatra (skt)—Superior or Chinese famous monk who lived in the Ch'ing highest class—See Thöôïng Phaåm. Dynasty in China. Thöôïng Boái Quaùn: Superior contemplation—See Thöôïng Dueä Thieàn Sö: Teân cuûa moät vò Thieàn sö Thöôïng Boái Quaùn Nhaân. Trung Hoa, thuoäc phaùi Ñaïi Hueä, toâng Laâm Teá vaøo Thöôïng Boái Quaùn Nhaân: Pure-land seekers— thôøi nhaø Thanh (1644-1912)—Name of a Chinese Quaùn töôûng Thöôïng Boái Sanh, bao goàm thöôïng Zen master of the Ta-Hui branch, Lin-chi Sect in phaåm thöôïng sanh, thöôïng phaåm trung sanh, vaø the Ch'ing dynasty. thöôïng phaåm haï sanh. Nhöõng ngöôøi quaùn töôûng Thöôïng Ñaúng Thaàn: Supreme Deities. pheùp quaùn töôûng thöù 14 trong 16 pheùp quaùn cuûa Thöôïng Ñaàu Quan: Cöûa aûi thieàn ngoä—The gate tröôøng phaùi A Di Ñaø, cho nhöõng ngöôøi thaønh taâm of enlightenment. caàu veà Tònh Ñoä vôùi loøng vò tha thaâm saâu— Thöôïng Ñeá: God or Creator—Ngoaïi ñaïo tin raèng Visualization of the rebirth of the three highest coù caùi goïi laø "Thöôïng Ñeá" saùng taïo moïi thöù, coù grades in the Pure Land, including the highest, the quyeàn naêng thöôûng phaït. Noùi caùch khaùc, moïi söï middle, and the lowest of the three highest vaät, hoïa phuùc, xaáu toát, vui khoå treân theá gian ñeàu classes. Those whose contemplate the fourteen of do quyeàn naêng cuûa moät ñaáng taïo hoùa toái cao, moät the sixteen contemplations of the Amitabha vò chuùa teå duy nhaát saùng taïo coù quyeàn thöôûng school, with reference to those who seek the Pure phaït—Externalists believe that there exists a so- Land with sincere, profound and altruistic hearts— called "God" who creates all creatures and has the See Thaäp Luïc

Quaùn. almighty power to punish and reward them. In Thöôïng Caên: Khaû naêng thöôïng thöøa—Superior other words, everything in this world whether character or capacity—Superior faculties. good or bad, lucky or unlucky, happy or sad, all Thöôïng Caên Lôïi Trí: Khaû naêng thöôïng thöøa vaø trí come from the power of a supreme Creator, the hueä kieät xuaát—Superior character or capacity only Ruler to have the power of reward and (superior faculties) and keen intelligence or punishment. wisdom. Thöôïng Ñieàn Nghóa Vaên (1904-?): Teân cuûa moät Thöôïng Caàu Boà Ñeà, Haï Hoùa Chuùng Sanh: vò hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn vaøo Thöôïng caàu Phaät ñaïo, haï hoùa chuùng sanh, moät theá kyû thöù XX. OÂng laø taùc giaû cuûa moät soá saùch trong nhöõng ñaïi nguyeän cuûa moät vò Boà Taùt — Phaät giaùo: Phaät Giaùo Tö Töôûng Söû Nghieân Cöùu, Above to seek bodhi, below to save (transform) Lyù Giaûi Duy Töùc Hoïc, Söï Thaät vaø Luaän Lyù, vaân beings, one of the great vow of a Bodhisattva. vaân—Name of a Japanese famous Buddhist Thöôïng Caàu Boån Lai Chaân Dieän Muïc: Treân caàu scholar in the twentieth century. He was the Phaät taùnh nguyeân thuûy—To seek for the original author of several Buddhist books: Studies of or Buddha-nature—Seek the above original History of Buddhist Thoughts, An Interpretation of source—See Thöôïng Caàu Boà Ñeà, Haï Hoùa the Vijnaptimatra, Reality and Logic, and so on. Chuùng Sanh. Thöôïng Ñöôøng: Phoù Ñöôøng—Quaù Ñöôøng—Ñi Thöôïng Caàu Haï Hoùa: See Thöôïng Caàu Boà Ñeà, ñeán saûnh ñöôøng thuyeát phaùp—To go to the hall to Haï Hoùa Chuùng Sanh. expound the Buddha's teaching (the doctrine)— Thöôïng Chuû Boà Taùt: Sarthavaha-bodhisattva To go to a temple for the purpose of worship or (skt)—Superior Lord Bodhisattva. bearing presents to the monks. Thöôïng Chuyeån: The upward turn in Thöôïng Giôùi: Maha-devaloka (skt)—Heaven—transmigration—Nhöõng haønh ñoäng theo ñuùng chaân Realm of form and formlessness. lyù ñöa ñeán söï chuyeån hoùa theo chieàu höôùng ñi Thöôïng Giôùi Thieân: The devas of the regions of leân—Acts in accordance with the primal true, or form and formlessness. Buddha-nature (when the good prevails over the Thöôïng Haønh Boà Taùt: Vicishta-chritra (skt)— evil) cause upward turn in transmigration. Visista-caritra (skt)—1) See Tuøng Ñòa Doõng Xuaát Thöôïng Dieäu Phaùp: Most sublime dharma. Boà Taùt; 2) Nhaät Lieân (Nichiren): Sau khi traûi qua

nhieàu gian khoå vaø khoù khaên trong vieäc truyeàn baù highest—Ngöôøi ñaõ sanh vaøo coõi baát hoaøn ñi töø Haï Nhaät Lieân toâng, Nhaät Lieân cuõng vieát ñöôïc nhieàu Thieân tieán leân Thöôïng Thieân ñeå cuoái cuøng ñaït ñeán taùc phaåm. Trong "Khai Muïc Sao," coù lôøi nguyeän cöùu caùnh Nieát Baøn. Moät trong naêm loaïi baát hoaøn tröù danh cuûa oâng laø "Ta seõ laø coät truï cuûa Nhaät (Na Haøm) theo Kinh Phuùng Tuïng trong Tröôøng Boä Baûn, ta seõ laø con maét cuûa Nhaät Baûn, ta seõ laø huyeát Kinh—He who goes upstream to the highest: maïch cuûa Nhaät Baûn." Qua ñaây, oâng töï nhaän oâng laø Thöôïng Löu Baùt Thuù A-Ca-Ni-Sa—The anagamin Boà Taùt Thöôïng Haønh laø vò maø Ñöùc Phaät phoù thaùc who proceeds from lower to higher heavens into cho coâng vieäc baûo veä chaùnh phaùp: After nirvana. One of the five kinds of anagamins who undergoing so many hardships and

troubles, never return to the desire-real according to the Nichiren wrote several works. In the Eye-opener, Sangiti Sutta in the Long Discourses of the his famous vows are found: “I will be the pillar of Buddha—See Nguõ Chuûng Baát Hoaøn. Japan; I will be the eyes of Japan; I will be the Thöôïng Mao Thaønh: Kusagrapura (skt)—Name vessel of Japan.” Here he became conscious of of an ancient residence of the kings of Magadha— himself being the Distinguished Action See Caùt Töôøng Mao Quoác. Bodhisattva (Visistacaritra) with whom the Thöôïng Moân Thöôïng Hoä: Vò haønh cöôùc Taêng Buddha entrusted the work of protecting the Truth. tham vaán (xin lôøi höôùng daãn) vôùi caùc thieàn sö baát Thöôïng Haïnh Boà Taùt: Vicishta-chritra (skt)— nôi naøo maø oâng gheù laïi—A wandering monk who Visista-caritra (skt)—See Thöôïng Haønh Boà Taùt. seeks instructions from Zen monks wherever he Thöôïng Haûo Haïng: First rate quality. stops by. Thöôïng Hieàn: Teân cuûa moät vò danh Taêng Trung Thöôïng Nghi Chaâu: Uttaramantrina (skt)—Teân Hoa vaøo thôøi Baéc Toáng (960-1127)—Name of a cuûa moät trong hai trung chaâu cuûa Taây Ngöu Hoùa Chinese famous monk who lived in the Northern Chaâu—Name of one of the two middle continents Sung Dynasty in China. of the western continent of the world (Western- Thöôïng Hoùa: Uttama-nirmana (skt)—Superior cattle-giving). transformation. Thöôïng Nguyeân: The fifteen of the first moon. Thöôïng Khoâng: Aggasunnam (p)—Superior Thöôïng Ngöôn: The Superior world. emptiness—See Hai Möôi Laêm Caùch Giaûi Thích Thöôïng Nhaân: Purusarsabha (skt)—Excellent Veà Taùnh Khoâng. personage—Superior man—Moät ngöôøi coù thöôïng Thöôïng Kieân: Ñòa vò cao nhaát trong nhaø Thieàn— trí, thöôïng ñöùc vaø thöôïng haïnh—A man of The superior position in a monastery. superior wisdom, virtue and conduct. Thöôïng Kieân Thuaän Chuyeån: Di chuyeån theo vai Thöôïng Nhaân Phaùp: Sappurisa-dhamma (p)— veá trong nhaø Thieàn—To move or to walk in Qualities of the true man—See Thaát Thöôïng Nhaân accordance with ranks in a monastery. Phaùp. Thöôïng Kieáp: The superior life. Thöôïng Nhaãn: Heát söùc nhaãn nhuïc—Exceedingly Thöôïng Laïc Kim Cang: Surpassing-Joy Vajra patient. (Diamond). Thöôïng Phaùp Öng Xaû, Haø Huoáng Phi Phaùp: Thöôïng Lam Thuaän Thieàn Sö: Teân cuûa moät vò Theo Kinh Kim Cang, Ñöùc Phaät daïy: "Chuùng sanh Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi khoâng neân chaáp vaøo töôùng ta, töôùng ngöôøi, töôùng nhaø Toáng (960-1279)—Name of a Chinese Zen chuùng sinh, töôùng thoï giaû, töôùng voâ phaùp, vaø cuõng master of the Lin-chi Sect, who lived in the Sung khoâng chaáp vaøo töôùng khoâng phaûi laø phi phaùp. Taïi dynasty. vì sao? Neáu taâm coøn chaáp vaøo töôùng, töùc laø chaáp Thöôïng Löu: Thöôïng nguoàn: Up-stream—Ñi coù ta, coù ngöôøi, coù chuùng sinh, coù thoï giaû. Neáu coá ngöôïc doøng sanh töû ñeå ñeán Nieát Baøn: chaáp vaøo phaùp töôùng, cuõng töùc laø chaáp coù ta, chaáp Urdhvasrotas (skt)—The flow upwards—To go coù ngöôøi, chaáp coù chuùng sinh, vaø chaáp coù thoï giaû." upwards against the stream of transmigration to Bôûi vaäy khoâng neân chaáp laø phaùp, khoâng neân chaáp parnirvana. laø phi phaùp. Vì leõ ñoù, cho neân Nhö Lai thöôøng noùi: Thöôïng Löu Baùt Thuù A-Ca-Ni-Sa: Highest “Tyø Kheo caùc oâng neân hieåu raèng ‘Phaùp cuûa ta noùi anagamin—One

who goes upstream to the ra, cuõng ví nhö caùi beø khi sang qua soâng, theá neân

Thöôïng Phaùp öng xaû, haø huoáng phi phaùp!' (chính Nguõ Thöôïng Phaàn Keát. phaùp coù khi coøn neân boû, huoáng laø phi phaùp.)"— Thöôïng Phieàn Naõo: Phieàn naõo lôùn—Severe According to the Diamond Sutra, the Buddha affliction—Distress of present delusions. taught: "Sentient beings should not attached to the Thöôïng Phöông: Heaven—Also see Thöôïng thuû. concept of self, others, affliations and Thöôïng Phöông Kim Cang Voõng Boà Taùt : incessantness, not to the concept of doctrines, nor Vajrapanijaram-bodhisattva (skt)—Diamond Net no doctrines. Why? One who grasps a concept is Bodhisattva. attached to the self, others, affiliations and Thöôïng Quyõ Boà Taùt: Parama-carya (skt)—Phaïm incessantness. One who grasps doctrine is Sö Boà Taùt—Toái Thaùnh Boà Taùt—Most Holy attached to the self, others, affiliations and Bodhisattva. incessantness." One who grasps no-doctrines is Thöôïng Só: Ngöôøi caên khí thöôïng ñaúng toaøn thieän attached to the self, others, affiliations and trong vieäc lôïi mình lôïi ngöôøi—The superior incessantness. Therefore, do not attach to the disciple who become spiritually perfect profiting concept of doctrines or no-doctrine. Thus, the himself and others. Tathagata always says: "You, Bhikshus, should be Thöôïng Sö: Kim Cang Thöôïng Sö—Vajra aware that my teaching is a raft. It can be cast (Diamond) Superior Master. aside. How much more should you cast aside non-Thöôïng Taâm Phieàn Naõo: Phieàn naõo cuûa caùc baäc Buddhist teachings?" thöôïng taâm—Afflictions of those of advanced Thöôïng Phaåm: Adhimatra (skt)—Thöôïng Boái— states of mind. Baäc cao nhaát—Ñaúng caáp cao nhaát—Highest Thöôïng Teá: To place offering on an altar. level—The high quality—High rank (class)—First Thöôïng Thaéng: Exalted Splendor. quality. Thöôïng Thaân Nhö Sö Töû Töôùng: Thaân theå oai Thöôïng Phaåm Haï Sanh: The lowest rank or nghieâm nhö sö töû—Lion-shaped body or upper quality of the highest stage in the Pure Land. torso like that of a royal lion, one of the thirty-two Thöôïng Phaåm Lieân Ñaøi: Phaåm cao nhaát treân coõi auspicious marks—See Tam Thaäp Nhò Haûo Tònh Ñoä, nôi maø nhöõng vò vaõng sanh hieän ra nhö Töôùng. nhöõng hoa sen trong ao thaát baûo. Khi nhöõng hoa Thöôïng Thi La Boä: Uttarasaila (skt)—See Baéc sen naày nôû thì caùc vò aáy seõ chuyeån hoùa thaønh Sôn Truï Boä. nhöõng chuùng sanh trong coõi Tònh Ñoä—The highest Thöôïng Thieän Boà Taùt: In the Western Pure Land, stages in the Pure Land where the best appear as all have the highest level Bodhisattvas—Boà Taùt the lotus flowers on the pool of the seven precious thöôïng thieän—Chuùng sanh ñöôïc sanh veà Cöïc Laïc, things. When the lotuses open they are thì baïn laønh toaøn laø caùc baäc Boà Taùt thöôïng thieän, transformed into beings of the Pure Land. tuyeät taát caû caùc chöôùng naïn, aùc duyeân, laïi khoâng Thöôïng Phaåm Thính Phaùp: Hearing Dharma coù ngoaïi ñaïo taø ma, neân taâm thöôøng an tònh. Ñaây with the spirit—Nghe Phaùp baèng caû taâm thöùc. laø moät trong naêm lyù do taïi sao ngöôøi vaõng sanh Thöôïng Phaåm Thöôïng Sanh: Birth on the highest Tònh Ñoä khoâng coøn bò thoái chuyeån nöõa—Those level of the highest grade—Reborn in the who are reborn in the Pure Land have the highest uppermost of the Lotus grade—Taùi sanh vaøo coõi level Bodhisattvas as their companions and are cao nhaát treân Tònh Ñoä

(tuøy theo nghieäp löïc)—The free from all obstacles, calamities and evil highest quality of the incarnated beings with conditions. Moreover there are no externalists or corresponding to karma. The highest grade in the evil demons , so their Minds are always calm and Pure Land. still. This is one of the five reasons why those who Thöôïng Phaåm Tònh Ñoä: Highest stages in the are reborn in the Pure Land achieve non- Pure Land—See Thöôïng Phaåm Lieân Ñaøi. retrogression. Thöôïng Phaåm Trung Sanh: The middle rank or Thöôïng Thoâng: Teân cuûa moät vò danh Taêng Taøo quality of the incarnated beings with Kheâ Toâng cuûa Trieàu Tieân vaøo theá kyû thöù XVI— corresponding to karma. Name of a Korean famous monk of the Chogye-Thöôïng Phaàn Keát: Ties in the higher realm—See

Chong (Tsao-Chi), who lived in the sixteenth the ego and of all things. century. Thöôïng Thöôïng Caên Cô: Ngöôøi coù caên khí Thöôïng Thuù: The higher gati—The higher thöôïng ñaúng—See Thöôïng Só. directions of transmigration. Thöôïng Thöôïng Chi Chæ: Yeáu chæ Thieàn toâng— Thöôïng Thuû: Pramukha (skt)—Most seniority—Essential instructions of the Zen sects. President—Presiding elders—An abbot. Thöôïng Thöôïng Cô: Ngöôøi coù caên khí thöôïng Thöôïng Thuû Boà Taùt: See Kim Cang Taùt Ñoûa. ñaúng—See Thöôïng Só. Thöôïng Thuû Coâng Ñöùc: Coâng ñöùc thuø thaéng—Thöôïng Thöôïng Lôïi Caên: Khaû naêng thöôïng thöøa Superior virtue or virtue of the prajna paramita. vaø trí hueä kieät xuaát—Superior character or Thöôïng Thuû Ñeä Töû: Vò ñeä töû lôùn—A great capacity (superior faculties) and keen intelligence disciple. or wisdom. Thöôïng Thöøa: Superior vehicle—Coã xe cao tuyeät Thöôïng Thöôïng Nhaân: Jojonin (jap)—Moät trong (Phaät giaùo ñaïi thöøa)—Higher vehicle—naêm thöù khen ngôïi maø toå Thieän Ñaïo daønh cho Mahayana—Mahayana Buddhism—Supreme ngöôøi nieäm Phaät: nhaân trung haûo nhaân, nhaân trung Yana—Ñaây laø moät trong boán aâm thanh quaûng ñaïi dieäu haûo nhaân, nhaân trung thöôïng thöôïng nhaân, cuûa Ñöùc Nhö Lai. Theo kinh Hoa Nghieâm, phaåm nhaân trung hy höõu nhaân, nhaân trung toái thaéng 37, ñöùc Phaät daïy: "Ñaïi chuùng neân bieát hôn haøng nhaân—Superior person; one of the five titles of nhò thöøa coøn coù thaéng ñaïo goïi laø Ñaïi thöøa, laø choã high praise given by Shan Tao to a Nembutsu tu haønh cuûa Boà Taùt thuaän saùu moân Ba La Maät, followers. chaúng döùt haïnh Boà Taùt, chaúng boû taâm Boà Ñeà, ôû voâ Thöôïng Thöôïng Quaû: Quaû vò cao toät cuøng—Most löôïng sanh töû maø chaúng moûi nhaøm, hôn haøng nhò ultimate fruit. thöøa, goïi laø Ñaïi thöøa, laø ñeä nhöùt thöøa, laø thaéng Thöôïng Toïa: Thera (p)—Sthavira (p)— thöøa, laø toái thaéng thöøa, laø thöôïng thöøa, laø voâ Venerable—A monk or a nun who has from thöôïng thöøa, laø thöøa lôïi ích taát caû chuùng sanh."— twenty to forty nine years of renunciation—See This is one of the four great voices of the Buddha. Tröôûng Laõo Taêng. According to The Flower Adornment Scripture, Thöôïng Toïa Boä: Theravadin (p)—Sthavathah Chapter Manifestation of Buddha (37), the Buddha (skt)—Sthaviravadin (skt)—Theravada taught: "You should know that there is an even Buddhism—Theravada School—Mahasthavirah higher path beyond the ranks of these two or Sthavirah—Phaät Giaùo Nguyeân Thuûy—The vehicles, which is called the great vehicle, elders. practiced by

enlightening beings, following the six Thöôïng Trí: Baäc thöôïng tueä—People with transcendent ways, not stopping enlightening superior insight. practice, not relinquishing the determination for Thöôïng Trí Truï: Choã truù cuûa baäc thöôïng tueä— enlightenment, being in the midst of infinite birth Abode of people with superior insight. and death without getting sick of it. Going beyond Thöôïng Trung Haï phaùp: The three dharmas the two vehicles of individual liberation, it is systems or vehicles of Bodhisattvas (Boà taùt), called the Great Vehicle, the foremost vehicle, the Prayetka-buddhas (Duyeân giaùc) and Sravakas preeminent vehicle, the supreme vehicle, the (Thanh vaên). highest vehicle, the unexcelled vehicle, the Thöôïng Trung Haï Phaåm: Superior, middle, and vehicle of benefiting all sentient beings."—See lower class, grade, or rank. Töù Chuûng AÂm Thanh Quaûng Ñaïi Cuûa Ñöùc Nhö Thöôïng Tuùc: Vò ñeä töû kieät xuaát—A superior Lai. disciple or follower. Thöôïng Thöøa Du Giaø: Mahayana-Yoga. Thöôïng Tuùc Cung: Gandan (tib)—Ñaâu Suaát Thöôïng Thöøa Maät Toâng: The Mahayana Esoteric Thieân Cung—Tusita heaven palace. school. Thöôïng Uyeân Thieàn Sö (1627-1679): Teân cuûa vò Thöôïng Thöøa Thieàn: The Mahayana Thieàn sö Trung Hoa soáng vaøo cuoái thôøi nhaø Minh meditation—Attainment of the highest realization ñaàu thôøi nhaø Thanh—Name of a Chinese Zen of Mahayana truth—To realize the unreality of

master who lived in the end of the Ming dynasty cho raèng ta khoâng keùm hôn keû hôn ta laø bao, ñaây and the beginning of the Ch'ing dynasty in China. cuõng laø moät trong cöûu maïn—The pride of Thöôïng Vó Thuaän Kính (1868-1941): Teân cuûa regarding self as little inferior to those who far moät vò hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn surpass one. This is one of the seven kinds of vaøo theá kyû thöù XX. OÂng chuyeân nghieân cöùu vaø pride. The pride of thinking myself not much giaûng daïy taïi caùc tröôøng ñaïi hoïc veà Tònh Ñoä Chaân inferior to those who far surpass me, one of the Toâng Nhaät Baûn—Name of a Japanese famous nine kinds of pride—See Cöûu Maïn. Buddhist scholar in the twentieth century. He Ti Lieät Maïn: I am worse than...—Toâi teä hôn. studied and taught on the theories of the Japanese Ti Ma La Xoa: Vimalaksa (skt)—Voâ Caáu Nhaõn True Pure Land at universities. Phaùp Sö, thaày cuûa Ngaøi Cöu Ma La Thaäp ôû Thöôïng Vò: Höông vò tuyeät vôøi—Excellent Karashahr—The pure-eyed, described as of flavor—Superior taste. Kabul, teacher of Kumarjiva at Karashahr, came Thöôïng Vöông: Superior king. to China in around 406 A.D., translated two works. Thöôïng Xaû: Söï xaû boû thöôïng thöøa—Superior Ti Ma La Xoa Phaùp Sö: Vimalaksa (skt)—See Ti indifference. Ma La Xoa. Thöôïng Xæ Phaùp: Pheùp taéc trong nhaø xí cuûa Thieàn Ti Maïn: Unamana (skt)—Ngaõ Lieät Maïn. vieän—Rules and regulations in a restroom in a 1) Ngaõ Lieät Maïn: Söï ngaõ maïn cho raèng ta khoâng monastery. keùm hôn keû hôn ta laø bao, ñaây laø moät trong Thöôïng Y: Uttara-samghati (skt)—Y ngoaøi coù 25 cöûu maïn—The pride of thinking myself not maûnh—The superior or outer robe described as of much inferior to those who far surpass me, twenty-five patches. one of the nine kinds of pride—See Cöûu Maïn. Thöôïng Yeát La: Sankara (skt)—See Thöông Yeát 2) Ti maïn: Ti Haï Maïn—Khôûi taâm kieâu maïn cho La. raèng ngöôøi cöïc kyø taøi gioûi

chæ hôn mình chuùt ít Thöùu: Chim keân keân—A vulture. thoâi—Vaunting one's inferiority or flase Thöùu Ñaàu Sôn: See Linh Thöùu Sôn. humility. The pride of regarding self as little Thöùu Laõnh: Thöùu Lónh—See Linh Thöùu Sôn. inferior to those who far surpass one—See Thöùu Phong: See Thöùu Sôn. Cöûu Maïn. Thöùu Phong Keä: The Vulture Peak Gatha—See Tí Xa Chaù Quyû: Pisaca (skt)—Essence-and-Kinh Dieäu Phaùp Lieân Hoa. Energy-Eating Ghost—See Ñaïm Tinh Khí Quyû. Thöùu Phong Sôn: See Linh Thöùu Sôn. Tì A Sa: Vyasa (skt)—See Tyø Da Sa. Thöùu Sôn: Grdhrakuta (skt)—Ryo-Jusen (jap)— Tì Ba Sa: See Tyø Baø Sa. Vulture Peak—See Linh Thöùu Sôn. Tì Ba Sa Boä: See Phaân Bieät Thuyeát Boä. Tì Baø La Sôn: Vaibhara (skt)—The Vaibhara cavern—See Taân Ba La Quaät. Tì Baø Sa Luaän: Vibhasa-sastra (skt)—See Tyø Baø TI Sa Luaän. Tì Baø Thi Phaät: Vipassi-buddha (p)—See Tyø Baø Ti: Ti tieän—Low—Inferior. Thi Nhö Lai. Ti Baùt La: Pippala (skt)—Boà Ñeà thoï—The Tì Baùt La Quaät: Pippala (skt)—See Taát Baùt La. bodhidruma. Tì Ñaø La Ni Haø: Vaitarani (skt)—Ñòa Nguïc Haø— Ti Ñeá La: See Ngaï Quyû. Name of a river in the Niraya (hells)—Teân moät Ti Ñeá Lôïi: Pitr (skt)—Moät loaïi quyû ñoùi—A kind con soâng ôû ñòa nguïc. of hungry demon. Tì Ñaø La Quyû: Vetada (skt)—Vetala (skt)—Yeám Ti Haï Maïn: Vaunting one's inferiority or flase Ñaûo Quyû—Moät loaøi quyû nhaäp traøng, hieän ñeán humility—Ngöôøi töï ti ngaïo maïn cho raèng mình chæ döïng ñöùng thaây ma daäy ñeå saùt haïi keû thuø —A keùm ngöôøi (thaät söï vöôït thaät xa mình) chuùt ít maø demon appealed in order to raise a corpse and thoâi, ñaây laø moät trong thaát maïn. Hoaëc söï ngaõ maïn with it to cause the death of an enemy.

Tì Ñaøm Toâng Boä: Abhidharma (skt)—Teân cuûa Tì Loâ Giaù Na Phaät: See Tyø Loâ Giaù Na Phaät. moät boä phaùi thuoäc Taùt Baø Ña Boä hay Thuyeát Nhaát Tì Loâ Giaù Na Thaønh Ñaïo Kinh: See Tyø Loâ Giaù Thieát Höõu Boä vôùi chuû thuyeát cho raèng vaïn höõu Na Thaønh Ñaïo Kinh. ñeàu coù thaät—Name of a branch of the Tì Ma Tuùc Kinh: Vekkhanasa-sutta (p)—Tyø Ma Sarvastivada school with the doctrine that al things Tuùc Kinh—Teân cuûa moät boä kinh—Name of a are real—See Höõu Boä. sutra. Tì Ñeä: Vidya (skt)—Vijja (p)—Tyø Theâ—Minh— Tì Muïc Trí Tieân: Vimoksaprajna-rsi (skt)—Teân Kieán thöùc—Clear knowledge—Higher cuûa moät vò danh Taêng AÁn Ñoä vaøo theá kyû thöù VI—knowledge—Knowledge—Learning—See Kieán Name of an Indian famous monk in the sixth Thöùc. century. Tì Kheo: See Tyø Kheo. Tì Nöõu Nöõ Thieân: Vaisnavi (skt)—Visnu (skt)— Tì Kheo Ni: See Tyø Kheo Ni. Vi Nöõu Thieân—See Tyø Nöõu Thieân. Tì Kheo Ni Baùt Kính Giaùo: See Tyø Kheo Ni Baùt Tì Nöõu Thieân: Visnu (skt)—Vi Nöõu Thieân—See Kính Giaùo. Tyø Nöõu Thieân. Tì Kheo Ni Chuùng: See Tyø Kheo Ni Chuùng. Tì Saùt Xaõ: Bhaisajya (skt)—Döôïc—Thuoác— Tì Kheo Ni Ñaàu Tieân: See Tyø Kheo Ni Ñaàu Tieân. Medicine. Tì Kheo Ni Giôùi: See Tyø Kheo Ni Giôùi. Tì Saét Chi La Cö Só: Vesthila (skt)—Teân cuûa moät Tì Kheo Ni Kieàn Ñoä: See Tyø Kheo Ni Kieàn Ñoä. trong 53 vò thieän tri thöùc maø Thieän Taøi Ñoàng Töû Tì Kheo Ni Phaàn: See Tyø Kheo Ni Phaàn. tham vaán—Name of one of the fifty-three spiritual Tì Kheo Phaàn: See Tyø Kheo Phaàn. advisors that Sudhana-sresthi-daraka (Good Tì Kheo Taêng

Chuùng: See Tyø Kheo Taêng Chuùng. Wealth Bodhisattva) tried to visit and study with. Tì Kheo Thieän Truï: Bhikshu Good Dwelling. Tæ Dueä Sôn: Mount Hiei—See Tyû Dueä Sôn. Tì La Chöôùc Yeát La: Kalac(h)akra (skt)—Du- Tæ Leã Da: See Ngaï Quyû. kyi-khor-lo (tib)—Wheel of time—See Thôøi Luaân. Tæ Nhó (1825-1889): Beal Samuel—Teân cuûa moät Tì La Tieän: Virasena (skt)—Duõng Quaân Vöông— vò hoïc giaû Phaät giaùo ngöôøi Anh vaøo theá kyû thöù King of Virasana Kingdom. XIX. OÂng coáng hieán gaàn nhö caû ñôøi mình ñeå Tì La Tieän Na: Virasena (skt)—See Tyø La Tieän nghieân cöùu veà Phaät giaùo. OÂng töøng ñeán Trung Hoa Na. ñeå nghieân cöùu Phaät giaùo vaø caùc toân giaùo khaùc ôû Tì La Tröôûng Laõo: See Ca Tyø Ma La. ñaây. Naêm 1877, oâng trôû veà Anh vaø laøm giaùo sö taïi Tì Lam Baø: See Tyø Lam Baø. tröôøng ñaïi hoïc Luaân Ñoân. OÂng laø taùc giaû cuûa Tì Lam Baø La Saùt Nöõ: See Tyø Lam Baø La Saùt nhöõng boä saùch Phaùp Hieån Truyeän (Phaät Quoác Kyù), Nöõ. 1866; Nhöõng Cuoäc Du Haønh Cuûa Phaùp Hieån vaø Tì Lam Phong: See Pheä Lam Baø. Toáng Vaân, Nhöõng Nhaø Haønh Höông Phaät Giaùo Töø Tì Laëc: See Tyø Laëc. Trung Hoa, 1869; Moät Chuoãi Kinh Ñieån Phaät Giaùo Tì Laêng Giaø Baûo: See Tyø Laêng Giaø Ma Ni Baûo. Töø Trung Hoa, 1871; Tam Taïng Kinh Ñieån Ñöôïc Tì Laêng Giaø Ma Ni Baûo: See Tyø Laêng Giaø Ma Ni Bieát Ñeán ôû Trung Hoa vaø Nhaät Baûn, 1876; Vaên Baûo. Hoïc Phaät Giaùo ôû Trung Hoa, 1882; Phaät Sôû Haønh Taùn Kinh vaø Cuoäc Ñôøi cuûa Ñöùc Phaät ñöôïc vieát bôûi Tì Laâu Baùc Xoa Tyø Sa Moân: See Tyø Sa Moân Boà Taùt Maõ Minh, 1883; Taây Vöïc Kyù, 1884; vaø Thieân Vöông. Cuoäc Ñôøi cuûa Ngaøi Huyeàn Trang, 1888—Name of Tì Laâu Laëc Xoa Vöông: See Tyø Laâu Laëc Xoa a British famous Buddhist scholar in the Vöông. nineteenth century. He contributed most of his life Tì Leâ Da: See Tyø Leâ Da. in studying Buddhism. In around 1855, he came Tì Leâ Da Ba La Maät: Virya-paramita (skt)—See China to study Buddhism and other religions there. Tinh Taán Ba La Maät. In 1877, he returned to England to teach at Tì Lôïi Sai: See Tyø Lôïi Sai. London University. He was the author of Fa-Hsien Tì Loâ Giaù Na Nhö Lai: Vairocana-tathagata Fo-Kuo Chi, 1866; Travels of Fa-Hsian and Sung (skt)—See Ñaïi Nhaät Nhö Lai. Yun, Buddhist Pilgrims from China, 1869; Catena

of Buddhist Scriptures from the Chinese, 1871; giaùp Taây Taïng, ñoâng nam giaùp Baát Ñan (Bhutan), Buddhist Tripitaka As It Is Known in China and nam giaùp AÁn Ñoä, vaø taây giaùp Nepal, dieän tích Japan, 1876; Buddhist Literature in China, 1882; A khoaûng 7.000 caây soá vuoâng. Vaøo thaùng 5 naêm Life of Buddha by Asvaghosha Bodhisattva, 1883; 1975, xöù naøy saùp nhaäp vaø trôû thaønh tieåu bang thöù Si Yu Chi, the Records of the Western Kingdoms, 22 cuûa AÁn Ñoä—Name of an ancient kingdom 1884; A Life of Hsuan Tsang, 1888. located on the foot of Himalaya Mountain, Tích: Daáu Tích: To trace (footsteps, external bordered with Tibet in the north, southeast evidences, indications)—Phaân chia: To divide (to bordered with Bhutan, south bordered with India, separate, to differentiate)—Tích Luõy: To and west bordered with Nepal, with a total area of accumulate—Xöa kia: Formerly. 7,000 square kilometers. In May 1975, it was Tích AÙc: To accumulate evils (crimes). annexed to India and became the 22nd state of Tích Boån: Law of appearance and Law of this

country. Original—Tích moân nghóa laø giaùo lyù cuûa Ñöùc Phaät Tích Lan Phaät Giaùo: Sri Lankan Buddhism— hieån hieän trong lòch söû, töùc laø Tích Phaät. Trong khi Theo truyeàn thuyeát coøn ghi laïi trong Bieân Nieân Söû Boån moân laø giaùo phaùp caên baûn cuûa Phaät trong Tích Lan thì ñaïi ñeá A Duïc (273-236 B.C.) cuûa thôøi möôøi boán chöông sau cuûa Kinh Phaùp Hoa—The ñaïi Mauryan ñaõ toå chöùc moät ñoaøn truyeàn giaùo ñeå law of appearance means the teaching of the ñi thuyeát giaûng ñaïo Phaät taïi AÁn vaø caùc nöôùc khaùc Buddha appearing in history; while the original or vaøo khoaûng naêm 240 tröôùc Taây lòch. Nhaø vua ñaõ fundamental Buddha's teachings, the last fourteen cöû con trai cuûa mình laø tröôûng laõo Ma Thaån Ñaø, chapters of the Lotus Sutra—See Tích Moân, Boån cuøng vôùi boán ngöôøi khaùc ñeán Sri Lanka. Hoï ñaõ Moân, and Boån Tích Nhò Moân. giaûng ñaïo cho vua Tích Lan laø Devanampilya Tích Coâng: Tích luõy coâng ñöùc—To accumulate Tissa vaø caùc thuoäc haï ôû ñaây. Nhaø vua vaø daân virtues. chuùng Tích Lan caûm kích saâu xa tröôùc giaùo lyù naày Tích Ñöùc: To accumulate virtues. vaø chaáp nhaän ñaïo Phaät. Chính vua Devanampilya Tích Hoùa: Giaùo thuyeát ñöôïc ruùt ra töø nhöõng söï Tissa ñaõ ban cho giaùo ñoaøn moät daõy ñaát roäng lôùn kieän beân ngoaøi, thí duï nhö ruùt ra töø cuoäc ñôøi vaø gaàn thuø ñoâ Anuradhapura, vaø cho xaây tu vieän coâng haïnh hoaèng hoùa cuûa Ngaøi thì goïi laø "tích Mahavihara, nôi nhaø vua cho troàng laïi nhaùnh caây hoùa," nhö 14 phaåm ñaàu trong Kinh Dieäu Phaùp Boà Ñeà do Ma Thaån Ñaø vaø em gaùi mang sang. Tu Lieân Hoa; coøn 14 phaåm sau laø nhöõng lôøi daïy tröïc vieän naày trong nhieàu theá kyû vaãn laø trung taâm cuûa tieáp hay "baûn hoùa"—Teaching or lessons derived Phaät Giaùo Nguyeân Thuûy. Sau ñoù ít laâu, nhöõng vò from external events, i.e. of the Buddha's life and Taêng ñaàu tieân cuûa hoøn ñaûo thoï ñaïi giôùi, nhanh work, shown in the first fourteen sections of the choùng nhaø vua yeâu caàu Mahendra thieát laäp moät Lotus Sutra; the second fourteen sections of that giôùi ñaøn taïi Tích Lan. Ñaïo Phaät ñaõ phaùt trieån moät work are called his direct teaching. caùch hieám thaáy taïi nôi naày. Haøng traêm ngaøn ngöôøi, Tích Hoùa Thaäp Dieäu: The ten marvellous caû nam laãn nöõ, theo toân giaùo môùi naày, haøng ngaøn indications, or the external events or lessons. ngöôøi gia nhaäp Taêng ñoaøn, soáng ñôøi tu khoå haïnh. Tích Khoâng: Taùnh khoâng do phaân taùch maø coù Caùc tu vieän moïc leân khaép nôi, coù nhieàu söï cuùng (ngöôøi ta phaân taùch hay cheû ra ñeå noùi veà taùnh döôøng haäu hyû, duøng vaøo vieäc tu söûa tu vieän. khoâng)—Analytical emptiness. Hoaøng haäu Anula cuøng nhieà u phuï nöõ khaùc baøy toû Tích Khoâng Quaùn: Quaùn taùnh khoâng coát yeáu cuûa loøng mong muoán ñöôïc xuaát gia vaø gia nhaäp Giaùo vaïn höõu—Contemplation on Emptiness ñoaøn. Nhöng khoâng moät vò Taêng naøo ñöôïc pheùp (immateriality of substance). giaûi quyeát chuyeän naày, hoï phaûi baùo cho vua A Duïc Tích Khôûi My Mao: Tích Thuû My Mao—See ñeå nhaø vua cöû caùc Taêng Ni cao caáp ñeán giuùp hoï. Traùp Thöôïng My Mao. Do ñoù maø Taêng Giaø Maät Ña, em gaùi vua A Duïc, Tích Kieán: Evil (heterodox, wrong or perverse) ngöôøi ñaõ thoï giôùi, ñöôïc cöû ñeán Tích Lan. Moät giaùo views—See AÙc Kieán. ñoaøn Ni ñöôïc thieát laäp bôûi em gaùi cuûa Mahendra laø Samghamitta. Hai söï kieän lôùn trong

thôøi gian Tích Kim: Sikkin (skt)—Teân cuûa moät vöông quoác ñaàu cuûa lòch söû Phaät giaùo Tích Lan ñaõ ñeå laïi daáu coå naèm döôùi chaân nuùi Hi Maõ Laïp Sôn, phía baéc

aán saâu ñaäm, vaãn coøn gôïi laïi trong taâm khaûm haøng ñaûo quoác bò xaâm laêng bôûi ngöôøi AÁn Tamil vaøo trieäu tín ñoà söï say söa noàng nhieät. Thöù nhaát laø vieäc khoaûng naêm 145 tröôùc Taây lòch, vaø moät ñôït xaâm ñem troàng taïi ñaây moät choài caây Boà Ñeà laáy taïi nôi laêng khaùc vaøo khoaûng naêm 27 tröôùc Taây lòch. Ñöùc Phaät ngoài ñaéc ñaïo. Ñaây chaúng nhöõng laø yù Ngaøy nay ngöôøi ta cuõng thaáy daáu veát cuûa Phaät töôûng cao ñeïp cuûa vua A Duïc, maø coøn laø nguoàn Giaùo Ñaïi Thöøa vaø Maät Toâng taïi ñaây. Theá nhöng, caûm höùng ñoái vôùi nhöõng ngöôøi môùi theo ñaïo Phaät. Phaät giaùo Nguyeân Thuûy ñaõ chieán thaéng vôùi söï Thöù hai laø vieäc ñem töø AÁn Ñoä ñeán Tích Lan moät ñoùng goùp raát quan troïng cuûa Phaät AÂm chieác raêng cuûa Ñöùc Phaät, ñaõ hôn naêm theá kyû sau (Buddhaghosa), maø nhöõng taùc phaåm cho ñeán nay khi ngaøi nhaäp dieät. Chæ trong moät khoaûng thôøi gian vaãn coøn thaám saâu vaøo toaøn boä Phaät Giaùo Tích Lan. ngaén, toaøn boä ñaûo Tích Lan ñaõ trôû thaønh moät thaønh Noåi baäc nhaát laø boä Thanh Tònh Ñaïo, toùm löôïc trieát trì cuûa Phaät giaùo, moät vai troø maø ñaûo naày vaãn duy lyù thieàn cuûa kinh ñieån Mahavihara. Trong theá kyû trì ñöôïc trong moät thôøi gian daøi treân hai ngaøn naêm. thöù tö Ñaïi Thöøa tranh vôùi Nguyeân Thuûy vaø vua Ñaïi baûo thaùp ñöôïc xaây döïng döôùi trieàu vua Mahasena (334-362) uûng hoä, oâng ñaõ xaây Tònh Xaù Dutthagamani (101-77 tröôùc Taây Lòch) vaø ñöôïc Kyø Ñaø cho caùc Taêng só Ñaïi Thöøa, nhöng söï baûo trôï toân phong tröôùc moät ñaïi hoäi lôùn caùc tu só Phaät giaùo cuûa hoaøng cung cho phaùi Ñaïi Thöøa khoâng ñöôïc ñeán töø caùc tu vieän noåi tieáng cuûa AÁn Ñoä. Trieàu ñaïi keùo daøi, ñeán thôøi con cuûa vua Mahasena laø Vattagamani (29-17 tröôùc Taây Lòch) laø moät coät Srimeghavanna, oâng ñaõ khoâi phuïc laïi Mahavihara moác quan troïng trong lòch söû Phaät giaùo Tích Lan. vaø phuïc hoài Nguyeân Thuûy nhö laø moät truyeàn thoáng Cho ñeán thôøi gian naày, caùc kinh saùch Phaät giaùo Phaät giaùo coù öu theá taïi ñaây. Nhöõng theá kyû sau naøy qua lôøi truyeàn giaûng ban ñaàu cuûa toân giaû Ma Thaån söï tranh giaønh aûnh höôûng lieân tuïc xaûy ra giöõa caùc Ñaø, chæ ñöôïc phoù thaùc cho trí nhôù vaø chæ ñöôïc löu tònh xaù lôùn treân quoác ñaûo, cuõng nhö söï xaâm laêng giöõ laïi döôùi daïng truyeàn khaåu. Ñeán trieàu ñaïi vua cuûa caùc theá löïc ngoaïi bang, vaø vaøo theá kyû thöù 11 Vattagamani, baét ñaàu ñöôïc saép xeáp laïi ñeå vieát thì Taêng giaø ñaõ bò suy thoaùi ñeán ñoä caàn ñöôïc khoâi thaønh kinh saùch. Keát quaû laø boä Tam Taïng baèng phuïc baèng caùch phaûi thænh caùc Taêng só töø Mieán tieáng Ba Li ra ñôøi, vaø hieän vaãn coøn ñöôïc löu giöõ Ñieän ñeán ñeå thaønh laäp giaùo hoäi môùi taïi ñaây. Trong nhö moät kinh ñieån thieâng lieâng trong khi baûn goác thôøi gian naøy thì Ni ñoaøn bò mai moät taïi Tích Lan, taïi AÁn Ñoä ñaõ maát töø laâu khoâng coøn moät daáu tích vaø chöa ñöôïc khoâi phuïc. Beân caïnh ñoù coù nhieàu naøo. Tuy khoâng theå cho laø ñaõ ñaùnh giaù quaù cao chia reõ trong giaùo hoäi Tích Lan. Tuy nhieân, söï chia aûnh höôûng cuûa Phaät giaùo taïi Tích Lan, song treân reõ naày boãng

nhieân chaám döùt vaøo theá kyû thöù 12 khi thöïc teá thì toaøn boä neàn vaên hoùa vaên minh cuûa Tích vua Parakambahu I trieäu taäp hoäi nghò toân giaùo ñeå Lan ñeàu töø ñoù maø ra. Tieáng Ba Li ñaõ trôû thaønh buoäc taát caû caùc tröôøng phaùi ñoái nghòch vôùi ngoân ngöõ vaên hoïc cuûa Tích Lan vaø cho ñeán nay Mahavihara phaûi tuaân theo nhöõng qui taéc cuûa noù. vaãn khoâng thay ñoåi. Vaên hoïc Tích Lan laø moät heä Vaøo theá kyû thöù 16, ngöôøi Boà Ñaøo Nha ñeán Tích nhaùnh cuûa vaên hoïc AÁn Ñoä, vaø ngheä thuaät kieán Lan, roài theá kyû thöù 17, ngöôøi Hoøa Lan. Hoï ñaõ coá truùc, ñieâu khaéc noåi tieáng cuûa Tích Lan ñeàu baét gaéng duøng söùc maïnh ñeå aùp ñaët Gia Toâ Giaùo vaøo nguoàn töø AÁn Ñoä. Caùc maãu töï Tích Lan cuõng laáy töø Tích Lan. Tình hình naày ñaõ laøm thöùc tænh yù thöùc maãu töï AÁn Ñoä. Veà sau naày, caùc tröôøng phaùi khaùc daân toäc vaø ñoåi môùi Phaät giaùo ñaõ töøng bò rôi vaøo cuõng ñaõ phaùt trieån maïnh vaø ñoâi khi coøn choáng ñoái caûnh hoang pheá. Moät vaøi vò vua Tích Lan ñaõ aùp nhau quyeát lieät. Nhieàu vò vua ñaõ deïp yeân baèng duïng nhöõng bieän phaùp nhaèm ñem laïi moät ñaø phaùt caùch trieäu taäp hoäi nghò hay ngöôïc ñaõi. Nhöõng ñoái trieån môùi cho Phaät Giaùo. Hoï ñaõ göûi caùc phaùi ñoaøn thuû chính laø caùc sö thuoäc phaùi Mahavihara vaø caùc sang Mieán Ñieän vaø Thaùi Lan vaøo cuoái theá kyû thöù sö Abhayagirihara vaø Jetavanavihara. Nhöõng nhaø 18 ñeå tìm choã döïa. Do nhöõng saùng kieán ñoù, caùc sö sö sau naày chòu aûnh höôûng cuûa AÁn Ñoä. Maëc daàu Mieán Ñieän ñeán thöïc hieän hieän moät vaøi caûi caùch Phaät giaùo Nguyeân Thuûy trôû neân truyeàn thoáng coù trong noäi boä Taêng Giaø Tích Lan; trong khi caùc sö öu theá taïi ñaây trong buoåi hoàng hoang lòch söû Phaät Thaùi Lan ñeán phuïc hoài laïi Taêng Giaø Tích Lan vaø giaùo Tích Lan, nhieàu theá kyû sau naøy nhöõng ñoaøn ñöa vaøo quan nieäm tuyeån choïn giôùi thuôïng löu, duø truyeàn giaùo Phaät giaùo Ñaïi Thöøa vaø Maät Toâng cuõng bò moät vaøi taàng lôùp daân cö phaûn öùng, nhöng quan ñeán quoác ñaûo naøy. Hôn nöõa coù nhöõng giai ñoaïn nieäm naày trôû thaønh moät trong nhöõng ñaëc tröng

chính cuûa Phaät giaùo Tích Lan. Naêm 1802, moät capital, Anuradhapura, and built the Mahavihara nhaùnh thöù hai cuûa Taêng Giaø ñöôïc thaønh laäp goïi laø Monastery, where he preserved the branch of the Amarapura, vôùi nhöõng thaønh vieân xuaát thaân töø caùc Bodhi tree that Mahinda and his sister had giôùi bình daân. Söï kieän naày cho thaáy aûnh höôûng cuûa brought. This monastery remained for many caùc sö Mieán Ñieän hieän nay vaãn coøn, duø aûnh höôûng centuries the center of the Theravada Buddhism. cuûa Thaùi Lan vaãn chieám öu theá. Thôøi kyø gaàn ñaây Shortly after this, the first Buddhist monks on the coù söï ra ñôøi cuûa traøo löu thöù ba coù nguoàn goác töø island were ordained, prompting the king to ask Mieán Ñieän, vôùi ñaëc ñieåm laø tính nghieâm khaéc cuûa Mahendra to establish an ordination place. Its caùc qui taéc. Phaät giaùo Tích Lan bò sa suùt naëng vaøo progress was phenomenal. Hundreds of thousands theá kyû thöù 19; nhöõng Phaät töû Taây phöông ñaõ goùp of men and women embraced the new faith and phaàn lôùn vaøo söï khoâi phuïc noù baèng caùch laäp ra thousands entered the Sangha and adopted the life nhöõng trung taâm môùi vaø nhöõng toå chöùc môùi nhö of Bhikkhus.

Monasteries were erected on all Mahabodhi Society. Naêm 1948, Phaät giaùo ñaõ trôû sides and rich endowments were made for their thaønh söùc maïnh naêng ñoäng cuûa neàn vaên hoùa xöù upkeep. Queen Anula and a number of women naày ñaõ giuùp giaønh laïi ñoäc laäp. Cho maõi ñeán nay, also expressed the desire to receive the ordination noù vaãn coù aûnh höôûng quan troïng tôùi caùc nöôùc AÂu and enter the Sangha. But, as no monk was AÙ. Vaøo theá kyû 20, Phaät giaùo ôû Sri Lanka traûi qua allowed to do this for them, emissaries were sent moät cuoäc phuïc höng, vaø baây giôø noù laø toân giaùo cuûa to Emperor Ashoka to send some distinguished tuyeät ñaïi ña soá ngöôøi Sinhalas. Luùc ñoù Phaät giaùo nuns to help them. So, Sanghamitra, the sister of bò giaûm thieåu taùnh phoå caäp cuûa noù, tuy nhieân, sau Mahendra, who had received ordination, was sent chieán thaéng veû vang cuûa Phaät giaùo ñaõ goùp phaàn to Ceylon. An order of nuns was also established cho vieäc giaûi quyeát aùp löïc trong thôøi noäi chieán at the time by Mahendra's sister Samghamitta. giöõa hai nhoùm ña soá Sinhalas vaø thieåu soá Tamils. Two great events in the early history of Buddhism Naêm 1956, S.W.R.D Bandaranaike thaéng cöû, oâ ng in Ceylon left a deep impression and still evoke laø chính trò gia Sri Lanka ñaàu tieân ñaõ coâng khai pious enthusiasm among millions of its devotees. thöøa nhaän "Möôøi Ñieàu Taâm Nieäm" cuûa Taêng giaø The transplantation of a branch of the Bodhi tree giaønh cho caùc chính trò gia, bao goàm söï tuaân thuû under which the Buddha attained Buddhahood was giôùi luaät taïi gia vaø che chôû cho vai troø cuûa Phaät a happy idea of Ashoka. It served as an inspiration giaùo nhö laø toân giaùo hôïp phaùp duy nhaát cuûa ñaát to the people who had recently embraced the nöôùc. Maët khaùc, theá giôùi Phaät giaùo cuõng mang ôn Buddhist religion. The second event was the Tích Lan raát nhieàu. Boä giaùo ñieån baèng tieáng Ba Li bringing of the Buddha's tooth from India more ñaõ ñöôïc giöõ gìn nguyeân veïn taïi Tích Lan ñaõ coù than 500 years later. Thus, within a short time, the moät aûnh höôûng raát lôùn ñoái vôùi Mieán Ñieän, Thaùi whole of the island of Ceylon became a Lan, Laøo, vaø Cam Boát. Ngoaøi ra, Tích Lan khoâng stronghold of Buddhism, a position which she still chæ laø nôi löu giöõ Thaùnh ñieån, maø coøn coù coâng phaùt retains after a lapse of more than two thousand trieån ñaïo Phaät qua caùc cuoán luaän giaûi noåi tieáng— years. The great stupa was built during the reign According to the tradition preserved in the of Dutthagamani (101-77 B.C.) and consecrated Ceylonese Chronicles, the great emperor Ashoka before a large assembly of Buddhist monks who (273-236 B.C.) of the Mauryan dynasty organized had come from well-known monasteries in India. a missionary to preach the gospel of the Buddha in The reign of Vatthagamani (29-17 B.C.) is an and outside India some time around 240 B.C. He important landmark in the history of Buddhism in sent his son Thera Mahendra, together with four Ceylon. Up to this time, the sacred scriptures of others, to Sri Lanka, and they preached the Buddhism, as originally recited by Mahendra, teachings of the Buddha to king Devanampiyatissa were committed to memory and preserved as oral (247-207 B.C.) and his attendants. The king and traditions. Arrangements were now made to the people of Ceylon were deeply impressed by commit them to writing. The Pali Tripitaka were the new gospel and

accepted Buddhism. King completed, still survices as the sacred canon of Devanampilya Tissa donated a tract of land near which the original disappeared long ago from

India without leaving any trace. It is impossible to Lanka and has not yet been restored. Besides, overrate the influence exercised by Buddhism in there were lots of other divisions between groups Ceylon. Practically, the whole culture and of Buddhists on the island. However, the many civilization were derived from it. Pali became the sidedness of Buddhism in Ceylon met a bitter end literary language of Ceylon and still holds that in the twelfth century, when king Parakambahu I position. Ceylonese literature was an offshoot of convoked a synod and forced all hostile schols to Indian literature, and the art of Ceylon adopt the Buddhism of Mahavihara. The arrival of architecture, sculpture and painting was derived the Portuguese in Ceylon in the sixteenth century from India. The Ceylonese alphabet also came (the Portugese conquered and ruled Sri Lanka from India. Later, in the course of time various from 1505 to 1658) and the Dutch in the schools were formed. There was sometimes very seventeenth century (the Dutch controlled the vehement rivalry among them. A number of kings island from 1658 until 1753). They tried to tried to end these disputes by convoking synods or introduce Catholism by force. This situation by persecution of certain schools. The main aroused national feeling and had a strengthening antagonists were the monks of Mahavihara on one effect on Buddhism, which had been in the side and those of the Abhayagirihara and process of deterioration. Several Singhalese kings Jetavanavihara on the other. The latter party was undertook measures to give new impetus to under the influence of Indian schools. Although Buddhism. They sent delegations to Burma in the Theravada became the dominant tradition early in end of the seventeenth century and Thailand in Sri Lanka’s history, in later centuries, Mahayana the eighteenth century in order to gain support. As and Tantric missionaries also came to the island. a result of this contact with foreign monks In addition, there were periods during which the Burmese and Thai tendencies began to make tradition was disrupted by outside invasions, from themselves felt in the Sangha in Ceylon. Thai Indian Damilas or Tamils in 145 B.C., and another monks introduced an aristocratic principle of wave of Tamil in 29 B.C. Nowadays, traces of selection, which aroused resistance in other strata Mahayana and Tantric Buddhism (Vajrayana) can of the population but established, in spite of this, also be documented. The Theravada gained the one of the main enduring tendencies of Singhalese upper hand, to which result Buddhaghosha, one of Buddhism. In 1802, a Burmese branch of the the great scholars of the Theravada, decisively Sangha emerged, Amarapura, the members of contributed. His work marks Singhalese Buddhism which came from the ordinary classes of the to this day. Particularly the Path of Purification people. Both tendencies remain today, the Thai- (Visuddhimagga), which summarizes the inspired being the stronger. More recently, a third meditation philosophy of the Mahavihara Nikaya. developed, which is of Burmese origin, and is During the fourth century, Mahayana competed characterized by particular strictness. In the 19th with

Theravada and enjoyed royal patronage from century, the Buddhism in Ceylon was at its nadir; King Mahasena (334-362), who built the Western Buddhists, who formed new centers and monastery of Jetavana for Mahayana monks, organizations, i.e., Mahabodhi Society, Royal sponsorship of Mahayana was short-lived, contributed decisively to its revival. By 1948, however, and his son Srimeghavanna restored the Buddhism was again a driving force in Singhalese Mahavihara and reinstated Theravada as the culture and played a role in the achievement of dominant Buddhist tradition on the island. In later national independence in that year. During the centuries, there was continual squabbling between twentieth century, Buddhism in Sri Lanka the main monasteries on the island, as well as experienced a revival, and is now the religion of foreign invasions, and by the eleventh century, the the overwhelming majority of Sinhalas. There is a Samgha had declined to such an extent that it was downside to Buddhism's popularity, however, necessary to restore it by inviting monks from Buddhist triumph has contributed to the tensions Burma to come to create a new ordination lineage. that resulted in the civil war between the majority During this period the order of nuns died out in Sri Sinhalas and minority Tamils. In 1956, S.W.R.D

Bandaranaike was elected. He was the first Sri have some cultivation." It is wrong to say "I have Lankan politician to publicly endorse the so-called such and such a state," or "I have such and such "Ten Commandments" set by the Samgha for psychic power." Even if we have such attainment, politicians, which included following Buddhist lay it is still unreal and not to be believed. Do not be precepts and safeguarding the role of Buddhism as taken in. Faith in strange and miraculous abilities the sole legitimate religion of the country. Today, and psychic powers will keep us from realizing Singhalese Buddhism is influential in other Asian genuine proper concentration. We should realize and European countries. On the other hand, the that proper concentration does not come from Buddhist world owes a great debt to Ceylon. The outside, but is born instead from within our own Pali canon has been preserved in its entirety in nature. We achieve proper concentration by this island and Ceylonese Buddhism had great introspection and reflection, by seeking within influence upon Burma, Thailand, Laos, and ourselves. Cambodia, the only countries where Theravada Tích Luõy Tö Töôûng: Cumulative thinking—Tö Buddhism flourishs today. Ceylon was not, töôûng coù tính caùch tích luõy laø moät trong nhöõng loái however, merely a passive recipient; it suy töôûng cuûa con ngöôøi. Ñieàu naøy coù nghóa laø tri contributed to the development of Buddhism thöùc cuûa con ngöôøi ñaït ñöôïc qua moät tieán trình xaây through its Commentaries. döïng, moät tieán trình tích tuï daàn daàn. Tyû duï, chuùng Tích Lan Taêng Giaø Phaùi: Sihala-samghanikaya ta laø nhöõng ñöùa treû, khi ñeán tröôøng ñaàu tieân ñöôïc (skt)—Sihala-samgha (skt)—See Tích Lan Toâng. daïy maãu töï; roài chuùng ta ñöôïc daïy ñoïc chöõ vaø caâu Tích Lan Toâng: Sihala-samgha (skt)—Toâng phaùi vaø sau ñoù laø vieát chöõ vaø vieát nhöõng baøi luaän. Cuoái thuoäc Phaät giaùo Tích Lan, ñöôïc thaønh laäp taïi Mieán cuøng nhôø caùi kieán thöùc tích luõy naøy vaø taøi naêng Ñieän vaøo naêm 1192—A Sri Lankan Buddhist phaùt trieån maø chuùng ta coù theå vieát ñöôïc nhöõng branch, founded in

Burma in 1192. quyeån saùch, hay dieãn taû ñöôïc nhöõng tö töôûng moät Tích Luõy Chöôùng: Accumulated hindrances. caùch saùng taïo vaø voâ cuøng phöùc taïp cuõng nhö nhöõng Tích Luõy Coâng Ñöùc: To accummulate merits— yù nieäm môùi meõ. Tieán trình qua ñoù tri thöùc con Amass merit and virtue—Baát cöù ngöôøi Phaät töû naøo ngöôøi ñaït ñöôïc laø moät tieán trình kieán taïo vaø vun cuõng muoán tích luõy coâng ñöùc, nhöng khi laøm ñöôïc ñaép, noái keát nhöõng maûnh kieán thöùc môùi thaâu hoaïch coâng ñöùc khoâng neân chaáp tröôùc nhöõng coâng ñöùc ñaõ ñöôïc vaøo caùi khoái kieán thöùc cuõ. Taát caû ñöôïc noái thöïc hieän. Ngöôøi Phaät töû chôn thuaàn laøm coâng ñöùc keát laïi vôùi nhau baèng moät tieán trình maø baûn chaát maø xem nhö chöa töøng laøm gì caû. Ngöôøi Phaät töû vaø nguoàn goác cuûa noù laø höõu haïn, khoâng toaøn veïn, phaûi queùt saïch heát moïi phaùp, phaûi xa lìa heát thaûy haïn cheá, vaø coù ñieàu kieän (öôùc ñònh). Bôûi vì ngay moïi töôùng, chôù ñöøng neân noùi raèng 'Toâi laøm coâng baûn chaát cuûa tieán trình tích luõy naøy ñaõ laø coù öôùc ñöùc naày, toâi tu haønh nhö theá kia,' hoaëc noùi 'Toâi ñaõ ñònh vaø ñöôïc qui ñònh tröôùc nhöõng keát quaû cuûa noù, ñaït ñeán caûnh giôùi naày', hay 'Toâi coù phaùp thaàn noù chaúng bao giôø coù theå chaám döùt ñöôïc. Thaät vaäy, thoâng kia.' Nhöõng thöù ñoù, theo Ñöùc Phaät ñeàu laø hö khoâng coù ñieåm cuoái cuøng treân con ñöôøng tích luõy doái, khoâng neân tin, laïi caøng khoâng theå bò dính maéc naøy vì chuùng ta luoân luoân tìm ra ñaày ñuû choã ñeå vaøo. Neáu tin vaøo nhöõng thöù aáy, ngöôøi tu theo Phaät tích taäp theâm caùi gì ñoù. Tích luõy töøng gioït möa töø khoâng theå naøo vaøo ñöôïc chaùnh ñònh. Neân nhôù raèng moät maùi nhaø, daàu cho laøm suoát ñôøi, seõ chaúng theâm chaùnh ñònh khoâng phaûi töø beân ngoaøi maø coù ñöôïc, ñöôïc gì vaøo möïc nöôùc bieån saün coù. Cuõng gioáng noù phaûi töø trong töï taùnh maø sanh ra. Ñoù laø do coâng nhö vaäy, baèng loái suy töôûng tích luõy, ngöôøi ta phu hoài quang phaûn chieáu, quay laïi nôi chính mình khoâng bao giôø ñaït ñöôïc caùi Taän Sôû Höõu Trí cuûa ñeå thaønh töïu chaùnh ñònh—Any Buddhist would Phaät quaû—Cumulative thinking is one of human want to amass merit and virtue, but not be ways of thinking. This means that human attached to the process. People who cultivate the knowledge is gained through building up process, Way should act as if nothing is being done. We a process of gradual accumulation. For example, should sweep away all dharmas, should go beyond when we were children in school, we were first all attachment to views. A sincere Buddhist should taught the alphabet; then we were taught to read not say, "I have this particular spiritual skill," or "I words and sentences and later to write letters and

essays. Finally, the knowledge accumulated and Tích Phöôïc Caâu: Garbhadhatu (skt)—The womb the talent developed may have enabled us to write of all things—The womb treasury, the universal books, or to express creatively highly complicated source—Thai taïng laø nguoàn goác cuûa söï saûn sanh thoughts and new ideas. This process through moïi thöù, nhö ñöùa treû ñöôïc nuoâi döôõng trong thai which human knowledge is gained is one of meï (caû thaân taâm ñöôïc chöùa ñöïng vaø nuoâi building and adding to, of welding newly acquired döôõng)—The womb in which a child is conceived. segments of knowledge to the old mass. All is Its body, mind, etc. It

is container and content; it linked together by a process which is finite, covers and nourishes; and is the source of all partial, limitative, and conditional in its nature and supply from which all things are produced. origin. Because the very nature of this cumulative Tích Taäp Dieäu Hoa Thaàn: Collection of Fine process has preconditioned and predetermined its Flower Deity (Spirit). outcome, it can never come to an end. In fact, Tích Taäp Phöôùc Ñöùc: Accumulating a stock of there is no terminal point on the road of merit—Collection of merit—See Töông Trôï accumulation for we shall always find plenty of Phuïng Söï Tha Nhaân Taâm. room in which to add something more. To collect Tích Thuû My Mao: Tích Khôûi My Mao—See drops of rain water from the roof of a house, even Traùp Thöôïng My Mao. for a lifetime, will add nothing to the level of the Tích Thuûy: Röõa baùt—To rinse the almsbowl. ocean. Likewise, through a cumulative way of Tích Tieåu: YÙ noùi beû gaõy hay phaù vôõ nhöõng bieän thinking, one will never be able to attain the All- luaän Tieåu Thöøa—To traverse or expose the knowing Wisdom of Buddhahood—See Taän Sôû fallacy of Hinayana arguments. Höõu Trí. Tích Tieåu Thaønh Ñaïi: Many a little make a Tích Lyù: Sri (skt)—May maén—Fortunate. mickle. Tích Moân: Law of appearance—Tích moân nghóa Tích Trí: Trí hueä phaân tích caùc phaùp Tieåu Thöøa laø giaùo lyù cuûa Ñöùc Phaät hieån hieän trong lòch söû, töùc ñeå quaùn xeùt “khoâng tính,” chuùng ta seõ thaáy raèng laø Tích Phaät. Tích moân bao goàm caùc giaùo lyù veà “ngaõ” vaø chö phaùp ñeàu khoâng coù thöïc taùnh— caáu truùc vuõ truï, ñôøi ngöôøi, nhöõng quan heä cuûa con Analytical wisdom, which analyses dharmas and ngöôøi treân caên baûn cuûa kinh nghieäm vaø chöùng ngoä attains to the truth that neither the ego nor the cuûa Ñöùc Thích Ca Maâu Ni, vò ñaõ ñaït ñeán traïng things have a basis in reality. thaùi lyù töôûng cuûa moät con ngöôøi. Ñöùc Phaät Thích Tích Tröôïng: Khama-pana (p)—Khakkara (skt)— Ca Maâu Ni cuõng daïy chuùng ta raèng trí tueä laø thuoäc A monk’s staff. taùnh quan troïng nhaát ñeå giöõ vöõng nhöõng quan heä (I) Nghóa cuûa Tích Tröôïng trong nhaø Thieàn: The ñöùng ñaén giöõa con ngöôøi. Tinh yeáu cuûa Tích moân meaning of a staff in Zen—Caây gaäy cuûa nhaø laø trí tueä cuûa Ñöùc Phaät—The law of appearance sö, phaàn ñaàu coù nhöõng voøng thieát, khi rung means the teaching of the Buddha appearing in gaäy ñeå baùo cho bieát söï coù maët cuûa ai; gaäy history. The law of apearance includes the cuõng coøn ñöôïc duøng ñeå tröø ma quyû—A teachings of the organization of the universe, monk’s staff, partly of metal, especially with human life, and human relationships on the basis metal rings for shaking to make of the experience and enlightenment of announcement of one’s presence, and also Sakyamuni Buddha, who attained the ideal state used for demon expulsion. of a human being. Sakyamuni Buddha also (II) Tích Tröôïng laø moät bieåu töôïng toân giaùo hay teaches us that wisdom is the most important moät vaät duïng caàn thieát trong sinh hoaït haèng attribute for maintaining correct human ngaøy cuûa moät vò Thieàn sö?—Is a staff a relationships. The essence of the law of religious symbol or a necessary thing of a Zen appearance is the wisdom of the Buddha. master in dailiy activities?: Tích Moân Phaùp Hoa: See Phaùp Hoa Tích Moân. Moät hoâm Thieàn sö Thuøy Long Tuyeàn Chaâu Tích Phaät: Hieän thaân hay phöông tieän phaùp

thöôïng ñöôøng, ñöa caây gaäy leân noùi: "Hai möôi thaân—Manifestation of dharma-body—See ÖÙng naêm ôû nuùi, ta môùi ñöôïc ñaày ñuû söùc löïc nhö theá Hoùa Phaùp Thaân. naøy." Baáy giôø coù vò Taêng hoûi: "Hoøa Thöôïng

ñöôïc söùc löïc gì?" Thuøy Long ñaùp: "Qua khe "What would you say?" came quickly from qua ñænh nuùi, choáng gaäy ôû phía Ñoâng, choáng the monk. Shokei now took the staff, came gaäy ôû phía Taây." Sau ñoù Thieàn sö Chieâu down to the ground, and walked away. Ho-an Khaùnh nghe ñöôïc chuyeän naøy, coù noùi: "Ta thì now makes the observation about these two khoâng noùi nhö theá." Moät vò Taêng nghe, lieàn masters: "Suiryu's staff was a pretty good one, hoûi: "Vaäy, Hoøa Thöôïng noùi theá naøo?" Chieâu but what a pity! It has a dragon's head with a Khaùnh caàm caây gaäy, böôùc xuoáng ñaát vaø ñi snake's tail. It makes Shokei follow him up, maát. Thieàn sö Phaù Am nghe hai caùch trình baøy and the result is another pity: his was like treân, bình luaän raèng: "Thuøy Long thích caây putting speckles on a painted tiger. When the gaäy, ñaùng tieác laø ñaàu roàng maø ñuoâi raén. Laïi monk asked what power of the staff he had theâm bò Chieâu Khaùnh thoïc töø phía sau, gioáng got, why did he not take it out and throw it nhö veõ coïp theâm vaèn. Khi aáy, ñôïi haén noùi caâu: away before the congregation? Then there Hoøa Thöôïng ñöôïc söùc maïnh gì, toâi seõ caàm caây would have been a real dragon, a real tiger, gaäy maø neùm ñi tröôùc maét ñoà chuùng, chaén chaén calling forth clouds and mists." According to seõ coù moät con roàng thaät, moät con coïp thaät, Zen master D.T. Suzuki in "An Introduction ñang goïi maây goïi söông." Theo Thieàn sö D.T. To Zen Buddhism," if modern Zen is a Suzuki trong taùc phaåm "Thieàn Hoïc Nhaäp system, what kind of a system is it? It seems Moân," neáu Thieàn trong thôøi ñaïi ngaøy nay laø chaotic, and how conflicting are the masters' moät heä thoáng, thì heä thoáng aáy laø gì? Chaéc views! Yet from the Zen point of view there is chaén laø noù gioáng nhö moät ñoáng hoãn loaïn, maø one current running through all these quan ñieåm cuûa caùc Thieàn sö laïi ñoái laäp vôùi confusions, and each master is supporting the nhau. Nhöng xeùt theo quan ñieåm cuûa Thieàn others in a most emphatic manner. An thì döôùi caùi ñoáng hoãn loaïn aáy laïi coù moät maïch apparent contradiction in no way hinders the nöôùc ngaàm chaûy qua, thaät ra moãi vò Thieàn sö real endorsement. In thus mutually ñeàu ñöôïc aán chöùng moät caùch khaùc nhau. Söï complementing each other, not indeed xung ñoät beân ngoaøi khoâng gaây trôû ngaïi gì ñeán logically but in a fashion characteristically vieäc aán chöùng thaät söï aáy. "Coù" vaø "khoâng" Zen, we find the life and truth of the koan. A cuøng boå tuùc cho nhau nhö theá, duø khoâng hôïp dead statement cannot be so productive of vôùi lyù luaän nhöng laïi coù ñaày ñuû yeáu chæ cuûa result. Hakuin's "one hand", Chao-chou's Thieàn maø trong ñoù chuùng ta cuõng thaáy ñöôïc "cypress-tree," or the Sixth Patriarch's chaân lyù vaø söï soáng cuûa coâng aùn. Moät caâu "original face," are all alive to the very core. khoâng troïn veïn seõ khoâng coù yù nghóa gì. Daàu laø Once touch the heart of it and the whole "moät baøn tay cuûa Baïch AÅn," "Caây baùch cuûa universe will rise from its grave where we Trieäu Chaâu," hay "Baûn lai dieän muïc" cuûa Luïc have buried it with our logic and analysis. Toå ñeàu cöïc kyø linh hoaït huøng hoàn. Chæ caàn Trong khi Thieàn sö

Phaàn Döông (947-1024) naém baét ñöôïc baûn chaát cuûa noù thì caû vuõ truï bò töøng noùi: "Bieát ñöôïc caây gaäy, vieäc tham hoïc chuùng ta choân vuøi trong naám moà lyù luaän vaø moät ñôøi coi nhö hoaøn taát." Coâng aùn naøy raát phaân tích seõ hieån loä ra—One day, Zen master ñôn giaûn. Thieàn sö thöôøng caàm caây gaäy, cuõng Suiryu ascended the pulpit and bringing forth gioáng nhö kyù hieäu quyeàn uy cuûa toân giaùo naøo his staff made his confession: "My twenty ñoù hieän nay, nhöng ngaøy xöa, thaät ra chæ mang years' residence in this monastery is due to gaäy theo trong nhöõng luùc haønh cöôùc nhö qua the virtue of this." A monk stepped forward soâng, leo nuùi. Caây gaäy cuõng laø moät vaä t heát söùc and asked, "What virtue did you gain out of bình thöôøng, khi thieàn sö thöôïng ñöôøng thuyeát that?" "Supporting myself with this, I cross the phaùp thöôøng hay ñöa gaäy ra ñeå daïy chuùng, stream, I pass over the mountains; indeed, caây gaäy cuõng trôû thaønh chuû ñeà cho Taêng without it, what can I do?" Later Shokei, chuùng thaûo luaän. Khi Phaù Am Toå Tieân Thieàn another Zen master, hearing of this remark, Sö baøn ñeán caây gaäy, ngaøi noùi vôùi moät taám said, "If I were he, I would not say that." loøng toát vaø raát hôïp lyù khi ngaøi noùi: "Bieát ñöôïc

caây gaäy, vaäy thì ñaët noù töïa vaøo vaùch." Caû Phaù Tích Tuï Tinh Yeáu Taâm: Vriddha (skt)—Shakuju- Am laãn Phaàn Döông Thieän Chieâu ñeàu ñang Shoyo-Shin (jap)—Experienced and concentrated noùi cuøng moät thaät töôùng, chæ ra cuøng moät chaân mind. lyù, nhöng beà ngoaøi thì hoï coù veû nhö xung ñoät Tích Vi Traàn: Phaân chia nhöõng phaân töû cho ñeán laãn nhau khoâng chæ ôû maët ngoân ngöõ, thaäm chí khi khoâng coøn gì nöõa ñeå maø phaân chia—To nôi phöông caùch tu haønh cuûa hoï nöõa —While subdivide molecules till nothing is reached. Zen master Fen-Yang-Shan-Chou said, "If a Tích Vieân: Töông Ñaõi vieân—Older perfect with man knows what this staff is, his study of Zen limited salvation—See Giaùo Vieân and Töông Ñaõi comes to a close." This seems to be a simple Vieân. enough koan. The master generally carries a Tòch: 1) Nôi coâ tòch heûo laùnh: Sama (p)—Prasama long staff which is now a kind of insignia of (skt)—Quiet, solitary, secluded; 2) Taø vaïy: his religious authority, but in ancient days it Perverse, incorrect, wrong. was really a travelling stick that was useful in Tòch Caên Boà Taùt: Santendriya-bodhisattva (skt)—climbing mountains or fording streams. Being Name of a Bodhisattva. one of the most familiar object, it is produced Tòch Chieáu: Selwa (tib)—Luminosity. any time by a master before his congregation 1) Caùi theå cuûa chaân lyù goïi laø “tòch,” caùi duïng cuûa to illustrate a sermon; it is often the subject of chaân lyù goïi laø “chieáu.” Baäc tu haønh döùt ñöôïc a great discussion among the monks. When phieàn naõo, trôû neân tòch tónh thì taâm trí quang Ho-an Zen master makes a statement about minh choùi raïng. Trong laàn chuyeån phaùp luaân the staff, it is not radical; he is quite rational thöù ba, ñöùc Phaät giaûng veà caùi khoâng cuûa moïi and innocent when he says, "If a man knows thöù, nhöng caùi khoâng ôû ñaây khoâng phaûi laø what the staff is, let him take it and put it up hoaøn toaøn troáng roãng vì noù laø söï quang minh against the wall over there." Both Ho-an and choùi raïng trong tòch tónh hay tòch chieáu. Tòch Fen-Yang-Shan-Chou are asserting the same chieáu laø söï trong saùng cho pheùp moïi

hieän fact and pointing to the same truth, but on the töôïng hieän ra vaø ñaây cuõng laø ñaëc tính cuûa outer appearance, they seem to be 'khoâng'—Nirvana-illumination; ultimate contradicting not ly in words but also in their reality shining forth. In the third turning of the methods of cultivation. wheel, the Buddha's teaching on everything is Tích Tröôïng Sö: Shaker of the rings on the metal void, but the voidness is not completely empty staff. because it has luminosity. Luminosity or Tích Tuï: See Uaån. clarity allows all phenomena to appear and is Tích Tuï Nghieäp: Katatta (p)—Reserve karma— a characteristic of emptiness. Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), nghieäp 2) (962-1034): Teân cuûa moät vò danh Taêng Nhaät tích tuï laø baát cöù nghieäp naøo ñuû maïnh ñeå quyeát Baûn, thuoäc toâng Thieân Thai, vaøo theá kyû thöù ñònh taùi sanh, maø khoâng phaûi laø nghieäp taùi taïo, XI—Name of a Japanese famous monk, of nghieäp caän töû, hay nghieäp tieâu dieät. Loaïi nghieäp the T'ien T'ai Sect, in the eleventh century. naày seõ quyeát ñònh taùi sanh neáu khoâng coù caùc Tòch Chieáu Hueä: Wisdom associated with nghieäp kia chen vaøo. Nghieäp naày gioáng nhö caùi Buddha-fruition—Moät trong saùu loaïi trí tueä. Tòch voán döï tröû cuûa moät caù nhaân—Reserve karma is Chieáu Hueä hay trí hueä ôû ngoâi vò Phaät chieáu khaép any other deed, not included productive, death- chuùng sanh (töø caùi theå cuûa trung ñaïo maø khôûi leân proximate, destructive karmas, which is potent caùi duïng cuûa trung ñaïo)—One of the six kinds of enough to take on the role of generating rebirth. Buddha-wisdom, the wisdom which comprehends This type of karma becomes operative when there nirvana reality and its functioning. The wisdom is no karma of other three types to exercise this (associated with Buddha-fruition) of making function. This is as it were the reserve fund of a nirvana illuminate all beings. particular being. Tòch Chieáu Minh Tònh: See Ñònh Hueä.

Tòch Chieáu Thaàn Bieán: Chi-chao-shen-pien-san- peace beyond birth and death, arising and passing mo-ti-ching (chi)—Sutra on samadhi of miraculous away, time and space, beyond all conditions and transformations of Nirvana-illumination. qualities, a state of consciousness in which a fully Tòch Chieáu Thaàn Bieán Tam Ma Ñòa: Chi-chao- awakened one (i.e., Buddha) lives. This state shen-pien-san-mo-ti (chi)—Tam muoäi cuûa baäc tu admits no definition, also not the one attempted haønh ñaõ döùt ñöôïc phieàn naõo, taâm trí trôû neân tòch here, in that it cannot be grasped by thought or tónh vaø quang minh choùi raïng—Samadhi of words. Any positive proposition concerning it, miraculous transformations of Nirvana- even from the point of logic alone, is impossible, illumination. since it is an attempt to limit the limitless. The Tòch Chuûng: Chuûng tính cuûa caùc baäc Tieåu thöøa only propositions concerning "tranquil and extinct" (Thanh Vaên Duyeân Giaùc) chæ vui thích vôùi söï tòch (jakumetsu) that are possible are negative dieät cuûa nieát baøn tieåu thöøa, chöù khoâng coù yù höôùng propositions saying that it is "not this, not that" or cöùu ñoä chuùng sanh—The nirvana class, i.e. the that it is beyond all categories of thought and Hinayanists who are said to seek only their own understanding. According to the highest teaching salvation. of Buddhism, particularly as it is propounded in Tòch Coác: To abstain from food—To fast. Zen, "tranquil and extinct" (jakumetsu) is nirvana Tòch

Dieät: Jakumetsu (jap)—Tranquil and but nevertheless completely one with samsara: extinct—Traïng thaùi hoaøn toaøn an bình, vöôït leân that which is limitless, unconditioned, and devoid caùc khaùi nieäm sinh vaø töû, sinh thaønh vaø tieâu vong, of qualities is identical with that which is limited khoâng gian vaø thôøi gian, vöôït qua nhöõng ñieàu kieän (characterized by form), conditioned (subject to phuï thuoäc laãn nhau vaø phaåm chaát gaén lieàn caùc söï cause and effect, i.e., karma), and with the vaät. Ñoù laø traïng thaùi yù thöùc trong ñoù moät baäc ñaïi phenomenal world of countless qualities. Nirvana giaùc (nhö laø ñöùc Phaät) ñang soáng. Traïng thaùi naày itself is already unthinkable; the unity of nirvana vöôït khoûi moïi ñònh nghóa, duø cho ôû ñaây chuùng ta and samsara can only be realized in thöû ñònh nghóa noù, vì noù khoâng theå ñöôïc nghó ra enlightenment. The realization of complete cuõng khoâng theå dieãn ñaït ñöôïc baèng lôøi. Moïi yù ñònh enlightenment means that a Buddha can live in the giaûi thích tích cöïc ñeàu vöôùng phaûi vieäc khoâng theå world of appearance (samsara) in complete peace naøo giôùi haïn caùi "voâ giôùi haïn" ñöôïc veà maët lyù (jakumetsu or nirvana). Thus nirvana is not luaän. Nhöõng ñònh nghóa duy nhaát coù theå coù laø realized only after death in some kind of "world of nhöõng ñònh nghóa theo loái tieâu cöïc, noùi leân raèng beyond" that is different from "this world." "tòch dieät" khoâng phaûi laø caùi naày hay caùi kia, hay Tòch Dieät Bình Ñaúng: Undifferentiated reality- noù naèm "ôû beân kia" moïi phaïm truø cuûa tö duy vaø body—Bình Ñaúng Phaùp Thaân—Universalized hieåu bieát. Theo nhöõng lyù thuyeát cao nhaát cuûa Phaät dharmakaya (a stage in bodhisattva development giaùo, ñaëc bieät ñöôïc phaùt trieån trong Thieàn, "tòch above the eighth)—Phaùp tính phaùp thaân Boà Taùt töø dieät" hay "nieát baøn" laø hoaøn toaøn ñoàng nhaát vôùi "ta baùt ñòa trôû leân. baø". "Caùi voâ haïn", "caùi khoâng bò qui ñònh", "khoâng Tòch Dieät Chaân Ñeá: Truth of Nirvana. coù phaåm chaát" laø ñoàng nhaát vôùi caùi höõu haïn (vuõ truï Tòch Dieät Chi Phaùp: Vivikktadharma-matibuddhi cuûa nhöõng hình thöùc), vôùi caùi bò qui ñònh (chòu söï (skt)—Tòch Dieät Hueä—Wisdom of tranquility and chi phoái cuûa luaät nhaân quaû, töùc laø nghieäp) vaø vôùi extinction. nhöõng phaåm chaát ñaëc tröng cho theá giôùi hieän Tòch Dieät Ñaïo Traøng: Ñaïo traøng cuûa Hoùa Thaân töôïng. Nieát baøn töï noù vöôït ra khoûi söï hieåu bieát; söï Phaät chöùng ñöôïc Höõu Dö Nieát Baøn, nôi Ñöùc Phaät ñoàng nhaát cuûa nieát baøn vaø ta baø chæ coù theå theå Thích Ca chöùng ñaïo (döôùi Kim Cöông Toøa nôi goác nghieäm trong ñaïi giaùc maø thoâi. Söï chöùng ñaéc ñaïi caây Boà Ñeà beân caïnh soâng Ni Lieân Thieàn, döôùi giaùc hoaøn toaøn coù nghóa laø moät vò Phaät coù theå soáng chaân nuùi Ca Da, nöôùc Ma Kieät Ñaø)—The place trong moät traïng thaùi hoaøn toaøn an bình trong khi where a Buddha attains the truth of nirvana, vaãn soáng trong theá giôùi hieän töôïng, chöù khoâng nhaát especially where Sakyamuni attained it—See Boà thieát chæ ñöôïc thöïc hieän sau khi cheát, ôû moät theá Ñeà Ñaïo Traøng. giôùi naøo ñoù khaùc vôùi theá giôùi naày—A state of total

Tòch Dieät Ñònh: Tòch Dieät Tam Muoäi— Tòch Ñònh: Söï ñònh tónh tònh tòch, trong ñoù nhöõng Concentration on tranquility and extinction. aûo töôûng loaïn ñoäng ñeàu

bò taän dieät —Tranquil Tòch Dieät Hueä: Vivikktadharma-matibuddhi concentration; contemplation in which disturbing (skt)—Wisdom of tranquility and extinction. illusion is eliminated. Tòch Dieät Laïc: Nirodha-sukha (skt)—Haïnh phuùc Tòch Ñònh Phaùp Vöông: The great tranquil cuûa söï tòch dieät. Do bôûi loøng töø bi thöông xoùt dharma king—The great nirvana dharma king. chuùng sanh maø vaø boån nguyeän cöùu ñoä chuùng sanh Tòch Ñònh Tam Muoäi: Samadhi of tranquility— maø vò Boà Taùt khoâng theå chöùng cho rieâng mình caùi See Tòch Ñònh. haïnh phuùc cuûa söï tòch dieät vaø haïnh phuùc cuûa tam Tòch Haï: Nôi chuùng ta tu haønh tìm caàu chaân lyù: A muoäi—The bliss of cessation. Because of his place of truth where we strive in pursuit of the compassion with which he regards all beings and truth—Nôi daïy ñaïo, hoïc ñaïo, hay tu taäp: A place because of his desire to fulfill his original vows, for teaching, learning, or practising religion. the Bodhisattva does not personally realize the Tòch Hoä (680-740): Santaraksita (skt)—Moät nhaø bliss of cessation and that of tranquility. trieát hoïc Phaät giaùo ngöôøi AÁn Ñoä, ñöôïc noåi tieáng Tòch Dieät Nhaãn: Maha-Nirvana Tolerance—The nhôø taùc phaåm “Toaùt Yeáu veà Chaân Lyù.” Ngaøi ñöôïc suppression of all passion—Ñaây laø moät trong nguõ truyeàn thoáng Phaät giaùo Taây Taïng xem nhö laø moät nhaãn, ñöùc nhaãn nhuïc cuûa baäc ñaéc ñaïo. Tòch dieät trong ba ngöôøi ñaõ giuùp thieát laäp Phaät giaùo treân xöù nhaãn cuûa haïng Phaùp Vaân ñòa hay Dieäu Giaùc, giai tuyeát naøy—An Indian Buddhist philosopher, ñoaïn haønh giaû döùt tuyeät moïi meâ hoaëc ñeå ñaït tôùi whose best-known work is the “Compendium of nieát baøn tòch dieät—This is one of the five kinds of Truth” (Tattva-samgraha). He is credited in tolerance, Nirvana patience, the patience of the Tibetan tradition with having been one of the nirvana. Nirvana Tolerance, or the patience three people who helped to establish Buddhism in nirvana, the tolerance in the last stage of the Land of the Snows. Dharmamegha or the Land of Dharma Clouds. Tòch Höõu: Teân cuûa moät vò danh Taêng AÁn Ñoä, ñeán This is the tolerance of Buddha, everything is Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name peaceful and tranquil or the patience that leads to of an Indian famous monk who came to China complete nirvana—See Nguõ Nhaãn. during the T'ang Dynasty in China. Tòch Dieät Phaùp: Vikiktadharma (skt)—Caùi tónh Tòch Kieán: Taø kieán—Perverse, incorrect, or laëng thöôøng haèng—The nirvana-method, the depraved views. solitary, the eternal serene. Tòch Lieâu: Calm—Tranquil—Quiet. Tòch Dieät Tam Muoäi: Concentration on Tòch Löu Minh Boà Taùt: Sivavahavidya (skt)—tranquility and extinction. Teân cuûa moät vò Boà Taùt thuoäc Lieân Hoa Taïng theá Tòch Dieät Traøng: See Tòch Dieät Ñaïo Traøng. giôùi—Name of a Bodhisattva in the The Lotus Tòch Dieät Tueä: See Tòch Dieät Hueä. world. Tòch Dieät Töôùng: Töôùng cuûa Nieát baøn laø xa rôøi Tòch Maëc: Mauneya (skt)—Mauna (skt)—Silent. hay ñoäc laäp vôùi chö töôùng—Nirvana considered Tòch Maëc Ngoaïi Ñaïo: Moät trong saùu loaïi ngoaïi independently of the phenomenal. ñaïo, theà nguyeàn soáng nôi vaéng veû—One of the six Tòch Dieät Vi Laïc: Vupasama-sukha (skt)—Joy of kinds of Ascetics who vowed to silence who dwell tranquility and extinction. among tombs or in solitude—See Luïc Khoå Haïnh Tòch Dieät Voâ Nhò: Baäc chöùng ñaéc nieát baøn xa

rôøi (5). taát caû söï phaân bieät caùc töôùng—Nirvana as Tòch Meänh Trí: Phaät trí döôùi hình thöùc di trí cuûa absolute without disunity or phenomena. moïi chuùng sanh (trí naày cuõng luaân chuyeån khi Tòch Duïng Traïm Nhieân: Lyù theå cuûa chaân nhö, rôøi chuùng sanh luaân chuyeån)—Buddha-knowledge of boû caùc töôùng höõu vi, neân goïi laø tòch, nhöng laïi laø the transmigratory forms of all beings. thieän phaùp sinh theá gian neân goïi laø duïng— Tòch Ngaïn: Beán bôø an nhieân töï taïi, hay Nieát Character (nirvana-like) and function concomitant Baøn—The shore of peace—Nirvana. in the absolute and relative, in being and becoming, etc.

Tòch Nghieäp Sö Töû: Sö töû nôi Nieát Baøn, aùm chæ Tòch Quang Ñoä: Coøn goïi laø Thöôøng Tòch Quang Ñöùc Phaät Thích Ca Maâu Ni—The lion of nirvana, Ñoä—The land of Buddhas where is calm Sakyamuni. illumination. Tòch Nhaãn: Tòch Quang Tònh Ñoä: The Pure Land of calm 1) Tòch tónh vaø nhaãn nhuïc, hay söï nhaãn nhuïc tòch light. tónh—Calmness and endurance, quiet Tòch Tai: Nieäm chuù tröø tai—To quell calamities patience. by spells or ceremonies. 2) Teân cuûa moät vò Thieàn sö Trung Hoa, thuoäc Tòch Thaát Nguyeân Quang Thieàn Sö (1290-1367): toâng Laâm Teá vaøo thôøi nhaø Thanh (1644- Jakushitsu Genko Zenji (jap)—Thieàn sö Tòch Thaát 1912)—Name of a Chinese Zen master of the Nguyeân Quang, moät trong nhöõng Thieàn sö noåi Lin-chi Sect, who lived in the Ch'ing dynasty. tieáng thuoäc thieàn phaùi Laâm Teá ôû Nhaät Baûn theá kyû Tòch Nhieân: Traïng thaùi laëng leõ voâ tö löï ñoái vôùi thöù XIV. Tòch Thaát Nguyeân Quang Thieàn Sö, teân caûnh—Quietude, in calmness, undisturbed, cuûa moät vò thieàn Sö Nhaät Baûn thuoäc thieàn phaùi silence. Laâm Teá ôû Nhaät Baûn. Sö laø moät trong nhöõng Thieàn Tòch Nhieân Hoä Ma: Santika (skt)—Phieán Ñeå sö noåi tieáng nhaát trong Vaên Hoïc Nguõ Sôn ôû Nhaät Ca—Töùc Tai hay Tòch Tai coù nghóa laø daäp taét tai Baûn—Zen master Jakushitsu Genko, one of the hoïa. Coøn goïi laø Saùn Ñeå, moät trong nhöõng pheùp Hoä most famous Japanese Zen masters of the Rinzai Ma cuûa Maät giaùo, dòch laø Töùc Taùi Phaùp, moät nghi school in the fourteenth century. He was one of thöùc caàu nguyeän tieâu tai cuûa Maät giaùo. Phieám Ñeå the most famous Zen masters of the Five- Ca laø moät loaïi loø hình traêng troøn töôïng tröng cho Mountain Literature in Japan. “Töùc Tai Phaùp” hay tröø tai öông—One of several Sö thoï cuï tuùc giôùi vaøo naêm 15 tuoåi vaø sau ñoù different kinds of homa, propitiatory, or producing trôû thaønh ñeä töû cuûa quoác sö Butto döôùi trieàu ease or quiet; a ceremony for causing calamities ñaïi Thöông Lieâm. Sau ñoù oâng sang Trung Hoa to cease. Santika is a round brazier meaning to ñeå tìm hoïc vôùi thaày Minh Boån vaø caùc thieàn sö end calamities. khaùc thuoäc toâng Laâm Teá, taát caû nhöõng vò thaày Tòch Nhieân Kim Cang: See Tòch Nhieân Kim naày ñeàu xaùc nhaän söï theå nghieäm saâu saéc cuûa Cang Boà Taùt. oâng. Sö laø vò thieàn sö cuoái cuøng trong soá caùc Tòch Nhieân Kim Cang Boà Taùt: Vajramuni (skt)— thieàn sö ñaõ sang Trung Hoa, nôi maø söï tu taäp Vò Boà Taùt coù traïng thaùi laëng leõ voâ tö löï ñoái vôùi thieàn baét ñaàu suy thoaùi. Moät hoâm khi thaày oâng caûnh nhö kim cang—Diamond Quietude bò beänh, Tòch Thaát Nguyeân Quang chaêm soùc Bodhisattva. thuoác thang cho thaày vaø hoûi thaày "lôøi cuoái Tòch Nhieân Quaû: Quaû vò Nieát Baøn Giôùi cuûa Tieåu cuøng"

(chaân lyù soáng cuûa thieàn) laø gì. Butto Thöøa Giaùo—The Hinayana nirvana-realm or Kokushi lieàn ñaùnh oâng khi nghe caâu hoûi ñoù; border. ngay luùc aáy, Tòch Thaát Nguyeân Quang ñaït Tòch Nieäm: Suy nghó moät caùch laëng leõ an nhieân, ñöôïc ñaïi giaùc, luùc oâng môùi 18 tuoåi. Sö laø khoâng ñeå cho tham saân si xen vaøo—Calm ngöôøi khai saùng ra phaùi Vónh Nguyeân Töï, moät thoughts; to calm the mind—Contemplation. trong nhöõng nhaùnh thieàn quan troïng nhaát trong Tòch Quang: tröôøng phaùi Laâm Teá ôû Nhaät Baûn. Hieän nay 1) Chaân lyù tòch tónh vaø chaân lyù chieáu roïi—Calm phaùi naøy coù khoaûng 129 ngoâi töï vieän treân and illuminating as are Truth and Knowledge. khaép Nhaät Baûn—He was ordained as a monk 2) Choã tòch lyù ñöôïc aùnh saùng chieáu roïi: The at fifteen and soon thereafter became a hidden truth illuminating. student of the Zen master Butto Kokushi in 3) (1580-1645): Teân cuûa moät vò danh Taêng Luaät Kamakura. Later Jakuhitsu went to China, toâng Trung Hoa vaøo thôøi nhaø Minh (1368- where he sought out Master Ming-pen and 1644)—Name of a Chinese famous monk of other Zen masters of the Rinzai school of the the Vinaya Sect, who lived in the Ming Yuan period. All of these confirmed his dynasty in China. profound realization of Zen. Jakuhitsu was the last well-known Japanese Zen master to go to

China, where Zen was already in decline. giaùo duïc noùi chung. Caùc baäc hoïc giaû vaø quan Once when his master was sick, Jakuhitsu, chöùc Trung Hoa thöôøng trao ñoåi thi keä khi töø who was taking care of his treatment, asked bieät baïn höõu trong moät chuyeán haønh trình ñi him about the "last word" (a question about xa, taäp quaùn naøy cuõng phoå bieán giöõa caùc the living truth of Zen). Butto Kokushi hit Thieàn Taêng ôû chaâu AÙ—The following is him, and in this instant Jakuhitsu experienced intended to offer instruction to a disciple and enlightenment. He was then eighteen years nudge him along toward an understanding of old. He was the founder of the Eigen-ji "this thing," enlightenment. It is the first of branch, one of the most important branches "Two Poems to Show to a Monk" written by from Lin-Chi school in Japan. Up to now, this Zen master Jakushitsu Genko: branch has about 129 temples throughout "This thing, I show it to you clear as can be! Japan. No need to plot any special feats or Coù moät vò ñeä töû taïi gia nöõ ñaõ yeâu caàu moät exploits. ngheä só taøi danh ñöông thôøi veõ moät böùc chaân Breezes mild, the sun warm, dung cuûa Thieàn sö Tòch Thaát Nguyeân Quang, yellow warblers caroling; vôùi moät baøi thô cuûa chính Thieàn sö Tòch Thaát Spring at its height already in the ñi keøm theo nhö sau: blossoming treetops." "Ai ñaép y aùnh vaøng saéc tía Poems were written on many occasions in the Phuû leân nhuïc thaân laõo ngoác naùy life of the Zen monastery, just as they were Chæ e ngöôøi xem hoï seõ cöôøi used on numerous social occasions by Mau traû laõo veà nuùi xanh thoâi." members of the educated class in general. A woman lay believer requested a famous Chinese scholar-officials customarily artist of the time to paint a portrait of Zen exchanged poems of parting when one of master Jakushitsu Genko, and the poem that their number set off on a journey, and the accompanied it is by master Jakushitsu same practice prevailed among the Zen himself: monks in Asia. "Who took these splendid robes of Tòch Thaâu:

To seize—To confiscate—To forfeit. purple and gold, Tòch Thieân: Wrapped them round 1) Samatha-deva (skt): Tranquil deva. the old fool's lump of red flesh? 2) Shantideva (675-725): Teân cuûa moät vò sö AÁn When bystanders see him, Ñoä, ngöôøi soáng vaøo nhöõng theá kyû thöù baûy vaø I'm afraid they'll laugh; thöù taùm. OÂng noåi tieáng veà hai taùc phaåm vieát Better send him back veà Boà Taùt Haïnh—Name of a great Indian to stay in his old green mountain!" monk who lived in the seventh and eighth Döôùi ñaây laø baøi thô cuûa Thieàn sö Tòch Thaát centuries. He was famous for his two works Nguyeân Quang daønh cho moät thieàn sinh, thuùc on the conduct of a Bodhisattva. ñaåy anh ta höôùng ñeán choã thöùc ngoä veà "caùi Tòch Thöôøng: Peace eternal—Eternal nirvana. naøy," caùi taâm tænh giaùc, töï taïi tröôùc theá giôùi Tòch Tónh: Jakujo (jap)—Quiescence—Xa rôøi thöïc taïi hieän tieàn. Ñoù laø baøi thô ñaàu tieân trong phieàn naõo laø tòch, döùt heát moïi khoå ñau laø tónh. Tòch "Ñoâi baøi thô daønh cho moät Taêng nhaân" cuûa tónh laø caùi lyù cuûa Nieát Baøn. Ñaây laø söï laëng thinh Thieàn sö Tòch Thaát Nguyeân Quang hay an bình beân trong, söï an bình hoaøn toaøn ôû beân "Caùi naøy, Ta vì ngöôi toû hieän! trong, xoùa boû söï ngu doát vaø nhöõng lo aâu, ñau khoå Chaúng caàn duïng ñeán chuùt taøi rieâng vaø ñam meâ traàn theá do ngu si maø coù —Calm and Gioù eâm naéng aám vaøng anh hoùt quiet; free from temptation and distress; nirvana. Caønh xuaân hoa thaém kheùo ñöa duyeân." This is a stillness and peace; complete inner Trong ñôøi soáng Thieàn vieän coù nhieàu dòp thi stillness and inner peace, freedom from ignorance ñöôïc vieát leân, chæ nhö chuùng ñöôïc duøng trong and the worldly care, suffering, and passion nhieàu cô hoäi xaõ giao bôûi nhöõng töøng lôùp coù resulting from it.

Tòch Tónh Haønh: Giôùi luaät haønh trì ñöa ñeán nieát these can attain the supreme principle of baøn cuûa Tieåu thöøa giaùo—Hinayana discipline to omniscience—See Möôøi Nghóa Cuûa Chö Ñaïi Boà ensure nirvana. Taùt. Tòch Tónh Moân: See Tòch Tònh Moân. Tòch Tònh Nieát Baøn: Parinirvana (skt)— Tòch Tónh Phaùp: Phaùp dieät tröø tai hoïa ñeå ñöôïc an Parinibbana (p)—Complete Nirvana—Total nhieân tòch tónh—Ceremonies for restoring peace extinction—Ba Lôïi Naëc Phöôïc Nam. from calamity. 1) Ñaïi Tòch Dieät: Ñaïi Nieát Baøn—The great Tòch Tònh: Santi (skt)—Nibbana (p)—Nirvana nirvana—The great extinction and passing (skt)—Jakudo (jap)—Nieát baøn tòch tònh—Eternal over from mortality. peace, eternal nirvana—Thöôøng tòch—Tòch tònh 2) Voâ dö Nieát Baøn: An nhieân tòch dieät— theo Phaät giaùo coù nghóa laø xa rôøi phieàn naõo, laø döùt Complete (total) extinction, the stage of final heát moïi khoå ñau laø tónh. Tòch tónh laø caùi lyù cuûa Nirvana achieved by an enlightened being at Nieát Baøn. Tòch tònh coøn coù nghóa laø thaân theå lìa boû the time of physical death (can be after or töôùng voâ dieät vaø döùt heát moïi naõo phieàn, hay söï before death). tòch tònh vónh haèng nôi Nieát Baøn—Eternal peace 3) Tòch dieät hay laø caùi cheát cuûa moät nhaø tu: The means calm and quiet; free from temptation and death of a monk or nun. distress; nirvana. Tòch Tònh Quang: Light of Peace. Tòch Tònh AÂm: Supreme Tranquil Voice. Tòch Tònh Quang Minh Nhaõn Thieân Vöông: Tòch Tònh AÂm Quang Minh Thieân Vöông: Light

Eyes of Still Light—Moät trong möôøi Ñaïi Phaïm of Silent Sound—Moät trong möôøi Hoùa Laïc Thieân Thieân Vöông—See Ñaïi Phaïm Thieân Vöông. Vöông—See Hoùa Laïc Thieân Vöông. Tòch Tònh Quang Thieân Vöông: Still and Silent Tòch Tònh Caûnh Giôùi Moân Thieân Vöông: Gate of Light—Moät trong möôøi Ñaâu Suaát Thieân Vöông— the Realm of Peace—Moät trong möôøi Tha Hoùa Töï See Ñaâu Suaát Thieân Vöông. Taïi Thieân Vöông—See Tha Hoùa Töï Taïi Thieân Tòch Tònh Tuyeät Ñoái: Absolute state. Vöông. Tòch Tònh Töï Taïi Vöông: Lord of Peace. Tòch Tònh Ñöùc Thieân Vöông: Virtue of Tòch Tònh Töôùng: Ñaëc taùnh cuûa söï tòch tònh— Tranquility—Moät trong möôøi Bieán Tònh Thieân Characteristics of quiescence. Vöông—See Bieán Tònh Thieân Vöông. Tòch Traøng: See Tòch Dieät Ñaïo Traøng. Tòch Tònh Haûi AÂm Thaàn: Tranquil Ocean Sound Tòch Trieån: Thaønh Tòch Trieån gaàn thaønh Turfan— Deity (Spirit). Pidjan or Pi-Chang, near Turfan. Tòch Tònh Haûi Vaân Chuù Daï Thaàn: Night Spirit Tòch Truyeàn Thieàn Sö (1664-1731): Teân cuûa moät Sea of Still and Quiet Sound. vò Thieàn sö Trung Hoa, thuoäc toâng Hoaøng Baù, Tòch Tònh Löïc: Power of silent calm—Chö Boà soáng vaøo thôøi nhaø Thanh (1644-1912)—Name of a Taùt coù ñöôïc söùc tòch tònh löïc vì khoâng tranh luaän Chinese Zen master of the Huang Po Sect, who nôi taát caû phaùp—Bodhisattvas have the power of lived in the Ch'ing dynasty. silent calm, because they have no disputes about Tòch Töû Phaùc Caûnh: Yang Shan: smashing the anything—See Möôøi Löïc Cuûa Chö Ñaïi Boà Taùt mirror in pieces—Ngöôõng Sôn ñaäp naùt göông— (I)(B). See Coâng AÙn Tòch Töû Phaùc Caûnh. Tòch Tònh Moân: Nirvana—The absolute—Coøn Tòch Töû Tam Thaäp Tröôïng: Yang Shan's thirty goïi laø Nieát Baøn, nôi maø heát thaûy chö phaùp ñeàu bò blows—See Coâng AÙn Tòch Töû Tam Thaäp Tröôïng. tòch dieät—All things are served as the door of Tòch Vieân Thieàn Sö (1207-1299): Teân cuûa moät vò release from trouble and suffering. Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo Tòch Tònh Nghóa: Tòch tònh nghóa, vì xa rôøi nhöõng cuoái thôøi Toáng (960-1279)—Name of a Chinese oàn naùo cuûa chuùng sanh. Chö Boà taùt an truï trong Ts'ao Tung Zen master in the end of the Sung phaùp naày thôøi ñöôïc nhöùt thieát trí voâ thöôïng Dynasty in China. nghóa—Principle of silence and calm, being Tòch Voïng: Thoaùt khoûi phieàn naõo—To set free detached from the clamor and confusion of from illusion. sentient beings. Enlightening Beings who abide by

Tòch YÙ Boà Taùt: Santimati-bodhisattva (skt)— teaching by beginning with the Hinayana and Name of a Bodhisattva. proceeding to the Mahayana, in contrast with the Tieàm AÅn: To latent—To be hidden. immediate teaching of the Mahayana doctrine, or Tieàm AÅn Trong Taâm Cuûa Con Ngöôøi: To abide of any truth directly, e.g. Gradual school refers to in the human heart. the notion that awakening is attained through a Tieàm Chaân (718-788): Teân cuûa moät vò danh Taêng program of gradual training. Some people say it is Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name associated with the “Northern School” or “Pei of a Chinese famous monk who lived in the T'ang Tsung” of Chinese Ch’an and is contrasted with Dynasty in China. the “Southern School” or “Nan Tsung” or “sudden Tieàm Naêng Giaùc Ngoä: Inherent enlightenment— teachings”, which hold that awakening must be Intelligence of every

being—Potential attained all at once, in a sudden flash of enlightenment—Nhö Lai chuûng laø ñaïo xuaát sanh realization. Hua-Yen school considers the Hua- Phaät phaùp, vì laøm cho taát caû chuùng sanh thích phaùt Yen sutra as the immediate or direct teaching, and taâm Boà Ñeà duøng taát caû phaùp laønh giuùp ñôõ giöõ the Lotus sutra as both gradual and direct; T'ien- gìn—The potential of enlightenment is a way of T'ai considers the Lotus sutra direct and generating qualities of Buddhahood, causing all complete—See Ñoán Giaùo. sentient beings to gladly set their minds on Tieäm Haøn Thôøi: Hemanta (skt)—Muøa laïnh daàn töø enlightenment and sustain this will by all virtues— 16 thaùng chín ñeán 15 thaùng möôøi moät —From the See Boån Giaùc. ninth month, the sixteenth day, to the eleventh Tieàm Naêng Tinh Thaàn: Mental potential. month, fifteenth. Tieàm Thöùc: Bhavanga (skt)—Life continuum—Tieäm Kheá: Tu haønh tieán boä töøng böôùc, chöùng ngoä Psyche—Subconscious mind—See Höõu Phaàn. daàn daàn—To cultivate gradually and to attain Tieäm: Tieäm tieán—Ñeán töø töø—Gradually— enlightenment little by little or step by step. Slowly—By degree—To flow little by little. Tieäm Ngoä: Zengo (jap)—Söï giaùc ngoä töø töø— Tieäm Ñònh: Vaøo ñònh moät caùch töø töø, töø caïn ñeán Gradual awakening—Tieäm ngoä hay giaùc ngoä töø saâu, töø ñôn giaûn ñeán phöùc taïp—To enter dhyana töø, moät trong ba giaùo töôùng cuûa Ñöùc Phaät theo caùc (To concentrate) gradually, from the shallow to tröôøng phaùi Thieàn Baéc Toâng (Thaàn Tuù). Trong ñoù the deep, from the simple to the complex. söï giaùc ngoä xaûy ñeán moät caùch töø töø do keát quaû cuûa Tieäm Giang (1610-1663): Teân cuûa moät vò danh vieäc hoïc taäp kinh ñieån vaø tích taäp cuûa thöïc haønh— Taêng Trung Hoa soáng vaøo cuoái thôøi nhaø Minh ñaàu Gradual enlightenment, or progressive awakening thôøi nhaø Maõn Thanh—Name of a Chinese famous for beginners, one of the three modes of the monk who lived in the end of the Ming dynasty Buddha's teaching of the Northern Sects (Shen- and the beginning of the Ch'ing dynasty in China. hsiu). The position that enlightenment comes Tieäm Giaùo: Anupubbi-katha (p)—Gradual gradually, as a result of studying the sutras and doctrine—Gradual teaching—Phöông phaùp tieán tu accumulated practice. töø töø, ñi töø Tieåu Thöøa leân Ñaïi Thöøa, ñoái laïi vôùi Tieäm Nguyeân: Chien-Yuan (chi)—See Tieäm phöông phaùp ñi thaúng vaøo giaùo thuyeát Ñaïi Thöøa Nguyeân Troïng Höng Thieàn Sö. cuûa ñoán giaùo. Tieäm giaùo chæ khaùi nieäm veà "ngoä" Tieäm Nguyeân Troïng Höng Thieàn Sö: Yuan ñaït ñöôïc qua moät chöông trình thöïc taäp töø töø. Coù Chung-Shing (chi)—Zengen Chuko (jap)—Teân ngöôøi cho raèng tieäm giaùo quan heä vôùi "Baéc Toâng" cuûa thieàn sö Trung Hoa vaøo theá kyû thöù IX, ñeä töû Thieàn vaø ngöôïc laïi vôùi "Nam Toâng" Thieàn hay vaø truyeàn nhaân noái phaùp cuûa thieàn sö Ñaïo Ngoä "Ñoán giaùo", vì ñoán giaùo cho raèng giaùc ngoä phaûi Vieân Trí. Teân oâng ñöôïc nhaéc tôùi trong thí duï 55 ñöôïc thöïc chöùng töùc thì, trong moät aùnh chôùp chöùng cuûa Bích Nham Luïc. Tieäm Nguyeân Troïng Höng ngoä. Toâng Hoa Nghieâm cho raèng kinh Hoa ñöôïc coi nhö laø ngöôøi keá vò thieàn sö Ñaïo Ngoä, tuy Nghieâm laø giaùo ñieån ñoán ngoä vaø kinh Phaùp Hoa raèng trong thí duï 55 cuûa Bích Nham Luïc, Tieäm vöøa tieäm vöøa ñoán; trong khi toâng Thieân Thai laïi Nguyeân chæ ñaït

ñöôïc giaùc ngoä sau khi Ñaïo Ngoä ñaõ cho raèng kinh Phaùp Hoa laø vöøa laø ñoán giaùo maø thò tòch, döôùi thôøi Thieàn sö Thaïch Söông Khaùnh cuõng laø vieân giaùo—The gradual method of Chö—Name of a Chinese Zen master in the ninth

century, a disciple and dharma successor of Zen hoûi vì sao chaúng noùi. Ñaïo Ngoä noùi chaúng noùi master Daowu-Yuanzhi. He appears in example chaúng noùi. Ñaïo Ngoä ñaùng goïi laø loøng son 55 of the Pi-Yen-Lu. Chien-yuan is considered the maûnh maûnh, ñem laàm ñeán laàm. Tieäm Nguyeân dharma successor of Master Tao-wu, although vaãn chaúng tænh, veà ñeán giöõa ñöôøng laïi noùi: according to example 55 of the Pi-Yen-Lu, he first "Hoøa Thöôïng vì con noùi, neáu chaúng noùi ñaùnh came to a glympse of enlightenment after the Hoøa Thöôïng." Keû naøy bieát gì toát xaáu, neân noùi death of Tao-wu under Master Shih-shuang taâm toát chaúng ñöôïc baùo toát. Ñaïo Ngoä nhö Ch'ing-chu. tröôùc taâm laõo baø tha thieát, noùi vôùi Tieäm Theo thí duï 55 trong Bích Nham Luïc, moät Nguyeân: "Ñaùnh thì maëc ñaùnh, noùi töùc chaúng hoâm Ñaïo Ngoä cuøng Tieäm Nguyeân ñeán nhaø noùi." Tieäm Nguyeân lieàn ñaùnh. Tuy vaäy, laïi laø Phaät töû ñeå cuùng ñieáu. Tieäm Nguyeân voã quan kia taïo theâm moät caây theû. Ñaïo Ngoä vì kia taøi noùi: "Sanh ö? Töû ö?" Ñaïo Ngoä noùi: "Sanh maùu tuoân gioït gioït theá aáy. Tieäm Nguyeân ñöôïc cuõng chaúng noùi, töû cuõng chaúng noùi." Tieäm caùi chaúng khinh thöôøng. Ñaïo Ngoä bò y ñaùnh, Nguyeân hoûi: "Vì sao chaúng noùi?" Ñaïo Ngoä lieàn noùi vôùi y: "OÂng haõy ñi, e trong vieän Tri söï ñaùp: "Chaúng noùi chaúng noùi." Hai thaày troø veà doø bieát vieäc naøy seõ gaây hoïa cho oâng." Thaàm ñeán giöõa ñöôøng, Tieäm Nguyeân thöa: "Hoøa ñuoåi Tieäm Nguyeân ñi, Ñaïo Ngoä thöïc raát möïc Thöôïng vì con noùi, neáu chaúng noùi ñaùnh Hoøa töø bi—According to example 55 of the Pi- Thöôïng." Ñaïo Ngoä noùi: "Ñaùnh thì maëc ñaùnh, Yen-Lu, he first came to a glympse of noùi thì chaúng noùi." Tieäm Nguyeân lieàn ñaùnh. enlightenment after the death of Tao-wu Sau Ñaïo Ngoä tòch, Tieäm Nguyeân ñeán Thaïch under Master Shih-shuang Ch'ing-chu. Tao Söông thuaät laïi lôøi tröôùc. Thaïch Söông noùi: Wu and Chien Yuan went to a house to make "Sanh cuõng chaúng noùi, töû cuõng chaúng noùi." a condolence call. Chien Yuan hit the coffin Tieäm Nguyeân hoûi: "Vì sao chaúng noùi?" Thaïch and said, "Alive or dead?" Tao Wu said, "I Söông noùi: "Chaúng noùi chaúng noùi." Tieäm won't say alive, and I won't say dead." Chien Nguyeân ngay luùc ñoù lieàn tænh ngoä. Moät hoâm, Yuan said, "Why won't you say?" Tao Wu Tieäm Nguyeân caàm caùi mai ôû treân phaùp ñöôøng said, "I won't say." Half way back, as they ñi töø Ñoâng qua Taây, töø Taây qua Ñoâng. Thaïch were returning, Chien Yuan said, "Tell me Söông hoûi: "Laøm gì?" Tieäm Nguyeân noùi: "Tìm right away, Teacher; if you don't tell me, I'll linh coát tieân sö." Thaïch Söông baûo: "Nöôùc hit you." Tao Wu said, "You may hit me, but I daâng leânh laùng, soùng daäy ngaäp trôøi, tìm caùi gì won't say." Chien Yuan then hit Tao Wu. laø linh coát tieân sö?" (Tuyeát Ñaäu tröôùc ngöõ: Later Tao Wu passed on. Chien Yuan went to "Trôøi xanh! Trôøi xanh!"). Tieäm Nguyeân noùi: Shih Shuang and brought up the foregoing "Neân kheùo gaéng söùc." (Thaùi Nguyeân Phuø noùi: story. Shih Shuang said, "I won't say alive, "Linh coát tieân sö vaãn coøn"), Theo Vieân Ngoä and I won't say dead." Chien Yuan said, "Why trong Bích

Nham Luïc, Ñaïo Ngoä cuøng Tieäm won't you say?" Shih Shuang said, "I won't Nguyeân ñeán nhaø Phaät töû cuùng ñieáu. Tieäm say, I won't say." At these words Chien Yuan Nguyeân voã quan taøi noùi: "Sanh ö? Töû ö?" Ñaïo had an insight. One day Chien Yuan took a Ngoä noùi: "Sanh cuõng chaúng noùi, töû cuõng chaúng hoe into the teaching hall and crossed back noùi." Neáu nhaèm döôùi caâu nhaäp ñöôïc, döôùi lôøi and forth, from east to west and west to east. bieát trôû veà, chæ choã naøy laø thaáu thoaùt coång Shih Shuang said, "What are you doing?" sanh töû. Neáu khoâng ñöôïc nhö theá, thöôøng Chien Yuan said, "Vast waves spread far and thöôøng ñoái dieän laàm qua. Xem coå nhaân ñi wide, foaming billows flood the skies; what ñöùng naèm ngoài chaúng ngaïi laáy vieäc naøy laøm relics of our late master are you looking for?" nieäm. Vöøa ñeán nhaø ngöôøi ñieáu tang, Tieäm Hsueh Tou added a comment saying, Nguyeân voã quan taøi noùi: "Sanh ö? Töû ö?" Ñaïo "Heavens! Heavens!" According to Yuan-Wu Ngoä chaúng dôøi moät maûy tô, ñaùp raèng: "Sanh in the Pi-Yen-Lu, Tao Wu and Chien Yuan cuõng chaúng noùi, töû cuõng chaúng noùi." Tieäm went to a house to make a condolence call. Nguyeân ñoái dieän laàm qua chaïy theo ngöõ cuù, Chien Yuan hit the coffin and said, "Alive or

dead?" Tao Wu said, "I won't say alive, and I ngöôøi doø tìm chaúng ñöôïc." Neáu hieåu theá aáy won't say dead." If you can immediately enter laøm sao bình oån. Neáu ngöôøi chaân ñaïp ñaát thaät at these lines, if at these words you thì chaúng caùch moät maûy tô. Nhö chuyeän thaát immediately know what they come down to, hieàn nöõ ñi daïo röøng Thi Ñaø, coù vò chæ töû thi then this is the key to penetrating beyond life hoûi: "Töû thi taïi ñaáy, ngöôøi ôû choã naøo?" Chò caû and death. Otherwise, if you can't, then you ñaùp: "Laøm gì? Laøm gì?" Caû chuùng nghe ñeàu will miss it over and over again even though chöùng voâ sanh phaùp nhaãn. Thöû noùi coù bao it's right in front of you. Observe how these nhieâu caùi, ngaøn caùi muoân caùi chæ laø moät caùi. Ancients, whether walking, standing, sitting, Sau Tieäm Nguyeân ñeán choã Thaïch Söông thuaät or lying down, were always mindful of this laïi vieäc tröôùc. Thaïch Söông nhö xöa noùi: matter. As soon as they got to the house to "Sanh cuõng chaúng noùi, töû cuõng chaúng noùi." offer condolences, Chien Yuan hit the coffin Tieäm Nguyeân hoûi: "Vì sao chaúng noùi?" Thaïch and asked Tao Wu, "Alive or dead?" Without Söông ñaùp: "Chaúng noùi chaúng noùi." Tieäm stirring a hairsbreadth, Tao Wu answered him Nguyeân lieàn ngoä. Chuùng ta, nhöõng haønh giaû tu saying, "I won't say alive, and I won't say Thieàn, neân xem caâu chuyeän naøy moät caùch dead." Chien Yuan was face to face with it, nghieâm tuùc. Caû hai thaày troø Thieàn sö Ñaïo Ngoä but he stumbled past, running after the other laãn Tieäm Nguyeân ñeàu raát nghieâm tuùc muoán man's words. He went on to say, "Why won't giaûi ñaùp vaán ñeà sinh töû naøy, cho neân söï chöùng you say?" Tao Wu said, "I won't say, I won't ngoä cuûa hoï cuõng raát roõ raøng. Neáu haønh giaû say." This can be called Wu meeting an error chuùng ta chæ nghe cuoäc noùi chuyeän roài töï caûm with an error, his heart bared entirely. Chien giaùc coù leõ mình ñaõ hieåu ñieàu gì ñoù, thì chöa Yuan was still not awake himself: halfway ñuû thuyeát phuïc raèng mình ñaõ hieåu roõ söï tình. back as they were returning he again said, Chuùng ta phaûi töï

mình theå nghieäm Phaät Ñaïo! "Tell me right away, Teacher; if you don't tell Chính vì ñieàu naøy maø Tieäm Nguyeân phaûi boû me, I'll hit you." What does this fellow know ñi. Tieäm Nguyeân phaûi theå nghieäm ñaùp aùn cho of good and bad? This is what is called "a chính mình. Tieäm Nguyeân tieáp tuïc ñi tham good intention not getting a good reward." hoïc. Coù moät soá coâng aùn ghi laïi söï tu taäp cuûa With tender kindness as before, Tao Wu said Tieäm Nguyeân sau ñoù. Cuoái cuøng thì Tieäm more to Chien Yuan, "You may hit me, but I Nguyeân cuõng theå nghieäm vieäc lôùn sanh töû. Vaø won't say." Chien Yuan then hit Tao Wu. Sö raát bieát ôn Thieàn sö Ñaïo Ngoä—Chien Even so, Tao Wu nevertheless won the point. Yuan later came to a small temple where he Tao Wu was dripping with blood like this to heard a workman reciting the Avalokitesvara help Chien Yuan, but Yuan could be so scripture, where it says, "To those who would unseeing! After being hit, Tao Wu then said attain salvation as monks, he appears as a to Chien Yuan, "You should go away for a monk to expound the Dharma for for them." while. I fear that if the monastery's director of Suddenly Chien Yuan was greatly affairs finds out, he would make trouble for enlightened and said, "At that time I was you." He secretly sent Chien Yuan away. wrongly suspicious of my late teacher. How Sau Tieäm Nguyeân ñeán moät vieän nhoû, nghe cö was I to know that this affair isn't in words and só tuïng phaåm Phoå Moân: "Neân duøng thaân Tyø phrases?" As an Ancient said, "Even someone Kheo ñöôïc ñoä, lieàn hieän thaân Tyø Kheo maø vì great beyond measure can be whirled around ñoù thuyeát phaùp..." boãng nhieân ñaïi ngoä. Sö noùi: in the stream of words." Some interpret "Khi xöa ta laàm laøm quaùi tieân sö, ñaâu bieát intellectually and say that when Tao Wu said, vieäc naøy chaúng ôû treân ngoân cuù." Ngöôøi xöa "I won't say, I won't say," he had thereby noùi: "Khoâng löôøng ñöôïc baäc ñaïi nhaân, bò ngöõ already said something, that this is what is maïch xoay ñi." Coù nhoùm ngöôøi tình giaûi noùi: called "turning a back-flip, making people "Ñaïo Ngoä baûo chaúng noùi chaúng noùi töùc laø noùi unable to get ahold of you." If you understand roài vaäy, goïi laø ñaùnh löng thì nhaøo loän, khieán in this fashion, how will you attain tranquility?

If your feettread the real earth, you aren't kheùo gaéng söùc." Xem Sö sau khi ngoä, noùi even a hairsbreadth away. Haven't you heard? ñöôïc töï nhieân kyø ñaëc. Maûnh xöông treân ñaûnh Seven women sages were travelling through cuûa Ñaïo Ngoä nhö maøu vaøng, khi ñaùnh lieàn the Forest of Corpses. One of the women phaùt ra tieáng ñoàng. Tuyeát Ñaäu tröôùc ngöõ: pointed to a corpse and asked her sister, "The "Trôøi xanh! Trôøi xanh!" YÙ taïi hai beân. Thaùi corpse is here, where is the person?" The Nguyeân Phuø noùi: "Linh coát tieân sö vaãn coøn", eldest sister said, "What? What?" And all töï nhieân noùi ñöôïc oång ñaùng, sôïi daây ñöùt naøy seven together experienced the tolerance of ñoàng thôøi ñöa ñeán moät beân. Haõy noùi theá naøo birthlessness. But say, how many are there laø choã tinh yeáu? Theá naøo laø choã gaéng söùc? like this? In a thousand or ten thousand, Ñaâu chaúng nghe noùi: "Moät choã thaáu, ngaøn choã there's just one. Later Chien Yuan went to muoân choã ñoàng thôøi thaáu." Neáu nhaèm choã Shih Shuang and related his previous chaúng noùi chaúng noùi maø thaáu ñöôïc, laø ngoài caét conversation with Tao Wu. Same as

before, ñaàu löôõi ngöôøi trong thieân haï. Neáu thaáu chaúng Shih Shuang said, "I won't say alive, and I ñöôïc, phaûi töï tham töï ngoä, chaúng neân deã daøng won't say dead," and Chien Yuan said, "Why qua ngaøy, ñaùng quí thay ngaøy thaùng!—While won't you say?" When Shih Shuang said, "I on his pilgrimage, one day, Chien Yuan took won't say, I won't say," Chien Yuan was a hoe into the teaching hall and crossed back immediately enlightened. We, Zen and forth, from east to west and west to east. practitioners, must take this story seriously. He intended to display his insight. Sure Both Tao Wu (Dogo) and Chien Yuan enough Shih Shuang asked him, "What are (Zengen) were so serious about resolving this you doing?" Chien Yuan said, "I'm looking for issue of life and death. That is also why their relics of our late master." Shih Shuang then realization is so clear. If we just listen to a cut off his footsteps, saying, "Vast waves talk and we feel that perhaps something is spread far and wide, foaming billows flood understood, it is still not convincing enough the skies; what relics of our late master are for us to confirm our life. We must experience you looking for?" Since Chien Yuan was ourselves as the Buddha Way! That is why looking for relics of the late master, why did Chien Yuan left. He had to experience the Shih Shuang nevertheless talk to him this answer for himself. Chien Yuan went on a way? At this point, if you can comprehend the pilgrimage, and there are several other koans words, "I won't say alive, and I won't say that record his practice after that. Finally he dead," then you will know that from beginning realized this grave matter of alive or dead. to end the entire capacity is put to use. If you And he was very make up rationalizations, hesitate and ponder, appreciative of Zen master Tao-wu. then it will be impossible to see. Chien Yuan Trong khi Tieäm Nguyeân ñi khaép nôi tham said, "This is just where I should apply effort." hoïc, moät hoâm, Tieäm Nguyeân caàm caùi mai ôû See how after his enlightenment he can speak treân phaùp ñöôøng ñi töø Ñoâng qua Taây, töø Taây spontaneously so extraordinarily. Tao Wu's qua Ñoâng. Thaïch Söông hoûi: "Laøm gì?" Tieäm skull bone was golden-hued; when struck it Nguyeân noùi: "Tìm linh coát tieân sö." Thaïch sounded like metal. Hsueh Tou commented, Söông lieàn caét ñöùt goùt chaân y, noùi: "Ta trong "Heavens! Heavens!" His meaning comes aáy, nöôùc daâng leânh laùng, soùng daäy ngaäp trôøi, down on both sides. Fu of T'ai Yuan said, tìm caùi gì laø linh coát tieân sö?" Tieäm Nguyeân "The late master's relics are still present." ñaõ tìm linh coát tieân sö, taïi sao Thaïch Söông laïi Naturally what he said was fitting, at once he noùi nhö theá aáy? Ñeán trong ñaây laø choã sanh put this loose end in place. But tell me, what cuõng chaúng noùi, töû cuõng chaúng noùi, ngay lôøi is the most essential place? How is effort naøy tieán ñöôïc môùi bieát töø thuûy chí chung toaøn applied? Haven't you heard it said that if you cô thoï duïng. Neáu oâng khôûi ñaïo lyù suy nghó tìm penetrate in one place you penetrate in a hieåu töùc laø khoù thaáy. Tieäm Nguyeân noùi: "Neân thousand, ten thousand places all at once. If

you can penetrate I won't say, I won’t say, the person who attains this "Enlightenment" then you cut off the tongues of everyone on experience may not be able fully to master, earth. If you can't penetrate this, then you deepen, and mature it. A great deal of work is must study for yourself and awaken yourself. needed to cultivate this vast and

bottomless You mustn't take it easy and let the days go Prajna-mind before it will blossom fully. In other by, you must value the time. words, it takes a long time, before perfection is Tieäm Nhieät: Grisma (skt)—Söùc noùng (ôû AÁn Ñoä) reached, to remove the dualistic, selfish, and taêng töø töø trong hai thaùng, giöõa thaùng naêm ñeán deeply rooted habitual thoughts arising from the giöõa thaùng baûy—Increasing heat, the two months passions. This is very clearly shown in many Zen from middle of May to middle of July. stories, and in the following Zen proverb, for Tieäm Thöù: Töøng böôùc moät—Tieän boä töø töø—Step example: "The truth should be understood through by step—By degree—Gradual advancement— sudden Enlightenment, but the fact of complete Gradually. realization must be cultivated step by step." Tieäm Thöù Chæ Quaùn: Gradual dhyana—Gradual Tieäm Xuaát: Thoaùt ra töø töø—Gradually escape. mode of tranquility and absence of passion— Tieân: Tröôùc caïn sau saâu, tröôùc ñôn giaûn sau phöùc taïp, 1) Tieân coù nghóa laø nhöõng ngöôøi tu tieân ñaéc ñaïo. chaúng haïn nhö truï taâm taïi ñænh muõi hay roán, vaân Theo ngaøi Long Thoï Boà Taùt coù nhieàu loaï i vaân—Gradual, from the shallow to the deep, from Tieân coù ñôøi soáng ñeán 100.000 naêm môùi ñi ñaàu the simple to the complex, such as fixing the mind thai—Heavenly Fairies are people who on the nose, or navel, etc. cultivate and attain the Taoist path so that Tieäm Tieäm Ñoán Ñoán: Töø töø caét ñöùt (duïc voïng vaø they are reborn in Heavens. According to phieàn naõo), ñoái laïi vôùi vieäc caét ñöùt töùc thôøi — Nagarjuna, there are several different classes Gradually to cut off, in contrast with sudden or of rsis whose lifetime is 100,000 years, the instantaneous excision. they reincarnated. Tieäm Tieán: To advance progressively. 2) Ñaïo thôø Thaàn Löûa ôû Ba Tö: A religion in Iran Tieäm Toån: Giaûm töø töø—Gradual decrease. of which followers worship the god of fire. Tieäm Tu: Gradual cultivation—Tu haønh tieán boä Tieân AÛnh: Ben-Ei (jap)—Boùng roi, trong thieàn, töø töøng böôùc. "Tieäm Tu" laø moät chaâm ngoân Thieàn noåi naày coù nghóa laø nhöõng vò thieàn sö chöùng nghieäm tieáng ñöôïc thoâng duïng trong giôùi ñoà ñeä nhaø Thieàn cao khoâng ñeå laïi daáu veát gì caû—Shaddow of a rod. ôû Ñoâng AÙ. Trong Thieàn, "Ngoä" laø kinh nghieäm In Zen, the term means highly experienced Zen chính cuûa söï tænh thöùc veà chaân lyù Baùt Nhaõ, ngöôøi master leave no traces at all. ñaït ñöôïc kinh nghieäm "Ngoä" naøy coù theå khoâng coù Tieân AÂm: Tieáng noùi cuûa Phaät—The voice of khaû naêng ñaày ñuû ñeå cheá phuïc, ñaøo saâu, vaø thaønh Buddha. thuïc noù. Caàn phaûi theâm nhieàu coâng phu nöõa ñeå tu Tieân Boái: Monks of senior ranks. taäp caùi taâm Baùt Nhaõ bao la vaø khoân doø naøy tröôùc Tieân Caûnh: Fairyland. khi noù khai nôû vieân maõn. Noùi caùch khaùc, tröôùc khi Tieân Chaâu Töï: Teân moät ngoâi chuøa trong tænh Vónh ñaït ñöôïc toaøn thieän, phaûi maát nhieàu thôøi gian môùi Long, Nam Vieät Nam, chuøa ñaõ ñöôïc nhaéc ñeán vöùt boû ñöôïc nhöõng tö töôûng nhò nguyeân, vò kyû, vaø trong boä Ñaïi Nam Nhaát Thoáng Chí. Chuøa toïa laïc nhöõng suy nghó theo taäp quaùn, ñaõ baét reã saâu xa treân cuø lao An Thaønh. Teân cuõ laø Di Ñaø —Name of phaùt sinh töø nhöõng tham duïc. Ñieàu naøy ñöôïc bieåu a temple in Vinh Long, South Vietnam, mentioned loä roõ reät trong nhieàu caâu chuyeän Thieàn, vaø trong in “Ñaïi Nam Nhaát Thoáng

Chí.” It is located in An caâu chaâm ngoân Thieàn sau ñaây: "Lyù tuy ñoán ngoä; Thanh island. The temple formerly named Di Ñaø. söï thaønh töïu vieân maõn phaûi tieäm tu."—To Tieân Chieáu Cao Sôn: Maët trôøi môùi moïc chieáu cultivate gradually (Little by little or step by step). treân nhöõng ngoïn nuùi cao tröôùc (ví nhö Phaät thuyeát "Gradual cultivation" is a well-known Zen proverb kinh Hoa nghieâm ñaàu tieân ñeå cho nhöõng ngöôøi coù and is used widely by Zen students in East Asia. In caên cô Ñaïi Thöøa)—The rising sun first shines on Zen, "Enlightenment" is the main experience of the highest mountains, compared with the awakening to Prajna of awakening to Prajna truth,

Buddha’s first preaching of the Flower Adornment After Phaät YÙ Linh Nhaïc passed way in 1821, he Sutra. stayed at Töø AÂn Temple. In 1825, king Minh Tieân Du: To pass away—To die—To go to the Maïng sent an Imperial Order to summon him to fairyland. the Capital. He stayed at Thieân Muï Temple. He Tieân Döôïc: Miraculous drug. returned to Gia Ñònh in 1847 and stayed at Vieân Tieân Ñaø Baø: Saindhava (skt)—Töø duøng cho boán Giaùc temple (used to be Quan AÂm Vieän, founded nghóa: muoái, cheùn, nöôùc, vaø ngöïa (chæ moät keû beà by Zen Master Höông Ñaêng in 1802 in Gia Ñònh) toâi hieåu ñöôïc maät ngöõ cuûa ñaïi thaàn; khi vua taém to revive and expand Buddhism in the South until maø ñoøi laáy tieân-ñaø-baø thì lieàn daâng nöôùc; khi vua he passed away in 1875. aên maø ñoøi tieân-ñaø-baø thì lieàn daâng muoái; khi vua Tieân Giôùi: Fairyland. aên xong maø ñoøi tieân-ñaø-baø thì lieàn daâng taùch ñeå Tieân Haønh: Nhöõng thöù ñaõ laøm tröôùc ñaây— uoáng traø, khi vua muoán ñi du ngoaïn maø ñoøi tieân - Previously active. ñaø-baø lieàn daâng ngöïa)—A term used for four Tieân Khieát: To clean. meanings (a minister of state in personal Tieân Khôûi Ñoäc Tham: Shokan (jap)—Shoken attendance on the king): salt, cup, water, and (jap)—Ñeä Nhaát Ñoäc Tham—Cuoäc gaëp gôõ laàn ñaàu horse. tieân cuûa moät moân ñoà vaø thaày cuûa mình. Cuoäc hoäi Tieân Ñaø Khaùch: Moät ngöôøi noåi tieáng, giaøu coù vaø kieán trong ñoù vò thaày chính thöùc chaáp nhaän ngöôøi coù trí tueä (chæ moät ngöôøi hieåu ñöôïc maät nghóa cuûa muoán theo hoïc laøm hoïc troø. Sau buoåi leã nghieâm Tieân Ñaø Baø). Trong thieàn, töø naày coù nghóa laø ngöôøi trang aáy, moân ñoà töông lai ñeán gaëp gôõ thaày trong laõnh hoäi nhanh choùng—A man of renown, wealth phoøng ôû nôi tónh mòch cuûa thaày, mang theo leã vaät and wisdom. In Zen, this term means one who cuùng döôøng ñeán thaày, vì thaày laø ngöôøi hieän thaân comprehends quickly—See Tieân Ñaø Baø. cuûa Tam Baûo, vaø yeâu caàu ñöôïc thaày höôùng daãn Tieân Ñaïo: Rudrayana (skt)—Teân cuûa vò vua thaønh theo con ñöôøng thieàn. Ngöôøi hoïc troø trình baøy cho Thaêng AÂm cuûa vöông quoác Toâ Duy Laïp —Name vò thaày bieát nhöõng ñoäng cô thuùc ñaåy mình muoán of the king of Roruka in the kingdom of Sovira. theo hoïc vôùi thaày; khi thaày thaáy roõ tính chaát Tieân Ñaït: See Tieân Trieát. nghieâm tuùc cuûa 'yù chí nhaän thöùc chaân lyù' cuûa ngöôøi Tieân Ñöùc: Pubbacariya (p)—See Coå Ñöùc. hoïc troø vaø tin chaéc mình laø ngöôøi thaày thích hôïp Tieân Giaùc Haûi Tònh Thieàn Sö (1788-1875): Zen vôùi ngöôøi ñoù, thaày chaáp nhaän ngöôøi ñoù laøm hoïc Master Tieân Giaùc Haûi Tònh—Thieàn sö Tieân Giaùc troø. Cuoäc gaëp gôõ tieân khôûi naày

taïo ra moái lieân heä Haûi Tònh, queâ ôû Gia Ñònh, Nam Vieät. Vaøo naêm 'nghieäp' giöõa thaày vaø troø, hay noùi ñuùng hôn, taêng 1802, cha ngaøi cho pheùp ngaøi xuaát gia laøm ñeä töû theâm moái lieân heä maät thieát cuûa hoï. Thaày höùa seõ cuûa Thieàn sö Phaät YÙ Linh Nhaïc. Veà sau naày ngaøi höôùng daãn troø theo con ñöôøng ñaïi giaùc baèng heát thoï cuï tuùc giôùi vôùi Thieàn sö Toå Toâng Vieân Quang, söùc cuûa mình, trong khi hoïc troø thì nguyeän theo moät trong nhöõng ñaïi ñeä töû cuûa ngaøi Phaät YÙ Linh hoïc thaày vôùi heát loøng tin caäy, thaúng thaén, chaân thaät Nhaïc. Sau khi Phaät YÙ Linh Nhaïc thò tòch vaøo naêm vaø tin töôûng, chöøng naøo caû hai coøn thaáy ñieàu ñoù coù 1821, ngaøi truï taïi chuøa Töø AÂn. Ñeán naêm 1825 vua lôïi ích. Trong nhöõng tröôøng hôïp coù lyù do nghieâm Minh Maïng göûi saéc chæ trieäu hoài ngaøi veà kinh ñoâ. troïng, moái lieân heä giöõa thaày vaø troø coù theå bò caét Ngaøi truï taïi chuøa Thieân Muï. Ñeán naêm 1847, ngaøi ñöùt baát cöù luùc naøo. Moät vò thaày ñuùng nghóa khoâng trôû veà Gia Ñònh ñeå chaán höng vaø hoaèng hoùa Phaät bao giôø tìm caùch troùi buoäc ñeä töû traùi vôùi yù nguyeä n giaùo taïi phöông Nam cho ñeán khi ngaøi thò tòch naêm cuûa ngöôøi ñoù. Neáu khoâng xaûy ra söï ñöùt ñoaïn naøo, 1875—Zen Master Tieân Giaùc Haûi Tònh, a monk moái lieân heä vaãn coøn cho tôùi cheát, thaäm chí sau khi from Gia Ñònh, South Vietnam. In 1802, his father cheát, ngay caû sau khi ngöôøi hoïc troø ñaõ ñaït ñöôïc aán allowed him to leave home to become a disciple xaùc nhaän töø laâu khieán mình cuõng ñöôïc ngang haøng of Zen Master Phaät YÙ Linh Nhaïc. Later, he vôùi thaày mình—The first 'dokusan' of a Zen received complete precepts with Zen Master Toå student with his master, in which the seeker after Toâng Vieân Quang, one of the great disciples of enlightenment is officially accepted as a student Phaät YÙ. He became the Dharma heir of the thirty- by the roshi (certified master).Following a fixed seventh generation of the Linn-Chih Zen Sect. ceremonial, the would-be student seeks out the

master in the seclusion of the latter's room, makes cuõng ñöôïc bieát tôùi vì taùnh haøi höôùc. Nhöõng an offering to him as a representative of the three phaåm chaát naày cuûa oâng hieän leân treân nhöõng precious ones, and requests the roshi to guide him böùc hoïa möïc Taøu vaø nhöõng taùc phaåm ngheä on the way of Zen. He explains to the master his thuaät ñoà hoïa cuûa oâng, ñeán nay nhöõng ngöôøi motives for seeking instruction, and if the roshi is yeâu thích ngheä thuaät treân theá giôùi vaãn coøn traân persuaded of the sincerity of the student's 'will for quyù—He became a monk at the age of 11 and truth' and feels that he himself is the right master at 19 went on wandering pilgrimage. He for this person, then he accepts him as a student. became a student and dharma successor of In 'shoken' a karmic link is forged between master Master Gessen. After his training with Gessen and student or better, the presence of such a deep was completed, he went once again on relationship is made manifest. The master thus wandering pilgrimage and was appointed in commits himself to train the student on the path to 1790 the 123rd abbot of Shofuku-ji in Hakata enlightenment to the best of his ability; and the on Kyushu island, which had been founded in student, on his side, to follow the master with 1195 by Eisai Zenji as the first Zen monastery

complete devotion, openness, and honesty so long in Japan. Sengai was known for his as both deem it suitable. If there are serious unorthodox but extremely effective style of reasons for it, this link can be broken by either the training Zen students and for his humor. master or student at any time; no authentic master These are qualities that are reflected in his would attempt to bind a student to himself against ink paintings and calligraphies, which have the student's will. If it does not come to such a come to be appreciated by lovers of art break, the link continues in force, even if the throughout the world. student has long since received the seal of Vaøo thôøi ñoù, coù moät vò laõnh chuùa raát yeâu thích confirmation and become a master himself, until hoa cuùc. OÂng ta cho troàng toaøn loaïi hoa cuùc ôû the death of the master or student and even khu vöôøn phía sau dinh thöï, vaø ñaõ toán khoâng ít beyond that. thôøi gian, coâng söùc ñeå chaêm soùc cho khu vöôøn Tieân Kinh: Kinh ñieån cuûa Laõo Giaùo noùi veà thuaät aáy. Kyø thaät, oâng ta ñeå yù chaêm soùc nhöõng boâng tröôøng sinh baát töû—Taoist treatises on alchemy hoa cuùc naøy coøn hôn caû vôï con vaø nhöõng naøng and immortals. haàu cuûa mình. Noùi toùm laïi, nieàm ñam meâ hoa Tieân Loäc Vöông: The royal-stag Genius—The cuùc cuûa vò laõnh chuùa ñaõ gaây phieàn haø vaø ñau Buddha. khoå cho moïi ngöôøi chung quanh oâng. Raát Tieân Nghieäm: Prior intuition. nhieàu gia nhaân trong dinh thöï ñaõ bò tröøng phaït Tieân Nghieäp: Nghieäp töø kieáp tröôùc—Karma from naëng neà chæ vì voâ yù laøm hö haïi nhöõng ñoùa hoa a previous life—Prior karma. cuùc trong vöôøn. Moät laàn noï, khi vò quaûn gia voâ Tieân Nhai Nghóa Phaïm Thieàn Sö (1751-1837): tình laøm gaõy moät caønh hoa cuùc trong vöôøn. Vò Sengai Gibon (jap)—Teân moät vò thieàn sö Nhaät laõnh chuùa ñaõ giaän döõ ra leänh giam ngöôøi quaûn Baûn thuoäc phaùi Laâm Teá—Name of a Japanese gia vaøo nguïc. Bò sæ nhuïc vì caùch ñoái xöû naøy, Zen master of the Rinzai school. ngöôøi quaûn gia ñaõ moå buïng töï saùt theo truyeàn Sö ñi tu töø naêm 11 tuoåi vaø laøm moät chuyeán thoáng voõ só ñaïo. Luùc naøy caâu chuyeän ñöôïc chu du roäng lôùn vaøo naêm 19 tuoåi. OÂng laø moân truyeàn ñeán tai thieàn sö Tieân Nhai (Sengai). Sö ñoà vaø ngöôøi keá vò phaùp cuûa thieàn sö Nguyeân voäi vaõ ñi ñeán nhaø nguïc ñeå can ngaên haø nh Tín. Sau khi hoïc xong vôùi thaày, oâng laïi laøm ñoäng töï saùt voâ nghóa naøy. Khoâng vöøa yù vôùi moät chuyeán chu du khaùc vaø ñeán naêm 1790 trôû bieän phaùp taïm thôøi naøy, thieàn sö Tieân Nhai thaønh vieän tröôûng thöù 123 cuûa tu vieän Shofuku quyeát taâm giaûi quyeát vaán ñeà ñeán taän goác reã. ôû Hakata treân ñaûo Kyushu, ñaây laø thieàn vieän Vaøo moät ñeâm möa, Tieân Nhai ñoät nhaäp vaøo xöa nhaát cuûa Nhaät Baûn, do thieàn sö Vinh Taây khu vöôøn phía sau nôi coù ñaày hoa cuùc cuûa vò laäp ra vaøo naêm 1195. Tieân Nhai noåi tieáng vì laõnh chuùa. OÂng ñaõ duøng chieác lieàm vaø thaúng khoâng theo khuoân pheùp vaø vì phöông phaùp tay caét goïn taát caû khu vöôøn ñang nôû roä hoa ñaøo taïo thieàn cöïc kyø höõu hieäu cuûa mình; oâng cuùc. Nghe tieáng ñoäng laï trong vöôøn, vò laõnh

chuùa nhìn ra ngoaøi vaø thaáy coù ngöôøi, oâng voäi "Döôùi vaùch ñaù phuû ñaày maây, vaõ tuoát kieám ra vaø quaùt lôùn xem coi Tieân Nhai gaàn beân coång chuøa ñang laøm gì ngoaøi ñoù. Vò thieàn sö ñieàm nhieân Giöõa ñaùm coû xuaân uùa naâu

trong ao traû lôøi: "Neáu khoâng caét chuùng ñi thì cuoái cuøng Moät chuù eách phoùng xuoáng nöôùc, boõm! ñaùm rong reâu naøy seõ moïc ñaày ra saân!" Sau Giaät mình, nhaø thô söõng sôø buoâng buùt." nhöõng lôøi naøy, luùc baáy giôø, vò laõnh chuùa ñaõ In Zen Poems, Prayers, Sermons, Anecdotes, nhaän ra söï sai traùi cuûa mình. Nhö vöøa tænh sau Interviews, Zen Master Sengai had a poem: moät giaác mô. Töø ñoù veà sau oâng ta khoâng cho "Under the cloudy cliff, troàng hoa cuùc trong vöôøn nöõa—During that near the temple door, period of time, there was a baron who was Between dusky spring plants on the pond, extremely fond of chrysanthemums. He had A frog jumps in the water, plop! the whole rear garden of his mansion planted Startled, the poet drops his brush." with them, and spent a lot of time and effort Tieân Nhaân: See Tieân (B) (3). cultivating them. In fact, the baron paid more Tieân Nhaân Loäc Daõ Uyeån: Vöôøn Loäc Daõ, naèm veà attention to the care of his chrysanthemums phía ñoâng baéc cuûa thaønh Ba La Naïi, nôi Ñöùc Phaät than to his wife and concubines. In short, the thöôøng hay lui veà trong muøa an cö kieát haï — baron's passion for chrysanthemums made life Mrgadava, a deer park, north east of Varanasi, a miserable for everyone around him. Many of favourite resort of sakyamuni (Sarnath near his retainers were punished for inadvertently Benares). breaking off a blossom. On one occasion, Tieân Nhaân Tuïc Laïc Tònh Xaù: Rsigrama-vihara when a certain retainer accidentally broke off (skt)—Name of a monastery in India. a blossom, he was ordered into confinement Tieân Ni: Sainika or Senika (skt)—Taây Nhó Ca— by the furious baron. Enraged by this Teân goïi cuûa moät phaùi ngoaïi ñaïo—A class of non- treatment, the retainer resolved to Buddhists—See Tieân Ni Ngoaïi Ñaïo. dissembowel himself in protest, according to Tieân Ni Ngoaïi Ñaïo: Senika (skt)—Teân cuûa moät the traditional warrior code. Now it so ngöôøi ngoaïi ñaïo ñaõ chaát vaán Ñöùc Phaät trong kinh happened that Zen master Sengai heard of Hoa Nghieâm—Name of a non-Buddhist who this and hastened to intervene, preventing the questioned the Buddha in the Garland Sutra. retainer from committing suicide over such an Tieân Sôû Ñaéc: Nhöõng thöù ñaõ ñaït ñöôïc tröôùc ñaây— affair. Not content with a temporary measure, Previously acquired. Sengai resolved to effect a permanent Tieân Sôû Taùc: Nhöõng thöù ñaõ taïo ra tröôùc ñaây— solution. One rainy night when the Previously created. chrysanthemums were in full bloom, Sengai Tieân Sôû Vò Thuyeát: Nhöõng gì chöa ñöôïc giaûi thích sneaked into the baron's garden with a sickle tröôùc ñaây—Previously unexplained. and cut down every single chrysanthemum. Tieân Sö: Late master—Founder of a doctrine. Hearing a strange sound from the garden, the Tieân Taäp: Thoùi quen tröôùc ñaây—Prior baron looked out and saw someone there. habituation. Rushing out wielding his sword in great Tieân Thaùnh: Fairy and saint. alarm, he demanded to know what Sengai Tieân Thaønh: Thaønh phoá cuûa chö Tieân: The Rsi’s was doing. The Zen master calmly replied, city—Thaønh phoá nôi Phaät ñaûn sanh: The Buddha’s "Even weeds like this eventually become native city. rank if they are not cut." Now the baron Tieân Theá: A previous life—Prior lifetime—Past realized how wrong he had been. It was like generation—Previous world. awakening from a dream. From that time Tieân Thieân

Nguyeân Khí: Adya-sakti (skt)— onward, he no longer raised chrysanthemums. Primal power—Boån nguyeân khí hay boån nguyeân Trong Thieàn: Thi Keä, Caàu Nguyeän, Thuyeát löïc taïo döïng vuõ truï—The divine consciousness or Giaûng, Giai Thoaïi vaø Tham Vaán, Thieàn sö omnipotence which permeates all worlds. Tieân Nhai Nghóa Phaïm coù moät baøi keä: Tieân Thuaät: Magic power.

Tieân Thö: Kinh ñieån—Sutras. traû lôøi naøo maø coøn khoâng cho pheùp caâu traû lôøi naøo Tieân Tieán: Advanced—Senior rank or caû—To start a head phrase. This is the phase of achievement. intense concentration on a question-word which Tieân Traø: Naáu traø—To make tea. defies any answer and allows no answer at all— Tieân Traùch Kyû, Haäu Traùch Bæ: Traùch mình tröôùc See Coâng AÙn. roài sau ñoù, coù traùch ngöôøi thì môùi traùch—One has Tieán Só Phaät Hoïc: Geshe (tib)—Doctorate in to blame oneself before blaming others. Buddhism—Tieán só Phaät hoïc (Geshe) laø danh hieäu Tieân Traàn: See Tieàn Traàn. duøng ñeå ban cho moät vò ñaõ traûi qua vaø hoaøn taát Tieân Tri: To predict—To foretell—To prophesy. khoùa huaán luyeän daøi haïn veà trieát hoïc Phaät Giaùo. Tieân Trieát: Tieân Ñaït—Ngöôøi ñaõ ñi tröôùc treân Danh hieäu Geshe gioáng nhö moät vò ñaït ñöôïc hoïc ñöôøng tu taäp hay baäc ñaõ vöôït troäi hôn ngöôøi veà söï vò Tieán Só Phaät Hoïc cuûa Taây Taïng—Geshe is hieåu bieát vaø thaønh töïu—Senior practitioner of the conferred on one who has undergone and path or one who has preceded someone in completed an extensive philosophical training. It understanding or achievement. is like a Tibetan Ph.D. in Buddhist studies. Tieân Tu Chæ Haønh: Söï tu haønh ñònh tónh ñaõ ñöôïc Tieán Taâm: Taâm tinh taán—The mind of zealous vun boài töø tröôùc—Previously cultivated progress. tranquility. Tieán Trình Giaùc Ngoä: Patha-krama (skt)—The Tieán Boä Tinh Thaàn Chöôùng: Papanca (p)— process of Enlightenment—Boà Ñeà Ñaïo Thöù Ñeä Prapanca (skt)—Hindrances to spiritual progress Luaän—Nhöõng giai ñoaïn cuûa con ñöôøng (tieán trình that hinder the mind—Chöôùng ngaïi cho söï tieán boä giaùc ngoä)—Stages of the path. tinh thaàn hay nhöõng chöôùng ngaïi treân tieán trình Tieán Trình Thôøi Gian: The march of time. taâm thöùc. Coù naêm chöôùng ngaïi cho söï tieán boä tinh Tieán Trình Thöû Nghieäm Tu Taäp: Experimental thaàn, laøm roái loaïn söï nhìn saâu vaøo vaïn höõu, ngaên process in Buddhist cultivation—Ñöùc Phaät ñaõ caûn con ngöôøi ñaït tôùi söï taäp trung hoaøn toaøn, cuõng nhaán maïnh trong giaùo lyù cuûa Ngaøi laø tieán trình thöû nhö khaùm phaù ra chaân lyù—There are five nghieäm trong tu taäp theo giaùo lyù nhaø phaät laø moät hindrances to spiritual progress that hinder the chuoãi nhöõng quan saùt khaùch quan tröôùc khi thöïc mind, obstruct insight, and prevent cultivators from haønh. Qua quan saùt khaùch quan chuùng ta nhaän attaining complete concentration and from chaân ra boä maët thaät cuûa khoå ñau phieàn naõo. Töø ñoù knowing the truth (Five factors or hindrances chuùng ta môùi coù cô hoäi tu taäp ñeå taän dieät hoaøn toaøn which blind the mind)—See Nguõ Chöôùng. khoå ñau vaø phieàn naõo. Chính vì theá maø ôû vaøo baát Tieán Chæ: Shinshi (jap)—Progressing and cöù thôøi ñieåm naøo trong tieán trình tu taäp, quan saùt stopping—Tieán tôùi vaø ngöøng laïi, thaùi ñoä chuû ñoäng khaùch quan luùc naøo cuõng giöõ vai troø chính yeáu vaø thuï ñoäng, laø thaùi ñoä thöïc

trong ñôøi soáng haèng trong tieán trình thöû nghieäm trong tu taäp theo Phaät ngaøy—A combination of active and passive giaùo—The Buddha stressed in His Teachings the behavior, a real behavior in daily life. experimental process in Buddhist cultivation is a Tieán Cuï: Haøng Sa Di ñuû tuoåi 20 tieán leân nhaän Cuï chain of objective observations before any Tuùc Giôùi cuûa haøng Tyø Kheo—To reach the age of practices because through objective observations 20 and advance to full ordination. we realize the real face of sufferings and Tieán Ñöôøng: Coá gaéng heát söùc mình—To try one's afflictions. it’s is objective observation that gives best. us an opportunity to cultivate to totally destroy Tieán Hoùa Nhò Nguyeân Luaän: Sankha (p)— sufferings and afflictions. Thus, at any time, Samkhya (skt)—Caùc boä luaän cuûa phaùi Taùt Baø Ña objective observation plays a key role in the Boä (baøn veà baûn phaùp soá cuûa Phaät giaùo)—The experimental process in Buddhist cultivation. sastras of the Samkhya—See Soá Luaän. Tieán Trình Voâ Taän: Endless succession. Tieán Höông: To offer incense to Buddha. Tieán Tu: Theo ñuoåi vieäc tu taäp—To pursue Tieán Kyø: Ñeà khôûi thoaïi ñaàu, ñaây laø giai ñoaïn taäp cultivation—To advance in cultivation. trung tö töôûng moät caùch quyeát lieät vaøo caâu hoûi moät Tieán Vaân: Tieáp tuïc hoïc hoûi vaø tu taäp thieàn phaùp— chöõ coù khaû naêng chaúng nhöõng loaïi boû baát cöù caâu To continue to study and practice Zen.

Tieán Vieän: Vò Taêng môùi ñeán nhaäm chöùc truï trì coù taát caû.” Töø ñoù nhöõng chöùng cöù huøng hoàn cuûa môùi trong töï vieän—A monk who has just arrived to ngaøi ñoái vôùi söï chöùng ngoä, nhö ñaõ thaáy, ñeàu xuaá t take up an appointment as a new abbot in the phaùt töø kinh nghieäm rieâng tö cuûa mình. Tröôùc ñaây, temple. ngaøi ñaõ söûa soaïn ñaày ñuû ñeå vieát moät boä luaän Tieàn Baïc Vaät Chaát: Money and material things— choáng laïi Thieàn toâng, trong ñoù nhaèm töôùc boû Ñöùc Phaät daïy trong kinh Phaùp Hoa: “Neáu tieàn cuûa nhöõng ñieàu maø caùc Thieàn gia gaùn gheùp cho Thieàn. vaät chaát ñöôïc kieám ra vaø söû duïng cho muïc ñích Tuy nhieân, sau khi hoûi ñaïo vôùi Thaày mình laø chaùnh ñaùng thì chuùng khoâng bao giôø trôû thaønh moät Thieàn sö Vieân Ngoä, taát caû nhöõng quyeát ñònh tröôùc trôû ngaïi cho nieàm tin vaø söï tu taäp, nhöng neáu quaù kia ñeàu bò suïp ñoå, khieán ngaøi trôû thaønh moät bieän ham muoán chuùng thì taâm seõ bò leänh laïc.”—The giaû haêng say nhaát cuûa kinh nghieäm Thieàn. Theo Buddha taught in the Lotus Sutra: “If money or Thieàn sö D.T. Suzuki trong quyeån "Thieàn Hoïc material things are sought and used for the right Nhaäp Moân," trong thôøi ñaïi chöa coù heä thoáng coâng purpose, they never become an obstacle to faith aùn, Thieàn coù leõ khaù töï nhieân vaø thuaàn tuùy, nhöng and cultivation, but an excessive desire for them chæ coù moät soá ngöôøi lôïi caên môùi coù theå laõnh hoäi warps one’s mind.” ñöôïc tinh thaàn Thieàn. Giaû söû baïn soáng vaøo thôøi Tieàn Baát Caáu Thoân, Haäu Baát Ñieät Ñieám: Tröôùc ñieåm ñoù, baïn seõ laøm gì khi bò laéc vai moät caùch thoâ chaúng ñeán xoùm laøng, sau chaúng ra khoûi cöûa, chæ baïo? Neáu baïn ñöôïc goïi laø "caøn thæ quyeát" (que cöùt vieäc coøn ñang dang dôû—Uncomplete or khoâ) thì baïn seõ laøm gì? Hoaëc baïn chæ ñôn giaûn unfinished work. ñöôïc yeâu caàu chuyeàn caùi toïa cuï cho sö phuï nhöng Tieàn Boái: Elders. laïi bò sö phuï laáy toïa cuï

ñaùnh thì baïn phaûi laøm sao? Tieàn Caên Baùo Haäu: Tieàn caên haäu quaû—Actions Neáu baïn laäp chí kieân ñònh tham cöùu choã saâu saéc in previous life are rewarded or punished in cuûa Thieàn vaø tin chaéc "tính hôïp lyù" cuûa Thieàn, theá another life. thì sau nhieàu naêm toïa thieàn coù leõ baïn seõ tænh ngoä; Tieàn Chaùnh Giaùc: Pragbodhi (skt)—Tröôùc khi ñaït nhöng ôû thôøi ñaïi cuûa chuùng ta hoâm nay, nhöõng loaïi ñöôïc giaùc ngoä toái thöôïng—Anterior to supreme thí duï nhö vaäy chaéc laø hieám coù. Chuùng ta bò xao enlightenment. laõng vôùi moïi thöù coâng vieäc neân chuùng ta khoâng theå Tieàn Chaùnh Giaùc Sôn: Vuøng phuï caän soâng Ni töï böôùc leân con ñöôøng thaàn bí cuûa Thieàn. Vaøo thôøi Lieân Thieàn thuoäc xöù Ma Kieät Ña. Trong Taây Vöïc ñaàu nhaø Ñöôøng ôû Trung Hoa, con ngöôøi coøn töông Kyù, ngaøi Huyeàn Trang cho raèng tröôùc khi Ñöùc Nhö ñoái ñôn thuaàn, nieàm tin cuõng khaù kieân ñònh, khoâng Lai chöùng ñöôïc Chaùnh Giaùc, ngaøi ñaõ treøo leân nuùi coù nhieàu tri kieán tính toaùn chaáp chaët cho laém. Nhö naày, cho neân noù coù teân laø Tieàn Chaùnh Giaùc Sôn— tình traïng naøy, trong baûn chaát cuûa söï vieäc, khoâng A mountain in Magadha. According to The Great keùo daøi ñöôïc laâu. Muoán duy trì söùc soáng cuûa T'ang Chronicles of the Western World, Hsuan- Thieàn, caàn phaûi coù huyeàn cô kheùo leùo ñeå ngöôøi ta Tsang reported that Sakyamuni might have been deã daøng ñeán vôùi Thieàn vaø laøm cho Thieàn phoå caäp ascended on this mountain before his hôn; neân söï tu taäp coâng aùn ñaõ ñöôïc thaønh laäp cho enlightenment, hence its name. lôïi ích cuûa nhöõng theá heä ñang leân vaø saép tôùi. Maëc Tieàn Chí Kî: This is the sixth mass for the daàu Thieàn khoâng phoå caäp nhö Tònh Ñoä Chaân Toâng departed—See Ñaøn Hoaèng Kî. vaø Thieân Chuùa giaùo, nhöng phaùp maïch cuûa Thieàn Tieàn Coâng AÙn Thieàn: Zen before the system of coù theå truyeàn thöøa khoâng giaùn ñoaïn trong nhieàu koan—Thieàn sö Vieân Ngoä Khaéc Caàn Phaät Quaû laø theá kyû, theo quan ñieåm cuûa toâi, chuû yeáu laø nhôø heä moät cao Taêng ñôøi nhaø Toáng, vaø laø taùc giaû boä saù ch thoáng coâng aùn. Thieàn hoïc baét nguoàn töø Trung Hoa, Bích Nham Luïc noåi danh trong Thieàn Giôùi veà coâng nhöng Thieàn aáy khoâng coøn theo hình thöùc thuaàn aùn. Ít laâu sau ñoù, Thieàn sö Ñaïi Hueä laø moät trong tuùy nöõa. Phaùp maïch cuûa Thieàn toâng dung hôïp vôùi nhöõng moân ñoà lôùn cuûa Vieân Ngoä, ngöôøi ñaõ ñoùng Tònh Ñoä toâng, phaùp moân nhaán maïnh ñeán nieäm goùp to lôùn vaøo vieäc hoaøn chænh phöông phaùp coâng Phaät. Taïi Nhaät Baûn, Thieàn vaãn coøn söùc haáp daãn vaø aùn thieàn. Ngaøi laø moät tay cöï phaùch taùn döông söï thuyeát phuïc maïnh meõ, cuõng coù theå ñöôïc xem laø giaùc ngoä, moät trong nhöõng lôøi taùn döông cuûa ngaøi nguyeân toá chính thoáng cuûa Phaät giaùo. Vì theá chuùng laø: "Thieàn khoâng coù ngoân ngöõ. Heã coù chöùng ngoä laø ta coù lyù do ñeå tin töôû ng raèng ñoù laø do söï keát hôïp

giöõa söï tu Thieàn vaø tham coâng aùn. Chaéc chaén raèng monks in the Sung Dynasty and the author of a heä thoáng naøy laø do con ngöôøi ñaët ra, vaø noù tieàm Zen text book known as the 'Pi-Yen-Lu' on the taøng raát nhieàu caïm baãy raát nguy hieåm, nhöng neáu system of koans. Soon later, Zen master Ta-Hui, chuùng ta söû duïng Thieàn moät caùch ñuùng nghóa thì seõ one of Yuan-Wu's chief disciples, played

a major ñöôïc toàn taïi laâu daøi. Caùc vò ñeä töû theo ñuoåi coâng role in shaping koan practice. He was a great aùn vôùi nhöõng baäc thaày öu tuù thì coù khaû naêng theå advocate of ‘satori,’ and one of his favorite nghieäm Thieàn vaø ñöôïc khai ngoä. Heä thoáng hoùa sayings was: “Zen has no words; when you have Thieàn baét ñaàu vaøo thôøi Nguõ Ñaïi, nghóa laø vaøo ‘satori’ you have everything.” Hence his strong khoaûng theá kyû thöù möôøi sau Taây lòch ôû Trung Hoa; arguments for it, which came, as has already been nhöng söï hoaøn thaønh cuûa heä thoáng naøy phaûi nhôø shown, from his own experience. Until then, he ñeán taøi naêng cuûa Thieàn sö Baïch AÅn Hueä Haïc, was quite ready to write a treatise against Zen in ngöôøi soáng döôùi thôøi Ñöùc Xuyeân. Daàu ngöôøi ta coù which he planned to disclaim everything choáng laïi söï laïm duïng coâng aùn nhö theá naøo ñi nöõa, accredited to Zen by its followers. His interview roát cuoäc chính coâng aùn ñaõ laøm cho Thieàn khoâng bò with his master Yuan-Wu, however, rushed all his hoaøn toaøn ñoaïn dieät. Haõy xem tình hình Thieàn former determination, making him come out as a Trung Hoa, cho tôùi ngaøy nay noù chæ coøn treân danh most intense advocate of the Zen experience. töø; vaø ñeå yù ñeán khuynh höôùng chung cho thaáy According to Zen master Daisetz Teitaro Suzuki in trong loái tu taäp cuûa haøng ñeä töû toâng Taøo Ñoäng ôû "An Introduction to Zen Buddhism (p.80)," when Nhaät Baûn ngaøy nay. Chuùng ta khoâng theå phuû nhaän there was as yet no system of koan, Zen was more phaùi Taøo Ñoäng coù nhieàu ñieåm toát, caàn phaûi ñöôïc natural and purer perhaps, but it was only the few nghieân cöùu kyõ löôõng, nhöng xeùt veà söï soáng cuûa elect who could get into the spirit of it. Supposing Thieàn thì coù leõ toâng Laâm Teá soáng ñoäng hôn vôùi söï you had lived in those days, what would you do if söû duïng heä thoáng coâng aùn. Ngöôøi ta coù theå noùi: you were roughly shaken by the shoulder? How "Neáu Thieàn ñuùng nhö nhöõng gì oâng noùi thì noù seõ would you take it if you were called a dry dirt- vöôït xa phaïm vi hieåu bieát thuoäc veà trí tueä, theá thì scraper? Or if you were simply requested to hand Thieàn khoâng caàn baát cöù heä thoáng naøo, söï thaät thì the cushion over there, and, when you had handed noù khoâng theå coù baát cöù heä thoáng naøo, bôûi vì chính it to the master, to be struck with it? If you had a khaùi nieäm 'heä thoáng' ñaõ laø trí tueä roài. Ñeå hoaøn toaøn determination to fathom the depths of Zen as töông hôïp thì Thieàn phaûi laø moät theå nghieäm tuyeät strong as steel, and a faith in the "reasonableness" ñoái ñôn thuaàn, queùt saùch moïi tieán trình cuûa heä of Zen which was as firm as the earth, you, after thoáng hay tu haønh. Coâng aùn phaûi laø moät cuïc thòt many years of meditation, might succeed in dö, laø thöù khoâng caàn thieát, thaäm chí laø moät thöù mastering Zen; but such examples are rare in our maâu thuaãn." Veà maët lyù thuyeát maø noùi, hay laø xeùt modern days. We are so distracted with all kinds theo quan ñieåm mang tính tuyeät ñoái thì ñieàu naøy of business that we are unable to walk all by hoaøn toaøn chính xaùc. Do ñoù, ngay khi ngöôøi ta döùt ourselves into the labyrinthine passageway of khoaùt thaúng thöøng, Thieàn khoâng coâng nhaän coâng Zen. In the early days of the T'ang dynasty people aùn, cuõng chaúng bieát coù caùch noùi loøng voøng quanh were more simple-hearted and believing, their co naøo caû. Chæ caàn moät caây gaäy, moät

chieác quaït, minds were not crammed with intellectual biases. hay moät chöõ maø thoâi! Ngay khi baïn noùi "Thieàn But this state of affairs could not, in the nature of ñöôïc goïi laø caây gaäy," hay "Toâi nghe ñöôïc moät aâm things, last very long. In order to maintain the thanh" hoaëc laø "Toâi nhìn thaáy caùi naém tay," thì vitality of Zen it was necessary to find some Thieàn ñaõ töïa nhö chim bay khoâng ñeå laò daáu veát. device whereby Zen could be made more Thieàn cuõng gioáng nhö tia chôùp, trong Thieàn khoâng approachable and to that extent more popular; the coù khoâng gian hay thôøi gian ñeå ngöôøi ta suy nghó. koan exercise had to be established for the benefit Chæ khi naøo chuùng ta baøn luaän veà haønh giaæ cuûa of the rising generations and also for the coming Thieàn hay phaùp moân phöông tieän thì chuùng ta môùi ones. Though it is in the being of Zen that it can ñeà caäp ñeán coâng aùn hay heä thoáng—Zen master never be a popular religion in the sense that Shin Yuan-wu Ke-Ch’in-Fo-Kuo was one of the famous Buddhism or Christianity is, yet the fact that it has

kept up its line of transmission unbroken for so of lightning, there is no room, no time, in Zen many centuries is, in my view, principally due to even for a thought to be conceived. We speak of a the system of koan. In China, where Zen koan or a system only when we come to the originated, it no longer exists in its pure form; the practical or conventional side of it. line of transmission is no nore, so transfused is it Tieàn Duyeân: Predestined affinity. with the Pure Land practice of invoking the Tieàn Ñaïo Vöông: Rudrayana (skt)—Tieân Ñaïo, Buddha-name. It is only in Japan that Zen is still teân cuûa vò vua thaønh Thaêng AÂm cuûa vöông quoác virile and still finds its orthodox exponents; and Toâ Duy Laïp—Name of the king of Roruka in the there is every reason to believe that this is due to kingdom of Sovira. the system of reviewing the koans in connection Tieàn Ñaàu: Tröôùc maët—In front of—On the with the practice of "zazen". There is no doubt that opposite site. this system is largely artificial and harbors grave Tieàn Ñaàu Nhaân: Tieàn Nhaân, ngöôøi tröôùc maët hay pitfalls, but the life of Zen runs through it when it ñoái phöông—A person who is on the opposite site. is properly handled. To those who pursue it Tieàn Ñieàn Hueä Vaän (1857-1930): Teân cuûa moät vò judiciously under a really competent master, Zen danh Taêng noåi tieáng cuûa Phaät giaùo Nhaät Baûn vaøo experience is possible and a state of theá kyû thöù XX. OÂng chuyeân nghieân cöùu vaø giaûng enlightenment will surely come. The daïy taïi caùc tröôøng ñaïi hoïc veà Tònh Ñoä Chaân Toâng systematizing of Zen began as early as the Five Nhaät Baûn—Name of a Japanese famous monk in Dynasties in China, that is, in the tenth century; the twentieth century. He studied and taught on but its completion was due to the genius of Hakuin the theories of the Japanese True Pure Land at (1683-1768) who lived in the Tokugawa era. universities. Whatever one may say against the abuses of the Tieàn Ñình Baùch Thuï Töû: Caây baùch tröôùc saân— koan, it was the koan that saved Japanese Zen The cypress tree at the front of the courtyard— from total annihilation. Consider how Chinese Zen See Coâng AÙn Tieàn Ñình Baùch Thuï Töû. is faring these days; so far as we can gather it is Tieàn Ñònh Thuyeát: Fatalism—Determined period more or less a

mere name; and again notice the of life—Fate—See Thuyeát Tieàn Ñònh. general tendency shown in the practice of Zen by Tieàn Ñöôøng: The front hall or the front part of a adherents of the Soto school in present-day Japan. monastery. We cannot deny that there are many good points Tieàn Ñöôøng Thuû Toïa: Vò taêng ñöùng ñaàu trong in Soto, which ought to be carefully studied, but as tieàn ñöôøng trong töï vieän (trong caùc töï vieän lôùn to the living of Zen there is perhaps greater thöôøng coù tieàn ñöôøng vaø haäu ñöôøng)—Head monk activity in the Rinzai, which employs the koan of the front hall in a monastery. system. One may say: "If Zen is really so far Tieàn Haäu: Before and after. beyond the intellectual ken as you claim it to be, Tieàn Haäu Baát Nhaát: Tröôùc sau khoâng nhö nhau— there ought not to be any system in it; in fact, Inconsistent. there could not be any, for the very conception of Tieàn Haäu Teá Ñoaïn: Caùc phaùp höõu vi ñôøi tröôùc vaø a system is intellectual. To be thorough consistent, ñôøi sau ñeàu caét ñöùt, maø döôøng nhö lieân tuïc (ai coøn Zen should remain a simple absolute experience thaáy caùi döôøng nhö lieân tuïc naày, ngöôøi ñoù vaãn coøn excluding all that savours of process or system or traên trôû trong voøng luaân hoài sanh töû; ngöôïc laïi ai discipline. The koan must be an excrescence, a chöùng ngoä ñöôïc leõ naày töùc laø chöùng ñaéc Nieát superfluity, indeed a contradiction." Theoretically, Baøn)—Discontinuous function, though seemingly or rather from the absolute point of view, this is continuous, e.g. “catherine-wheel,” or torch quite correct. Therefore, when Zen is asserted whirled around. Those who still see the “though "straightforwardly" it recognizes no koan and seemingly continuous function” are still going up knows of no round-about way of proclaiming and down in the samsara. itself. Just a stick, a fan, or a word! Even when Tieàn Khieâm Ích (1582-1664): Teân cuûa moät vò hoïc you say, "It is a stick," or "I hear a sound," or "I giaû noåi tieáng cuûa Phaät giaùo Trung Hoa vaøo theá kyû see the fist," Zen is no more there. It is like a flash

thöù XVII—Name of a Chinese famous Buddhist Tieàn Sanh Duyeân: Purejatapaccayo (p)— scholar in the seventeenth century. Presnascence condition—Duyeân tröôùc khi sanh. Tieàn Kieáp: Pubbakappa (p)—Purvakalpa (skt)— Tieàn Saûnh: Antechamber. Previous life or lives—Tuùc Maïng—Past Tieàn Tam Tam Haäu Tam Tam: Three and three (previous) life—Past or previous incarnation— before, three and three behind—See Coâng AÙn Tieàn kieáp hay cuoäc soáng ôû nhöõng ñôøi tröôùc (Phaät Tieàn Tam Tam Haäu Tam Tam. cho raèng ngöôøi ñôøi ñeàu coù cuoäc soáng trong ñôøi quaù Tieàn Taäp Khôûi: Naûy sinh töø thoùi quen ñaõ coù töø khöù, hoaëc laø trôøi, ngöôøi, ngaï quyû, suùc sanh, laên loùc tröôùc—Arisen from prior habituation. luaân hoài, ñoù laø tuùc meänh). Tieàn Taäp Khôûi Chuûng Tính: Chuûng tính naûy sinh Tieàn Kieáp Nghieäp: Pubbakamma (p)— töø thoùi quen ñaõ coù töø tröôùc—Seeds arisen from Purvakarma (skt)—Karma of the previous life— prior (previous) habituation. Tuùc Nghieäp—Nghieäp ñôøi tröôùc—Nghieäp laø söï tích Tieàn Teá: Purvanta (skt)—Quaù khöù—Past—Ñôøi taäp taát caû nhöõng kinh nghieäm vaø haønh vi cuûa tröôùc—Past life. chuùng ta, coù theå noùi laø töø luùc khôûi sinh loaøi ngöôøi Tieàn Theá: Previous life. vaø caû tröôùc luùc aáy nöõa. Ñaây

ñöôïc goïi laø “nghieäp Tieàn Theá Nghieäp: Nghieäp töø kieáp tröôùc—Karma ñôøi tröôùc.” Ñöùc Phaät ñaõ daî: “Cho duø coù traûi qua accumulated from previous life. traêm ngaøn kieáp, nghieäp ñaõ taïo thì khoâng theå maát ñi Tieàn Theá Nhaân Duyeân: Nguyeân nhaân vaø ñieàu ñaâu ñöôïc. Khi maø nhaân vaø duyeân hoäi tuï thì quaû kieän töø nhieàu kieáp tröôùc—Causes and conditions phaûi coù laø ñieàu taát yeáu maø thoâi.”—Karma is the from prior lifetimes. accumulation of all our experiences and deeds Tieàn Theá Tö Löông: Söï tích chöùa töø kieáp tröôùc— since the birth of mankind, and since even before Accumulation from prior lives. that time. This is called the “karma of a previous Tieàn Tích: Past history of someone—existence.” The Buddha taught: “Even though a Antecedents. hundred thousand kalpa pass, karma which is Tieàn Toâng: Maramma-samghikaya (skt)—Teân created does not perish. When cause and cuûa moät toâng phaùi Phaät giaùo ôû Mieán Ñieän töø theá conditions come together, retribution or result is a kyû thöù II—Name of a Buddhist sect in Burma from must. In our daily actions, how can we possibly not the second century. be cautious and attentive, ‘as if standing on the Tieàn Traûm Haäu Taáu: To behead first and to edge of a deep abyss, as if treading on thin ice!’” report afterward. Tieàn Kieáp Nghieäp Löïc: Nghieäp löïc tieàn kieáp— Tieàn Traàn: Saùu traàn tröôùc ñaây laøm aûnh höôûng ñeán Power of good past karma. nhöõng giai ñoaïn tu haønh (Ñöùc Phaät baûo oâng A Nan Tieàn Leâ Trieàu: Trieàu ñaïi nhaø Tieàn Leâ ôû Vieät trong Kinh Laêng Nghieâm, ñoù laø töôûng töôïng cuûa Nam (980-1009)—The Pre-Le Dynasty in tieàn traàn hö voïng töôùng, laøm meâ hoaëc chaân tính Vietnam. cuûa oâng)—Previous impure conditions, Tieàn Linh: Rung chuoâng tröôùc khi cuùng döôøng— influencing the succeeding stage or stages. To shake or ring a bell before making offerings. Tieàn Truï Trì: Zenjushonin (jap)—Vò sö truï trì Tieàn Nhaân Haäu Quaû: Tröôùc laø nhaân theo sau laø tröôùc ñaây moät ñôøi—Previous head priest. quaû, yù noùi nghieäp trong luaät nhaân quaû— Tieàn Trung Haäu: Former, intermediate, after. Antecedent as opposed to consequent, i.e., the Tieàn Tö: Vò Taêng ñaõ ba laàn laøm chöùc phoù truï trì karma in the law of cause and effect. trôû xuoáng, nhöng nay khoâng coøn laøm nöõa —A Tieàn Phaät: Ñöùc Phaät vaøo Nieát Baøn tröôùc (chæ Phaät monk who had been appointed three times in the Thích Ca)—A preceding Buddha—Former post of assistant to the abbot or lower. Buddhas who have entered into nirvana. Tieàn Tö Duy Taâm: Before-thinking mind—Tieàn Tieàn Phaät Haäu Phaät: Phaät Thích Ca vaø Phaät Di tö duy taâm laø caùi 'Taâm' tröôùc khi coù söï suy nghó Laëc—Sakyamuni and Maitreya Buddhas. dieãn ra. Thieàn Sö Suøng Sôn Haïnh Nguyeän noùi Tieàn Phöông Tröôïng: Front of Abbot’s Quarters. trong quyeån Thieàn Ñònh Chæ Nam: "Tröôùc ñaây raát Tieàn Sanh: Ñôøi tröôùc hay thaân tröôùc—Former life laâu, coù ai ñoù ñaõ noùi vôùi baïn: 'Baàu trôøi maøu xanh.' or lives—The previous body, or incarnation.

Töø ñoù, yù töôûng ñoù theo baïn maõi. Moät con choù A dog never says, 'The sky is blue.' Cats never khoâng bao giôø noùi: 'Baàu trôøi maøu xanh.' Moät con say, 'The tree is green.' A dog also never sayd, 'I meøo khoâng bao giôø noùi: 'Caùi caây maøu xanh.' Con am a dog.' Cats never believe they are cats. choù cuõng khoâng bao giôø noùi: 'Toâi

laø moät con choù.' Human beings make everything, and then they Caùc con meøo khoâng bao giôø tin raèng chuùng laø fight over it. Their view is a mistaken view. They meøo. Con ngöôøi döïng neân moïi chuyeän vaø caõi nhau make color, size, shape, time, space, names, and veà chuû ñeà ñoù. Caùi nhìn cuûa hoï laø moät voïng kieán. forms. Human beings make cause and effect, life Hoï taïo ra maøu saéc, kích côû, hình daùng, thôøi gian, and death, coming and going. Originally these khoâng gian, danh xöng vaø moïi hình thöùc. Con things do not exist. All this comes from thinking: ngöôøi döïng neân nguyeân nhaân vaø haäu quaû, soáng vaø our thinking makes everything. It is only someone cheát, ñi vaø ñeán. Töø nguyeân thuûy, moïi chuyeän ñoù else's idea. Americans have an American idea: khoâng toàn taïi. Taát caû ñeàu do töø yù nghó cuûa chuùng they say 'dog.' But Korean have a Korean idea: ta maø ra: yù nghó cuûa chuùng ta taïo ra moïi chuyeän. they don't call it a dog, but say it's a 'gye'. Which Ñoù chæ laø yù töôûng cuûa moät ngöôøi khaùc naøo ñoù. one is correct? To be absolutely sure, go ask a Ngöôøi Myõ coù yù töôûng theo kieåu ngöôøi Myõ: hoï noùi dog, 'Are you a dog?' He will have an interesting 'dog'. Ngöôøi Haøn quoác coù yù töôûng theo kieåu Haøn answer. So if we want to digest all our quoác: hoï khoâng noùi laø 'dog' maø goïi laø 'gye'. Beân understanding to make wisdom, we must first naøo ñuùng? Ñeå coù lôøi giaûi ñaùp tuyeät ñoái, baïn haõy ñi return to our minds before thinking arises. That hoûi con choù: 'Chuù maøy coù phaûi laø con choù khoân g?' point has no name and no form. Some people call Caâu traû lôøi cuûa con choù chaéc haün thuù vò laém ñaây. it mind, or nature, or substance, or God, or self, or Nhö theá, neáu chuùng ta muoán tieâu hoùa tri kieán cuûa Buddha, or soul, or spirit, or consciousness. But chuùng ta ñeå bieán noù thaønh trí tueä, chuùng ta phaûi originally that point has no name and no form quay laïi taâm thöùc chuùng ta tröôùc khi yù nghó khôûi because it is already before thinking, so opening hieän. Traïng thaùi ñoù khoâng coù teân, cuõng khoâng coù your mouth to call it anything is already a big hình töôùng. Nhieàu ngöôøi goïi noù laø taâm, taùnh, theå, mistake." Also according to Zen Master in Thöôïng ñeá, ngaõ, Phaät, linh hoàn, tinh thaàn hay yù Dropping Ashes on the Buddha: "Anything that thöùc. Nhöng töø baûn lai, traïng thaùi ñoù khoâng coù teân, can be written in a book, anything that can be said, khoâng coù hình töôùng, bôûi vì noù ôû vaøo giai ñoaïn all this is thinking. If you are thinking, then all Zen 'tieàn tö töôûng'. Nhö theá, môû mieäng ra ñeå goïi noù books, all Buddhist sutras, all Bibles are demons' döôùi baát kyø teân gì ñaõ laø moät laàm loãi nghieâm words. But if you read with a mind that has cut off troïng." Cuõng theo Thieàn Sö Suøng Sôn Haïnh all thinking, then Zen books, sutras, and Bibles are Nguyeän trong quyeån Tro Rôi Treân Thaân Phaät: "Taát all the truth. So is the barking of a dog or the caû nhöõng gì coù theå vieát ra trong saùch, taát caû nhöõng crowing of a rooster: all things are teaching you at gì coù theå noùi ra, taát caû ñeàu laø yù nghó. Neáu baïn coøn every moment, and these sounds are even better suy nghó, taát caû caùc saùch hoïc veà Thieàn, taát caû caùc teaching than Zen books. So Zen is keeping the kinh Phaät, taát caû caùc Kinh Thaùnh ñeàu chæ laø nhöõng mind which is before thinking." lôøi cuûa quæ. Nhöng neáu baïn ñoïc vôùi moät caùi taâm ñaõ Tieàn Tö Haäu Töôûng: Suy nghó chính

chaén— döùt boû haün moïi yù nghó, caùc saùch Thieàn, kinh keä, Careful deliberation. kinh Thaùnh seõ laø chaân lyù. Tieáng choù suûa, tieáng gaø Tieån: Muõi teân—An arrow. gaùy cuõng vaäy: moãi moãi ñeàu laø lôøi giaùo huaán vaøo Tieån Ñaïo: Ñöôøng teân bay töø xa—An arrow-shot, töøng luùc cho baïn. Nhöõng aâm thanh aáy daïy ta nhieàu or bow-shot, in distance. hôn caùc saùch Thieàn. Thieàn, aáy chính laø giöõ cho Tieån Phong Töông Truù: Arrowpoints meeting— taâm thöùc trong traïng thaùi tröôùc khi coù yù nghó."— See Daï Ñöôøng Thuûy. Before-thinking mind is the mind before any Tieån Phong Töông Truï: Thieàn cô giaùc ngoä nhö thinking occurs. Zen Master Seung Shan said in hai muõi teân baén ñi raát nhanh maø laïi gaëp nhau taïi The Compass of Zen, "Once, a very long time ago, moät ñieåm heát söùc kyø dieäu—Opportunities for somebody told you, 'The sky is blue.' And ever enlightenment in Zen are similar to that of two since, you have carried this idea around with you.

arrow-shots from far away to meet together at an into direct experience of reality (Kensho or extremely wonderful point—See Daï Ñöôøng Thuûy. Satori). This word has no exact meaning and Tieån Thuaät: Ngheä thuaät baén cung—Archery. usually used by masters to help students overcome Tieän Naêng Hoaïch Ñaéc: Coù theå ñaït ñöôïc nhanh dualism and ego-centric thoughts so that they can choùng—Be able to quickly attain. go straight to their inner self. Zen practitioners Tieän Nhieâu: Duø cho—Although, even though. should always remember that the basic principle Tieän Thieän Na: Vyanjana (skt)—Bieån Thieän of various methods of instruction used by Zen Na—Tieän Xaõ Na. masters is to awaken a certain sense in the 1) Vaên (caùch dòch môùi—new interpretation): disciple's own consciousness, by means of which Naêng hieån hay laøm roõ caùi nghóa—Making he intuitively grasps the truth of Zen. Therefore, clear—Making distinguishing—A mark, sign the masters always always use "direct action" and or script which manifests the meanings. waste no time with lengthy discourse on the 2) Vò (caùch dòch cuõ—old interpretation): Phaân subject. Their dialouges are always condensed bieät hay laøm roõ muøi vò naày vôùi muøi vò kia—A and apparently not controlled by rules of logic. taste or flavour, that which distinguishes one They always use methods that do not aim to taste from another. explain but point the way where Zen is to be Tieáng Goïi Cuûa Löông Taâm: Call or voice of intuited. According to Zen we are living right in conscience. truth, by the truth, from which we cannot be Tieáng Heùt: Ho (jap)—Katsu (jap)—Heùt—“Moät separated. According to the tradition, it was first tieáng heùt” thöôøng ñöôïc duøng bôûi caùc thieàn sö ñeå used by Ma-Tsu Tao-I (Baso Doitsu—jap). This laøm giöït mình thieàn sinh vaø ñöa hoï thaúng tôùi choã happened at the illumination of Ma-Tsu himself. It ñaïi ngoä. Ñaây laø töø voâ nghóa maø caùc thieàn sö is mainly associated with Rinzai, a tradition that is thöôøng duøng ñeå giuùp ñeä töû vöôït qua tri thöùc nhò famous for its abrupt and confrontational methods, nguyeân vaø ngaõ kieán ñeå ñi thaúng vaøo baûn taâm. which also include blows with sticks. It is believed Haønh giaû tu Thieàn neân luoân nhôù raèng nguyeân lyù cô that an awakened master is able to perceive that a baûn cuûa moïi phöông phaùp daïy Thieàn laø coát ñaùnh student is close to “kensho” and that the veils of thöùc ôû noäi taâm ngöôøi caàu ñaïo moät naêng khieáu

naøo ignorance can be wiped away quickly with the ñoù ñeå töi chính hoï tröïc giaùc laáy chaân lyù Thieàn. Vì skillful use of such techniques. theá, caùc thieàn sö thöôøng duøng loái "taùc ñoäng thaúng" Tieáng Saám: Stroke of thunder. vaø khoâng phí thì giôø giaûng giaûi daøi doøng. Caùc cuoäc Tieáng Vang: Echo. ñoái thoaïi giöõa thaày troø thöôøng raát coâ ñoïng vaø Tieáng Voã Cuûa Moät Baøn Tay: The clap of just one khoâng tuaân theo khuoân pheùp lyù luaän naøo caû. Caùc hand—See Chích Thuû. thieàn sö thöôøng duøng nhöõng phöông phaùp khoâng Tieáp Daãn: Tieáp nhaän vaø höôùng daãn—Welcoming nhaém giaûi thích, maø coát chæ thaúng con ñöôøng tröïc and escorting—To receive and lead. ngoä Thieàn. Theo Thieàn, chuùng ta hoaøn toaøn soáng Tieáp Daãn Chi Töø: Lôøi noùi tieáp nhaän vaø höôùng ngay trong chaân lyù, soáng baèng chaân lyù; khi soáng daãn—Words of welcoming and escorting—Words vôùi Thieàn chuùng ta khoâng theå naøo taùch rôøi vôùi of receiving and leading. chaân lyù ñöôïc. Theo truyeàn thoáng, tieáng heùt ñöôï c Tieáp Daãn Duyeân: Moät trong ba moái duyeân noái keát Maõ Toå Ñaïo Nhaát duøng tröôùc tieân. Tieáng heùt xaõy ra khi chuùng ta caàu nieäm Phaät. Nhöõng ngöôøi maø khi Maõ Toå “ngoä” thieàn. Tieáng heùt chuû yeáu chæ lieân trong moãi lôøi nguyeän luoân nguyeän taåy saïch toäi heä vôùi toâng Laâm Teá, moät toâng phaùi noåi tieáng veà chöôùng, khi laâm maïng chung thôøi Ñöùc Phaät A Di phöông phaùp tröïc dieän vaø ñoán ngoä, goàm nhöõng cuù Ñaø seõ tieáp daãn—One of the three nidanas or links ñaäp baèng tích tröôïng. Ngöôøi ta tin raèng moät thieàn with the Buddha resulting from calling upon him. sö ñaõ chöùng ngoä coù theå nhaän bieát hoïc troø cuûa mình At every invocation (caàu nguyeän) aeons of sins coù ñeán gaàn vôùi “ngoä” vaø vieäc veùn leân böùc maøn voâ are blotted out (taåy ñi), Amitabha and his sacred minh coù theå queùt ñi moät caùch nhanh choùng baèng host receive such a disciple at death: Taêng thöôïng phöông caùch kheùo leùo naøy—A “shout” which is duyeân—See Tam Duyeân (III). often used by Zen masters to shock their students

Tieáp Daãn Ñaïo Sö: Ngoaøi vieäc ñuôïc chö Phaät ñöôøng, hoï daäy sôùm hôn bình thöôøng vaø ngoài thieàn möôøi phöông hoä nieäm, chuùng sanh ñöôïc vaõng sanh ñeán nöûa ñeâm. Moãi ngaøy ñeàu coù buoåi thöôïng ñöôøng Tònh Ñoä nhôø söï trôï giuùp cuûa hai vò Phaät: 1) Söï chæ ñeå khai thò. Saùch duøng coù theå laø moät trong baát cöù daãn cuûa Ñöùc Boån Sö Thích Ca Maâu Ni Phaät; 2) ñieån tòch naøo cuûa Thieàn toâng, nhö Bích Nham Luïc, Tieáp Daãn Ñaïo Sö A Di Ñaø Phaät—Besides the Laâm Teá Luïc, Voâ Moân Quan, Hö Ñöôøng Hoøa support and protection of the Buddhas of the ten Thöôïng Ngöõ Luïc, Hoøe An Quoác Ngöõ, vaâ n vaân. directions, sentient beings are reborn in the Pure Trong thôøi kyø "Tieáp Taâm", ngoaøi vieäc khai thò, Land owing to the assistance of the following thieàn sinh coøn ñöôïc "Tham Thieàn." Tham Thieàn ôû Buddhas: 1) The guidance of our original teacher, ñaây coù nghóa laø thieàn sinh dieän kieán thaày, trình Sakyamuni Buddha, and his teachings; 2) The baøy nhöõng kieán giaûi veà coâng aùn maø mình ñang welcoming and escorting of Amitabha Buddha. tham ñeå thaày bình xeùt. Moãi ngaøy, ngoaøi thôøi gian Tieáp Daãn Veà Tònh Ñoä: Welcoming and escorting "ñaïi tieáp taân" ra, seõ coù hai laàn "tham thieàn", trong to the Pure Land. thôøi kyø ñaïi tieáp taâm thì moãi

ngaøy thieàn sinh phaûi Tieáp Ñaõi Sôû: Guest room—See Khaùch Ty. vaøo thaát cuûa Thaày boán hoaëc naêm laàn. Dieän kieán Tieáp Ñoä: Tieáp nhaän vaø cöùu ñoä—Welcoming and Thaày khoâng phaûi laø hoaït ñoäng ñöôïc tieán haønh coâng saving—To receive and save. khai, maø thieàn sinh phaûi moät mình ñeán phöông Tieáp Hoùa: See Tieáp Ñoä. tröôïng cuûa Thaày, ñoàng thôøi söû duïng phöông thöùc Tieáp Nhaân: Daãn daét ngöôøi hoïc—To lead and to ñoái thoaïi chính thöùc nghieâm tuùc nhaát. Tröôùc khi guide disciples. vaøo thaát cuûa thaày, thieàn sinh phaûi ñaûnh leã ba laàn, Tieáp Sanh Giôùi: Sattvarthakriyasila (skt)—Nhieâu moãi laàn ñeàu phaûi suïp laïy saùt ñaát; khi vaøo thaát roài Ích Höõu Tình Giôùi—See Nhieáp Chuùng Sanh Giôùi. lieàn chaáp tay tröôùc ngöïc ñeán tröôùc thaày ñaûnh leã Tieáp Sinh: Tieáp ñoùn söï soáng, nhö coâ muï ñôû ñeû — moät laàn nöõa. Sau khi vieäc leã baùi hoaøn taát thì khoâng To receive the living; also to receive at birth as a caàn khuoân pheùp naøo nöõa. Theo quan ñieåm cuûa midwife does. Thieàn, luùc naøy neáu caàn thaày coù theå ñaám hay taùt tai Tieáp Taêng Haïp: Moät caùi röông nhoû ñeå ñoà laët vaët, thieàn sinh cuõng khoâng sao caû. Vieäc duy nhaát maø ñöôïc ñaët beân caïnh choã ngoài cuûa vò Taêng—A small thieàn sinh phaûi quan taâm laø laøm sao cho chaân lyù trunk for miscellaneous things, placed next to the Thieàn hieån hieän vôùi loøng chaân thaønh cuûa mình, monk's seat. coøn moïi chuyeän khaùc ñeàu laø thöù yeáu. Sau khi trình Tieáp Taâm: Sesshin (jap)—Taâm Taäp Trung— baøy kieán giaûi, thieàn sinh laøm leã gioáng nhö luùc vaøo "Tieáp Taâm" theo thuaät ngöõ Nhaät Baûn coù nghóa laø thaát vaø lui ra—"Sesshin" is a Japanese term for “gom taâm,” chæ nhöõng giai ñoaïn toïa thieàn. Trong “collecting the mind,” which refers to periods of gaàn caû naêm tröôøng, caùc thieàn sinh cuûa Thieàn vieän intense Zazen meditation. During most of the phaûi coù moät soá nhöõng sinh hoaït, nhö laøm vieäc, trì year, residents of Zen monasteries carry on a kinh, vaân vaân, nhöng nhöõng thöù naøy phaûi ñöôïc giöõ number of activities, such as work, chanting, etc., ôû möùc ñoä toái thieåu ñeå daønh thôøi giôø nhaán maïnh but these are kept to a minimum in order to ñeán thieàn taäp. Trong sinh hoaït Thieàn ñöôøng, thôøi emphasize meditation. In the monastic life, the kyø "Tieáp Taâm" daønh rieâng cho thieàn sinh tu taâm, period known as "Sesshin" is exclusively set apart tröø khi tuyeät ñoái caàn thieát, neáu khoâng hoï khoâng for the mental discipline of the monks, when they caàn phaûi laøm nhöõng coâng vieäc naëng nhoïc. Moãi are not hampered by any manual labour except naêm caùc Thieàn vieän ñeàu toå chöùc nhieàu laàn "Tieáp such as is absolutely necessary. It takes place a Taâm," moãi laàn baûy ngaøy, phaân ra trong hai muøa: few times, each time lasts one week, in the season muøa an cö kieát haï vaø muøa an cö kieát ñoâng. Noùi known as the "summer sojourn" (ge-ango), and chung, muøa an cö kieát haï baét ñaàu töø thaùng tö vaø again in the one known as the "winter sojourn" chaám döùt vaøo thaùng taùm, trong khi muøa an cö kieát (setsu-ango). Generally speaking, the summer ñoâng baét ñaàu töø thaùng möôøi vaø chaám döùt vaøo sojourn begins in April and ends in August, while thaùng hai cuûa naêm sau. Noùi laïi laàn nöõa, tieáp taâm winter sojourn begins in October and ends in chính laø "Nhieáp taâm baát loaïn." Trong thôøi kyø tieáp February. Again, "Sesshin" means "collecting or

taâm, caùc thieàn sinh ñeàu chæ coù theå ñôïi trong Thieàn concentrating the mind". While these sesshins last,

the monks are confined in the Zendo, get up theá, khi ñaûnh leã Ñöùc Phaät, hai tay ngöôøi Phaät töû earlier than usual and sit further into the night. chaïm chaân vò Theá Toân hay oâm chaân Phaät ñeå toû There is a lecture everyday during the sesshin. loøng toân kính, roài ngöõa hai tay naâng chaân Phaät nhö The texbook used may be any one of the Zen tieáp nhaän laáy—To embrace the feet, i.e. Buddha's books such as the Blue Cliff Records (Hekigan- feet in reverence or pleading. According to roku), Records of teachings of Lin-Chi (Rinzai- Buddhist tradition since the time of the Buddha, a roku), Wu Men Kuan (Mumon-kwan), Records of Buddhist would embrace the Buddha's feet in teachings of Zen Master Hsu-t'ang (Kido-roku), reverence or pleading, or to extend the arms in Kwaian-kokugo, etc. During the "sesshin", besides that posture. the lectures, the monks have what is known as Tieáp Vaät Lôïi Sinh: Tieáp daãn ngöôøi hoïc, taïo phöông "Sanzen". To do sanzen is to go to the master and cho chuùng sanh moïi loaøi. Huyeàn Sa noùi: "Haøng taùc present their views on the koan they have for the gia ôû khaép moïi nôi tieáp vaät lôïi sinh."—To receive master's critical examination. In the days when a disciples and help them to do good to all sentient great sesshin is not going on, sanzen will probably beings. Hsuan Sha said, "The old adepts take place twice a day, but during the special time everywhere all speak of guiding and aiding living of "thought collection," which is the meaning of beings."—See Huyeàn Sa Nhaân Höõu Tam Beänh. sesshin, the monk has to see the master four or Tieáp Xuùc Taâm Lyù: Khi ñoái töông, caên vaø thöùc gaëp five times a day. This seeing the master does not nhau, söï tieáp xuùc taâm lyù naày laøm cho chuùng ta bieát take place openly; the monk is required to go ñoái töông laø caùi gì—Mental factor contact—When individually to the master's room, where the the object, the sense faculty and the consciousness interview takes place in a most formal and solemn meet, it is the mental factor contact which knows manner. When the monk is about to cross the the object for what it is. threshold, he makes three bows, each time Tieáp Xuùc Vaät Lyù: Physical contact. prostrating himself on the floor; he now enters the Tieäp Taät Quyû: See Daï Xoa. room keeping his hands palm to palm in front of Tieát: 1) Rau ñay: A kind of vegetable, wild hemp; his chest, and when he comes near the master he 2)Ræ ra hay laøm cho bôùt laïi: To leak (to diminish). kneels down and makes still another prostration. Tieát Cheá: Abstention—To bound—To limit. This ceremony over, no further worldly Tieát Duïc: To bound one's desires—Control considerations are entertained; if necessary from desires—Restrain one's desires. the Zen point of view, even blows may be Tieát Ña: Preta (skt)—Loaøi quyû ñoùi coù theå laøm toån exchanged. To make manifest the truth of Zen haïi ñeán con ngöôøi—A hungry ghost who is with all sincerity of heart is the sole consideration; harmful to human beings. everything else receives only subordinate Tieát Ñoä: Soraccam (skt)—Temperance— attention. The presentation over, the monk retires Temperate—Moderate—Töï cheá—Khaéc kyû. from the room with the same elaborate ceremony Tieát Ñoä Haønh Giaû: Moderation and Zen which which he entered.

practitioners—Ñieàu ñoä vaø haønh giaû tu Thieàn— Tieáp Thò: Tieáp daãn vaø khai thò cho ai—To receive Theo Thieàn Sö Achaan Chah trong “Maët Hoà Tónh and to enlighten someone. Laëng,” coù ba ñieåm caên baûn ñeå thöïc haønh laø thu Tieáp Truùc Ñieåm Nguyeät: Duøng caønh tre ñeå kheàu thuùc luïc caên, nghóa laø khoâng chìm ñaém vaø dính maët traêng, yù noùi ñaây laø vieäc laøm hoaøn toaøn uoång maéc trong duïc laïc nguõ traàn, aên uoáng tieát ñoä, vaø coâng voâ ích—To use a bamboo branch to touch the tænh thöùc—According to Zen Master Achaan Chah moon, this is a completely wasteful thing to do. in “A Still Forest Pool,” there are three basic Tieáp Tuùc: OÂm chaân, nhö oâm chaân Phaät ñeå toû loøng points of practice to work with are sense restraint, toân kính—To embrace the feet, i.e. Buddha’s feet which means taking care not to indulge and attach in reverence or pleading. to sensations; moderation in eating; and Tieáp Tuùc Taùc Leã: Embrace the feet—OÂm chaân, wakefulness. nhö oâm chaân Phaät ñeå toû loøng toân kính. Theo 1) Thu thuùc luïc caên—Sense restraint: Chuùng ta truyeàn thoáng Phaät giaùo töø thôøi Ñöùc Phaät coøn taïi coù theå deã daøng nhaän ra moät cô theå baát thöôøng,

ñui, ñieác, caâm, queø, vaân vaân, nhöng khoù nhaän to distinguish needs from desires. Training the ra moät traïng thaùi taâm baát thöôøng. Khi baét ñaàu body is not in itself self-torment. Going haønh thieàn, haønh giaû seõ thaáy moïi söï khaùc haún. without sleep or without food may seem Baïn seõ nhìn thaáy moät traïng thaùi taâm meùo moù, extreme at times. We must be willing to resist maø tröôùc ñaây ñoái vôùi baïn laø bình thöôøng. Baïn laziness and defilement, to stir them up and seõ thaáy nguy hieåm ôû nôi maø tröôùc ñaây baïn watch them. Once these are understood, such khoâng thaáy. Ñieàu naày giuùp baïn thu thuùc. Baïn practices are no longer necessary. This is why seõ trôû neân nhaïy caûm, nhö ngöôøi ñi vaøo röøng we should eat, sleep, and talk little, for the saâu yù thöùc ñöôïc moái nguy hieåm cuûa thuù döõ, purpose of opposing our desires and making raén ñoäc, gai nhoïn, vaân vaân. Moät ngöôøi coù veát them reveal themselves. thöông, raát thaän troïng tröôùc söï nguy hieåm cuûa 3) Tænh thöùc—Wakefulness: Muoán coù chaùnh loaøi ruoài. Cuõng nhö vaäy, ñoái vôùi ngöôøi haønh nieäm thì phaûi coù noã löïc lieân tuïc, chöù khoâng thieàn, moái nguy hieåm phaùt xuaát töø caùc ñoái phaûi chæ sieâng naêng moät luùc roài thoâi. Daàu töôïng cuûa giaùc quan, töùc laø luïc traàn. Bôûi theá, chuùng ta coù haønh thieàn suoát ñeâm nhöng trong thu thuùc luïc caên laø ñöùc haïnh cao nhaát—We luùc khaùc chuùng ta ñeå cho söï löôøi bieáng cheá can easily recognize physical irregularities, ngöï thì cuõng khoâng phaûi laø haønh thieàn ñuùng such as blindness, deafness, deformed limbs, caùch. Chuùng ta phaûi luoân quan saùt, theo doõi but irregularities of mind are another matter. taâm chuùng ta nhö cha meï theo doõi con caùi, When you begin to meditate, you see things baûo veä khoâng ñeå chuùng hö hoûng—To differently. You can see the mental distortions establish wakefulness, effort is required that formerly seemed normal, and you can see constantly, not just when we feel diligent. danger where you did not see it before. This Even if we meditate all night at times, it is not brings sense restraint. You become sensitive, correct practice if at other times we still like one who enters a forest or

jungle and follow our laziness. You should constantly becomes aware of danger from poisonous watch over the mind as a parent watches over creatures, thorns, and so forth. One with a raw a child, protects it from its own foolishness, wound is likewise more aware of danger from teaches it what is right. It is incorrect to think flies. For one who meditates, the danger is that at certain times we do not have the from sense objects. Sense restraint is thus opportunity to meditate. We must constantly necessary; in fact, it is the highest kind of make the effort to know ourselves; it is as virtue. necessary as our breathing, which continues 2) Tieát ñoä trong vieäc aên uoáng—Moderation in in all situations. If we do not like certain eating: AÊn ít vaø tieát ñoä ñoái vôùi chuùng ta quaû activities, such as chanting or working, and thaät laø khoù khaên. Haõy hoïc caùch aên trong chaùnh give up on them as meditation, we will never nieäm. YÙ thöùc ñöôïc nhu caàu thöïc söï cuûa mình; learn wakefulness. hoïc caùch phaân bieät giöõa muoán vaø caàn. Ñaøo Tieát Ñoä Trong AÊn Uoáng: See AÅm Thöïc Tieát Ñoä. luyeän cô theå khoâng phaûi laø haønh xaùc. Khoâng Tieát Giaûn Vaán Ñaïo: Hsieh Chien's Question of nguû, khoâng aên, duø coù giaù trò cuûa chuùng, nhöng the Way—Theo Kinh Phaùp Baûo Ñaøn, chöông chín, cuõng chæ laø nhöõng cöïc ñoan. Haønh giaû phaûi nieân hieäu Thaàn Long naêm ñaàu (705 sau Taây Lòch) thöïc söï muoán choáng laïi söï bieáng nhaùc vaø vaøo ngaøy raèm thaùng gieâng, vua Trung Toâng vaø phieàn naõo. Khuaáy ñoäng chuùng leân vaø quan saùt Taéc Thieân ban chieáu raèng: “Traåm thænh hai sö An chuùng. Moät khi hieåu ñöôïc chuùng thì nhöõng söï vaø Chieáu vaøo trong cung cuùng döôøng, moãi khi raûnh thöïc haønh coù veû cöïc ñoan treân seõ khoâng caàn vieäc thì nghieân cöùu veà nhaát thöøa, hai sö ñeàu thieát nöõa. Ñoù laø lyù do taïi sao chuùng ta phaûi aên, nhöôøng raèng, ‘phöông Nam coù Hueä Naêng thieàn sö nguû, vaø noùi ít laïi, nhaèm ñeø neùn taâm luyeán aùi ñöôïc maät trao y phaùp cuûa Ñaïi sö Hoaèng Nhaãn, vaø khieán chuùng töï loä dieän—It is difficult to eat ñöôïc truyeàn Phaät taâm aán, neân thænh ngöôøi ñeán thöa little or in moderation. Let learn to eat with hoûi. Nay sai Noäi thò Tieát Giaûn mang chieáu nghinh mindfulness and sensitivity to our needs, learn thænh, mong thaày töø nieäm, choùng ñeán Kinh Ñoâ. Toå

daâng bieåu töø beänh, nguyeän troïn ñôøi ôû nôi röøng nuùi. Dhyana Masters at the capital all say that to Tieát Giaûn thöa: “ÔÛ Kinh Thaønh, caùc thieàn ñöùc ñeàu master the Way one must sit in Dhyana meditation noùi raèng, ‘muoán ñöôïc hoäi ñaïo aét phaûi toïa thieàn taäp and practice concentration, for without Dhyana ñònh, neáu chaúng nhôn nôi thieàn ñònh maø ñöôïc giaûi concentration, liberation is impossible. I do not thoaùt laø chöa töøng coù vaäy, chöa bieát thaày noùi phaùp know how the Master explains this dharma.” The nhö theá naøo?’” Toå baûo: “Ñaïo do taâm maø ngoä, haù Master said, “The Way is awakened to from the taïi ngoài sao? Kinh noùi, ‘Neáu noùi Nhö Lai hoaëc mind. How could it be found in sitting? The ngoài, naèm, aáy laø ngöôøi haønh taø ñaïo.’ Vì côù sao? Diamond Sutra states that to say the Tathagata Khoâng töø ñaâu laïi cuõng khoâng coù choã ñi, khoâng either sits or lies down is to walk a deviant path. sanh khoâng dieät, aáy laø Nhö Lai thanh tònh thieàn, Why? The clear pure Dhyana of the Tathagata caùc phaùp roãng laëng, aáy laø Nhö Lai thanh

tònh toïa, comes from nowhere and goes nowhere and is cöùu caùnh khoâng chöùng, haù laïi coù ngoài ö?" Tieát neither produced nor extinguished. The Giaûn thöa: "Ñeä töû trôû veà kinh, chuùa thöôï ng aét hoûi, Tathagata's clear pure 'sitting' is the state of all cuùi mong thaày töø bi chæ baøy taâm yeáu, ñeå taâu laïi hai dharmas being empty and still. Ultimately there is cung vaø nhöõng ngöôøi hoïc ñaïo ôû kinh thaønh, ví nhö no certification; even less is there any 'sitting.' moät ngoïn ñeøn moài traêm ngaøn ngoïn ñeøn, choã toái Hsieh Chien said, "When your disciple returns to ñeàu ñöôïc saùng, saùng maõi khoâng cuøng." Toå baûo: the capital, their majesties will surely question "Ñaïo khoâng saùng toái, saùng toái aáy laø nghóa thay him. Will the High Master please be nhau, saùng maõi khoâng cuøng cuõng laø coù ngaøy heát, vì compassionate and instruct me on the essentials of ñoái ñaõi maø laäp neân. Kinh Tònh Danh noùi, 'Phaùp the mind so that I can transmit them to the two khoâng coù so saùnh vì khoâng coù ñoái ñaõi.'" Tieát Giaûn palaces and to students of the Way at the capital? thöa: "Saùng duï cho trí tueä, toái duï cho phieàn naõo, It will be like one lamp setting a hundred thousand ngöôøi tu ñaïo giaû nhö chaúng duøng trí tueä chieáu phaù lapms burning, making all the darkness endlessly phieàn naõo thì caùi sanh töû töø voâ thuûy nöông vaøo ñaâu light." The Master said, "The Way is without light maø ra khoûi." Toå baûo: "Phieàn naõo töùc laø Boà Ñeà, or darkness. Light and darkness belong to the khoâng hai, khoâng khaùc, neáu duøng trí tueä chieáu phaù principle of alternation. 'Endless light' has an end, phieàn naõo; ñaây laø kieán giaûi cuûa haøng nhò thöøa, caên too, because such terms are relative. Therefore cô xe nai xe deâ, coøn nhöõng baäc thöôïng trí ñaïi caên, the Vimalakirti Sutra says, 'The Dharma is thì khoâng nhö theá."—According to the Flatform incomparable because it is not relative.'" Hsien Sutra, Chapter Nine, on the fifteenth day of the Chien said, "Light represents wisdom and first month, during the first year of the Shen-Lung darkness represents affliction. If cultivators of the reign (705 A.D.), Empress Tse-T'ien and Emperor Way do not use wisdom to expose and destroy Chung-Tsung issued the following proclamation: affliction, how can they escape from the birth and "We have invited Master Hui-Neng and Shen- death that have no beginning?" The Master said, Hsiu to the palace to receive offerings so that we "Affliction is Bodhi; they are not two and not may investigate the One Vehicle in the leisure different. One who uses wisdom to expose and time remaining after our myriad duties. The two destroy affliction has the views and understanding Masters have declined, saying that in the South of the two vehicles and the potential of the sheep there is Dhyana Master Hui-Neng, who was and deer carts. Those of superior wisdom and secretly transmitted the robe and Dharma of the great roots are completely different." Great Master Hung-Jen who now transmits the Tieát La Y: See La Y. Buddhas' mind-seal. We now send Chamberlain Tieát Leä Ña: Pretas (skt)—Yadik (tib)—AÂm tieáng Hsieh Chien with this invitation, hoping that the Phaïn cuûa 'preta' laø Beá Leâ Ña hay Tieát Leä Ña— Master will remember us with compassion and See Ngaï Quyû. come to the capital." The Master sent back a Tieát Löôïng Thöïc: AÊn uoáng tieát ñoä, chæ ñöôïc aên petition pleading illness saying that he wished to côm vaø thöùc aên ñöïng trong baùt khaát thöïc cuûa

mình, spend his remaining years at the foot of the heát thì thoâi, chöù khoâng laáy theâm. Ñaây laø moät trong mountain. Hsieh Chien said, “The Virtuous 12 haïnh tu ñaàu ñaø nhaèm giuùp haønh giaû thanh tònh

thaân taâm vaø giaûi thoaùt khoûi tham duïc veà aên uoáng, vieäc tieâu huûy thieän nghieäp laø saân haän —The aùo quaàn, nôi ôû—To eat with limited amount, only principal cause of the destruction of wholesome eat what you have in the begging bowl without karma is anger and hatred. asking for more. This is one of the twelve ascetic Tieâu Hoaøng: King of Liang—Löông Voõ Ñeá, vua practices help practitioners purify the body and cuûa nhaø Löông beân Trung Hoa, trò vì töø naêm 502 mind and free from the desire of food, clothing ñeán naêm 549—Liang Wu-Ti of the Liang dynasty and shelter—See Thaäp Nhò Haïnh Ñaàu Ñaø. in China, who reigned from 502 ti 549. Tieát Phuïc: Y phuïc cho Taêng Ni laøm baèng loaïi caây Tieâu Huûy: To demolish—To destroy. ñay moïc hoang—Hemp garments, the coarse Tieâu Laõnh: Vò laõnh ñaïo—The leader—Chief. monastic dress. Tieâu Nguyeät: Chæ traêng—To indicate the moon. Tieät Ñoaïn Caùt Ñaèng: Caét ñöùt taát caû nhöõng lôøi Tieâu Nguyeät Chæ: Ngoùn tay chæ traêng—Finger giaûi thích daøi doøng—To cut off all kinds of lengthy pointing to the moon—See Chaáp Chæ Vi Nguyeät. interpretations. Tieâu Nhieät Ñòa Nguïc: Tapana (skt)—Tieâu Thuïc Tieät Ñoaïn Chuùng Löu: Caét ñöùt taát caû nhöõng yù Ñòa Nguïc—Vieâm Nhieät Ñòa Nguïc, ñòa nguïc thöù töôûng phaân bieät ñeå trôû veà soi roïi laïi noäi taâm cuûa saùu trong baùt nhieät ñòa nguïc (phaïm nhaân bò ñoát chính mình—To cut off all kinds of ideas and chaùy khi bò haønh hình)—Hell of burning or discriminations so that one can turn into to reflect roasting, the sixth of the eight hot hells. on oneself. Tieâu Saâm (476-512): Teân cuûa moät vò danh Taêng Tieät Ñoaïn Thieân Sai: Caét ñöùt taát caû nhöõng phaân kieâm hoïc giaû Trung Hoa vaøo thôøi nhaø Nam Teà bieät sai laàm, töùc chaúng duøng voïng taâm cuûa mình (497-502)—Name of a Chinese famous monk and ñeå nhìn vaïn höõu—To cut off all kinds of wrong a Buddhist scholar who lived in the Southern Ch'i discriminations, or not to use one's deluded mind Dynasty in China. to see things. Tieâu Saáu Phuïc: Teân khaùc goïi aùo caø sa laø tieâu tröø Tieät Löu Chi Taùc: Haønh ñoäng caét ñöùt doøng yù phieàn naõo—The monk’s robe as putting an end to thöùc—An act that cuts off the stream of "Vijnana" illusion. or a stream of consciousness. Tieâu Sôn Heä: Teân cuûa moät heä phaùi Thieàn cuûa Tieät Löu Cô: Caét ñöùt doøng yù thöùc—To cut off the toâng Taøo Ñoäng laáy chuøa Ñònh Hueä ôû Tieâu Sôn laøm stream of consciousness. trung taâm—Name of a Zen branch of the Ts'ao Tieät Sinh Töû Löu: Caét ñöùt doøng sanh töû luaân Tung Sect, which takes Ting Hui Temple in Sao- hoài—To cut off the stream of rebirths. Shan as its headquarters. Tieät Vuõ Chuù: Chuù caàu ngöng möa—Incantations Tieâu Tai Caùt Töôøng Thaàn Chuù: Disaster for the cessation of rain. Eradicating Auspicious Spirit Mantra. Tieâu Cöïc Vaø Tích Cöïc: Cöïc AÂm vaø Cöïc Döông— Tieâu Tan Chí Nguyeän Ñoä Tha: To lose one’s Negative and positive—See AÂm Döông. vow to save other sentient beings—To lose one’s Tieâu Dao Mieàn Cöïc Laïc: To be at leisure in the altruistic determination. blissing world. Tieâu Thanh Naëc Tích: Im hôi laëng tieáng—To lie Tieâu Dao Thang: Moät thöù nöôùc chæ

giuùp con low—To be absolutely quiet (silent)—To make ngöôøi giaûi ñöôïc côn khaùt cuûa traàn tuïc—A kind of secrets of one's whereabouts or activities. water that only helps people to reduce their Tieâu Thích: Giaûi quyeát hay giaûi thích—To worldly thirst. solve—To explain. Tieâu Dao Töï Taïi: Töï taïi ñeán ñi baát cöù choã naøo tuøy Tieâu Thuïc Ñaïi Tieâu Thuïc Ñòa Nguïc: Ñòa nguïc yù—To go anywhere at will, to roam where one thöù baûy trong baùt nhieät ñòa nguïc—Pratapana, the will. seventh of the eight hot hells. Tieâu Dieät: To put an end to—To cause to cease. Tieâu Thuïc Ñòa Nguïc: Vieâm Nhieät Ñòa Nguïc, ñòa Tieâu Dieät Nghieäp: Upaghataka (p)—Destructive nguïc thöù saùu trong baùt nhieät ñòa nguïc—Tapana, karma—See Nghieäp Tieâu Dieät. the sixth of the eight hot hells. Tieâu Huûy Thieän Nghieäp: Destruction of wholesome karma—Nguyeân nhaân chính ñöa ñeán

Tieâu Tröø: To eliminate—To exterminate—To 4) Nhöõng baøi kinh baét ñaàu baèng “Daïy nhö theá obliterate—To eradicate. naày”: Itivuttaka (p)—“Thus said” Discourses. Tieâu Tröø Toäi Chöôùng Trong Nhieàu Kieáp: To 5) Nhöõng baøi kinh söu taäp: Sutta Nipata (p)— obliterate grave sins (wrongdoings) of countless Collected Discourses. eons. 6) Caâu chuyeän nhöõng caûnh Trôøi: Vimana Vatthu Tieâu Töï: Teân goïi khaùc cuûa töï vieän duôùi ñôøi nhaø (p)—Stories of Celestial Mansions. Löông, khoaûng 502-557 sau Taây Lòch, vì vua 7) Caâu chuyeän caûnh giôùi ngaï quyû: Peta Vatthu Löông Voõ Ñeá xaây quaù nhieàu chuøa ñeán ñoä daân (p)—Stories of Petas. chuùng duøng hoï cuûa oâng ñeå goïi teân chuøa —A name 8) Keä cuûa ngöôøi thieän nam: Theragatha (p)— for monasteries in the Liang dynasty, 502-557 Psalms of the Brethren. A.D., because Liang Wu Ti built so many that they 9) Keä cuûa ngöôøi tín nöõ: Therigatha (p)—Psalms called after his surname “Hsiao.” of the Sisters. Tieâu Töùc: Tin töùc veà ngöôøi naøo saép kieán taùnh— 10) Tuùc Sanh Truyeän: Jataka (p)—Nhöõng caâu The news on someone who is going to see nature. chuyeän taùi sanh cuûa Boà Taùt—Birth Stories of Tieâu Xí: Pheùp cuûa toâng Chaân Ngoân laø laáy thaân aán the Bodhisattva. nhö côø xí, khí cuï, vaân vaân ñeå laøm toû roõ caùi ñöùc noäi 11) Nhöõng baøi traàn thuaät: Niddesa (p)— chöùng cuûa Phaät—Signals, symbols, especially Expositions. those used by the Yoga sect. 12) Nhöõng baøi ñeà caäp ñeán kieán thöùc phaân giaûi: Tieáu: Söï raõi röôïu cuùng teá, ñaëc bieät cuùng teá toå tieân Patisambhida (p)—Book on Analytical hay cuùng Vu Lan Boàn—Libations or offerings, Knowledge. especially to ancestors; the offerings of All Souls 13) Ñôøi soáng cuûa chö vò A La Haùn: Apadana (p)— Day. Lives of Arahants. Tieáu AÅn Ñaïi Haân Thieàn Sö: Teân cuûa moät vò 14) Tieåu söû cuûa Ñöùc Phaät: Buddhavamsa (p)— Thieàn sö Trung Hoa soáng vaøo thôøi nhaø Nguyeân History of the Buddha. (1280-1368)—Name of a Chinese Zen master who 15) Nhöõng phaåm haïnh: Cariya Pitake (p)—Modes lived in the Yuan dynasty. of Conduct. Tieáu Cuï: Chuyeän khoâi haøi—Humorous stories. Tieåu A Sö: See Tieåu Sö. Tieåu: Small—Inferior—Little—Petty—Mean— Tieåu AÅn Só: Vò Taêng ôû aån trong tònh thaát, ít lui tôùi Minor. vôùi xaõ hoäi beân ngoaøi—A small hermit who lives in Tieåu A Haøm: Khuddaka Nikaya (p)—Coøn goïi laø a pure hut, seldom frequents with outside society. Tieåu Boä Kinh, phaàn thöù naêm cuûa Ñaïi Taïng Kinh Tieåu Baïch: To clear up—Discourse—Expound— goàm Möôøi laêm

phaàn, bao goàm kinh Phaùp Cuù, kinh Preach—Talk—Explain—Giaûi thích (khai giaûi hay Voâ Vaán Töi Thuyeát, taïp kinh, Tröôûng Laõo Taêng giaûi thích). Tröôùc Phaät baøy toû nguyeän voïng muïc Keä, Tröôûng Laõo Ni Keä, vaø kinh Boån Söï, vaân vaân. ñích xin vôùi Tam baûo chöùng giaùm, hay caùo baïch söï Tieåu A Haøm goàm nhöõng caâu keä ngaén, chia laøm 15 vieäc leân chö Phaät vaø chö Boà Taùt—To show one's taäp—Also called the Collection of Minor vows or resolutions in front of a Buddha's image; Discourses, the fifth part of the Sutra-pitaka or to inform, to make clear, especially to inform consisting of fifteen short collections or sections, the Buddhas and Bodhisattvas. including the Dhammapada, the Udana, the Sutta Tieåu Baïch Hoa: Moät trong boán loaïi hoa, teân dòch Nipata, the Theragatha, the Therigatha, and the cuûa hoa Maïn Ñaø La—One of the four divine Jataka. Collection of Little Texts—Smaller flowers, the mandara-flower—See Töù Thieân Hoa. collection consists of fifteen books: Tieåu Boä Taäp: Khuddaka-patha (p)— 1) Nhöõng baøi keä ngaén: Khuddaka Patha (p)— Ksudrakadhyaya (skt)—Tieåu Tuïng, kinh bao goàm Short texts qui ñònh veà thöïc haønh nghi leã—Small Recitation 2) Kinh Phaùp Cuù: Dhammapada (p)—Coøn goïi laø Sutra—Sutra of Little Reading. "Con Ñöôøng Chôn Lyù"—The Way of Truth. Tieåu Boån A Di Ñaø Kinh: Smaller text of 3) Hoan Hyû Ca: Udana (p)—Paeans of Joy. Sukhavati-vyuha (skt)—Sukhavati-vyuha (skt)— Tieåu Boån A Di Ñaø Kinh—Kinh A Di Ñaø ñöôïc

Tònh Ñoä Toâng cuûa phaùi Thieân Thai duøng nhö Kinh Tieåu Duï Kinh Malunkyaputta: Cula- Tieåu Boån. Kinh A Di Ñaø Tieåu Boån laø moät baûn toaùt malunkyovada-sutta (p)—Tieåu Kinh yeáu hay trích yeáu cuûa Ñaïi phaåm Ñaïi Voâ Löôïng Malunkyaputta hay kinh daïy Malunkya trong kinh Thoï Kinh—The T'ien-T'ai takes the Amitabha Trung Boä, quyeån 63—Sutra on the shorter Sutra as one of the minor sutras of the Pure-Land instructions to Malunkya, in the Majjhima Nikaya Sect. The smaller text of Sukhavati-vyuha is a 63. reùsumeù or abridged text of the larger one. Tieåu Ñeà Baø: Cula-deva (p)—Minor deva. Tieåu Caên: Caên tính chæ coù theå tieáp thuï ñöôïc giaùo Tieåu Ñònh: Culaggata-samadhi (skt)— lyù cuûa Tieåu Thöøa—Have a mind fit only for Concentration in the realm of desire—Ñònh ôû coõi Hinayana doctrine. duïc giôùi—Samadhi in the realm of desire. Tieåu Chuù: Cula-tika (skt)—Small mantra—Moät Tieåu Giaùo: Giaùo phaùp keùm coûi. Tieåu thöøa roõ raøng trong ba loaïi chuù (Ñaïi chuù, Tieåu chuù vaø Nhaát töi laø giaùo phaùp ban sô cuûa Ñöùc Phaät, chæ daïy phöông chuù)—One of the three classes of spells (Great caùch tìm ñeán nieát baøn baèng khoå haïnh, dieät boû tri mantra, Small mantra, and One-word mantra). thöùc vaø tìm ñeán choã tòch tònh coâ ñoäc; nhöõng tín ñoà Tieåu Chung: Inkin (jap)—Small bell—Tieåu chung cuûa tröôøng phaùi Tieåu Thöøa, nhöõng Thanh Vaên, hay chuoâng nhoû coù duøi ñaùnh baèng goã (ôû Nhaät hoï Duyeân Giaùc, laø nhöõng vò coá gaéng töi tu haønh giaûi laøm caùn goã vaø duøi kim khí), ñaët treân moät caùi goái thoaùt qua thöïc taäp khoå haïnh—The smaller or nhoû. Thænh thoaûng tieåu chung ñöôïc duøng trong caùc inferior. Hinayana which is undoubtedly nearer to thieàn vieän ñeå ñaùnh daáu söï khôûi ñaàu vaø keát thuùc the original teaching of the Buddha, is fairly cuûa caùc thôøi toïa thieàn hay ñeå tuïng

kinh—A smal described as an endeavour to seek nirvana through bowl-shaped bell with a cushion beneath it, which an ash-covered body, an extinguished intellect, is placed on a wooden pedestal and struck with a and solitariness; its followers are Sravakas and small wooden striker (in Japan, people strike it Pratyeka-buddhas, those who strive for their own with a metal striker). This small bell is sometimes deliverance through asetic works. used in Zen monasteries to signal the beginning or Tieåu Giôùi: Moät chuùng hoäi nhoû trong cuoäc leã—A end of sitting meditation (zazen) periods or is rung small assembly of monks for ceremonial purposes. at the beginning of recitations. Tieåu Haïnh: Haïnh tu Tieåu Thöøa—The practice, or Tieåu Cô: See Tieåu Caên. discipline of Hinayana. Tieåu Coâ Thaïch Sôn: Nuùi cuûa nhöõng ñænh coâ laäp Tieåu Hoa Thuï Sôn: Haûi Ñaûo Sôn—Quang Minh nhoû gaàn tu vieän Nalanda, ñænh phía taây laø moät Sôn—Truï xöù hay nôi truï cuûa Ñöùc Quaùn AÂm, laø teân hang nuùi roäng, nhöng khoâng cao, nôi maø veà phía goïi khaùc cuûa Potala—The shining hill, or nam cuûa hang ñaù naày Ñöùc Theá Toân thöôøng hay monastery, a name for the abode of Kuan-Yin, thaêm vieáng. Ngöôøi ta noùi trôøi Ñeá Thích ñaõ hoûi Töù said to be in India, and called Potala. Thaäp Nhò Chöông vaø Ñöùc Phaät cuõng traû lôøi ñaày ñuû Tieåu Hoûa: Tiny fire—Ñaùm löûa nhoû—Tia löûa tuy taïi ñaây—The mountain of small isolated peaks nhoû, nhöng coù theå ñoát chaùy nuùi röøng ñoàng coû lôùn, located near Nalanda, where on the south crag of neân khoâng theå khinh thöôøng—A fire though tiny, the west peak is a rock cave, board but not high, but it may be able to destroy a big forest or which Sakyamuni frequently visited. Indra is said meadow, so not to treat it lightly—See Töù Baát to have forty-two questions on stone, to which the Khaû Khinh. Buddha replied. Tieåu Keá: Cuda (skt)—See Chu La Phaùt. Tieåu Coâng Ñöùc: Coâng ñöùc nhoû—Little merit. Tieåu Khoâng: Cula-sunnata (p)—Trieát lyù “Taùnh Tieåu Daõ Huyeàn Dieäu (1883-1939): Teân cuûa moät Khoâng” trong Tieåu Thöøa, ngöôïc laïi vôùi trieát lyù vò danh Taêng kieâm hoïc giaû Nhaät Baûn vaøo theá kyû “Taùnh Khoâng” trong Ñaïi Thöøa—The Hinayan thöù XX—Name of a Japanese famous monk and a doctrine of the void, as contrasted with that of Buddhist scholar who lived in the twentieth Mahayana. century. Tieåu Kieáp: Antara-kalpa (skt)A small kalpa—A Tieåu Daãn: Foreword. period of growth and decay of the universe—An Tieåu Duï: Small example. intermediate kalpa—Moät giai ñoaïn taêng giaûm

thaønh hoaïi cuûa vuõ truï. Theo Caâu Xaù Luaän thì kieáp Tieåu Kinh Röøng Söøng Boø: Culagosingasuttam soáng con ngöôøi cöù moãi theá kyû laø taêng moät tuoåi, cöù (p)—Shorter sutra on the ox-horn forest. taêng nhö theá cho ñeán khi taêng tôùi 8 vaïn tö tuoåi thì Tieåu Kinh Sö Töû Hoáng: Culasihanada-suttam laïi baét ñaàu giaûm daàn cuõng moãi traêm naêm moät tuoåi, (p)—Trong kinh Trung Boä, quyeån 11—Shorter cho ñeán khi tuoåi thoï chæ coøn 10 tuoåi. Moãi chu kyø sutra on the lion's roar, in the Majjhima Nikaya 11. taêng hoaëc giaûm nhö vaäy laø moät tieåu kieáp. Theo Trí Tieåu Kinh Thí Duï Loõi Caây: Culasaropama- Ñoä Luaän thì hai chu kyø taêng giaûm tuoåi thoï ñöôïc suttam (p)—Shorter sutra of examples on heart- Caâu Xaù Luaän noùi ôû treân laø moät “Tieåu Kieáp”— wood—Shorter sutra of examples on the core of

According to the Kosa Sastra, the period in which wood. human life increases by one year a century until it Tieåu Kinh Thieän Sanh Öu Ñaø Di: Culasakul- reaches 84,000; then it is reduced at the same rate udayi-suttam (p)—Tieåu kinh noùi veà Thieän Sanh till the life-period reaches ten years of age. These Öu Ñaø Di, moät trong nhöõng ñeä töû cuûa Phaät, sau two are each a small kalpa. According to the naày thaønh Phaät hieäu laø Phoå Minh Nhö Lai— Sastra on the Prajna-Paramita Sutra, the two Shorter sutra on Udayin, one of the disciplies of above mentioned cycles together as one small the Buddha, to appear as Buddha kalpa. Samantaprabhasa. Tieåu Kinh: Smaller sutra—See Tieåu Boån A Di Ñaø Tieåu Kinh Trang Nghieâm: Culaviyuha-sutta Kinh. (p)—Trong Töông Öng Boä IV.12—Sutra on the Tieåu Kinh Daáu Chaân Voi: Culahatthi-padopama- lesser array, in the Samyutta nikaya IV.12. sutta (p)—Short sutra on the Elephant's Footprint, Tieåu Kinh Tuïng: Cula-Khuddaka-patha (p)— in the Majjhima Nikaya 27. Small Recitation Sutra—See Kinh Tieåu Tuïng. Tieåu Kinh Ñoaïn Taän AÙi: Cula-tanhasankhava- Tieåu Kinh Ví Duï Daáu Chaân Voi: See Tieåu Kinh suttam (p)—Kinh ngaén daïy caét ñöùt heát thaûy moïi aùi Daáu Chaân Voi. duïc, trong kinh Trung A Haøm soá 37—Short sutra Tieåu Kinh Ví Duï Loõi Caây: See Tieåu Kinh Thí Duï on annihilation of attachment, craving, or desire, Loõi Caây. Majjhima Nikaya 37. Tieåu Kyø Kieáp: Antara-kalpa (skt)—Smaller Tieåu Kinh Giaùo Giôùi La Haàu La: Cula- kalpa. rahulovada-suttam (p)—Trong kinh Trung Boä, Tieåu Laïp Nguyeân Tuù (1903-?): Teân cuûa moät vò quyeån 63 vaø 147—Shorter sutra of advice to hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn vaøo theá Rahula, in the Majjhima Nikaya 63 and 147. kyû thöù XX—Name of a Japanese famous Buddhist Tieåu Kinh Khoå Uaån: Cula-dukkhakkhanda- scholar who lived in the twentieth century. suttam (p)—Shorter (smaller) sutra on the mass of Tieåu Lôïi: Small profit. sufferings. Tieåu Luaät Nghi: Luaät nghi daønh cho chö Taêng Ni Tieåu Kinh Maõn Nguyeät: Cula-punnama-suttam thuoäc heä phaùi Tieåu Thöøa—The rules and (p)—Trong kinh Trung Boä, quyeån 110—Shorter regulations for monks and nuns in Hinayana. sutra on the full-moon night, in the Majjhima Tieåu Muïc Lieân: The small Maudgalyayana—See Nikaya 110. Ma Ha Muïc Kieàn Lieân. Tieåu Kinh Nghieäp Phaân Bieät: Cula-kamma- Tieåu Naïp: Boá Naïp—Laõo Naïp—Naïp Taêng—Giaû vibhanga-suttam (p)—Sutra on the shorter Naïp—See Naïp Töû. exposition of kamma. Tieåu Ngaõ: Ego—Self. Tieåu Kinh Phaùp Haønh: Cula-dhamma-samadana- Tieåu Nghi: Tieåu tieän—To urinate. sutta (p)—Shorter sutra on taking on practices. Tieåu Nguõ Ñieàu: AÙo naêm maûnh maø caùc nhaø sö Tieåu Kinh Phaùp Haïnh: See Tieåu Kinh Phaùp Trung Quoác vaø Tònh Ñoä Nhaät Baûn thöôøng maëc — Haønh. The robe of five patches worn by some monks in Tieåu Kinh Phöông Quaûng: Cula-vedalla-sutta China and by monks in the Pure Land in Japan. (p)—Trong kinh Trung Boä, quyeån 44—Sutra on Tieåu Nguõ Ñieàu Y: See Tieåu Nguõ Ñieàu. shorter set of questions and answers, in the Majjhima Nikaya 44.

Tieåu Nhi Bieät Sinh: Trí oùc töï nhieân nhö treû con— Tieåu Phaåm Kinh: Culavagga (p)—Kinh Tieåu Natural-minded, as children, of common Phaåm—Sutra on the Lesser Chapter, one of the intelligence and ideas. six chapters of the Vinaya Pitaka—Moät

trong saùu Tieåu Nieäm: Nieäm thaàm danh hieäu Phaät, ngöôïc laïi chöông cuûa Luaät taïng. vôùi nieäm lôùn laø ñaïi nieäm —To repeat Buddha's Tieåu Phaåm Kinh Baùt Nhaõ Ba La Maät: name in a quiet voice, opposite of to repeat Astasahasrika-Prajnaparamita-Sutra (skt)—Baùt loudly. Thieân Tuïng Baùt Nhaõ Kinh—Baøi kinh taùm ngaøn Tieåu Phaùp: Giaùo lyù Tieåu Thöøa—The laws or caâu keä veà Baùt Nhaõ Ba La Maät ñöôïc nhieàu hoïc giaû methods of Hinayana. thôøi caän ñaïi xem nhö laø kinh vaên "Baùt Nhaõ Ba La Tieåu Phaùt Boà Ñeà Taâm: Small way of developing Maät Ña" sôùm nhaát cuûa tröôøng phaùi Ñaïi Thöøa coøn the Bodhi Mind—Moät trong taùm caùch phaùt taâm Boà löu giöõ laïi ñöôïc. Kinh naøy coù leõ ñöôïc bieân soaïn Ñeà. Ñaây laø moät trong boán loái phaùt taâm sai traùi vaøo khoaûng theá kyû thöù hai tröôùc Taây lòch. Noäi trong tu haønh cuûa ngöôøi Phaät töû. Xem tam giôùi nhö dung chöùa ñöïng nhöõng baøi giaûng cuûa Ñöùc Phaät baøn tuø nguïc, sanh töû nhö oan gia, chæ mong mình mau luaän veà giaùo thuyeát chaùnh yeáu maø sau naø y trôû giaûi thoaùt, chaúng muoán ñoä ngöôøi. Phaùt taâm theo thaønh ñaëc tröng cuûa tröôøng phaùi Ñaïi Thöøa, ñaëc quan nieäm naày goïi laø TIEÅU. Ñaây laø caùch phaùt taâm bieät laø taäp trung vaøo giaùo thuyeát "taùnh khoâng."— cuûa baäc Thaùnh nhaân trong haøng nhò thöøa Thanh The Eight Thousand Line Perfection of Wisdom Vaên vaø Duyeân Giaùc. Loái phaùt taâm naày tuy laø ñöôïc Sutra is widely considered by modern scholars to giaûi thoaùt ra ngoaøi tam giôùi, chöùng ñöôïc Nieát Baøn, be the earliest extant text of the "Perfection of nhöng vaãn bò Phaät quôû laø ñi ra ngoaøi con ñöôøng Wisdom" (Prajna-Paramita) literature and the haïnh nguyeän ñoä sanh cuûa Boà Taùt vaø Phaät —One of earliest known text of Mahayana Buddhism. the eight ways of developing the Bodhi Mind. This Probably composed some time around the second is one of the four improper ways of of cultivation century B.C. It contains a discourses spoken by for Buddhists. Viewing the Triple World as a Sakyamuni Buddha that discusses many of the key prison and Birth and death as enemies, hoping doctrines that later came to characterize only for swift self-salvation and being reluctant to Mahayana, with a particular focus on "emptiness" help others. Such development of the Bodhi Mind (sunyata). is called "small." The above is the way of Tieåu Phieàn Naõo Ñòa Phaùp: Upaklesabhumikah—developing the mind for those cultivators who Minor functions of defilement—Theo Caâu Xaù practice Hinayana Buddhism or Lesser Vehicle, Luaän, coù möôøi taâm sôû khôûi daäy töø söï voâ minh chöa Sravaka-Yana and Pratyeka-Buddha-Yana. With giaùc ngoä: phaãn, phuù (che ñaäy toäi loãi), khan (buûn this method of developing mind, even though xæn), taät ñoá (ghen gheùt), naõo (phieàn toaùi), haïi (aùc liberation from the cycle of rebirths will be yù), haän thuø, daâm loaïn, cuoáng (doái traù), vaø maïn attained, escape from the three worlds, and attain (ngaõ maïn coáng cao)—According to the Kosa Nirvana. However, the Buddha criticized them as Sastra, there are ten lesser evils or illusions or traveling outside the path of conducts and vows of temptations—Minor moral defects arising from rescuing sentient beings of the Bodhisattvas and unenlightenment: anger, hidden sin, stinginess, Buddhas of Mahayana or Greater Vehicle—See envy, vexation, ill-will, hate, adultation, deceit,

Taùm Caùch Phaùt Taâm Boà Ñeà. and pride. Tieåu Phaåm: Culavagga (skt)—Phaåm kinh toùm Tieåu Quy Moâ: Small scale. taét—A summarized version—Kinh Tieåu Phaåm, Tieåu Suy Töôùng: Minor signs of decay—See Nguõ moät trong saùu chöông cuûa Luaät taïng—Sutra on the Suy Töôùng. Lesser Chapter, one of the six chapters of the Tieåu Sö: Sho-Shi-So (jap)—Moät vò Taêng vôùi ít Vinaya Pitaka. hôn möôøi tuoåi haï laïp: A junior monk of less than Tieåu Phaåm Baùt Nhaõ Ba La Maät Kinh: ten years full ordination—Danh hieäu töï nhuùn Astasahasrika-Prajnaparamita-Sutra (skt)—See nhöôøng ñeå töï xöng cuûa moät vò Taêng: A self- Tieåu Phaåm Kinh Baùt Nhaõ Ba La Maät. depreciatory title of any monk. Tieåu Sö Taêng: See Tieåu Sö.

Tieåu Taêng: Dahrah (skt)—Moät vò sö thoï cuï tuùc though difficult to attain, yields to persistent giôùi ít hôn möôøi naêm. Cuõng laø danh hieäu töï nhuùn effort. nhöôøng ñeå töï xöng cuûa moät vò Taêng—A monk who Tieåu Thöøa: Hinayana (skt)—Lesser Vehicle has been ordained for less than ten years. Also a Minor Vehicle—Small Vehicle—Southern or self-depreciatory title of any monk. Theravada school—Tröôøng phaùi Theravada hay Tieåu Taâm: Taâm nhoû moïn: Base (mean, vile)— Nam Toâng—Tröôøng phaùi Tieåu thöøa ñöôïc thaønh Caån thaän: Prudent (careful, cautious). laäp sau khi Ñöùc Phaät nhaäp dieät, vaøo khoaûng kyû Tieåu Taän: Thaùng thieáu aâm lòch—Twenty-nine day nguyeân Thieân Chuùa, cuõng vaøo luùc maø tröôøng phaùi month in lunar calendar. Ñaïi thöøa ñöôïc giôùi thieäu. Cöùu caùnh giaûi thoaùt cuûa Tieåu Tham: Shosan (jap)—An informal short Tieåu thöøa laø töï ñoä. Töø ñöôïc nhöõng ngöôøi theo Ñaïi dharma talk—Moät cuoäc phaùp ñaøm ngaén, ngoaøi caùc Thöøa duøng ñeå dieãn taû nhöõng ngöôøi tu taäp theo giaùo thôøi coâng phu saùng vaø toái—An informal and phaùp khoâng phaûi laø Ñaïi Thöøa, hoaëc ñöôøng loái tu unscheduled instruction or questions and answers taäp cuûa hoï bieåu thò tính töï kyû vaø keùm coõi, vaø chæ vì A small groups, a class for instruction outside the quyeàn lôïi cuûa rieâng mình maø thoâi. Töø Baéc Phaïn regular morning or evening services. chæ “Tieåu thöøa hay coã xe nhoû.” Teân cuûa moät hoïc Tieåu Tham Ñaàu: Ngöôøi laõnh ñaïo—A leader. thuyeát Phaät giaùo sô khai, ngöôïc laïi vôùi Ñaïi Thöøa. Tieåu Thaùnh: Vò Thaùnh Tieåu Thöøa hay A-La-Haùn. Ñaây laø moät töø maø Mahayana ñaõ gaùn cho nhöõng Vò Thaùnh ôû baäc thaáp hay laø vò Boà taùt, so vôùi ngöôøi tu theo tröôøng phaùi Nguyeân Thuûy Phaät—The Hinayana saint or Arhat, the inferior (Theravada) vì cho raèng nhöõng ngöôøi naày chæ töï ñoä saint, or Bodhisattva, as compared with the ñeå trôû thaønh nhöõng A la haùn, chöù khoâng ñoä tha. Kyø Buddha. thaät, Hinayana ra ñôøi vaø phaùt trieån töø khi Phaät Tieåu Thaùnh Vaø Ñaïi Boà Taùt: Lesser saints and nhaäp dieät cho ñeán ñaàu theá kyû tröôùc Taây lòch, vaø laø greatest Bodhisattvas—See Ñaïi Boà Taùt Vaø Tieåu ñaïi dieän cho hoïc thuyeát thuaàn khieát ban ñaàu y nhö Thaùnh. lôøi Phaät daïy. Ñieàu caên baûn trong giaùo lyù Hinayana Tieåu Thaûo: Small herbs—Nhöõng loaïi caây nhoû. laø Töù Dieäu Ñeá, Thaäp nhò nhaân duyeân, Hoïc thuyeát Trong Phaät giaùo, thuaät ngöõ naøy aùm chæ nhöõng vò veà baûn ngaõ, Luaät nhaân quaû vaø baùt Chaùnh ñaïo. Maëc chæ giöõ naêm giôùi vaø tu haønh thaäp thieän, vì theá maø duø theo truyeàn thuyeát Phaät giaùo AÁn Ñoä, coù nhieàu ñöôïc taùi sanh laïi coõi ngöôøi

hay coõi trôøi—In tröôøng phaùi Tieåu Thöøa töø buoåi ban sô cuûa Phaät Buddhism, this term implies those who keep the giaùo, nhöng chæ coù 18 boä phaùi ñöôïc ghi laïi maø thoâi. five commandments and do the ten good deeds, Duø nhieàu tröôøng phaùi coù luaän taïng vaø luaät taïng thereby attaining to rebirth as men or devas. cuûa rieâng mình, nhöng hoï raát gioáng nhau ôû nhieàu Tieåu Theá Giôùi: Cakkavala (p)—Microcosm— ñieåm nhö taát caû ñeàu nhaán maïnh ñeán "Töù Ñieäu Little world. Ñeá," "Thaäp Nhò Nhaân Duyeân," vaø "Lyù Töôûng Giaûi Tieåu Thieân Theá Giôùi: Sahassilokadhatu (p)— Thoaùt Caù Nhaân." Ngaøy nay chæ coøn duy nhaát moät Culalokadhatu (p)—Goàm moät ngaøn theá giôùi, maø tröôøng phaùi toàn taïi laø tröôøng phaùi Nguyeân Thuûy, moãi theá giôùi laáy nuùi Tu Di laøm trung taâm ñöôïc bao tuy nhieân, ngöôøi theo tröôøng phaùi naøy khoâng chaáp boïc xung quanh bôûi caùc nuùi Thieát Vi vaø bieån—A nhaän caùi nhaõn "Tieåu Thöøa" maø nhöõng ngöôøi theo small chiliocosm, consisting of a thousand worlds tröôøng phaùi Ñaïi Thöøa gaùn cho hoï—The small or each with its Mt. Sumeru, continents, seas and ring inferior vehicle as compared with the greater of iron mountains. teaching (Ñaïi thöøa). Hinayana is the form of Tieåu Thuï: Caây nhoû hay laø nhöõng vò Boà Taùt coøn truï Buddhism which developed after Sakyamuni's taïi caùc ñòa thaáp—Small trees—Bodhisattvas in the death, at about the beginning of the Christian era, lower stages. when Mahayana doctrine were introduced. The objective is personal salvation. The term used by Tieåu Thuûy Xuyeân Thaïch: Nöôùc chaûy ñaù moøn. Mahayanists to describe their opponents, who Trong phaïm truø toân giaùo, nhöõng thaønh quaû khoù ñaït cultivate a doctrine different from Mahayana, or ñeàu do nhöõng coá gaéng lieân tuïc hay coù coâng maøi saét whose path is characterized as selfish and inferior, coù ngaøy neân kim A little water or dripping water and only for their own benefits. A Sanskrit term penetrates stone—The reward of the religious life,

for "Little or minor (small) Vehicle." Name of the of existence and non-existence, one of the four earliest system of Buddhist doctrine, opposed to schools of Hinayana—See Tieåu Thöøa Töù Moân. the Mahayana. This is the term which the Tieåu Thöøa Giaùo: Teaching of the lesser vehicle— Mahayana utilizes to refer to those who follow Giaùo phaùp tieåu thöøa. Theravada for they have own goal of liberation Tieåu Thöøa Giôùi: Lesser vehicle precepts—Taát caû rather than that of all beings. In fact, Hinayana nhöõng giôùi luaät chæ coù lôïi cho töï thaân chöù khoâng developed between the death of Buddha and the phaûi tha nhaân ñeàu ñöôïc xem laø Tieåu Thöøa Giôùi. 1st century BC and it represented the original and Ñaây cuõng laø giôùi luaät ñöôïc noùi trong Luaät Taïng pure teaching as it was taught by the Buddha. The cuûa Tieåu Thöøa, cuõng ñöôïc Ñaïi Thöøa coâng nhaän: essence of the teaching is expressed in the four Taïi gia naêm vaø taùm giôùi, Sa Di thaäp giôùi, Tyø kheo noble truths, the doctrine of dependent arising, the 250 hay 237 giôùi, Tyø Kheo Ni 348 giôùi—All teaching of the ego, the law of karma and the commandments that benefit self, not to others, are eightfold noble path. Although according to Indian considered "commandments of Hinayana". The Buddhist legends, there were many Hinayana commandments of Hinayana, also recognized by schools since early Buddhism, but only eighteen the

Mahayana: Tyø Kheo Ni 348 giôùi, Five and were mentioned in the records. Although many of eight commandments for laymen, Ten these schools developed their own Abhidharma commandments for the novice, 250 or 237 and Vinayas, but they shared a great deal in commandments for the monks, 348 common, particularly the “four noble truths,” the commandments for the nuns. “dependent arising,” and the “ideal of individual Tieåu Thöøa Höõu Moân: Tröôøng phaùi noùi veà lyù liberation.” Today the only “Hinayana” school “Höõu,” moät trong boán tröôøng phaùi hay boán giaùo that survives is Theravada; however, they reject phaùp Tieåu Thöøa—The door of reality, the the label “Small Vehicle.” This is the term which existence of all phenomena, the doctrine of being, the Mahayana utilizes to refer to those who follow one of the four schools of Hinayana—See Tieåu Theravada for they have own liberation s goal Thöøa Töù Moân. rather than that of all beings. In fact, Hinayana Tieåu Thöøa Khoâng Moân: Tröôøng phaùi noùi veà lyù developed between the death of Buddha and the “Khoâng,” moät trong boán tröôøng phaùi hay boán giaùo 1st century BC and it represented the original and phaùp Tieåu Thöøa—The door of unreality, door of pure teaching as it was taught by the Buddha. The non-existence, one of the four schools of essence of the teaching is expressed in the four Hinayana—See Tieåu Thöøa Töù Moân. noble truths, the doctrine of dependent arising, the Tieåu Thöøa Kinh: Kinh ñieån Tieåu Thöøa, ñoù laø boán teaching of the ego, the law of karma and the boä Kinh A Haøm—The Hinayana Sutras, the four eightfold noble path. Nowadays, there exists only sections of Agama Sutras. one school named “Theravada”; however, Tieåu Thöøa Luaän: Abhidharma (skt)—Theo Keith Buddhists in this school do not except the label trong Töi Ñieån Töø Ngöõ Phaät Giaùo Trung Quoác, thì “Hinayana” given to them by the Mahayanists. nhöõng boä luaän veà trieát lyù cuûa tröôøng phaùi Tieåu Tieåu Thöøa Cöûu Boä: Chín boä kinh thuoäc veà Tieåu Thöøa, baây giôø goàm khoaûng chöøng 37 boä, boä luaän Thöøa, goàm 12 boä cuûa Ñaïi Thöøa boû ra ba boä Voâ sôùm nhöùt laø boä “Phaân Bieät Coâng Ñöùc Luaän” ñöôïc Vaán Töi Thuyeát, Phöông Quaûng vaø Thoï Kyù —The bieân soaïn tröôùc naêm 220 sau Taây Lòch. Cho tôùi nine classes of work belonging to the Hinayana, baây giôø thì chuùng ta vaãn chöa bieát roõ boä A Tyø Ñaït including the whole of the twelve classes of the Ma Luaän hay Vi Dieäu Phaùp ñöôïc bieân soaïn hoài Mahayana less (minus) the Udana or Voluntary naøo—According to Keith in the Dictionary of Discourses, the Vaipulya or Broader Teaching, Chinese Buddhist Terms, the Hinayana sastras, and the Vyakarana or Prophecies. the philosophical canon of the Hinayana, now Tieåu Thöøa Dieäc Höõu Dieäc Khoâng Moân: Tröôøng supposed consist of some thirty-seven works, the phaùi noùi veà lyù vöøa “Höõu” vöøa “Khoâng,” moät trong earliest of which is said to be the Gunanirdesa boán tröôøng phaùi hay boán giaùo phaùp Tieåu Thöøa— sastra before 220 A.D. The date of the The door of both reality and unreality or relativity Abhidharma is still unknown to us.

Tieåu Thöøa Ngoaïi Ñaïo: Tieåu thöøa vaø caùc toâng luaät vaø luaän. A Haøm vaø taát caû giaùo lyù Tieåu Thöøa, phaùi ngoaïi ñaïo—Hinayana and the heretical sects nhö ñöôïc thaáy trong vaên hoïc Tyø Baø Sa, thích hôïp Tieåu Thöøa Nhò Boä: Two major

classes of vôùi Thanh vaên vaø Duyeân giaùc—The Tripitaka or Hinayana: Hinayana teaching for Sravakas and 1) Thöôïng Toïa Boä: Sthaviravadin, school of Pratyekabuddhas, the Bodhisattva doctrine being presbyters—Thöôïng Toïa Boä ñöôïc bieát döôùi söï subordinate; it also included the primitive sunya laõnh ñaïo cuûa Tyø Kheo Ñaïi Thieân, moät traêm doctrine as developed in the Satyasiddhi sastra. naêm sau ngaøy Phaät nhaäp dieät, döôùi trieàu A One of the eight types of teaching of the Buddha. Duïc—This division is reported to have taken The Doctrine of Tripitaka teaching (Scriptures) or place under the leadership of the monk Pitaka (Storage) Doctrine includes various named Mahadeva, a hundred years after the Dharma Doors of cultivation taught to all in the Buddha's nirvana and during the reign of Tripitaka or 'Three Storages.' (Sutra, Precept Asoka. Mahadea's sect became the Pitaka, and Upadesa Pitaka or commentary of Mahasanghika. Sutra). Agamas or traditions of discourses and all 2) Mahasanghika (skt): Daishubu (jap)—Great Hinayana doctrines, such as those found in the Sangha School—See Ñaïi Chuùng Boä. Vaibhasika literature, appropriate for Sravakas Tieåu Thöøa Phaùp AÙi: Hinayana dharma-love— and Pratyeka-buddhas. Phaùp AÙi Tieåu Thöøa—Phaùp AÙi Tieåu Thöøa laø loøng Tieåu Thöøa Thaäp Baùt Boä: Muôøi taùm phaùi Tieåu yeâu nieát baøn cho chính mình. Thöù phaùp aùi naày caàn thöøa—Eighteen sects of Hinayana: phaûi loaïi boû—Hinayana dharma-love is a kind of Tieåu Thöøa Thaäp Baùt Boä: Muôøi taùm phaùi Tieåu desire for nirvana for oneself. This kind of love thöøa—Eighteen sects of Hinayana: must be eradicated. (A) Ñaïi Chuùng Boä—Mahasanghikah: Tieåu Thöøa Phaät Giaùo: Phaät giaùo Tieåu Thöøa— 1) Nhöùt Thuyeát Boä: Ekavya-vaharikah. Hinayana Buddhism. 2) Thuyeát Xuaát Theá Boä: Lokottaravadinah. Tieåu Thöøa Phi Höõu Phi Khoâng Moân: Tröôøng 3) Ña Vaên Boä: Bahusrutiyah. phaùi noùi veà lyù "Phi Höõu," "Phi Khoâng," moät trong 4) Thuyeát Giaû Boä: Prajanptivadinah. boán tröôøng phaùi hay boán giaùo phaùp Tieåu Thöøa — 5) Cheá Ña Sôn Boä: Jetavaniyah (Caityasailah). The door of neither, or transcending existence or 6) Taây Sôn Truï Boä: Aparasailah (Baéc Sôn Truï non-existence, one of the four schools of Boä: Uttarasailah). Hinayana—See Tieåu Thöøa Töù Moân. 7) Keâ Li Boä: Kaukkutikah—Gokulika. Tieåu Thöøa Tam AÁn: Hinayana-three (B) Thöôïng Toïa Boä—Aryasthavirah: characteristic marks—Ba daáu aán cuûa Tieåu Thöøa: 8) Tuyeát Sôn Boä: Haimavatah. voâ thöôøng, voâ ngaõ, vaø nieát baøn —The three 9) Thuyeát Nhöùt Thieát Höõu Boä: Sarvastivadah. characteristic marks of all Hinayana sutras: 10) Ñoäc Töû Boä: Vatsiputriyah. impermanence of phenomena, the unreality of the 11) Phaùp Thöôïng Boä: Dharmottariyah. ego, and nirvana. 12) Hieàn Vò Boä: Bhadrayaniyah. Tieåu Thöøa Tam Toâng: Hinayana-three major 13) Chính Löôïng Boä: Sammatiyah. schools—Ba trong soá 18 toâng phaùi Tieåu Thöøa ñaõ 14) Maät Laâm Sôn Boä: Sannagarikah. ñöôïc truyeàn ñeán Trung quoác: Caâu Xaù Toâng, Thaønh 15) Hoùa Ñòa Boä: Mahisasakah. Thaät Toâng, vaø Luaät Toâng—Three of the eighteen 16) Phaùp Taïng Boä: Dharmaguptah. Hinayana schools were transported to China: 17) AÅm Quang Boä: Kasyahpiya. Abhidharma or Kosa, Satya-siddhi, and Vinaya 18) Kinh Löôïng Boä: Sautrantikah. school or the school of Harivaman. Tieåu Thöøa Thieân

Tieäm Giôùi: Söï tuaân thuû giôùi Tieåu Thöøa Taïng Giaùo: Hinayana teaching— luaät töøng phaàn vaø töø töø cuûa Tieåu Thöøa, so vôùi cuï Pitaka Doctrine—Tam Taïng kinh ñieån cho Thanh tuùc giôùi vaø töùc thì cöùu ñoä cuûa Ñaïi Thöøa —The Vaên, Duyeân Giaùc vaø Boà Taùt. Moät trong taùm loaïi Hinayana partial and gradual method of obeying thuyeát giaùo cuûa Ñöùc Phaät. Taïng giaùo laø caùc phaùp laws and commandments, as compared with the moân tu hoïc coù daïy chung trong Tam Taïng kinh full and immediate salvation of Mahayana.

Tieåu Thöøa Thieàn: Shojo-zen (jap)—Thieàn theo shielded from view, in a vegetable plot, or in a Tieåu Thöøa—Lesser vehicle meditation. flowing body of water. Tieåu Thöøa Töù Boä: Theo Nhaát Haïnh thì Tieåu Thöøa Tieåu Tònh: Minor purity. coù boán toâng—According to I-Ching, there are four Tieåu Toâng: Nhöõng toâng phaùi Tieåu Thöøa—The schools in Hinayana: sects of Hinayana. 1) Ñaïi Chuùng Boä: A-Li-Da-Maïc-Ha-Taêng-Kyø- Tieåu Tuïng: Khuddaka-patha (p)— Ni-Ca-Da—Arya Mahasanghanikaya. Ksudrakadhyaya (skt)—Kinh bao goàm qui ñònh veà 2) Thöôïng Toïa Boä: A-Li-Da-Taát-Tha-Beä-Da— thöïc haønh nghi leã—Small Recitation Sutra. Arya-Sthavirah (skt). Tieåu Tuøy Phieàn Naõo: Paritta-klesa-bhumika- 3) Caên Baûn Thuyeát Nhöùt Thieát Höõu Boä: A-Li- dharmah (skt)—Tieåu Tuøy Hoaëc—Minor secondary Da-Moä-La-Taùt-baø-Taát-Ñeå-Baø-Ñaø—Arya- afflictions—See Tuøy Phieàn Naõo. Mulasarvastivadah (skt). Tieåu Töôùng: Secondary marks—Tieåu töôùng sanh, 4) Chaùnh Löôïng Boä: A-Li-Da-Tam-Maät-Laät- truï, dò, dieät cuûa vaïn höõu—The secondary state, i.e. Ñeå—Arya-Sammatiyah (skt). birth, stay, change, and death, in all phenomena. Tieåu Thöøa Töù Kinh: Hinayana scriptures—Kinh Tieåu Töôøng Kî: An anniversary. ñieån Tieåu Thöøa—Tieåu Thöøa Taïng—There are Tieåu Vieãn: Four Agamas or four divisions of the Hinayana 1) Teân cuûa Taêng Hueä Vieãn döôùi thôøi nhaø Tuøy — scriptures—Coù boán boä kinh A Haøm—See Töù A Name of Hui-Yuan of the Sui dynasty—See Haøm. Hueä Vieãn. Tieåu Thöøa Töù Moân: Boán cöûa, boán tröôøng phaùi 2) (523-592): Teân cuûa moät vò danh Taêng Trung hay boán giaùo phaùp Tieåu Thöøa: 1) Tieåu Thöøa Höõu Hoa khaùc, thuoäc toâng Ñòa Luaän, vaøo thôøi nhaø Moân: Noùi veà lyù “Höõu”; 2) Tieåu Thöøa Khoâng Moân: Tuøy (581-618)—Name of another Chinese Noùi veà lyù “Khoâng”; 3) Tieåu Thöøa Dieäc Höõu Dieäc famous monk, of the Ti-Lun School, who Khoâng Moân: Noùi veà lyù vöøa “Höõu” vöøa “Khoâ ng”; lived in the Sui Dynasty in China. 4) Tieåu Thöøa Phi Höõu Phi Khoâng Moân: Noùi veà lyù Tieåu Vieän: A junior teacher. “Phi Höõu,” “Phi Khoâng”—Four schools or Tieåu Voâ Löôïng Thoï Kinh: Sukha-vatyamrta- doctrines of Hinayana: 1) The door of reality, the vyuha sutras (skt)—The Smaller Sukha-vativyuha existence of all phenomena, the doctrine of being; sutras—Smaller Amitayus Sutras. 2) The door of unreality, door of non-existence; 3) Tieåu Vuõ Truï: Microcosm. The door of both reality and unreality or relativity Tieåu Xaø: Moät con raén nhoû—Small snake—Raén of existence and non-existence; 4) The door of tuy nhoû, nhöng noïc ñoäc coù theå laøm cheát ngöôøi, neân neither, or transcending existence or non- khoâng theå khinh thöôøng—A snake though small, existence. but its venom can kill people, so not to treat it Tieåu Thöïc: Böõa aên nheï hay böõa ñieåm taâm—A lightly—See Töù

Baát Khaû Khinh. small meal, breakfast. Tieåu Xích Hoa: Manjusaka (skt)—Maïn Thuø Sa Tieåu Tieän: To urinate—Taêng Ni Phaät giaùo baét Hoa—Rubia cordifolia. buoäc chæ tieåu tieän ôû moät ñieåm coá ñònh—Buddhist Tieãu Tuyeät: Döùt tröø heát thaûy voïng nieäm—To cut monks and nuns are enjoined to urinate only in off all deluded thoughts. one fixed spot. Tim: Heart. Tieåu Tieän Vaø Ñaïi Tieän: Urinate and defecate— Tim Sanh Ngöôøi: Heart-Human Beings—Ngay Tieåu tieän vaø ñaïi tieän laø hai trong nhöõng uy nghi khi qua ñôøi maø ñieåm noùng sau cuøng nôi tim, laø cuûa chö Taêng Ni. Tyø Kheo hay Tyø Kheo Ni khoâng thaàn thöùc cuûa ngöôøi aáy ñaõ sanh laïi coõi ngöôøi — neân ñi tieåu tieän gaàn choã thaùp mieáu, choã troáng traûi After passing away, the person's heart is the last khoâng coù maøn che, vöôøn rau hay doøng nöôùc ñang to remain warm, the spirit of that person has been chaûy—Urinate and defecate are two of the most reborn back among human beings—See Luïc Ñieåm important fine manners of monks and nuns. A Taùi Sanh. Bhiksu or Bhiksuni should not urinate or defecate near a stupa or shrine, in a place which is not

Tìm Caùch Thoaùt Khoå: To find a means to escape Tín: Saddha (p)—Sraddha (skt)—Trust—Tín—Tin the worldly sufferings. töôûng—Tín caån—Loøng tin—Faith—Belief—To Tìm Loãi Ngöôøi: To look for faults in others— believe—Tín chæ loøng tin nôi Ñöùc Phaät vaø Phaät Trong cuoäc soáng haèng ngaøy, chuùng ta thöôøng nhìn phaùp, vaø heát loøng tu taäp theo nhöõng lôøi daïy ñoù. Coù leân, nhìn xuoáng, nhìn ñoâng, nhìn taây, nhìn baéc, loøng tin saâu saéc ñoái vôùi thöïc theå cuûa chö phaùp, tònh nhìn nam, coá tìm loãi ngöôøi. Phaät daïy raèng chuùng ta ñöùc Tam baûo, vaø thieän caên cuûa theá gian vaø xuaát neân nhìn laïi chuùng ta, chuùng ta neân phaûn quang töï theá gian; coù khaû naêng ñem laïi ñôøi soáng thanh tònh kyû ñeå töï giaùc ngoä laáy chính mình—In daily life, vaø hoùa giaûi nghi hoaëc—Faith means an attitude of always look above , look below, look to the east belief in the Buddha and his teachings, and devote or to the west, to the north or to the south and so oneself to cultivate those teachings. Faith on to try to find faults in others. Buddha taught regarded as the faculty of the mind which sees, that we should look into ourselves, we should appropriates, and trusts the things of religion; it reflect the light of awareness inwardly to become joyfully trusts in the Buddha, in the pure virtue of enlightened. the Triratna and earthly and transcendental Tin Lyù: Faith in theory—Tin lyù töùc laø tin ñieàu "Lyù goodness; it is the cause of the pure life, and the tín duy taâm," nghóa laø moät chôn taâm cuûa mình bao solvent of doubt. truøm heát caû möôøi phöông quoác ñoä cuûa chö Phaät — Tín Baàn: Ngheøo loøng tin Phaät—Poverty of the This is to believe that "all theories are within the religion (the belief in Buddha). mind;" thus, the mind encompasses all the infinite Tín Baát Cuï Tuùc: Shin-Fugusoku (jap)—Ngöôøi Buddha Lands in the ten directions. khoâng coù nieàm tin—One who does not possess Tin Lyù Nhaân Quaû: To believe in the principle of belief. cause and effect. Tín Caên: Sraddha (skt)—Saddha (p)— Tin Muø Quaùng: Blind acceptance. Saddhacarita (p)—Sraddhendriya (skt)—Faculty Tin Nhaân: Faith in causation—Sao goïi laø tin of faith—Sense of belief—Tín caên laø neàn taûng tin nhaân? Tin nhaân töùc laø tin raèng nieäm Phaät chính laø töôûng hay coäi reã tin

töôûng, moät trong naêm caên daãn nhaân vaõng sanh giaûi thoaùt—What is it to have faith tôùi moät cuoäc soáng ñaïo haïnh toát ñeïp. Nieàm tin giöõ in causation? This is to believe that reciting moät vai troø cöïc kyø quan troïng trong Phaät giaùo. Buddha is the action or cause for gaining rebirth Nieàm tin chính laø moät trong naêm caên laønh ñöa ñeán and enlightenment. nhöõng thieän nghieäp khaùc (Tín, Taán, Nieäm, Ñònh, Tin Nhôn Quaû: To believe in cause and effect. Hueä). Tín caên nghóa laø caùi taâm tín thaønh. Nieàm tin Tin Phaùp: Faith in the Dharma. trong toân giaùo, khoâng gioáng nhö vieäc hoïc hoûi kieán Tin Quaû: Faith in effect—Tin quaû töùc laø tin raèng thöùc, khoâng theå khieán con ngöôøi coù khaû naêng cöùu söï vaõng sanh vaø thaønh Phaät laø keát quaû cuûa coâng ñoä keû khaùc cuõng nhö chính mình neáu ngöôøi aáy chæ haïnh tu nieäm Phaät—To believe in effect means to hieåu toân giaùo veà lyù thuyeát suoâng. Khi ngöôøi aáy tin believe that in the matter of gaining rebirth and töï ñaùy loøng thì ñöùc tin aáy seõ taïo ra naêng löïc. Söï tín attaining Buddhahood as the end result, or the thaønh cuûa moät ngöôøi khoâng theå goïi laø chaân thaät consequence of reciting Buddha. neáu ngöôøi aáy chöa ñaït ñöôïc moät traïng thaùi taâm Tin Saâu Lyù Nhaân Quaû: To deeply believe in the thöùc nhö theá—Belief or faith should serve as the principle of cause and effect. foundation, one of the five roots or organs Tin Saâu Vaøo Thuyeát Nghieäp Baùo Vaø Söï Chuyeån producing a sound moral life. Faith plays an Nghieäp Trong Nhaø Phaät: To deeply believe in extremely important role in Buddhism. It is one of the Buddha's teachings of karma and the the Five Roots (Positive Agents) that give rise to possibility of transforming (changing) for the other wholesome Dharmas (Faith, Energy, better result of our past actions. Mindfulness, Concentration, Wisdom). The mind Tin Taêng: Faith in the Sangha. of faith. Faith in a religion, unlike intellectual Tin Töôûng: To believe—Confident—To have learning, does not enable a believer to have the confidence in. power to save others as well as himself if he understands it only in theory. When he believe

from the depths of his heart, his belief produces heart—Merit of faith Bodhisattva—Virtue of faith power. His faith cannot be said to be true until he Bodhisattva—Vò Boà Taùt vôùi coâng ñöùc cuûa nieàm attains such a mental state. tin. Tín Caên Baûn: See Chaân Nhö Tín. Tín Giaû: Believer—Disciple—Follower—Ngöôøi Tín Caån: Vissasa (p)—Trust between friends—Söï tin töôûng (tín ñoà). tin töôûng hay tín caån. Tín Giaûi: Shinge (jap)—1) Tin vaø hieåu giaùo lyù nhaø Tín Chaâu: Haït chaâu nieàm tin; nieàm tin thanh tònh Phaät: Faith and interpretation, to believe and taâm nhö haït traân chaâu trong suoát nhö nöôùc —The understand or explain the doctrine; 2) Ñoän caên thì pearl of faith; as faith purifies the heart it is tin, lôïi caên thì hieåu: The dull or unintellectual likened to a pearl of the purest water. belief; 3) Tín phaù taø kieán, giaûi phaù voâ minh: Faith Tín Chaâu Trí Thöôøng Thieàn Sö: Zen Master rids of heresy, interpretation of ignorance. Hsin-chou Chih-Ch'ang—See Trí Thöôøng Tín Tín Giaûi Haønh Chöùng: Four ways of learning Chaâu Thieàn Sö. Buddhist dharma—Tröôùc tieân laø tin vui theo phaùp, Tín Chuûng: Haït gioáng cuûa loøng tin—The seed of hieåu roõ phaùp; sau ñoù y theo phaùp maø tu haønh, vaø faith.

cuoái cuøng chöùng ñaéc ñöôïc quaû vò Phaät —Faith, Tín Coå: AÂm thanh cuûa troáng hay chuoâng khaùnh laø interpretation, practice (performance), and phöông tieän giöõ ñöôïc nieàm tin—The drum or assurance, evidence or realization of the fruit of stimulant of faith. Buddha's doctrine. Tín Ñaïo: Faith as the first and leading step. Tín Giaûi Thoaùt: Faith-Liberated. Tín Ñòa: Belief or the faith root. Tín Giaùo: To believe in religion. Tín Ñieàu: Dogma. Tín Giôùi: Tín vaø giôùi, nieàm tin vaø chuyeän cö xöû Tín Ñieàu Chuû Nghóa: Dogmatism. cho phaûi ñaïo cuûa ngöôøi Phaät töû: Faith and morals Tín Ñoà: Believer. (faith and morality)—Ñaët nieàm tin vaøo thoï trì giôùi Tín Ñoà AÁn Giaùo: Hindu Believer. luaät: To put faith in the commandments. Tín Ñoä: AÁn Ñoä—India—Vaøo thôøi nhaø Ñöôøng, Tin Haûi: Ñaïi döông cuûa nieàm tin: The ocean of laõnh thoå Tín Ñoä Quoác traûi daøi treân moät chu vi hôn faith—Thöïc ñöùc cuûa loøng tin, roäng lôùn voâ bieân nhö 90.000 daäm. Ba phía giaùp bieån, phía Baéc naèm treân bieån caû: The true virtue of the believing heart is daõy Tuyeát Sôn Hy Maõ Laïp Sôn. Phía Baéc roäng, vast and boundless as the ocean. phía Nam heïp, gioáng nhö hình baùn nguyeät. Thôøi Tín Haønh: Shingyo (jap)—Faith and practice. tieát raát noùng vaø aåm. Kinh thaønh laø Tì Tham Baø Boå 1) Nieàm tin vaø haønh ñoäng: Tin theo giaùo phaùp La (Vichavapura)—In the T'ang dynasty, its maø thöïc haønh, ñoái laïi vôùi y theo giaùo phaùp maø territory is described as extending over 90,000 thöïc haønh. Tín haønh daønh cho ngöôøi ñoän caên, miles in circuit, being bounded on three sides by trong khi phaùp haønh daønh cho keû lôïi caên: the sea; north is rested on the Snow Mountain Believing action, action resulting from faith (Himalaya); wide at north, narrowing to the south, (for those of inferior ability). Practice based shaped like a half-moon. It eas extremely hot, on belief, in contrast with action resulting well watered and damp. Its capital was from direct apprehension of the doctrine; the Vichavapura. former is found among the inferior ability, the Tín Ñoä Haø: Taân Ñaàu Haø, hay AÁn Haø, moät trong latter among the mentally acute. boán con soâng lôùn—The Indus, one of the four 2) (540-594): Teân cuûa moät vò danh Taêng Trung great rivers—See Töù Haø. Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of a Tín Ñoä Quoác: See Thieân Truùc. Chinese famous monk who lived in the Sui Tín Ñöùc: Adhimukti (skt)—Saddha-dhika (skt)— Dynasty in China. Coâng ñöùc cuûa nieàm tin—Implicit faith—The merit Tín Haønh Ñaïo: Tu haønh döïa treân nieàm tin— of the believing heart—The merit of faith. Practice based on faith. Tín Ñöùc Boà Taùt: Saddha-dhika-bodhisattva Tín Haïnh Nguyeän: Faith, practice, and vow. (skt)—Bodhisattva with merit of the believing Tín Hieän Quaùn: Faith and contemplation—1) Nieàm tin kieân coá nôi Tam Baûo nhö söï hieån hieän

cuûa chaân thöùc: Firm faith in the Triratna as phaùp—The incense of the mind or heart—Sincere revealing true knowledge; 2) Nieàm tin vaø thieàn devotion. quaùn: Faith and contemplation. Tín Höôùng: Nieàm tin khoâng chuùt nghi ngôø ñoái vaø Tín Hoïc Thieàn Sö (?-1190): Zen Master Tín quay veà vôùi Tam Baûo—To believe in and entrust Hoïc—Thieàn sö Vieät Nam, queâ ôû Thieân Ñöùc, Baéc onself to the Triratna. Vieät. Ngaøi laø ñeä töû cuûa Thieàn sö Thaønh Giôùi. Naêm Tín Höôùng Tam Baûo: To believe in and entrust 32 tuoåi, ngaøi vieáng Thieàn sö Ñaïo Hueä vaø trôû thaønh

oneself to the Triratna (Triple Jewel). Phaùp töû ñôøi thöù 10 doøng Thieàn Voâ Ngoân Thoâng. Tín Höõu Giaùo Ngoaïi Bieät Truyeàn: Haønh giaû tu Ngaøi thò tòch naêm 1190. Ngaøi thöôøng nhaéc nhôû ñeä Thieàn phaûi tin vaøo giaùo ngoaïi bieät truyeàn—Zen töû: "Coù lôïi aét coù nhieãm, coù nhieãm aét coù lôïi. Coù lôïi practitioners must believe that Zen is a special coù nhieãm Boà Taùt chaúng laøm; khoâng lôïi khoâng transmission outside the teachings—See Nguyeân nhieãm, Boà Taùt môùi laøm." Ngaøi laïi nhaán maïnh: Tónh Thaäp Moân. "Moät vò Boà Taùt muoán thöïc haønh Boà Taùt Haïnh phaûi Tín Khoâng (1146-1228): Teân cuûa moät vò danh luoân phaùt taâm Boà Ñeà, thöïc haønh Töù Voâ Löôïng Taêng noåi tieáng cuûa toâng Tònh Ñoä Nhaät Baûn vaøo Taâm, thöïc haønh Luïc Ñoä Ba La Maät, thöïc haønh Töù theá kyû thöù XII—Name of a Japanese famous Pure Nhieáp Phaùp, vaø Töù Hoaèng Theä Nguyeän. Moät vò Boà Land monk in the twelfth century. Taùt phaûi nguyeän cöùu ñoä heát thaûy chuùng sanh, phaûi Tín Laïc: The joy of believing—Tin töôûng vaø hoan nguyeän ñoaïn taän heát thaûy phieàn naõo duïc voïng, hyû nôi giaùo phaùp hay nieàm vui do söï tin töôûng nôi phaûi nguyeän hoïc heát voâ löôïng phaùp moân, phaûi giaùo phaùp—To believe and rejoice in the dharma. nguyeän chöùng thaønh Phaät ñaïo voâ thöôïng."—A Tín Löïc: Saddhabala (p)—Sraddhabala (skt)— Vietnamese Zen master from Thieân Ñöùc, North Shinriki (jap)—Energy of belief—Force of faith— Vietnam. He was a disciple of Zen Master Thaønh Power of faith—The faith to believe—Söùc maïnh Giôùi. When he was thirty-two years old, he visited cuûa loøng tin coù khaû naêng loaïi boû moïi taø tín—Force Zen Master Ñaïo Hueä and became the latter's one of belief which precludes all false belief. of the most outstanding disciples. He was the Tín Minh Taâm: Shin mei jin (jap)—'Inscribed on Dharma heir of the tenth generation of Wu-Yun- the Believing Mind'—See Tín Taâm Minh. T'ung Zen Sect. He passed away in 1190. He Tín Nguyeân Thöôïng Nhaân: Singan-Shonin always reminded his disciples: "To try to have (jap)—Thieàn Sö Löông Nguyeân—Nguyeân Tam profit leads to tainted desires; to have desire leads Ñaïi Sö hay Töø Tueä Thieàn Sö cuûa toâng Thieân Thai to want a profit. A Bodhisattva does not do Nhaät Baûn, thaày cuûa sö Nguyeân Tín—A Tendai anything for profit or for desire; a Bodhisattva Zen master and Genshin's master. only performs acts without seeking profit and Tín, Nguyeän, Haïnh Laø Ba Moùn AÊn Tinh Thaàn desire." He also emphasized: "Bodhisattva Cao Tuyeät Trong Phaùp Moân Tònh Ñoä: Faith, practice should always vow to devote the mind to vows and practice are called the three best bodhi (bodhicita), vow to practise the four provisions of the Pure Land method. immeasurables, vow to practise the six Paramitas, Tín Ngöôõng: Nieàm tin toân giaùo—To believe in vow to practise the four all-embracing virtues, and and look up to—Religious faith or belief. vow to complete the four universal vows. A Tín Nhaãn: Faith-endurance—Faith-patience— Bodhisattva should vow to save all living beings Faith Tolerance—1) Kieân trì an truï trong nieàm tin without limits; vow to put an end to all passions vaø nieäm hoàng danh Phaät A Di Ñaø: To abide and delusions, though inumerous; vow to study patiently in the faith and repeat the name of and learn all methods and means without end; vow Amitabha; 2) Tin nôi chaân lyù vaø ñaït ñöôïc

tín nhaãn. to become perfect in the supreme Buddha-law." Theo Thieân Thai, Bieät Giaùo coù nghóa laø nieàm tin Tín Hueä: Tín caên vaø tueä caên (tín caên ñeå phaù boû taø khoâng bò ñaûo loän cuûa Boà Taùt raèng chö phaùp laø kieán vaø tueä caên ñeå phaù boû voâ minh)—Faith and khoâng thaät: To believe in the Truth and attain the wisdom. patient faith. According to the T'ien-T'ai sect, the Tín Höông: Fragrance of the mind—Höông thôm differentiated teaching means the unperturbed cuûa taâm hay laø söï nhieät tình taän tuïy vôùi ñaïo faith of the Bodhisattva that all dharma is unreal;

3) Kieân trì ñöùc tin töø Hoan Hyû ñòa, Ly Caáu ñòa, eight asankheyas before he can achieve Anuttara ñeán Phaùt Quang ñòa, haønh giaû thuaàn khieát tin Samyak Sambodhi. Devotional Bodhisattvas are töôûng heã nhaân laønh thì quaû laønh: Faith Tolerance less energetic and more faithful. It takes a from the stage of Joy, to the Land of Purity and Devotional Bodhisattva longer time to attain the Land of Radiance. The cultivator purely Buddhahood than an Intellectual Bodhisattva. believes that good deeds will result good Tín Taâm Minh: Shinjinmei (jap)—Hsin-hsin- consequences. ming—Clear and believing mind—Hymn of the Tín Nhieäm: To confide—To have faith and Sincere Mind—'Inscribed on the Believing confidence in—To trust. Mind'—Baøi keä daøi 146 doøng maø theo truyeàn thoáng Tín Nieäm: Nembutsu-Faith—Faith in Buddha ñöôïc cho laø cuûa Taêng Xaùn (?-606), Tam Toå Thieàn recitation. toâng Trung Hoa. Baøi keä laø moät thí duï veà thi keä Tín Nöõ: Upasika (skt)—Öu baø di—Ngöôøi nöõ tin Thieàn buoåi sô thôøi goàm nhieàu caâu noåi tieáng ñaõ theo Phaät phaùp vaø thuï trì tam quy nguõ giôùi hoaëc ñöôïc trích daãn nhieàu laàn trong vaên hoïc Thieàn veà baùt quan trai giôùi—A female devotee who sau naøy. Theo Thieàn sö D.T. Suzuki trong Thieàn remains at home, but strongly supports the Luaän, Taäp I, Toå Taêng Xaùn haàu nhö soáng aån daät Sangha, a keeper of the basic five commandments suoát ñôøi, nhöng ta coù theå nhìn ra tö töôûng cuûa Toå or eight commandments. qua moät thi phaåm luaän veà loøng tin coù teân laø Tín Tín Phuïc: Tin vaø phuïc tuøng—To believe and Taâm Minh. Taùc phaåm noåi tieáng vó ñaïi naøy chaúng submit oneself to—To trust. nhöõng laø moät lôøi bieän minh cho giaù trò cuûa thi keä Tín Quang: AÙnh saùng cuûa loøng tin—Light of faith. Thieàn khi khaúng ñònh raèng moät khi ñaõ ñaït ngoä, Tín Só: Upasaka (skt)—Öu baø taéc, tín söï nam, hay moïi lôøi ca ñieäu muùa ñeàu laø Phaùp aâm (ngöôøi ta coù caän söï nam—Tín giaû taïi gia thoï trì tam quy nguõ theå töï taïi du hyù coõi phaùp giôùi), maø ñaây coøn cho giôùi hay baùt quan trai giôùi—A male devotee who chuùng ta thaáy ñöôïc nhöõng buùt tích cuûa vò Thieàn sö remains in the world as a lay disciple, a bestower vó ñaïi ñaõ goùp phaàn xöùng ñaùng nhaát vaøo söï luaän of alms, a keeper of the basic five giaûi toâng chæ nhaø Thieàn: commandments, or eight commandments. Ñaïo lôùn chaúng gì khoù, Tín Só Tín Nöõ: Upasaka-upasika (p & skt)—Tín só Coát ñöøng choïn löïa thoâi. vaø tín nöõ—Layman and laywoman followers— Quí hoà khoâng thöông gheùt, See Öu Baø Taéc and Öu Baø Di. Töï nhieân ngôøi saùng. Tín Taøi: Jewel of faith—Nieàm tin cuûa haønh giaû (Chí ñaïo voâ nan, duy hieàm giaûn traïch. ñöôïc coi nhö taøi saûn hay cuûa quí baùu. Ñaûn maïc taéng aùi, ñoàng nhieân minh baïch). Tín

Taïng: Store of faith—Kho baùu nieàm tin chöùa Sai laïc nöûa ñöôøng tô, taát caû coâng ñöùc—The treasury of faith which Ñaát trôøi lieàn phaân caùch. contains all merits. Chôù nghó chuyeän ngöôïc xuoâi, Tín Taâm: Shinjin (jap)—Mind of faith—Tin theo Thì hieän lieàn tröôùc maét phaùp maø mình ñöôïc nghe maø khoâng coù loøng nghi (Haøo li höõu sai, Thieân ñòa huyeàn caùch. ngôø. Thöôøng thì moät vò Boà Taùt luoân coù tín taâm—A Duïc ñaéc hieän tieàn, Maïc toàn thuaän nghòch). believing mind which receives without doubting. Ñem thuaän nghòch choûi nhau, Usually, bodhisattvas have the mind of faith. Ñoù chính laø taâm bònh. Tín Taâm Boà Taùt: Saddhadhika Bodhisatta (p)— Chaúng naém ñöôïc moái huyeàn, Devotional Bodhisattva—Vò Boà Taùt phaûi tu taäp tín Hoaøi coâng lo nieäm tònh. taâm vaø traûi qua ít nhaát taùm a taêng kyø thöïc haønh caùc (Vi thuaän nghòch töông tranh, thò vi taâm bònh ba la maät tröôùc khi ngaøi coù theå ñaéc a naäu ña la tam Baát thöùc huyeàn chæ, ñoà lao nieäm tònh). mieäu tam boà ñeà. Tín Taâm Boà Taùt ít thieân veà noã löïc Troøn ñaày töi thaùi hö, nhöng thieân veà loøng tin nhieàu hôn. Moät vò Tín Taâm Khoâng thieáu cuõng khoâng dö. Boà Taùt caàn nhieàu thôøi gian ñeå thaønh Phaät hôn moät Bôûi maõi lo giöõ boû, vò Trí Tueä Boà Taùt—A Bodhisattva must cultivate Neân chaúng ñöôïc nhö nhö. the devotion and practice all paramitas for at least (Vieân ñoàng thaùi hö, voâ khieám voâ dö

Löông do thuû xaû, sôû dó baát nhö). Nhöùt taâm baát sinh, vaïn phaùp voâ cöõu). Ngoaøi chôù ñuoåi duyeân traàn, Khoâng toäi thì khoâng phaùp Trong ñöøng ghì khoâng nhaãn. Chaúng sanh thì chaúng taâm Cöù moät möïc bình taâm, Taâm theo caûnh maø baët Thì töi nhieân döùt taän. Caûnh theo taâm maø chìm. (Maïc truïc höõu duyeân, vaät truï khoâng nhaãn (Voâ cöõu voâ phaùp, baát sanh baát taâm Nhöùt chuûng bình hoaøi, daãn nhieân töi taän). Naêng tuøy caûnh dieät, caûnh truïc naêng traàm). Ngaên ñoäng maø caàu tònh, Taâm laø taâm cuûa caûnh Heát ngaên laïi ñoäng theâm. Caûnh laø caûnh cuûa taâm Caøng treä ôû hai beân, Vì bieát hai ñaèng döùt Thaø roõ ñaâu laø moái. Roát cuøng chæ moät khoâng. (Chæ ñoäng qui chæ, chæ caùnh di ñoäng (Caûnh do naêng caûnh, naêng do caûnh naêng Duy treä löôõng bieân, minh tri nhöùt chuûng). Duïc tri löôõng ñoaïn, nguyeân thò nhöùt khoâng). Ñaàu moái chaúng roõ thoâng Moät khoâng, hai maø moät Hai ñaàu luoáng uoång coâng. Bao goàm heát muoân sai Ñuoåi coù lieàn maát coù Chaúng thaáy trong thaáy ñuïc Theo khoâng laïi phuï khoâng. Laáy gì maø leäch sai. (Nhöùt chuûng baát thoâng, löôõng xöù thaát coâng (Nhöùt khoâng ñoàng löôõng, teà haøm vaïn töôïng Khieån höõu moät höõu, toøng khoâng boái khoâng). Baát kieán tinh thoâ, ninh höõu thieân ñaûng). Noùi nhieàu theâm lo quaån, Ñaïo lôùn theå khoan dung Loanh quanh maõi chaúng xong. Khoâng deã maø khoâng khoù Döùt lôøi döùt lo quaån, Keû tieåu kieán löøng khöøng Ñaâu ñaâu chaúng suoát thoâng. Gaáp theo vaø chaäm boû. (Ña ngoân ña löï, chuyeån baát töông öng (Ñaïi ñaïo theå khoan, voâ dò voâ nan Tuyeät ngoân tuyeät löï, voâ xöù baát thoâng). Tieåu kieán hoà nghi, chuyeån caáp chuyeân trì). Trôû veà nguoàn naém moái Chaáp giöõ laø nghieâng leäch Doõi theo ngoïn maát toâng Daán taâm vaøo neûo taø Phuùt giaây soi ngöôïc laïi Cöù töi nhieân buoâng heát Tröôùc maét vöôït caûnh khoâng. Boån theå chaúng qua laïi. (Qui caên ñaéc chæ, tuøy chieáu thaát toâng

(Chaáp chi thaát ñoä, taâm nhaäp taø loä Tu du phaûn chieáu, thaéng khöôùc tieàn khoâng). Phoùng chi töï nhieân, theå voâ khöù truï). Caûnh khoâng troø thieân dieãn Meâ aûo nhoïc tinh thaàn Thaûy ñeàu do voïng kieán Tính gì vieäc sô thaân Cöù gì phaûi caàu chôn Muoán thaúng ñöôøng nhöùt thaëng Chæ caàn döùt sôû kieán Ñöøng chaùn gheùt saùu traàn. (Tieàn khoâng chuyeån bieán, giai do voïng kieán (Baát haûo lao thaàn, haø duïng sô thaân Baát duïng caàu chôn, duy tu töùc kieán). Duïc thuù nhöùt thaëng, vaät oá luïc traàn). Hai beân ñöøng gheù maét Thuaän taùnh laø hieäp ñaïo Caån thaän chôù ñuoåi taàm Tieâu dao döùt phieàn naõo Phaûi traùi vöøa vöôùng maéc Caøng nghó caøng troùi theâm Laø nghieàn ñoát maát taâm. Leõ ñaïo chìm meâ maõi. (Nhò kieán baát truï, thaän vaät truy taàm (Nhieäm taùnh hieäp ñaïo, tieâu dao tuyeät naõo Taøi höõu thò phi, phaán nhieân thaát taâm). Heä nieäm quai chôn, traàm hoân baát haûo). Hai do moät maø coù Saùu traàn coù xaáu chi Moät roài cuõng buoâng boû Vaãn chung veà giaùc ñaáy Moät taâm ví chaúng sanh Baäc trí giöï voâ vi Muoân phaùp toäi gì ñoù. Ngöôøi ngu töï buoäc laáy. (Nhò do nhöùt höõu, nhöùt dieäc maïc thuû (Luïc traàn baát aùc, hoaøn ñoàng chaùnh giaùc

Trí giaû voâ vi, ngu nhôn töï phöôïc). Thöùc naøo caân nhaéc ra Meâ sanh ñoäng sanh yeân Caûnh chôn nhö phaùp giôùi Ngoä heát xaáu heát toát Khoâng ngöôøi cuõng khoâng ta. Heát thaûy vieäc hai beân (Phi töï löôïng xöù, thöùc tình nan traéc Ñeàu do voïng chaâm chöôùc. Chôn nhö phaùp giôùi, voâ tha voâ töï). (Meâ sanh tònh loaïn, ngoä voâ haûo aùc Caàn nhöùt haõy töông öng Heát thaûy nhò bieân, voïng töï chaâm chöôùc). Cuøng leõ ñaïo baát nhò Mô moäng haõo khoâng hoa Baát nhò thì hoøa ñoàng Kheùo nhoïc loøng ñuoåi baét Khoâng gì chaúng bao dong Chuyeän thua ñöôïc thò phi Möôøi phöông haøng trí giaû Moät laàn buoâng boû quaùch. Ñeàu chung nhaäp moät toâng. (Moäng huyeãn khoâng hoa, haø lao baû troùc (Yeâu caáp töông öng, duy ngoân baát dò Ñaéc thaát thò phi, nhöùt thôøi phoùng khöôùc). Baát nhò giai ñoàng, voâ baát bao dong Maét ví khoâng meâ nguû Thaäp phöông trí giaû, giai nhaäp thöû toâng). Moäng moäng ñeàu töï tröø Toâng naày voán töï taïi Taâm taâm ví chaúng khaùc Khoaûnh khaéc laø vaïn nieân Thì muoân phaùp nhöùt nhö. Daàu coù khoâng khoâng coù (Nhaõn nhöôïc baát thuïy, chö moäng töï tröø Möôøi phöông tröôùc maét lieàn. Taâm nhöôïc baát dò, vaïn phaùp nhöùt nhö). (Toâng phi xuùc dieân, nhöùt nieäm vaïn nieân Nhöùt nhö voán theå huyeàn Voâ taïi baát taïi, thaäp phöông muïc tieàn). Baèn baët khoâng maûy duyeân Cöïc nhoû laø cöïc lôùn Caàn quaùn chung nhö vaäy Ñoàng nhau baët caûnh duyeân Muoân phaùp veà töï nhieân. Cöïc lôùn laø cöïc nhoû (Nhöùt nhö theå huyeàn, ngoät nhó voïng duyeân Ñoàng nhau chaúng giôùi bieân. Vaïn phaùp teà quaùn, qui phuïc töï nhieân). (Cöïc tieåu ñoàng ñaïi, vong tuyeät caûnh giôùi Ñöøng hoûi vì sao caû Cöïc ñaïi ñoàng tieåu, baát kieán bieân bieåu). Thì heát chuyeän sai ngoa Caùi coù laø caùi khoâng Ngaên ñoäng chöa laø tònh Caùi khoâng laø caùi coù Caùi hai ñaø chaúng ñöôïc Ví chöûa ñöôïc vaäy chaêng Caùi moät laáy chi maø. Quyeát ñöøng neân naán naù. (Daãn kyø sôû dó, baát khaû phöông tyû (Höõu töùc thò voâ, voâ töùc thò höõu Chæ ñoäng voâ ñoäng, ñoäng chæ voâ chæ Nhöôïc baát nhö thò, taát baát tu thuû). Löôõng kyù baát thaønh, nhöùt haø höõu nhó). Moät töùc laø taát caû Taát caû töùc laø moät Roát raùo ñeán cuøng cöïc Quí hoà ñöôïc vaäy

thoâi Chaúng coøn maûy qui taéc Lo gì chaúng xong taát. Bình ñaúng hieäp ñaïo taâm (Nhöùt töùc nhöùt thieát, nhöùt thieát töùc nhöùt Im baët nieàm taïo taùc. Ñaûn naêng nhö thò, haø löï baát taát). (Cöùu caùnh cuøng cöïc, baát toàn quó taéc Tín taâm chaúng phaûi hai Kheá taâm bình ñaúng, sôû taùc caâu töùc). Chaúng phaûi hai tín taâm Nieàm nghi hoaëc laéng döùt Lôøi noùi laøm ñaïo döùt Loøng tin hoùa leõ tröïc Chaúng kim coå vò lai. Maûy buïi cuõng chaúng löu (Tín taâm baát nhò, baát nhò tín taâm Laáy gì maø kyù öùc Ngoân ngöõ ñaïo ñoaïn, phi coå lai kim). Boån theå voán hö minh A verse of 146 lines traditionally attributed to Töï nhieân naøo nhoïc söùc. Seng-ts'an (?-606), the Third Patriarhc of Chinese Zen Buddhism. The verse is an early example of Trí naøo suy löôïng ñöôïc Zen poetry and includes many famous lines

quoted in subsequent Zen literature. According to While the upholding of the void may result in Zen master D.T. Suzuki in the Essays in Zen contradicting itself. Buddhism, Book I, the third patriarch lived most of his life as a hermit (obscure), his thought is Wordiness and intellection gleaned from a metrical composition known as The more with them the further astray we go Hsin-Hsin-Ming or ‘Inscribed on the Believing away; therefore, with wordiness and Mind’. This famous great work does not only offer intellection, there is no place where we its own justification for poetry by declaring that cannot pass freely. once enlightenment is attained, our dancing and songs are the voice of the Dharma; but this also When we return to the root, we gain the shows us handwritings of the great Zen master meaning. When we pursue the external who did contribute his valuable parts of objects, we lose the reason. The moment we commentaries on Zen teachings: are enlightened within; we go beyond the The Perfect Way knows no dificulties voidness of a world confronting us. Except that it refuses to make preference: Only when freed from hate and love, Transformations going on in an empty world It reveals itself fully and without disguise. which confronts us. Appear real all because of ignorance: Try not to seek after the true, only A tenth of an inch’s difference, cease to cherish opinions. And heaven and earth are set apart: If you want to see it manifest, Tarry not with dualism, carefully avoid Take no thought either for or against it. pursuing it; as soon as you have right or wrong, confusion ensues, the mind is lost. To set up what you like Against what you dislike. The two exists because of the one, but hold This is the disease of the mind: not even to this one; when the one mind is not When the deep meaning of the Way is disturbed, the ten thousand things offer no not understood. offence. Peace of mind is disturbed When no offence is offered by them, they are And nothing is gained. as if not existing; when the mind is not disturbed, it is as if there is no mind. The The Way is perfect like unto vast space, subject is quieted as the object ceases, the With nothing wanting, nothing superfluous: object ceases as the subject is quieted. It is indeed due to making choice That its suchness is lost sight of. The object is an object for the subject, the subject is a subject for an object: Know that Pursue not the outer entanglements, the relativity of the two; rests ultimately on Dwell not in the inner void; the oneness of the void. When the mind rests serene In the oneness of things, In the oneness of the void the two are one, The dualism vanishes by itself. And each of the two contains in itself all the ten

thousand things: When no discrimination And when oneness is not is made between this and that, how can one- thoroughly understood, sided and prejudiced view arise? In two ways loss is sustained. The denial of reality may lead to The Great Way is calm and large-minded, its absolute negation, Nothing is easy, nothing is hard: Small views are irresolute,

The more in haste the tardier they go. When the deep mystery of one suchness is fathomed, all of a sudden we forget the Clinging never keeps itself within bounds, external entanglements: When the ten It is sure to go in the wrong way: thousand things are viewed in their oneness, Let go loose, and things are as they may be, we return to the origin and remain what we While the essence neither departs nor abides. are.

Obey the nature of things, Forget the wherefore of things, and we attain And you are in concord with the Way. to a state beyond analogy: Movement stopped Calm and easy and free from annoyance; is no movement, and rest set in motion is not But when your thoughts are tied, rest. When dualism does no more obtain, even You turn away from the truth. oneness itself remains not as such. They grow heavier and duller And are not at all sound. The ultimate end of things where they cannot go any further, is not bound in harmony with When they are not sound, the soul is troubled; the Way is the principle of identity in which What is the use of being partial and one-sided we find all doings in a quiescent state. then? If you want to walk the course of the One Vehicle, be not prejudiced against the six Irresolutions are completely done away with, sense-objects. and the right faith is restored to its native straightness; nothing is retained now, nothing When you are not prejudiced against the six is to be memorized. All is void, lucid, and sense-objects, you in turn identify yourself self-illuminating, There is no stain, no with enlightenment; the wise are non-active, exertion, no wasting of energy. while the ignorant bind themselves up. This is where thinking never attains, this is While the Dharma itself there is no where the imagination fails to measure. In the individuation, they ignorantly attach higher realm of True Suchness, there is themselves to particular objects. It is their neither ‘other’ nor ‘self.’ own minds that create illusions. It is not the When a direct identification is asked for, we greatest of self-contradictions? can only say ‘not two.’ In being not two all is the same, all that is comprehended in it: The Ignorance begets the dualism of rest and wise in the ten quarters, they all enter into this unrest, the enlightened have no likes and absolute faith. dislikes: All forms of dualism are ignorantly contrived by the mind itself. This absolute faith is beyond quickening time and extension space. One instant is ten They are like unto visions and flowers in the thousand years; no matter how things are air: Why should we trouble ourselves to take conditioned, whether with ‘to be’ or ‘not to hold of them? Gain and loss, right and wrong, be.’ It is manifest everywhere before you. away with them once for all! The infinitely small is as large as large can If an eye never falls asleep, all dreams will be, when external conditions are forgotten; by themselves cease: If the mind retains its the infinitely large is as small as small can be, oneness, the ten thousand things are of one when objective limits are put out of sight.

suchness.

What is is the same with what is not, what is Saùu neûo thaàn quang, chöa töøng giaùn ñoaïn, chöa not is the same with what is: Where this state töøng traéc trôû. Neáu thaáy ñöôïc nhö theá, quaû thaät laø of things fails to obtain, be sure not to tarry. moät keû voâ söï. Mong caùc ñaïo löu ñöøng nhaàm laãn choã naøy, haõy caån troïng!"—Mind of faith is the One in all, all in one. If only this is realized, basis. One day, Zen master Lin-chi entered the no more worry about your not being perfect! hall and addressed the monks, saying, "Friends, The believing mind is not divided, and the ancient masters all had their way of helping undivided is the believing mind. This is where others; as to my method, it consists in keeping words fail, for it is not of the past, future, or others away from being deceived. If you want to present. use what you have in yourselves, use it, do not Tín Taâm Truï: The mind that resides in faith and stand wavering. What is the trouble with students faith which destroys illusions—Cöù taâm aáy, nöông these days that they are unable to reach theo trung ñaïo tieán vaøo, thì vieân dieäu phaùt ra. Töø realization? The trouble lies in their not taking nôi chaân dieäu vieân, caøng phaùt caøng chaân dieäu. their Mind of faith as the basis in cultivation, that Dieäu tín thöôøng truï. Taát caû voïng töôûng voâ dö ñeàu is to say they do not believe themselves enough. döùt heát, thuaàn laø chaân trung ñaïo. Ñoù goïi laø tín taâm As you are not believing enough, you are buffeted truï—With the mind centered in the middle, they about by the surrounding conditions in which you enter the flow where wonderful perfection reveals may find yourselves. Being enslaved and turned itself. From the truth of that wonderful perfection around by objective situations, you have no there repeatedly arise wonders of truth. They freedom whatever, you are not masters of always dwell in the wonder of faith, until all false yourselves. If you cease from running after thinking is completely eliminated and the middle outward things all the time, you will be like the way is totally true. This is called the mind that old masters. Do you wish to know what the old resides in faith. masters were like? They were no other than those Tín Taâm Vi Boån: Mind of faith is the basis—Laáy who are right before you listening to my discourse. söï tín taâm laøm caên baûn. Moät hoâm, thieàn sö Laâm Teá Where faith is lacking, there is constant pursuing thöôïng ñöôøng daïy chuùng: "Naøy caùc ñaïo löu, caùc outward objects. And what you gain by this ñaáng tieân ñöùc xöa thaûy ñeàu coù con ñöôøng nhieáp pursuing is mere literary excellence which is far daãn moïi ngöôøi; rieâng loái chæ daïy cuûa sôn Taêng from the life of old masters. O friends! As far as I ñaây, chæ coát giuùp moïi ngöôøi khoâng bò meâ hoaëc. can see, my insight into Reality and that of Neáu maáy oâng muoán duøng, thì cöù duøng, chöù ñöøng Sakyamuni himself are in perfect agreement. As chaàn chôø thaéc maéc. Ngaøy nay keû hoïc vì baát oån naøo we move along, each according to his way, what is maø khoâng theå chöùng ñaéc? Baát oån chính ôû choã hoï wanting to us? Are we not all sufficient unto khoâng coù ñuû Tín Taâm. Moät khi maáy oâng khoâng coù ourselves? The light emanating from each one of ñuû tín taâm, töùc thì bò nhöõng caûnh ngoä chung quanh our six senses knows no interruptions, no daøy xeùo. Khi bò ngoaïi caûnh sai söû vaø loâi keùo, maáy

obstructions. When your insight is thus penetrating oâng heát coøn coù töï do naøo nöõa. Neáu maáy oâng khoâng enough, peaceful indeed is your life! Make here coøn maõi mieát theo ngoaïi caûnh, maáy oâng seõ ñöôïc no mistake, O my friends, take care!" nhö caùc ñaáng tieân ñöùc. Maáy coù muoán bieát caùc Tín Thaønh Töïu: Perfection of faith—Laáy chöõ ñaáng tieân ñöùc xöa nhö theá naøo khoâng? Hoï chaúng "Nhö Vaäy" laøm tín thaønh töïu, moät trong saùu loaïi khaùc gì nhöõng ngöôøi ñang ñöùng ngay tröôùc maët thaønh töïu, thöôøng môû ñaàu caùc kinh—"Thus" maáy oâng nghe ta giaûng phaùp. Chæ vì thieáu tín taâm implies perfect faith, one of the six perfections maø maõi mieát ñuoåi theo ngoaïi vaät. Vaø nhöõng gì maø found in the opening phrase of each sutra. maáy oâng baét ñöôïc baèng söï ñeo ñuoåi aáy chæ laø caùi Tín Thaønh Töïu Boà Ñeà: Tín thaønh töïu phaùt taâm xuaát saéc cuûa vaên töï, xa vôùi cuoäc soáng cuûa caùc tieân Boà Ñeà—Perfect bodhi of faith. ñöùc xöa. Caùc ñaïo löu! Theo choã thaáy cuûa sôn Tín Thaønh Töïu Phaùt Taâm: Mental initiation or Taêng ñaây vôùi ñöùc Thích Ca khoâng khaùc. Ngaøy initiative on perfecting bodhi of faith—See Tam nay, traêm ñöôøng öùng duïng coøn thieáu choã naøo ñaâu. Phaùt Taâm.

Tín Thaéng Giaûi: Tin vaø quyeát taâm—Faith and thöïc haønh söï cheá ngöï nhaõn caên (nhó caên, tyû caên, resolve. thieät caên, thaân caên, yù caên). Vò aáy ñaõ coù ñöôïc söï Tín Thaéng Giaûi Tònh: Söï thanh loïc cuûa nieàm tin cheá ngöï tinh caàn—Here a monk, on seeing an vaø loøng quyeát taâm—Purification of faith and object with the eye (or hearing the sounds, or resolve. smelling a smell, tasting a flavour, touching an Tín Thí: 1) Boá thí do nôi nieàm tin (tin nôi haønh trì object), does not grasp at the whole or its details, luïc ñoä Ba La Maät maø boá thí): Almsgiving because striving to restrain what might cause evil, of faith; 2) Ñoà vaät boá thí cuûa ngöôøi thieän tín, unwholesome states, such as hankering or sorrow, nhöõng vaät cuùng döôøng cuûa ngöôøi taïi gia cho ngöôøi to flood in on him. Thus he watches over the sense xuaát gia: The gifts of the faithful. of sight and guards it (watches over the sense of Tín Thoï: Have confidence—Have faith—Coù loøng hearing, smelling, tasting, touching and guards tin nhaän nôi giaùo phaùp—Receptivity and them). He is said to have the effort of restraint. obedience of faith—To believe and receive the Tinh Chaân: Chaân lyù toái thöôïng—Pure truth, doctrine—In faith receive and obey (usually found apprehension of ultimate reality. at the end of sutras). Tinh Chuyeân: Honest effort—Earnestly. Tín Thoï Phuïng Haønh: Tin vaø thoï trì giaùo phaùp Tinh Chuyeân Nieäm Phaät: Earnestly reciting the maø Nhö Lai ñaõ noùi ra. Caâu thöôøng ñöôïc tìm thaáy ôû Buddha's name. cuoái nhöõng baøi kinh (aùm chæ lôøi höùa tin vaø phuïng Tinh Cuùng: Pay homage to a star—See Tinh Teá. haønh nhöõng lôøi Phaät daïy)—In faith receive and Tinh Ñeå: Thòt naïc, yù noùi yeáu chæ nhaø thieàn —Lean obey. A sentence usually found at the end of meat, the term means essentials of Zen. sutras. Tinh Ñoä: See Tònh Ñoä. Tín Thuû: 1) Baøn tay cuûa ñöùc tin: Hand of faith; 2) Tinh Ñoä Kinh: See Tieåu Boån A Di Ñaø Kinh. Nieàm tin ñöôïc coi nhö laø böôùc ñaàu tieân treân ñöôøng Tinh Haïnh Tieân: Immortal with Essential tu ñaïo thanh tònh: Faith as the first and leading Conduct— Immortal with Vigorous Conduct—Coù step in the Path

of Purification; 3) Nieàm tin ñöôïc ngöôøi tu pheùp luyeän giao caàu, luyeän maõi cho ñeán coi nhö laø caùnh tay haùi laáy cuûa baùu Phaät phaùp: khi caûm öùng thaønh hoaøn haûo, goïi laø Tinh haïnh Faith regarded as a hand grasping the precious Tieân—Some beings with unflagging resolution truth of Buddha. make themselves strong through intercourse. Tín Thuaän: Tin töôûng vaø vaâng phuïc—To believe When they have perfected the response, they are and obey. known as Immortal with Essential Conduct. Tín Thuûy: Loøng tin trong saïch nhö nöôùc trong— Tinh Hoä: Santaraksita (skt)—See Tòch Hoä. Faith pure and purifying like water. Tinh Lam: Chuøa Phaät—Pagoda—Temple. Tín Thöùc Thaâm Minh: Tin saâu vaø hieåu roõ—To Tinh Lòch: Jyotiska (skt)—See Thuï Ñeà (5). deeply believe and to understand clearly. Tinh Linh Baèng: Taám baït che naéng möa khi aên Tín Tueä: See Tín Hueä. uoáng trong leã hoäi cuùng coâ hoàn hay Vu Lan Boàn — Tinh Caàn: Atapin (skt)—Theo Phaät giaùo, tinh caàn The booth, or canopy, where the feast of all souls coù nghóa laø coá gaéng laøm ñieàu thieän vaø ñoàng thôøi coá is provided. gaéng trieät tieâu ñieàu aùc—According to Buddhism, Tinh Linh Suøng Baùi: Animism—See Suøng Baùi virya means zeal, or vigour in progressing in the Tinh Linh. good and eliminating the evil. Tinh Luyeän Kim: Refined metal—Kim loaïi ñaõ Tinh Caàn Cheá Ngöï: Samvara-padhanam (p)— ñöôïc tinh luyeän—Theo Kinh Töù Thaäp Nhò Effort of restraint—ÔÛ ñaây vò Tyø Kheo, khi maét Chöông, Chöông 35, Ñöùc Phaät daïy: “Nhö ngöôøi thaáy saéc (tai nghe aâm thanh, muõi ngöûi muøi, löôõi luyeän saét gaïn loïc phaàn caën baõ, coøn laïi saét tinh neám vò, thaân xuùc chaïm) khoâng naém giöõ töôùng luyeän, cheá taïo ñoà duøng moät caùch tinh xaûo. Ngöôøi chung, khoâng naém giöõ töôùng rieâng. Nhöõng nguyeân hoïc ñaïo phaûi loaïi boû taâm yù oâ nhieãm ñi thì coâng nhaân gì, vì nhaõn caên khoâng ñöôïc cheá ngöï, khieán haïnh trôû neân thanh tònh”—According to the Sutra tham aùi, öu bi, caùc aùc, baát thieän phaùp khôûi leân, vò In Forty-Two Sections, Chapter 35, the Buddha Tyø Kheo töï cheá ngöï nguyeân nhaân aáy, hoä trì vaø said: “People smelt metal to refine it of impurities

in order to make it of high quality. It is the same ngoõ ñi vaøo haøo quang chö phaùp, vì nhôø ñoù maø with people who study the Way: first they must chuùng ta ñaït ñöôïc nhöõng phaùp cao thöôïng, vaø cuõng expel filth and defilement from their minds, then nhôø ñoù maø chuùng ta coù theå daïy doã vaø höôùng daãn their practice is pure.” nhöõng chuùng sanh traây löôøi. Ñaây laø Ba La Maät thöù Tinh Luyeän Taâm: Citta-pagunnata (p)—Taâm tö trong luïc Ba La Maät—Transcendental vigor Tinh Luyeän—Proficiency of consciousness. means not regressing whatever we do. Virya Tinh Luyeän Taâm Sôû: Kayapagunnata (p)—Taâm paramita is a gate of Dharma-illumination; for Sôû Tinh Luyeän—Proficiency of mental body. with it, we completely attain all good dharmas, Tinh Phaùch Ñaép Ñoåi Hôïp: Essence and souls and we teach and guide lazy living beings. This is alternately separate and unite. the fourth of the six paramitas—See Luïc Ñoä Ba Tinh Taán: Vayama (p)—Viriyam (p)—Virya La Maät. (skt)—Samma Vayama (p)—Tinh Taán— Tinh Taán Boà Taùt: Viriyadhika Bodhisatta (p)— Diligence—Effort—Enthusiastic—Earnestly Energetic Bodhisattva—Vò Boà Taùt phaûi tu taäp tinh

trying—Exertion—Fortitude—Perseverence— taán vaø traûi qua ít nhaát möôøi saùu a taêng kyø thöïc Zeal—Unchecked progress—Virility—Vigor—Töø haønh caùc ba la maät tröôùc khi ngaøi coù theå ñaéc a naäu Nam Phaïn cho “tinh taán” laø "Vayama," laø böôùc ña la tam mieäu tam boà ñeà —A Bodhisattva must thöù saùu trong Baùt Chaùnh Ñaïo. Vayama laø phaùt cultivate the diligence and practice all paramitas trieån naêng löïc ñuùng trong taâm mình. Nhöõng noã löïc for at least sixteen asankheyas before he can aáy ñöôïc dieãn taû nhö laø nhaèm phaù huûy nhöõng quaáy achieve Anuttara Samyak Sambodhi. aùc khôûi leân trong taâm, vaø ngaên ngöøa khoâng cho Tinh Taán Caên: Viryendriya (skt)—Moät trong nguõ chuùng khôûi leân theâm; phaùt khôûi nhöõng ñieàu thieän caên—One of the five roots. laønh chöa phaùt khôûi, vaø laøm taêng tröôûng nhöõng Tinh Taán Caàu Phaùp: Caàu phaùp moät caùch tinh caàn ñieàu thieän laønh ñaõ ñöôïc phaùt khôûi. Tinh taán trong vì xa lìa löôøi bieáng khinh maïn—Diligent quest for Phaät giaùo haøm yù söùc maïnh tinh thaàn hay nghò löïc truth, being free from laziness. chöù khoâng phaûi laø söùc maïnh theå chaát. Söùc maïnh Tinh Taán Cung Trí Tueä Tieãn: Tinh taán ñöôïc ví theå chaát troäi hôn ôû caùc loaøi vaät, trong khi nghò löïc nhö cung vaø trí tueä nhö teân—Zeal as the bow, tinh thaàn chæ coù ôû con ngöôøi, dó nhieân laø nhöõng wisdom the arrow. ngöôøi coù theå khôi daäy vaø phaùt trieån yeáu toá tinh Tinh Taán Cöôùc: Chön tinh taán, vì tích taäp taát caû thaàn naày ñeå chaën ñöùng nhöõng tö duy aùc vaø trau doài phaùp Boà Ñeà phaàn khoâng thoái chuyeån—The feet of nhöõng tö duy trong saùng vaø thieän laønh—Vayama is energy, assembling all of enlightenment without a Pali term for “right effort,” the sixth step on the regreesing. Noble Eightfold Path. Vayama means to develop a Tinh Taán Ñoaïn Tröø: Effort to abandon—Tinh taán right motive in the mind. The efforts are trong Phaät giaùo haøm yù söùc maïnh tinh thaàn hay nghò described as that to destroy such evil as has arisen löïc chöù khoâng phaûi laø söùc maïnh theå chaát. Theá naøo in the mind, to prevent any more arising; to laø tinh taán ñoaïn tröø? Tinh taán ñoaïn tröø laø tinh taán produce such good as has not yet arisen, and to ñoaïn tröø caùc tö baát thieän ñaõ sanh khôûi. ÔÛ ñaây haønh increase the good which has arisen. Effort in giaû khoâng chaáp nhaän nhöõng tö duy tham duïc ñaõ Buddhism implies mental energy and not physical khôûi sanh, maø töø boû, ñoaïn tröø vaø khöôùc töø nhöõng strength. The latter is dominant in animals tham duïc aáy, chaám döùt noù vaø khieán cho noù khoâng whereas mental energy is so in man, who must stir coøn hieän höõu. Ñoái vôùi caùc tö duy saân haän vaø naõo up and develop this mental factor in order to check haïi ñaõ khôûi leân cuõng vaäy—Effort in Buddhism evil and cultivate healthy thoughts—See Baùt implies mental energy and not physical strength. Chaùnh Ñaïo. What is the effort to abandon? Effort to abandon Tinh Taán Ba La Maät: Virya-paramita (skt)— means the effort or the will to abandon the evil, Diligence-paramita—Perfection of effort— unwholesome thoughts that have already arisen. Perfection of energy—Transcendental vigor— Here the practitioner does not admit sense desire Tinh taán Ba La Maät coù nghóa laø taát caû choã laøm that have arisen, but abandons, discards and repels chaúng thoái chuyeån. Tinh taán Ba la maät coøn laø cöûa them, makes an end of them. The

practitioner

should do the same with regard to thoughts of ill- and not physical strength. What is the effort to will and of harm that have arisen. prevent? Effort to prevent means the effort or the Tinh Taán Giaùc Chi: Viryayanga (skt)—Shojin- will to prevent the arising of evil, of unwholesome Kakubun (jap)—Energy mode of enlightenment, thoughts that have not yet arisen. When a one of the seven factors that lead to practitioner sees a form, hears a sound, smells an enlightenment—Moät trong thaát giaùc chi—See odor, tastes a flavor, feels some tangible thing, or Thaát Boà Ñeà Phaàn. cognizes a mental object, and so forth, he Tinh Taán Giaùc Chi Tam Muoäi: Virya-sapta- apprehends neither signs nor particulars. That is, bodhyanga-samadhi (skt)—Concentration of the he is not moved by their general features or by energy branch of enlightenment. their details. Therefore, evil and unwholesome Tinh Taán Giaùc Phaàn Tam Muoäi: See Tinh Taán thoughts can not break in upon one who dwells Giaùc Chi Tam Muoäi. with senses restrained. He applies himself to such Tinh Taán Giöõ Gìn: To keep something control, he guards over the senses, restrains the steadfastly. senses. Tinh Taán Hoä Trì: Effort to maintain—Tinh taán Tinh Taán Nhö YÙ Thaàn Tuùc: Virya-rddhi-pada trong Phaät giaùo haøm yù söùc maïnh tinh thaàn hay nghò (skt)—Effort to realize magic—Vigor or löïc chöù khoâng phaûi laø söùc maïnh theå chaát. Theá naøo exertion—Sufficience of energy—See Caàn Thaàn laø tinh taán hoä trì? Tinh taán hoä trì laø tinh taán khieán Tuùc. cho caùc thieän phaùp ñaõ sanh coù theå duy trì—Effort Tinh Taán Nhö YÙ Tuùc: Virya-rddhi-pada (p)— in Buddhism implies mental energy and not Tinh taán thöïc chöùng thaàn thoâng—Effort to realize physical strength. What is the effort to maintain? magic—See Töù Nhö YÙ Tuùc. Effort to maintain means to try to maintain Tinh Taán Phaùt Trieån Thieän Phaùp: Endeavor to wholesome thoughts that have already arisen. perform more good deeds—Increase merit when it Tinh Taán Löïc: Viryabala (skt)—Force of was already produced—Tinh taán tieáp tuïc phaùt energy—Power of energy—Söùc tinh taán, vì haèng trieån nhöõng ñieàu thieän laønh ñaõ phaùt sanh. Ñieàu chaúng thoái chuyeån, moät trong nguõ löïc, löïc giuùp thieän ñaõ sanh, phaûi tinh caàn khieán cho ngaøy caøng chuùng ta luoân tieán maø khoâng thoái chuyeån. Ñaây laø phaùt trieån. ÔÛ ñaây vò Tyø Kheo khôûi leân yù muoán, coá nghò löïc giuùp chuùng ta vöôït qua moïi trôû ngaïi —The gaéng, tinh taán, saùch taâm, trì taâm vôùi muïc ñích power of energy because they never backslide, khieán cho caùc thieän phaùp ñaõ sanh coù theå ñöôïc taêng one of the five moral powers, the power of tröôûng, ñöôïc quaûng ñaïi vieân maõn—Effort to unfailing progress. This is the power of zeal which consolidate, increase, and not deteriorate virtues leads to overcoming all obstacles—See Nguõ Löïc. already arisen (developing goodness that has Tinh Taán Ngaên Ngöøa: Samvara (p)—Effort to already arisen or develop existing good). To prevent—Tinh taán trong Phaät giaùo haøm yù söùc encourage the growth and continuance of good maïnh tinh thaàn hay nghò löïc chöù khoâng phaûi laø söùc deeds that have already started. Here a monk maïnh theå chaát. Theá naøo laø tinh taán ngaên ngöøa? rouses his will, makes an effort, stirs up energy, Tinh taán ngaên ngöøa laø tinh taán khieán cho caùc phaùp exerts his mind and

strives to maintain wholesome töø tröôùc chöa sanh khôûi, khoâng ñöôïc khôûi leân. Khi mental states that have arisen, not to let them fade haønh giaû thaáy moät saéc, nghe moät tieáng, ngöûi moät away, to bring them to greater growth, to the full muøi, neám moät vò, xuùc chaïm moät vaät, hay nhaän thöùc perfection of development. moät phaùp traàn, khoâng naém giöõ töôùng chung, khoâng Tinh Taán Phaùt Trieån Vò Sanh Thieän Söï: Tinh naém giöõ töôùng rieâng. Nghóa laø haønh giaû khoâng bò taán phaùt trieån nhöõng ñieàu thieän laønh chöa phaùt taùc ñoäng bôûi nhöõng neùt chung hay bôûi nhöõng chi sanh—Induce the doing of good deeds—Endeavor tieát cuûa chuùng. Töø ñoù, nhaõn caên ñöôïc ngaên ngöøa, to start performing good deeds—Bringing forth khieán tham aùi, öu bi vaø caùc baát thieän phaùp khaùc goodness not yet brought forth (bring good into khoâng khôûi leân. Haønh giaû phaûi töï mình cheá ngöï existence)—Ñieàu thieän chöa sanh, phaûi tinh caàn nhö vaäy, haønh giaû phoøng hoä caùc caên, cheá ngöï caùc laøm cho sanh. ÔÛ ñaây vò Tyø Kheo khôûi leân yù muoán, caên—Effort in Buddhism implies mental energy coá gaéng, tinh taán, saùch taâm, trì taâm vôùi muïc ñích

khieán cho caùc thieän phaùp töø tröôùc chöa sanh nay chæ ñôn thuaàn laø thieàn quaùn, ngoài cho ñuùng, kieåm cho sanh khôûi—Effort to initiate virtues not yet soaùt hôi thôû, ñoïc tuïng kinh ñieån, hoaëc chuùng ta arisen. Produce merit. Here a monk rouses his khoâng löôøi bieáng cho thôøi gian troâi qua voâ ích, maø will, makes an effort, stirs up energy, exerts his coøn laø bieát tri tuùc thieåu duïc ñeå cuoái cuøng chaám döùt mind and strives to produce unarisen wholesome tham duïc hoaøn toaøn. Tinh taán tu hoïc coøn coù nghóa mental states. laø chuùng ta phaûi duøng heát thì giôø vaøo vieäc quaùn Tinh Taán Tam Muoäi: Viriya-samadhi (skt)— chieáu töù dieäu ñeá, voâ thöôøng, khoå, voâ ngaõ vaø baát Concentration of energy. tònh. Tinh taán tu hoïc cuõng laø quaùn saâu vaøo chaân Tinh Taán Taâm Truï: Zealous progress or the mind nghóa cuûa Töù nieäm xöù ñeå thaáy raèng vaïn höõu cuõng that resides in vigor—Dieäu vieân thuaàn chaân, chaân nhö thaân naày luoân thay ñoåi, töø sanh, roài ñeán truï, dò, tinh phaùt ra. Töø voâ thuûy taäp khí thoâng moät tinh vaø dieät. Tinh taán tu hoïc coøn coù nghóa laø chuùng ta minh. Chæ do tinh minh tieán tôùi chaân tònh. Ñoù goïi phaûi tu taäp cho ñöôïc chaùnh kieán vaø chaùnh ñònh ñeå laø tinh taán taâm—When the wonderful perfection is taän dieät thieån kieán. Trong nhaân sinh, thieån kieán laø completely true, that essential truth brings about a coäi reã saâu nhaát. Vì theá maø khi thieån kieán bò nhoã thì transformation. They go beyond the beginningless tham duïc, saân, si, maïn, nghi ñeàu bò nhoã taän goác — habits to reach the one essential brightness. Effort in Buddhism implies mental energy and not Relying solely on this essential brightness, they physical strength. What is the effort to develop? progress toward true purity. This is called the mind Effort to develop means to put forth the effort or of vigor. the will to produce and develop wholesome Tinh Taán Thaân: Thaân Tinh Taán—Fortitude in thoughts that have not yet arisen. Here a body. practitioner develops the Factors of Enlightenment Tinh Taán Vaø Thoái Chuyeån: Great effort and based on seclusion, on dispassion, on cessation retrogression—Loøng ngöôøi deã tinh taán maø cuõng deã that ends in deliverance,

namely: Mindfulness, thoái chuyeån; khi nghe phaùp vaø lôøi khuyeân thì tinh Investigation of the Dhamma, Energy, Rapturous taán tieán tu, nhöng khi gaëp chöôùng ngaïi thì chaúng Joy, Calm, Concentration and Equanimity. In nhöõng ngaïi nguøng muoán thoái lui, maø coøn muoán Buddhist cultivation, diligent cultivation does not chuyeån höôùng khaùc vaø laém khi phaûi sa vaøo taø only include meditation, correct sitting and ñaïo—Our mind is easy to set great effort but is controlling the breath; or that we must not be lazy, also easily prone to retrogression; Once hearing letting days and months slip by neglectfully, we the dharma and advice, we bravely advance with should also know how to feel satisfied with few our great efforts, but when we encounter possessions and eventually cease loking for joy in obstacles, we not only grow lax and lazy desires and passions completely. Diligent retrogression, but also change our direction and cultivation also means that we must use our time sometimes fall into heterodox ways. to meditate on the four truths of permanence, Tinh Taán Toaøn Haûo: Virya-paramita (skt)— suffering, selflessness, and impurity. We must also Perfection of energy— Perfection of effort—See penetrate deeply into the profound meaning of the Tinh Taán Ba La Maät. Four Foundations of Mindfulness to see that all Tinh Taán Tu Taäp: Diligent Cultivation—Tinh taán things as well as our bodies are constantly trong Phaät giaùo haøm yù söùc maïnh tinh thaàn hay nghò changing from becoming, to maturing, löïc chöù khoâng phaûi laø söùc maïnh theå chaát. Theá naøo transformation, and destruction. Diligent laø tinh taán tu taäp? Tinh taán tu taäp laø tinh taán tu taäp cultivation also means to obtain correct vôùi muïc ñích taïo ra vaø phaùt trieån nhöõng tö duy understanding and concentration so that we can thieän chöa sanh khôûi leân. ÔÛ ñaây haønh giaû tu taäp destroy narrow-mindedness. Among the basic thaát giaùc chi, y cöù vieãn ly, y cöù ly tham, y cöù ñoaïn desires and passions, narrow-mindedness has the dieät ñöa ñeán giaûi thoaùt, ñoù laø Nieäm giaùc chi, Traïch deepest roots. Thus, when these roots are phaùp giaùc chi, Tinh taán giaùc chi, Hyû giaùc chi, loosened, all other desires, passions, greed, anger, Khinh an giaùc chi, Ñònh giaùc chi, vaø Xaû giaùc chi. ignorance, and doubt are also uprooted. Trong tu taäp theo Phaät giaùo, tinh taán tu taäp khoâng

Tinh Taán Tuùc: Feet of energy—Chön tinh taán, vì Tinh Tuù Kieáp: Naksatra-kalpa (skt)—Kieáp vò lai tích taäp taát caû phaùp Boà Ñeà phaàn khoâng thoái trong ñoù coù 1.000 vò Phaät ra ñôøi (vì Phaät xuaát hieän chuyeån—Assembling all of enlightenment without nhö tinh tuù treân trôøi neân goïi laø tinh tuù kieáp, baét ñaàu regressing. laø Nhöït Quang Phaät vaø sau cuøng laø Tu Di Töôùng Tinh Taán Tyø Kheo: Monk who ever strives to Phaät)—A future kalpa of the constellations in arouse energy—Vò Tyø Kheo soáng tinh taán sieâng which a thousand Buddhas will appear. naêng ñoaïn tröø caùc aùc phaùp, thaønh töïu caùc thieän Tinh Tuù Trang Nghieâm Traøng Thieân Vöông: phaùp, cöông quyeát, kieân trì tinh taán, nhaãn trì khoâng Constellation Array Banner—Moät trong möôøi Ñaâu pheá boû caùc thieän phaùp—A monk who ever strives Suaát Thieân Vöông—See Ñaâu Suaát Thieân Vöông. to arouse energy, to get rid of unwholesome Tinh Tuù Vöông: Naksatranatha (skt)—Naksatra-

states, to establish wholesome states, untiringly raja (skt)—Lord of constellations. and energetically striving to keep such good states Tinh Vaân (1927-?): Teân cuûa moät danh Taêng Trung and never shaking off the burden. Hoa vaøo theá kyû thöù XX—Name of a Chinese Tinh Taán Voâ Dieät: Tinh taán khoâng suy giaûm— famous monk who lived in the twentieth century. Endless zeal or vigor—See Möôøi Taùm Phaùp Baát Tinh Xaù: Vihara (skt)—Shoja (jap)—A pure Coäng. place, i.e., monastery. Tinh Teá: Tinh cuùng, cuùng baùi sao, ñaëc bieät laø sao Tinh Yeáu Thieàn: The essence of Zen—Trong boån meänh (ñaây laø loái tu haønh cuûa taø giaùo ngoaïi Phaät giaùo, hieän töôïng tu chöùng goïi laø "Ngoä" ñöôïc ñaïo)—To sacrifice, or pay homage to a star, coi laø tinh yeáu cuûa ñaïo Thieàn, laø khuùc quanh especially one's natal star (this is the way of chuyeån höôùng cuoäc soáng cuûa haønh giaû môû taâm ra worship of heretic sects). tröôùc moät theá giôùi voâ cuøng thaâm dieäu, maø ñoàng Tinh Teá Thaäm Thaâm: Subtle and profound. thôøi "Ngoä" cuõng laø moät caùi gì raát thöôøng tình coù Tinh Thaùi: Phong thaùi—Manners and attitudes. theå löôïm laët ñöôïc trong sinh hoaït thöôøng ngaøy, baát Tinh Thaønh: Sincere. cöù ôû ñaâu; chuùng ta cuõng ñöôïc bieát "Ngoä" phaùt ra töø Tinh Thaàn: Moral—Spirit—Mind—Mental—cuoäc soáng noäi taâm cuûa caù nhaân, khoâng theå nhôø söùc Intellectual—See Tinh (2). giuùp ñôõ naøo beân ngoaøi, ngoaøi vieäc chæ daãn moät con Tinh Thaàn Bình Ñaúng: The spirit of equality. ñöôøng ñi. Tieáp theo, chuùng ta coøn ñöôïc bieát caùi Tinh Thaàn Caêng Thaúng: Stress. "Ngoä" bieán ñoåi nhö theá naøo nhaõn quang cuûa chuùng Tinh Thaàn Hôïp Lyù: Spirit of reason. ta phoùng vaøo söï vaät, nghóa laø laät ñoå nhö theá naøo Tinh Thaàn Suy Nhöôïc: Breakdown of the mind toaøn theå giaù trò cuõ ñeå ñaët chuùng ta treân moät theá Tinh Thaàn Töï Tuùc: Spirit of self-reliance. ñöùng hoaøn toaøn khaùc laï—In Buddhism, the Tinh Thaàn Trao Ñoåi YÙ Kieán: The spirit of phenomenon called "Enlightenment" (satori) has consultation been treated as constituting the essence of Zen, as Tinh Thaát: See Tònh Thaát. the turning point in practitioners' life which opens Tinh Thoâng: Well-versed. the mind to a wider and deeper world, as something to be gleaned even from a most trivial Tinh Thuaàn: Pure. incident of everyday life; and then it was Tinh Tieán: Virya (skt)—Coøn goïi laø tinh caàn, moät explained how "Enlightenment" is to come out of trong thaát boà ñeà phaàn, nghóa laø tinh thuaàn tieán leân, one's inner life, and not by any outside help khoâng giaûi ñaõi, vaø khoâng coù taïp aùc chen vaøo—One except as merely indicating the way to it. Next, of the seven bodhyanga, vigour, valour, fortitude, we have also known what a change virility—See Tinh Taán. "enlightenment" brings in one's idea of things, that Tinh Tieáu: Xuaát saéc—Outstanding. is, how it all upsets the former valuation of things Tinh Tuù: Stars—Constellations—See Thaát Dieäu. generally, making one stand now entirely on a Tinh Tuù AÂm Dieäu Trang Nghieâm Thieân Vöông: different footing. Exquisite Array of Constellation Sound—Moät Tinh Xaù: See Tònh Thaát. trong möôøi Bieán Tònh Thieân Vöông—See Bieán Tính: Prakrti (skt)—Sho (jap)—Character— Tònh Thieân Vöông. Nature—See Taùnh.

Tính An Thieàn Sö (1636-1705): Thieàn sö Trung Tính Ñoä: Baûn chaát cuûa chö phaùp hay vaïn höõu— Hoa, thuoäc phaùi Thieàn Hoaøng Baù Nhaät Baûn vaøo

Dharma-nature or essence of things. cuoái thôøi nhaø Minh ñaàu thôøi nhaø Thanh. Naêm 25 Tính Ñoân Thieàn Sö (1633-1695): Thieàn sö Trung tuoåi (1661) Sö ñi ñeán Nhaät Baûn ñeå tuyeân löu Hoa, thuoäc toâng Hoaøng Baù vaøo cuoái thôøi nhaø Minh Thieàn phaùp—Chinese Zen master of the Japanese ñaàu thôøi nhaø Thanh—Chinese Zen master of the Huang-Po Sect (Obaku) in the end of the Ming Huang Po Sect, who lived in the end of the Ming dynasty and the beginning of the Ch'ing dynasty in dynasty and the beginning of the Ch'ing dynasty China. In 1661, he came to Japan to spread the in China. Zen teachings. Tính Ñöông: Nhoå saïch taän goác—To eradicate. Tính AÂm Thieàn Sö (?-1726): Thieàn sö Trung Hoa, Tính Giaø Nhò Toäi: Tính toäi hay töï tính cuûa loaïi toäi thuoäc toâng Laâm Teá vaøo cuoái thôøi nhaø Minh ñaàu naày ñaõ aùc; trong khi Giaø toäi laø loaïi toäi phuï khi thôøi nhaø Thanh—Chinese Zen master of the Lin haønh giaû phaïm nhöõng giôùi phuï nhö uoáng röôïu — Chi Sect, who lived in the end of the Ming dynasty Offense which is wrong in itself, i.e. murder; and the beginning of the Ch'ing dynasty in China. while the second kind of sin when cultivators Tính Chuûng Tính: Ngoâi vò thaäp haønh, khoâng truï commit the secondary commandments, i.e. laïi ôû “khoâng,” coù khaû naêng phaân bieät taát caû phaùp commiting drinking wine. tính vaø chuyeån hoùa chuùng sanh—The germ-nature Tính Giaùc: Inherent intelligence—Inherent of ability to discriminate all the natures of knowledge. phenomena and transform the living. It Tính Haûi: Shokai (jap)—Essence-ocean—Bieån corresponds to the ten necessary activities of a thaät tính cuûa Boà Ñeà hay giaùc ngoä—The ocean of Bodhisattva. bodhi or enlightenment. Tính Chuûng Töû: The original good seed-nature— Tính Haïnh: Conduct—Behavior. Baûn tính thieän töø voâ thuûy. Tính Höõu: Satta-sacetano (p)—Sattva-sacetana Tính Cô Thieàn Sö (1609-1681): Thieàn sö Trung (skt)—Realm of feeling—Taùt ñoûa—Animate— Hoa, thuoäc toâng Hoaøng Baù vaøo cuoái thôøi nhaø Minh Conscious beings—Living beings—Sentient ñaàu thôøi nhaø Thanh—Chinese Zen master of the beings—Sentient beings which possess magical Huang Po Sect, who lived in the end of the Ming and spiritual powers—Chuùng sanh noùi chung, keå dynasty and the beginning of the Ch'ing dynasty caû vöông quoác thaûo moäc (nhöõng chuùng sanh voâ in China. tình); tuy nhieân, töø “sattva” giôùi haïn nghóa trong Tính Cuï: See Taùnh Cuï. nhöõng chuùng sanh coù lyù leõ, taâm thöùc, caûm thoï. Tính Dò Thieàn Sö (1596-1672): Thieàn sö Trung Nhöõng chuùng sanh coù tri giaùc, nhaïy caûm, söùc soáng, Hoa, thuoäc toâng Hoaøng Baù vaøo cuoái thôøi nhaø Minh vaø lyù trí. Haïng phaøm phu cho raèng heát thaûy caûnh ñaàu thôøi nhaø Thanh—Chinese Zen master of the giôùi khoâng coù lyù maø chæ coù tình—All the living, Huang Po Sect, who lived in the end of the Ming which includes the vegetable kingdom; however, dynasty and the beginning of the Ch'ing dynasty the term “sattva” limits the meaning to those in China. endowed with reason, consciousness, and feeling. Tính Ñaéc: Prakrtja (skt)—Upapatti-pratilambhika Those who are sentient, sensible, animate, and (skt)—Baåm Sinh—Thoï Sanh Ñaéc—Sanh ra ñaõ coù rational. World of sentience, especially this world saün—Congenital—Inborn—Natural—Innate— as empirically considered. Springing from nature. Tính Khoâng: The nature void—Tính chaát phi vaät

Tính Ñieäp: Thu thaäp—To gather. chaát cuûa vaïn höõu, khoâng coù thöù gì coù töï tính—The Tính Ñónh Thieàn Sö (1598-1651): Thieàn sö Trung immateriality of the nature of all things; nothing Hoa, thuoäc toâng Laâm Teá vaøo cuoái thôøi nhaø Minh has a nature of its own. ñaàu thôøi nhaø Thanh—Chinese Zen master of the Tính Khoâng Tuyeät Ñoái: The nature of absolute Lin Chi Sect, who lived in the end of the Ming emptiness—Tính chaát phi vaät chaát cuûa vaïn höõu, dynasty and the beginning of the Ch'ing dynasty khoâng coù thöù gì coù töï tính—The immateriality of in China. the nature of all things; nothing has a nature of its own—See Tuyeät Ñoái Khoâng.

Tính Khöôùc: Nhoå saïch taän goác—To eradicate. Germ-nature of study of the void—See Tính Tính Khöôùc Yeát Haàu Thaàn Vaãn, Taùc Ma Sinh Chuûng Tính and Taäp Chuûng Taùnh. Ñaïo?: How can you speak without your throat, Tính Thanh: Teân cuûa moät vò danh Taêng Trung lips and tongue?—See Coâng AÙn Tính Khöôùc Yeát Hoa vaøo thôøi nhaø Minh (1368-1644)—Name of a Haàu Thaàn Vaãn, Taùc Ma Sinh Ñaïo? Chinese famous monk who lived in the Ming Tính Nguyeän (1889-1962): Teân cuûa moät danh Dynasty in China. Taêng Trung Hoa vaøo theá kyû thöù XX—Name of a Tính Thao (1611-1684): Thieàn sö Trung Hoa, Chinese famous monk who lived in the twentieth thuoäc toâng Hoaøng Baù Nhaät Baûn vaøo cuoái thôøi nhaø century. Minh ñaàu thôøi nhaø Thanh. Naêm 1654, Sö thaùp tuøng Tính Oaùnh (1628-1706): Thieàn sö Trung Hoa, thaày mình laø Thieàn sö AÅn Nguyeân Long Kyø ñeán thuoäc toâng Hoaøng Baù Nhaät Baûn vaøo cuoái thôøi nhaø Nhaät Baûn ñeå hoaèng truyeàn Thieàn phaùp cuûa toâng Minh ñaàu thôøi nhaø Thanh. Naêm 1654, Sö thaùp tuøng Hoaøng Baù—Chinese Zen master of the Huang Po Thieàn sö AÅn Nguyeân Long Kyø ñeán Nhaät Baûn ñeå Sect, who lived in the end of the Ming dynasty and hoaèng truyeàn Thieàn phaùp cuûa toâng Hoaøng Baù — the beginning of the Ch'ing dynasty in China. In Chinese Zen master of the Huang Po Sect, who 1654, he accompanied his master, Zen master Yin- lived in the end of the Ming dynasty and the Yuan-Lung-Ch’i, to travel to Japan to spread beginning of the Ch'ing dynasty in China. In 1654, Huang-Po Zen teachings there. he accompanied Zen master Yin-Yuan-Lung-Ch’i Tính Thieän: Good nature. to travel to Japan to spread Huang-Po Zen Tính Thoâng: teachings there. 1) (1610-1666): Thieàn sö Trung Hoa, thuoäc toâng Tính Phaùi (1631-1692): Thieàn sö Trung Hoa, Laâm Teá vaøo cuoái thôøi nhaø Minh ñaàu thôøi nhaø thuoäc toâng Hoaøng Baù Nhaät Baûn vaøo cuoái thôøi nhaø Thanh—Chinese Zen master of the Lin Chi Minh ñaàu thôøi nhaø Thanh. Naêm 1654, Sö thaùp tuøng Sect, who lived in the end of the Ming thaày mình laø Thieàn sö AÅn Nguyeân Long Kyø ñeán dynasty and the beginning of the Ch'ing Nhaät Baûn ñeå hoaèng truyeàn Thieàn phaùp cuûa toâng dynasty in China. Hoaøng Baù—Chinese Zen master of the Huang Po 2) (1631-1700): Teân cuûa moät danh Taêng Trieàu Sect, who lived in the end of the Ming dynasty and Tieân vaøo theá kyû thöù XVII—Name of a the beginning of the Ch'ing dynasty in China. In Korean famous monk who lived in the 1654, he accompanied his master, Zen master Yin- seventeenth century. Yuan-Lung-Ch’i, to travel to Japan to spread Tính Thoáng: Thieàn sö Trung Hoa, thuoäc toâng Laâm Huang-Po Zen teachings there. Teá vaøo cuoái thôøi nhaø Minh ñaàu thôøi nhaø

Thanh— Tính Phaät: Wisdom-body—See Trí Thaân. Chinese Zen master of the Lin Chi Sect, who lived Tính Sö (1624-1688): Thieàn sö Trung Hoa, thuoäc in the end of the Ming dynasty and the beginning toâng Hoaøng Baù Nhaät Baûn vaøo cuoái thôøi nhaø Minh of the Ch'ing dynasty in China. ñaàu thôøi nhaø Thanh. Naêm 1654, Sö thaùp tuøng thaày Tính Tónh Thieàn Sö: Zen Master Tính Tónh mình laø Thieàn sö AÅn Nguyeân Long Kyø ñeán Nhaät (1692-1773)—Thieàn sö Vieät Nam, queâ ôû Ñoäng Baûn ñeå hoaèng truyeàn Thieàn phaùp cuûa toâng Hoaøng Kheâ. Sau ñoù ngaøi ñeán chuøa Nguyeät Quang xin laøm Baù—Chinese Zen master of the Huang Po Sect, ñeä töû cuûa Thieàn sö Nhö Hieän. Sau khi thaày ngaøi thò who lived in the end of the Ming dynasty and the tòch, ngaøi trôû thaønh Phaùp töû ñôøi thöù 38 doøng Thieàn beginning of the Ch'ing dynasty in China. In 1654, Laâm Teá. Ngaøi tieáp tuïc ôû laïi chuøa hoaèng phaùp. he accompanied his master, Zen master Yin- Ngoaøi ra, ngaøi coøn truøng tu caùc ngoâi giaø lam Long Yuan-Lung-Ch'i, to travel to Japan to spread Ñoäng, Phöôùc Quang, vaø Quyønh Laâm. Ngaøi thò tòch Huang-Po Zen teachings there. naêm 1773, thoï 82 tuoåi—A Vietnamese monk from Tính Taâm: Jisho-shojo-shin (jap)—Naturally pure Ñoäng Kheâ. He became a disciple of Zen Master mind—See Töï Taùnh Thanh Tònh Taâm. Nhö Hieän at Nguyeät Quang Temple. After his Tính Taäp Nhò Tính: The germ-nature of ability to master passed away, he became the Dharma heir discriminate all the natures of phenomena and the of the thirty-eighth generation of the Linn-Chih Zen Sect. He continued to stay at Nguyeät Quang

Temple to expand the Buddha Dharma. Besides, ñeán nhieàu tranh luaän vaø nghi nan. Kyø thaät, coù söï he also rebuilt Long Ñoäng, Phöôùc Quang, and töông ñoàng giöõa lyù vaø söï. Söï laø lyù vaø lyù laø söï. Phaät Quyønh Laâm Temples. He passed away in 1773, at töû tu haønh neân hoøa giaûi vaïn vaät vaïn söï haàu taän dieät the age of 82. söï chaáp tröôùc naày. Haønh giaû neân luoân coá gaéng Tính Tònh Giaûi Thoaùt: The pure, original nöông theo phaùp moân lìa töôùng maø tu, hay laø cheá freedom or innocence. phuïc ñöôïc saùu caên Nhaõn, Nhó, Tyû, Thieät, Thaân, yù Tính Toäi: Tính toäi hay töï tính cuûa loaïi toäi naày ñaõ vaø khoâng coøn bò saùu traàn laø Saéc, Thanh, Höông, aùc—Offense which is wrong in itself, i.e. murder. Vò, Xuùc, Phaùp sai xöû nöõa. Thieàn toâng töø nôi Tính Toâng: Bhutatathata-yana (skt)—Nhö Lai "Khoâng Moân" ñi vaøo, khi phaùt taâm tu lieàn queùt Thöøa—See Phaùp Taùnh Toâng. saïch taát caû töôùng, cho ñeán töôùng Phaät, töôùng phaùp Tính Tröøng (1265-1342): Teân cuûa moät vò danh ñeàu bò phaù tröø. Döôùi ñaây laø moät trong nhöõng baøi Taêng Trung Hoa vaøo thôøi nhaø Nguyeân (1280- keä Thieàn noåi tieáng cuûa ngaøi: 1368)—Name of a Chinese famous monk who "Chí ñaïo voâ ngoân, lived in the Yuan Dynasty in China. Nhaäp baát nhò moân. Tính Tuyeàn Thieàn Sö: Zen Master Tính Tuyeàn Phaùp moân voâ löôïng, (1674-1744)—Thieàn sö Vieät Nam, queâ ôû Nam Thuøy thò haäu coân." Ñònh. Vaøo tuoåi 12, ngaøi ñi ñeán chuøa Lieân Toâng ñeå (Ñaïo caû khoâng lôøi, baùi kieán Nhö Tröøng Laân Giaùc Thöôïng Só vaø trôû Vaøo cöûa chaúng hai. thaønh ñeä töû cuûa Thöôïng Só. Ngaøi thoï cuï tuùc giôùi vaø Phaùp moân voâ löôïng, trôû thaønh Phaùp töû ñôøi thöù 39 cuûa doøng Thieàn Laâm Ai laø keû sau). Teá. Ngaøi ôû laïi ñaây saùu naêm. Sau ñoù ngaøi sang Taøu A Vietnamese

monk from Nam Ñònh. At the age vaø cuõng ôû laïi ñoù saùu naêm. Khi ngaøi trôû veà Vieät of 12, he came to Lien Toâng Temple to pay Nam thì Thöôïng Só ñaõ qua ñôøi ñöôïc ba naêm roài. homage to Thöôïng Só and to become the latter's Ngaøi mang taát caû nhöõng kinh thænh ñöôïc töø beân disciple. He received complete precepts and Taøu veà chuøa Caøn An cho chö Taêng Ni trong nöôùc became the Dharma heir of the thirty-ninth ñeán sao cheùp. Ngaøi thò tòch naêm 1774, thoï 70 tuoåi. generation of the Linn-Chih Zen Sect. He stayed Thieàn sö Tính Tuyeàn thöôøng nhaéc nhôû ñeä töû: there for six years. Later, he went to China and "Giaùo phaùp cuûa Phaät chæ coù moät vò duy nhaát, ñoù laø stayed there for another six years. When he came giaûi thoaùt. Giaûi thoaùt khoûi voøng luaân hoài sanh töû, back to Vietnam, his master Thöôïng Só had giaûi thoaùt khoûi moïi trôû ngaïi cuûa cuoäc soáng, nhöõng already passed away for three years. He heä luïy cuûa duïc voïng vaø taùi sanh. Noùi gì thì noùi, transported all the sutras and sacret books of cho daàu phaùp moân voâ löôïng, khoâng ai trong caùc vinaya to Caøn An Temple for other monks and oâng coù theå duøng lôøi maø vaøo ñaïo ñöôïc; ngöôïc laïi, nuns in the country to come to copy. He passed phaûi vaøo baèng phaùp moân baát nhò." Thaät vaäy, ña away in 1744, at the age of 70. Zen master Tính phaàn chuùng ta haõy coøn vöôùng maéc vaøo nhò nguyeân Tuyeàn always reminded his disciples on neân khoâng theå nhaän roõ ñaâu laø tinh tuùy, ñaâu laø hình nonduality: "The Buddhadharma has only one töôùng beân ngoaøi, ñaâu laø hieän höõu, ñaâu laø khoâng taste, that is the taste of deliverance. Deliverance hieän höõu, danh saéc hay hieän töôïng, vaân vaân. from all the trammels of life, the bondage of the Chuùng ta thöôøng oâm laáy tinh tuùy vaø choái boû hình passion and reincarnation. Whatever you say, töôùng beân ngoaøi, oâm laáy taùnh khoâng vaø choái boû söï even though Buddhism has countless teachings, hieän höõu, vaân vaân. Ñaây laø loaïi taø kieán taïo ra nhieàu none of you can enter the great gate by words. On tranh caõi vaø nghi nan. Thaät ra coù söï hoå töông giöõa the contrary, you should enter the gate of taâm linh vaø hieän töôïng. Haønh giaû neân töï hoøa giaûi nonduality." As a matter of fact, most of us are vôùi chính mình ñeå loaïi nhöõng vöôùng maéc khoâng still attached to duality and have not reconciled caàn thieát. Phaät töû chaân thuaàn neân coá gaéng hoøa giaûi essence and marks, existence and non-existence, giöõa taùnh töôùng, höõu voâ, lyù söï. Chuùng ta oâm aáp noumenon and phenomena. We embrace essence taùnh vaø choái boû töôùng, oâm aáp voâ vaø choái boû höõu, and reject marks, we embrace non-existence oâm aáp lyù vaø choái boû söï, vaân vaân. Taø kieán naày ñöa (emptiness) and reject existence and so on. This

kind of wrong view creates a lot of disputes, giao tieáp tröïc tieáp giöõa moät thieàn sö vaø ñeä töû trong doubts and perplexity. In fact, there is mutual buoåi ñoäc tham hay vaán ñaùp, hoaëc giöõa nhöõng vò identity between noumenon and phenomena, thieàn sö trong buoåi phaùp chieán. Ñoù laø khoaûnh khaéc phenomena are noumenon, noumenon is hoøa hôïp phi nhò nguyeân veà tö töôûng, tình caûm vaø phenomena. Buddhist cultivators should reconcile haønh ñoäng. Nhöõng ñieàu naày khoâng coøn ñöôïc caûm all things and eliminate this unnecessary thaáy nhö ñoái

töôïng cuûa moät söï trao ñoåi giöõa nhöõng attachment. Sincere cultivators should try to ngöôøi khaùc nhau nöõa, maø laø nhö theå nghieäm moät reconcile essence and marks, existence and non- söï thoáng nhaát saâu saéc maø ngöôøi ta chæ caûm nhaän existence, noumenon and phenomena. We ñöôïc trong moät traïng thaùi chuù taâm beàn vöõng cao embrace essence and reject marks, we embrace ñoä vaø lieân tuïc, chaúng haïn nhö luùc luyeän taäp toïa non-existence (emptiness) and reject existence thieàn—In Zen, the term "mutual exchange of and so on. This kind of wrong view creates a lot of feeling" means the direct immediate disputes, doubts and perplexity. In fact, there is communication between master and student in a mutual identity between noumenon and private consultation (dokusan) or question and phenomena, phenomena are noumenon, answer (mondo); or between masters in dharma-noumenon is phenomena. Buddhist cultivators dueling (hossen). This is an instantaneous, non- should reconcile all things and eliminate this dualistic accord of thought, feeling, and action that attachment. Zen practitioners should try to is experienced, no longer as an exchange between abandon the attchments to Form in order to two different persons, but rather as a unitary cultivate. It is the ability to tame and master over event. This is generally possible only in a state of the six faculties of Eyes, Ears, Nose, Tongue, heightened, collected attention, as is brought Body, and Mind and is no longer enslaved and about, for example, by the practice of sitting ordered around by the six elements of Form, meditation (zazen). Sound, Fragrance, Flavor, Touch and Dharma. Tình Caûm Tích Cöïc: Positive emotions—Tình Only Arhats and Bodhisattvas who have attained caûm thieän laønh—Tình caûm, duø tieâu cöïc hay tích the state of “No Learning.” In the Zen School, the cöïc, ñeàu voâ thöôøng (coù nghóa laø khoâng toàn taïi), practitioner enters the Way throught the Dharma nhöng chuùng ta khoâng theå noùi chuùng ta khoâng ñeám Door of Emptiness. Right from the beginning of xæa tôùi tình caûm cuûa chuùng ta vì chuùng voâ thöôøng. his cultivation he wipes out all makrs, even the Ngöôøi tu theo Phaät khoâng theå noùi vì caû khoå ñau marks of the Buddhas or the Dharma are laãn haïnh phuùc ñeàu laø voâ thöôøng neân chuùng ta destroyed. Below is one of his famous Zen poems: chaúng caàn tìm maø cuõng chaúng caàn traùnh chuùng. Ai “The Great Way has no words, trong chuùng ta cuõng ñeàu bieát raèng nhöõng tình caûm You can only enter through the gate of baát thieän (tieâu cöïc) ñöa ñeán khoå ñau, trong khi tình nonduality. caûm thieän laønh ñöa ñeán haïnh phuùc, vaø muïc tieâu There are countless teachings, cuûa Phaät töû laø mong ñaït ñöôïc haïnh phuùc. Nhö vaäy Who would be that next dharma heir?” chuùng ta caàn phaûi coá gaéng theå thöïc hieän ñieàu taïo Tính Töï Tính: See Taùnh Töï Taùnh. neân haïnh phuùc vaø raùng loaïi boû nhöõng gì laøm cho ta Tính Töôùng: Pradhana-lakshana (skt)—Theå taùnh ñau khoå—Emotions, negative or positive, are vaø dieän maïo hay bieåu hieän beân ngoaøi cuûa söï vaät — impermanent (they would not last), but we cannot The truth of nature and external appearance or the say we don’t care about our emotions because appearance of things—See Taùnh and Töôùng. they are impermanent. Buddhists cannot say both Tính Töôùng Nhò Toâng: Hai toâng Phaùp Tính vaø suffering and happiness are

impermanent so we Phaùp Töôùng—Two sects of Bhutatathata-yana and need not seek nor avoid them. We all know that Dharmalaksana (Fa-Hsiang-tsung). negative emotions lead to suffering, whereas Tình: The feelings—Passions—Affections—positive ones lead to happiness, and the purpose Desires—Sensations—Sentient. of all Buddhists is to achieve happiness. So should Tình Caûm Hoã Töông: Kanno-doko (jap)—Trong try to achieve things that cause happiness, and thieàn, thuaät ngöõ "tình caûm hoã töông" coù nghóa laø söï whatever causes suffering we should deliberately

happiness. Tænh Giaùc: Sampajanna (p)—Sampasjnanin Tình Höõu: Sattva-sacetana (skt)—Haïng phaøm phu (skt)—Sampajassa (skt)—Bieát roõ raøng— cho raèng heát thaûy caûnh giôùi khoâng coù lyù maø chæ coù Alertness—Clarity of awareness—Clear tình—World of sentience or the realm of feeling, awareness—Self-awareness. especially this world as empirically considered— Tænh Haø: Gioáng nhö caùi gieáng vaø con soâng, aùm chæ See Höõu Tình Chuùng. söï voâ thöôøng cuûa cuoäc soáng. Caùi gieáng noùi veà caâu Tình Höõu Lyù Voâ: Kieán meâ tình cho lyù laø voâ theå— chuyeän cuûa moät anh chaøng ñang chaïy traùnh voi Empirically or sentiently existing, in essence or ñieân bò teù xuoáng gieáng, baùm ñöôïc vaøo moät caønh reality non-existent. caây, nhöng vaãn bò gioù thoåi bay ñi—Like the well Tình Kieán: 1) Taø kieán ñöôïc saûn sanh bôûi duïc voïng and the river, indicating the impermanence of life. vaø phieàn naõo: The perverted views produced by The “well” refers to the legend of the man who passion or affection; 2) Söï hö voïng phaân bieät running away from a mad elephant fell into a well; khoâng ñuùng vôùi söï thaät, cho nhöõng thöù hö giaû laø the “river” to a great tree growing on the river thöïc: False views of reality, taking the seeming as bank, yet blown over by the wind. real. Tænh Haønh: See Tænh Haønh Ñöôøng. Tình Lyù: Feeling and reason. Tænh Haønh Ñöôøng: Teân khaùc cuûa Dieân Thoï hay Tình Nieäm: Voïng nieäm—False or misleading Nieát Baøn Ñöôøng—Another name for “Long-Life” thoughts. Hall or the Nirvana Hall—See Dieân Thoï Ñöôøng. Tình Saám Laäu: Taâm haõy coøn chaát chöùa phaân bieät Tænh Hoa: The flower of the water. ñoái ñaõi bôûi voïng töôûng. Ñaây laø moät trong ba ñieàu Tænh Ngoä: Understood—Awakening—Hieåu ra, chaáp tröôùc maø thieàn sö Ñoäng Sôn Löông Giôùi neâu hay ngoä ra chaân lyù. Hieåu ra vaán ñeà gì sau moät thôøi ra cho ngöôøi hoïc—The mind still harbors gian haønh ñoäng hay suy nghó ngu muoäi—To come discriminations from deluded thoughts. This is one to one’s senses or to awake to reality. To become of the three attachments that Zen master Tung- sensible after acting or thinking foolishly. Shan-Lieng-Chieh displayed to his disciples—See Tænh Nieäm Thuû Sôn Thieàn Sö (926-993): Shuzan Ñoäng Sôn Tam Saám Laäu. Shonen (jap)—See Thuû Sôn Tænh Nieäm Thieàn Sö. Tình Thöùc: Voïng Thöùc hay yù thöùc meâ laàm—Tænh Thöùc: Jagarati (p)—Jagrati (skt)— Deluded consciousness. Awakening—Mindfulness—Wakefulness— Tình Thöông Chaân Thaät: Tình yeâu chaân thaät laø Waking. tình yeâu coù muïc ñích ñoä mình ñoä ngöôøi—True (I) Toång Quan veà tænh thöùc—An overview of love (to save oneself and to save others). Mindfulness: Tænh thöùc laø ñaït ñöôïc söï nhaän Tình Traàn: Söï oâ nhieãm cuûa

duïc voïng hay luïc thöùc saâu xa veà nghóa cuûa Phaät vaø laøm sao traàn—Passion-defilement, or the six gunas or thaønh Phaät. Hieåu bieát chôn taùnh cuûa vaïn höõu. objects of sensation of the six organs of sense; Tuy nhieân, chæ sau khi thaønh Phaät môùi thaät söï sensation and its data; sensation-data; passion- ñaït ñöôïc Voâ Thöôïng Chaùnh Giaùc. Tænh thöùc laø defilement. yù thöùc veà moät caùi gì hay laø tieán trình nghó nhôù Tình Tri: Ñoaùn tröôùc—To anticipate—To veà caùi gì. Chuùng ta ñaõ hoïc chöõ "Tænh thöùc" foresee—To foretell. theo nghóa nhaän bieát hay chæ laø chaêm chuù veà Tình Tö: Duøng tri thöùc phaøm tuïc ñeå suy xeùt—To caùi gì, nhöng nghóa cuûa tænh thöùc khoâng döøng use worldly knowledge to think and to consider. laïi ôû ñoù. Trong tænh thöùc cuõng coù nhöõng yeáu toá Tình Töôûng: See Tình Tö. cuûa ñònh vaø tueä ñi keøm. Ñònh vaø tueä ñi vôùi Tænh Am Ñaïi Sö: See Thieät Hieàn Ñaïi Sö. nhau laø thieàn quaùn treân söï thieáu vaéng moät Tænh Ñeå Chi Oa: EÁch ngoài ñaùy gieáng, trong boùng thöïc theå rieâng bieät. Theo Kinh Nieäm Xöù, haønh toái, yù noùi moät ngöôøi coù caùi nhìn thieån caän vaø haïn giaû neân "quaùn nieäm thaân theå trong thaân theå, heïp hay laø thaät ngu ngoác—The frog in the shallow quaùn nieäm caûm thoï trong caûm thoï, quaùn nieäm well (the frog at the bottom of a well); be in the taâm thöùc nôi taâm thöùc, quaùn nieäm ñoái töôïng dark, i.e., a person with a very limited outlook or taâm thöùc nôi ñoái töôïng taâm thöùc." Nghóa laø very ignorant. haønh giaû phaûi soáng chaùnh nieäm vôùi thaân theå,

chöù khoâng phaûi laø khaûo cöùu veà thaân theå nhö becoming one with it. Meditation reveals not moät ñoái töôïng, soáng chaùnh nieäm vôùi caûm giaùc, a concept of truth, but a direct view of truth taâm thöùc vaø ñoái töôïng taâm thöùc chöù khoâng itself. This we call "insight," the kind of phaûi laø khaûo cöùu veà caûm giaùc, taâm thöùc vaø ñoái understanding based on attention and töôïng taâm thöùc nhö nhöõng ñoái töôïng. Khi concentration. chuùng ta quaùn nieäm veà thaân theå, chuùng ta (II) Tænh thöùc theo thieàn sö Setsugen— soáng vôùi thaân theå cuûa chuùng ta nhö moät thöïc Mindfulness according to Zen master taïi vôùi taát caû söï chaêm chuù vaø tænh taùo cuûa Setsugen: Coù laàn thieàn sö Setsugen daïy ñeä töû mình, mình vaø thaân theå laø moät, cuõng nhö khi Jijo: "Neáu con nhaát taâm tham thieàn khoâng aùnh saùng chieáu vaøo moät nuï hoa noù thaâm nhaäp giaùn ñoaïn trong baûy ngaøy ñeâm maø khoâng ngoä vaøo nuï hoa vaø laøm cho nuï hoa heù nôû. Coâng ñaïo, con coù theå chaët ñaàu ta ñeå laøm gaøu muùt phu quaùn nieäm laøm phaùt hieän khoâng phaûi laø phaân." Ít laâu sau ñoù, Jijo laâm beänh kieát lî. Sö moät yù nieäm veà thöïc taïi maø laø moät caùi thaáy tröïc quyeát ñònh aån cö taïi moät nôi caùch bi eät, traûi tieáp veà thöïc taïi. Caùi thaáy ñoù laø tueä, döïa treân ñeäm troøn vaø thieàn toïa trong suoát baûy ngaøy nieäm vaø ñònh—Achieving a complete and ñeâm lieàn. Ñeán ñeâm thöù baûy, sö baát chôït caûm deep realization of what it means to be a thaáy toaøn theå theá giôùi hieån hieän nhö moät caûnh Buddha and how to reach Buddhahood. It is to töôïng tuyeát traéng röïc rôõ döôùi aùnh traêng saùng see one's Nature, comprehend the True vaø caûm thaáy nhö toaøn theå vuõ truï naøy quaù nhoû Nature of things, the Truth. However, only ñeå chöùa ñöïng ñöôïc

mình. Sö ñaõ nhaäp ñònh after becoming a Buddha can one be said to trong traïng thaùi naøy trong moät thôøi gian daøi, have truly attained Supreme Enlightenment. baát chôït oâng böøng ngoä khi nghe moät aâm thanh Awareness simply means “being conscious vang leân. Sö caûm thaáy toaøn thaân öôùt ñaåm moà of,” or “remembering,” or “becoming hoâi, bao nhieâu beänh hoaïn cuûa sö ñeàu tan bieán, acquainted with.” But we must use it in the sö caûm höùng vieát baøi keä: sense of “being in the process of being "Linh quang naøo chieáu soi conscious of,” or “being in the process of Muoân vaät thaûy raïng ngôøi remembering.” We have learned the word Vöøa ñoäng nieäm chôïp maát “Awareness” in the sense of recognition, or Coù ta giöõa ñaát trôøi." bare attention, but the meaning doesn’t stop Zen master Setsugen told his student Jijo, "If there. In awareness, there are also the you meditate single-mindedly without elements of concentration (Samadhi) and interruption for seven days and nights and yet understanding (prajna). Concentration and still do not attain realization, you can cut off understanding together are meditate on the my head and make my skull into a nightsoil absence of identity of all things. According to scoop." Not long after that, Jijo came down the Satipatthana Sutta, practitioner should with a case of dysentery. Taking a bucket to a “Contemplate the body in the body, secluded place, he sat on it and held his contemplate the feelings in the feelings, attention in right mindfulness. When he had contemplate the mind in the mind, sat on the bucket for seven straight days, one contemplate the objects of mind in the objects night he suddenly sensed the whole world like of mind.” This means that practitioner must a snowy landscape under bright moonlight and live in the body in full awareness of it, and felt as if the entire universe were too small to not just study like a separate object. Live in contain him. He had been absorbed in this awareness with feelings, mind, and objects of state for a long time when he was startled into mind. Do not just study them. When we self-awareness on hearing a sound. He found meditate on our body, we live with it as truth his whole body running with sweat, and his and give it our most lucid attention; we sickness had disappeared. In celebration he become one with it. The flower blossoms wrote a verse: because sunlight touches and warms its bud, "Radiant, spiritual, what is this?

The minute you blink your eyes Tænh Thöôøng: Tænh Thöôøng laø vò Toå thöù baûy cuûa you've missed it. Tònh Ñoä Toâng Trung Quoác. Ngaøi töï laø Thöùu Vi, The spatula by the toilet shines with light; ngöôøi ñôøi nhaø Toáng, con cuûa hoï Nhan ôû quaän Tieàn After all it was just me all along." Ñöôøng. Khi leân baûy tuoåi, ngaøi gaëp duyeân laønh xuaát Tænh Thöùc Coân: Truùc Beà—Caây gaäy duøng ñaùnh gia tu taäp. Ñeán naêm 17 tuoåi ñaõ thoï xong cuï tuùc thöùc ngöôøi hoân traàm khi ngoài toïa thieàn (ñöôïc laøm giôùi. Trong nieân hieäu Thuaàn Hoøa, ngaøi veà truï trì baèng truùc hoaëc saäy)—A staff or pole for touching taïi chuøa Chieâu Khaùnh. Vì meán vi phong cuûa Loâ those who fall asleep while assembled in the Sôn, neân ngaøi taïo töôïng Phaät A Di Ñaø, keát hôïp meditation—See Truùc Beà. baïn sen, thaønh laäp Lieân Xaû. Sau ñoù ngaøi laïi chích Tænh Thöùc Veà Hôi Thôû: Mindfulness of the maùu taû phaåm “Tònh Haïnh” trong kinh Hoa breath—Tænh thöùc veà hôi thôû coù

nghóa laø tænh thöùc Nghieâm. Do nhaân duyeân aáy neân môùi ñoåi teân Lieân treân töøng hôi thôû. Thôû vaøo vaø thôû ra trong tænh Xaû thaønh laø Tònh Haïnh Xaû. Caùc haøng só phu coù thöùc. Thôû vaøo vaø thôû ra vôùi söï yù thöùc veà söï thôû vaøo ñeán 120 ngöôøi döï vaøo hoäi nieäm Phaät. Ngoaøi ra caùc vaø thôû ra cuûa toaøn thaân. Khi ngoài ñaõ ñuùng tö theá haøng nam nöõ thieän tín khaùc, soá ñoâng coù ñeán haøng thieàn quaùn, ñeå taâm laéng ñoïng trong traïng thaùi yeân vaïn, taát caû ñeàu xöng laø “Tònh Haïnh Ñeä Töû.” Trong tónh, thieàn giaû khôûi söï thôû nheï, ñeàu vaø töï nhieâ n, ñoù coù quan Töôùng Quoác Vöông Vaên Ñaùn laøm hoäi ñeám hôi thôû töø 1 ñeán 10, roài töø 10 trôû laïi 1. Trong thuû. Rieâng phaàn Tyø Kheo Taêng, ñaïi sö ñoä ñöôïc luùc quaùn töôûng, maét hôi nhaém laïi, nhöng taâm chæ hôn 1.000 ngöôøi, taát caû ñeàu tu theo moân nieäm nhìn hôi thôû ra vaøo chöù khoâng nhìn thaáy gì khaùc Phaät. Naêm Thieân Hy thöù tö, ngaøy 12 thaùng gieâng. ngoaøi hôi thôû, khoâng nghó ñeán gì khaùc ngoaøi hôi Theo thöôøng khoùa, ñaïi sö ngoài kieát giaø nieäm Phaät. thôû. Thieàn giaû phaûi coá nhìn thaáy hôi thôû cho thaät Giaây phuùt sau ñoù, ngaøi boãng noùi to leân raèng: “Ñöùc roõ. Coâng phu naøy giuùp laøm gia taêng kinh nghieäm A Di Ñaø Theá Toân ñaõ ñeán.” Roài ngaøi ngoài laëng yeân thieàn quaùn vaø döùt taâm sai bieät. Trong khi thöïc taäp maø thoaùt hoùa. Ngaøi höôûng thoï 62 tuoåi—Sun-Shang tænh thöùc veà hôi thôû, chuùng ta neân quaùn veà ba ñaëc was the Seventh Patriarch of Chinese Pureland tính voâ thöôøng, khoå vaø voâ ngaõ cuûa thaân vaø taâm. Buddhism. His given name was Thöùu-Vi, a son of Chuùng ta cuõng neân quaùn nhöõng yeáu toá sinh khôûi vaø the Nhan family of the Tsien-T’ang Disrict. He hoaïi dieät cuûa thaân—Mindfulness of the breath or lived during the Sung Dynasty. When he turned contemplation of the breath means to keep seven, he encountered a blessed opportunity and mindfulness on every single breath. Breathing in left home to join the order. When he was and out with mindfulness. Breathing in and out seventeen, he had completed the Bhiksu Precepts. with consciousness of our whole body’s breathing During the Thuaàn Hoøa regin period, he became in and out. After assuming the correct bodily headmaster of Chieâu-Khaùnh Temple. Because of posture for meditation, the mind settles into a his fondness for the past tradition at Mount Lu, he quiet state, the meditator begins to breathe lightly, had a statue of the Amitabha Buddha sculpted and softly and naturally, counting the breaths from one gathered fellow Pureland cultivators to form a to ten and from ten to one. During meditation the Lotus Congregation. Thereafter, he pricked blood eyes a closed lightly, but the mind’s eye tries to to use as ink to hand-write the “Pure Conducts” visualize the breath going in and out. Nothing else chapter of the Avatamsaka Sutra. Ultimately, this is seen but the breath, nothing else is thought but was the reason for the change of name from Lotus the breath. The meditator must visualize the Congregation to Pure Conducts Congregation. breaths as clearly as possible. Such practice There were a total of 120 superiorly educated and intensifies the meditation experience and helps highly influential people who took part in this cut thoughts of discrimination. While practicing Buddha Recitation Congregation. Additionally, the mindfulness of breathing, we should there were several thousand

other virtuous and contemplate on the three characteristics of faithful men and women who called themselves impermanence, suffering, and selflessness of the “Pure-Conduct Disciples.” The leader among lay body and the mind. We should also contemplate people was the high ranking imperial magistrate, the origination and dissolution factors in the body. or Prime Minister Wang-Wen-Tan. Specifically as

to the Bhiksus, the Great Master taught and moon is always there, even if we can't see it, and guided more than 1,000 monks, all of whom it's also important to see the ripples. But we still practiced Pureland Buddhism. In December of the need to see the moon clearly to know it's there. So fourth year of T’ien-His reign period, as usual, the in meditation, where we let the ripples of our master sat in the lotus position, engaging in thoughts and the waves of our emotions settle, it's Buddha Recitation. Moments thereafter, he as if we have cleared the lake so that the moon suddenly said aloud: “Amitabha Buddha is here.” can appear. He then sat there in a perfect erect position and Tónh: Vaéng laëng—Tranquil—Calm—Quiet— passed away into Nirvana. He was 62 years old. cessation of strife—Peace—Quietness—Stillness. Tænh Trieät: Trieät ñeå tænh ngoä—Completely Tónh AÙi (534-578): Teân cuûa moät vò danh Taêng Understood—Complete awakening. Trung Hoa vaøo thôøi Baéc Chu (the sixth century)— Tænh Truï: Calm abiding. Name of a Chinese famous monk who lived in the Tænh Trung Lao Nguyeät: Scoop the moon out Northern Chou Dynasty in China. of well water—Vôùt traêng töø gieáng; chuyeän keå veà Tónh Chí: Sramana (skt)—Samano (p)—Taêng moät baày khæ khi thaáy traêng rôi xuoáng gieáng (traêng só—Buddhist monk—See Sa Moân. hieän döôùi maët gieáng), sôï raèng seõ khoâng coøn aùnh Tónh Chuû: Vò Taêng tröôûng laõo chuû trì buoåi thieän saùng traêng nöõa, neân tìm caùch vôùt traêng leân. Khæ toïa cuûa chö Taêng—The elder presiding over a chuùa tay ñu caønh, roài moät con naém ñuoâi khæ chuùa company of monks in meditation. vaø caùc con khaùc cöù noái ñuoâi nhau, nhöng caønh gaãy Tónh Haønh Ñöôøng: The nirvana hall—See Nieát caû boïn cheát ñuoái—Like ladling the moon out of Baøn Ñöôøng. the well; the parable of the monkeys who saw the Tónh Hueä: Trí hueä tónh laëng, coù khaû naêng thaáu moon fallen into a well, and fearing there would suoát taùnh khoâng cuûa vaïn höõu—Calm wisdom, be no more moonlight, sought to save it; the insight into the void, or immaterial, removed from monkey king hung on to a branch, one hung on to the transient. his tail and so on, but the branch broke and all Tónh Laëng: Söï coâ tòch—Solitude (n). were drowned. (I) Loäi ngöôïc doøng ñôøi—Swimming against the Tænh Trung Nguyeät: The moon on the lake—common stream: Ngöôøi ta vì ñaõ quaù quen vôùi Theo Bernard Glassman and Rick Fields trong tieáng ñoäng vaø chuyeän troø neân luùc naøo khoâng quyeån Truø Phoøng Giaùo Chæ, khi noùi veà toïa thieàn, coù noùi chuyeän laø ngöôøi ta caûm thaáy coâ ñôn toâi thích duøng aån duï aùnh traêng treân maët hoà. Tö quaïnh queõ. Nhöng neáu chuùng ta töï reøn luyeän töôûng vaø caûm xuùc cuûa chuùng ta gioáng nhö nhöõng ngheä thuaät trau doài söï im laëng” thì töø töø chuùng gôïn soùng laên taên hay nhöõng laøn soùng khuaáy ñoäng ta seõ thaáy thích thuù vôùi söï im laëng—People maët hoà, laøm cho chuùng ta khoâng thaáy ñöôïc maët are so used to

noise and talk, that they feel traêng. Leõ dó nhieân laø maët traêng luoân coù ôû ñoù, daàu lonely and out of place if they do not speak. chuùng ta khoâng troâng thaáy, vaø cuõng quan troïng ñeå But if we train ourselves in the art of thaáy nhöõng gôïn soùng laên taên treân maët nöôùc. Nhöng cultivating silence, we will learn to enjoy it. chuùng ta vaãn caàn phaûi thaáy maët traêng ñeå bieát raèng (II) Trôû veà tìm söï yeân laëng beân trong—Retreating noù coù ôû ñoù. Nhö theá, trong thieàn quaùn, khi chuùng ta in search of the inner silence: Haõy laëng leõ tieán laøm cho nhöõng gôïn soùng laên taên cuûa tö töôûng vaø böôùc giöõa caûnh oàn aøo nhoän nhòp vaø nhôù raèng caûm xuùc cuûa chuùng ta laéng xuoáng, cuõng gioáng nhö coù söï an laïc trong im laëng. Chuùng ta phaûi coù chuùng ta laøm cho maët nöôùc yeân tónh ñeå vaàng traêng luùc xa rôøi cuoäc soáng oàn aøo ñeå ruùt vaøo aån daät coù theå hieän ra—According to Bernard Glassman ñeå tìm söï im laëng, duø raèng chæ laø moät giai and Rick Fields in Instructions to the Cook, when ñoaïn taïm thôøi. Ñoù laø moät hình thöùc nhaøn laïc talking about zazen (sitting meditation), I like to cuûa kieáp nhaân sinh. Trong neáp soáng aån daät use the metaphor of the moon on the lake. Our ñôn ñoäc, chuùng ta seõ chöùng nghieäm giaù trò cuûa thoughts and emotions are like the ripples and nhöõng phuùt traàm laëng. Chuùng ta haønh trình trôû waves that disturb the reflective surface of the vaøo beân trong cuûa chính chuùng ta. Khi chuùng lake, so that we can't see the moon. Of course the ta ruùt lui vaøo im laëng, chuùng ta seõ tuyeät ñoái

ñôn ñoäc ñeå nhìn vaøo thöïc chaát cuûa chính mental qualities. It is a beneficial chuùng ta, thaáy chuùng ta ñuùng nhö söï thaät maø introspection; it is by examining one’s chuùng ta laø, vaø chöøng ñoù chuùng ta coù theå hoïc thoughts and feelings that one can probe into hoûi ñöôïc phöông caùch vöôït qua nhöõng khuyeát the inner meaning of things, and discover the ñieåm vaø giôùi haïn cuûa cuoäc soáng bình power within. thöôøng—Go placidly amid the noise and haste (IV) Con ngöôøi hieän ñaïi vaø söï tónh laëng—Modern and remember that there is peace in silence. man and silence: We must take time off to go into retreat in 1) Con ngöôøi hieän ñaïi khao khaùt neáp soáng ñôn search of silence. We must, now and then, ñoäc. Moät ít thì giôø ñoäc cö moãi ngaøy, moät ít thì break away from motion to remain giôø xa lìa ñaùm ñoâng cuoàng loaïn laø raát caàn motionless, even though this is only a thieát ñeå giöõ thaêng baèng cho taâm trí, caùi taâm trí temporary period. It is a peaceful form of maø töø baáy laâu nay ñaõ laâm beänh vì hoái haû quay existence. In lonely retreat, we experience cuoàng, vì oàn aøo huyeân naùo, vì va chaïm tranh the value of silent contemplation. We make ñua trong cuoäc soáng hieän ñaïi. Chính nhôø cuoäc an inward journey. When we withdraw into soáng ñôn ñoäc maø taâm con ngöôøi coù theå ñaït silence, we are absolutely alone to see ñöôïc söùc maïnh. Con ngöôøi hoâm nay hình nhö ourselves as we really are, and then we can chæ mong caàu haïnh phuùc töø beân ngoaøi, thay vì learn to overcome the weaknesses and quay trôû veà vôùi chính mình. Ngöôøi ta laïi limitations in ordinary experience. höôùng ngoaïi caàu hình. Haïnh phuùc khoâng tuøy (III) Chæ coù Thieàn ñònh môùi coù theå giuùp chuùng ta thuoäc vaøo theá giôùi beân ngoaøi. Vaên minh hieän haønh trình vaøo noäi taâm—Only meditation can ñaïi khoâng phaûi laø moät thöù phöôùc ñöùc khoâng help

us make an inward journey: Thôøi gian pha troän—The modern man is starved of maø chuùng ta traûi qua trong luùc thieàn quaùn solitude. A little solitude everyday, a little khoâng phaûi laø voâ ích. Veà laâu veà daøi thì coâng aloofness, a little cutting away from the trình tu taäp thieàn quaùn seõ taïo cho chuùng ta moät madding crowd, is very necessary to give taùnh chaát maïnh meû. Thaät laø lôïi laïc cho vieäc balance to his mind which is greatly upset by laøm haèng ngaøy vaø söï tieán boä neáu chuùng ta coù rush and speed, the din and turmoil, the clash theå tìm ñöôïc thì giôø ñeå töï taùch mình ra khoûi and clang of modern life. It is in and through nhöõng coâng vieäc maø töø laâu haèng ngaøy chuùng solitude that the human mind gains in strength ta vaãn laøm vaø boû ra moät hay hai ngaøy ñeå yeân and power. Modern man seems to seek tænh haønh thieàn. Ñaây chaéc chaén khoâng phaûi laø happiness outside instead of seeking it within. söï troán chaïy hay soáng trong nhaøn roãi, maø laø He has become an extrovert. Happiness does phöông caùch toát ñeïp nhaát ñeå taêng cöôøng taâm not depend on the external world. Modern trí vaø phaùt trieån tinh thaàn. Ñoù laø caùi nhìn trôû civilization is not an unmixed blessing. vaøo beân trong chính mình, vaø caùi nhìn naøy 2) Hình nhö con ngöôøi möu tìm haïnh phuùc töø beân mang laïi nhieàu lôïi laïc. Chính nhôø quan saùt ngoaøi mình. Khoa hoïc vaø kyõ thuaät hình nhö nhöõng tö töôûng vaø nhöõng caûm thoï cuûa mình ñaõ höùa heïn bieán ñoåi theá gian naøy thaønh ra moät maø chuùng ta coù theå thaáy saâu vaøo yù nghóa cuûa thieân ñaøng. Ngaøy nay ngöôøi ta khoâng ngöøng söï vaät beân trong chuùng ta vaø khaùm phaù ra hoaït ñoäng nhaém veà moïi höôùng nhaèm caûi thieän nhöõng naêng löïc huøng maïnh cuûa chính mình— theá giôùi. Caùc nhaø khoa hoïc nhieät tình vaø quyeát Time spent in secluded contemplation is not chí theo ñuoåi nhöõng phöông phaùp vaø nhöõng wasted; it goes a long way to strengthen a cuoäc thí nghieäm. Coá gaéng cuûa con ngöôøi ñeå man's character. It is an asset to our daily giuùp veùn leân böùc maøn bí maät bao truøm vaø che work and progress if we can find the time to kín thieân nhieân vaãn tieáp tuïc baát khuaát. Nhöõng cut ourselves off from routine and spend a khaùm phaù vaø nhöõng phöông phaùp truyeàn thoâng day or two in quiet contemplation. This is hieän ñaïi ñaõ taïo ñöôïc nhieàu thaønh quaû ly kyø. surely not escapism or living in idleness, but Taát caû nhöõng caûi thieän treân, maëc duø ñaõ mang the best way to strengthen our mind and laïi nhieàu thaønh quaû tieán boä vaø toát ñeïp, ñeàu

hoaøn toaøn thuoäc veà ngoaïi caûnh vaø coù tính caùch ñeán vieäc baûo veä vaø goäi röõa caùi taâm oâ nhieãm vaät chaát. Maëc duø ñaõ taïo ñöôïc nhieàu ö ñieåm vaø cuûa chuùng ta hay khoâng? Nhö lôøi Ñöùc Phaät nhöõng tieán boä khoa hoïc kyõ thuaät keå treân, con daïy: "Töø laâu roài taâm con ngöôøi bò tham, saân, si ngöôøi vaãn chöa kieåm soaùt ñöôïc caùi taâm cuûa laøm oâ nhieãm. Söï oâ nhieãm nôi taâm laøm cho chính mình. Beân trong luoàng troâi chaûy cuûa taâm chuùng sanh oâ nhieãm. Goäi röõa taâm laøm cho vaø theå xaùc coù nhöõng kyø dieäu maø caùc nhaø khoa chuùng sanh trong saïch."—We hear that those hoïc coù theå coøn phaûi boû ra nhieàu naêm nöõa ñeå interested in environmental issues have raised khaùm phaù—Man seems to have brought the their voice against air pollution, sea and land

external world under his sway. Science and pollution, but what of our mind pollution? Are technology seem to promise that they can turn we equally interested in protecting and this world into a paradise. Today, there is cleansing our mind? As the Buddha points ceaseless work going on in all directions to out: “For a long time has man’s mind been improve the world. Scientists are pursuing defiled by greed, hatred and delusion. Mental their methods and experiments with defilements make beings impure; mental undiminished vigor and determination. Man’s cleansing purifies them.” quest to unravel the hidden secrets of nature, (V) Loái soáng cuûa ngöôøi Phaät töû—The Buddhist continues unabated. Modern discoveries and way of life: Loái soáng cuûa ngöôøi Phaät töû laø moät methods of communication and contact have tieán trình tích cöïc thanh loïc töø haønh ñoäng, ñeán produced startling results. All these ngoân ngöõ vaø yù töôûng cuûa mình. Ñoù laø töï trau improvements, though they have their doài, töï thanh tònh daãn ñeán töï chöùng ngoä. Ñieåm advantages and rewards, are entirely material maø Phaät giaùo nhaán maïnh laø thöïc haønh chöù and external. In spite of all this, man cannot khoâng phaûi laø loái lyù luaän veà trieát hoïc tröøu yet control his mind, he is no better for all his töôïng. Do ñoù, chuùng ta caàn phaûi thöïc haønh scientific progress. Within this conflux moãi ngaøy moät chuùt haønh thieàn, cuõng gioáng nhö (confluence) of mind and body of man, coâng phu cuûa gaø meï aáp tröùng vaäy, vì cho maõi however, there are unexplored marvels to ñeán hoâm nay chuùng ta vaãn coøn haønh ñoäng nhö keep men of science occupied for many moät con chuoät chaïy voøng trong chieác loàng years. trong voäi vaõ—The Buddhist way of life is an 3) Ngöôøi ta ñi tìm giaûi phaùp cho nhöõng vaán ñeà intense process of cleansing one’s action, khaùc nhau cuûa mình nhöng vaãn thaát baïi, vì speech and thought. It is self development and phöông phaùp vaø loái ñeà caäp vaán ñeà sai laïc. Hoï self-purification in self-realization. töôûng raèng taát caû vaán ñeà ñeàu coù theå giaûi quyeát Buddhism’s emphasis is on practical results töø beân ngoaøi. Nhöng phaàn lôùn caùc vaán ñeà naèm and not on philosophical speculation or logical beân trong, chöù khoâng phaûi ôû beân ngoaøi. Caùc abstraction. Hence the need to practice daily, vaán ñeà aáy ñeàu xuaát phaùt töø theá giôùi beân trong, a little meditation, to behave like the hen on vaø vì vaäy cuõng phaûi ñöôïc giaûi quyeát ngay töø her eggs; for we have been most of the time beân trong—People are searching for solutions behaving like the squirrel in the hastily to their various problems in vain because their revolving cage. approach, their method, is wrong. They think Tónh Laëng Vaø Taùnh Khoâng: Quietude and all problems could be solved externally. Most Emptiness—See Taùnh Khoâng Vaø Söï Tónh Laëng of the problems, however, are internal. They Tónh Löï: Dhyana (skt)—Ñaø Da Dieãn Na—Calm spring from the world within, and so the thought—Stilling the thought—Unperturbed solution too, is to be sought within. abstraction—Chöõ thieàn nghóa laø “Tónh löï”, cuõng 4) Chuùng ta thöôøng nghe nhöõng ngöôøi thöôøng löu dòch laø “Tö duy tu”. Tö duy chính laø “tham”, tónh taâm ñeán naïn oâ nhieãm moâi tröôøng leân tieáng löï nghóa laø ‘thôøi thôøi caàn phaát thöùc, vaät söû nhaï traàn choáng laïi naïn laøm oâ nhieãm khoâng gian, oâ ai.’ Tu taäp tö duy tu chuùng ta luoân taâm nieäm, nhieãm bieån caû, oâ nhieãm ñaát ñai,

nhöng coøn caùi khoâng giaây phuùt naøo rôøi: “Saùng nhö theá aáy, chieàu taâm oâ nhieãm naøy thì sao? Chuùng ta coù chuù yù nhö theá aáy.” Phaûi baèng vaøo töï taùnh maø duïng coâng

chöù khoâng caàu ôû hình töôùng beân ngoaøi. Neáu gaëp then suddenly we can penetrate through and caûnh maø chaïy theo caûnh, aét seõ ñi laàm ñöôøng. Caûnh experience the clarity of enlightenment. If we lack giôùi töø töï taùnh sanh môùi laø caûnh giôùi chaân thaät. patience and can not endure bitterness and Phaùp moân tónh löï ñoøi hoûi söï duïng coâng lieân tuïc, fatigue, then we will surrender to the states that trieàn mieân, khoâng luùc naøo giaùn ñoaïn. Duïng coâng we encounter. nhö kieåu gaø aáp tröùng. Tham thieàn phaûi coù kieân Tónh Löï Ba La Maät: Dhyana paramita (skt)— taâm, thaønh taâm vaø haèng taâm. Khoâng theå coù taâm Perfection of the meditation—Thieàn ñònh Ñoä— kieâu ngaïo, thaáy mình cao hôn hoaëc hay hôn ngöôøi See Thieàn Ba La Maät. khaùc. Nhö coù nhöõng tö töôûng ñoù, thì loaïi ma cuoàng Tónh Löï Nghi Luaät: Dhyana-samvara (skt)— thieàn seõ nhaäp vaøo khieán cho coâng phu khoâng coù Dhyana-rules—Luaät nghi veà tónh löï. hieäu quaû. Khi tham thieàn khoâng neân sanh voïng Tónh Löïc: Söùc maïnh cuûa tónh löï hay naêng löïc cuûa töôûng. Coù voïng töôûng thì chaúng coù lôïi ích gì, chæ thieàn taäp—The power of abstract meditation. phí thôøi giôø maø thoâi. Tham thieàn phaûi coù taâm nhaãn Tónh Maïi: Teân cuûa moät vò danh Taêng Trung Hoa naïi, taâm nghó veà laâu daøi. Bí quyeát tham thieàn laø vaøo thôøi nhaø Ñöôøng (618-907)—Name of a chöõ “Nhaãn”, caùi gì nhaãn khoâng ñöôïc cuõng phaûi Chinese famous monk who lived in the T'ang nhaãn, nhaãn ñeán cöïc ñieåm, thì boãng nhieân tröïc ngoä. Dynasty in China. Neáu khoâng kham nhaãn, khoâng chòu ñöïng ñau ñôùn, Tónh Taïng (571-626): Teân cuûa moät vò danh Taêng khoù nhoïc, khi gaëp trôû ngaïi seõ boû cuoäc—Zen Trung Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of translates as ‘stilling the thought.’ It also means a Chinese famous monk who lived in the Sui ‘thought cultivation.’ ‘Thought’ refers to Dynasty in China. investigating the meditation topic. ‘Stilling the Tónh Taâm: Peace of mind—To have an thought’ means ‘at all times, wipe it clean, and let untroubled mind—To regain calmness of mind. no dust alight.’ ‘Thought cultivation’ is done by Tónh Thaát: Tónh phoøng cuûa chö Taêng—The abode means of raising the meditation topic in thought of peace, the quiet heart. after thought and never forgetting it. We must Tónh Toïa: Seizan (jap)—Seated in meditation— think it this way: “We do it in the morning, and we Ngoài thinh laëng, kieåu ngoài truyeàn thoáng cuûa Nhaät also do it in the evening.’ We should apply effort Baûn, vôùi hai moâng treân hai goùt baøn chaân, hai ngoùn within our own nature and not seek outside. If we chaân caùi treùo nhau, vaø theá ngoài thaúng—Sitting in follow after any external state, it is easy to go silence, a traditional Japanese sitting posture, with astray. Only states that arise from our own nature the buttocks on the heels of the feet, large toes are true states. The Dharma door of ‘stilling the crossed, and a straight posture. thought’ requires that we apply continuous, Tónh Toïa Saùng: Chosan (jap)—Coâng phu saùng, unrelenting effort, without any interruption. In our ñaây laø buoåi toïa thieàn maø caùc vò sö thöïc taäp vaøo

meditation, we should as concentrated as a buoåi saùng sôùm—Morning practice, this is a period mother-hen sitting on her eggs. Zen meditation of sitting meditation practice (Zazen) in which Zen requires determination, sincerity, and monks engage during the early morning. perseverance. We can not be arrogant and assume Tónh Trí: Trí hueä ñaït ñöôïc töø söï tónh löï—Calm that we are higher and better than anyone else. If wisdom, the wisdom derived from quietness, or we have thoughts like these, that means a demon mystic trance. of insanity has possessed us, and our skill will Tónh Trung (537-614): Teân cuûa moät vò danh Taêng never advance. When we practice meditation, we Trung Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of should not indulge in idle thoughts. When we have a Chinese famous monk who lived in the Sui idle thoughts, we do not gain any benefit, but we Dynasty in China. waste a tremendous amount of time. Practicing Tónh Tueä: See Tónh Hueä. meditation requires patience and perseverance. Tónh Tö: Haønh giaû: A meditator—Moät vò Taêng: A The secret of success in Zen meditation is monk—Thieàn taäp: Meditation—Tö töôûng tónh patience, whatever we can not endure, we must laëng: Calm thought. still endure. If we can endure to the ultimate point,

Tónh Töùc: Yama (skt)—Dieâm Ma—Bình Ñaúng Tònh Caên: Undefiled senses. Vöông—Töû vöông (Dieâm vöông)—Phöông tieän Tònh Caàm Thieàn Sö: See Coå AÂm Tònh Caàm cuûa Dieâm ma laø laøm laéng ñoïng hay döùt caùc toäi cuûa Thieàn Sö. toäi nhaân—He who restrains curbs, controls, keeps Tònh Chaân Nhö: The pure bhutatathata—Pure in check—See Dieäm Ma Thieân. thusness. Tónh Uyeån (?-639): Teân cuûa moät vò danh Taêng Tònh Chí: Purity of mind. Trung Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of Tònh Chæ: Samatha (skt)—Tranquility a Chinese famous monk who lived in the Sui meditation—Phöông phaùp thieàn taäp caên baûn höôùng Dynasty in China. tôùi vieäc thuaàn taâm vaø laøm cho taâm nhaïy beùn. Cuõng Tónh Xöù Taùt Baø Ha: Svaha (skt)—Soha (tib)— coøn ñöôïc goïi laø Caên Baûn Toïa Thieàn—A basic Taùt Baø Ha—Xin ñöôïc nhö nguyeän (Phaûi nhö vaäy method of meditation practice aimed at taming thoâi!)—See Ta Baø Ha. and sharpening the mind. It is also called basic Tònh: Vimala (skt)—Nhaø caàu: Latrine—Saùnh ñoâi: sitting meditation—See Tònh Chæ Thieàn. Together (to go in pair)—Thanh khieát: Clean, Tònh Chæ Ñònh: Appana-samadhi (skt)— chastity, purity (pure, to cleanse, to purify)—Absorption concentration. Trong Phaät giaùo, “tònh” aùm chæ nôi ñeå taåy ueá: In Tònh Chæ Thieàn: Shamatha meditation— Buddhism, Vimala also has reference to the place Tranquility meditation—Ñaây laø phöông phaùp toïa of cleansing. thieàn caên baûn trong ñoù haønh giaû ngoài treùo chaân, Tònh Ba La Maät: Pure paramita—Ba la maät thöù theo doõi hôi thôû vaø quan saùt söï hoaït ñoäng cuûa taâm. tö trong Kinh Nieát Baøn. Coù boán phaåm chaát Muïc ñích chính cuûa tònh chæ thieàn laø oån ñònh hay (Thöôøng, laïc, ngaõ, tònh) cuûa cuoäc ñôøi Ñöùc Phaät thuaàn hoùa sao cho taâm ôû yeân choã maø haønh giaû ñöôïc giaûng trong Kinh Nieát Baøn—The fourth muoán—This is a kind of basic sitting meditation in paramita of the Nirvana Sutra. There are four which one is sitting in the cross-legged posture paramitas of knowledge or four noble qualities of follows the breath while observing the working of the

Buddha's life expounded in the Nirvana Sutra. the mind. The main purpose of shamatha Four transcendental realities in nirvana (Eternity, meditation is to settle or tame the mind so that it Bliss, Personality or true self, Purity). will stay where one places it—See Tònh Chæ. Tònh Bang: See Tònh Ñoä. Tònh Chieáu Minh Tam Muoäi: Alamkarrasura Tònh Baûo Thieàn Sö (1609-1675): Teân cuûa moät vò (skt)—Pure illumination Samadhi. Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo Tònh Chuû: The donor of chasity, i.e. of an abode cuoái thôøi nhaø Minh (1368-1644)—Name of a for monks and nuns. Chinese Ts'ao Tung Zen master in the end of the Tònh Chuùng: Chuùng thanh tònh—Pure assembly Ming dynasty in China. (the body of monks)—The company of the chaste. Tònh Baát Ñoäng Ñaïo Kinh: Sutra on pure and Tònh Chö Caên: Chö caên thanh tònh—Undefiled immovable path. senses, i.e. undefiled eye, ear, mouth, nose, body, Tònh Baát Tònh Nghieäp: Nhöõng nghieäp tònh vaø baát etc. tònh—Pure and impure activities. Tònh Cö: Pure abode—Retreat. Tònh Bi: Pure compassion. Tònh Cö Ni Dieäu Ñaïo: Nun Miao-t'ao's Pure Tònh Bình: 1) Quaân Ñoà Lôïi: Kundi (p)—Kundika abode—Theo Phaät giaùo, ñöùc Phaät daïy: "Taát caû (skt)—See Thuûy Bình; 2) A vase of pure water: chuùng sanh ñeàu coù Phaät tính vaø ñeàu seõ thaønh Phaät See Nam Döông Tònh Bình. moät ngaøy naøo ñoù." Nhöng theo Nguõ Ñaêng Hoäi Tònh Bình Quaùn Ñaûnh: Kalabhisheka (skt)— Nguyeân, quyeån XX, Tònh Cö Ni Dieäu Ñaïo coù moät Thuûy quaùn ñaûnh—See Baûo Bình Quaùn Ñaûnh. coâng aùn ngöôïc laïi: "OÂng aáy chaúng phaûi laø Phaät." Tònh Boà Ñeà Taâm: Caùc vò haønh giaû Chaân Ngoân Tònh Cö Ni Dieäu Ñaïo noùi moät caâu nhö theá, phaûi Toâng môùi nhaäp vaøo sô ñòa, kieán phaùp minh ñaïo, doác heát voán lieáng, thaät laø laän ñaän. Ñaây laø loaïi ñaéc ñöôïc voâ caùi chöôùng tam muoäi—Pure bodhi coâng aùn "maëc nhieân phuû nhaän", nghóa laø, loaïi coâng mind, or mind of pure enlightenment, the first aùn giaûi minh chaân lyù Thieàn baèng loái phaùt bieåu hö stage of the practitioner in the esoteric sect. hoùa hoaëc pheá boû. Vôùi loaïi coâng aùn naøy, chuùng ta

thöôøng caùo buoäc caùc Thieàn sö laø phuû nhaän. Nhöng Phöông Tieän, trong thôøi Ñöùc Phaät coøn taïi theá, kyø thaät hoï chaúng phuû nhaän gì caû, nhöõng gì hoï ñaõ trong thaønh Tyø Xaù Ly coù oâng tröôûng giaû teân laø laøm chæ nhaèm ñeå vaïch roõ ra caùc aûo töôûng cuûa Duy Ma Caät, ñaõ töøng cuùng döôøng voâ löôïng caùc chuùng ta cho voâ höõu laø höõu, höõu laø voâ höõu, vaân Ñöùc Phaät, saâu troàng coäi laønh, ñaëng Voâ Sanh Phaùp vaân—According to Buddhism, the Buddha taught, Nhaãn. Söùc bieän taøi voâ ngaïi cuûa oâng ñaõ khieán oâng "All beings have Buddha-nature and will become coù khaû naêng du hí thaàn thoâng. OÂng ñaõ chöùng caùc Buddha someday." But according to Wudeng moân toång trì, ñaëng söùc voâ uùy, haøng phuïc ma oaùn, Huiyuan, Volume XX, Nun Miao-t'ao responded thaáu roõ phaùp moân thaâm dieäu, kheùo nôi trí ñoä, to one of her disciples, "He is no Buddha." Nun thoâng ñaït caùc phaùp phöông tieän, thaønh töïu ñaïi Miao-t'ao used up her personal treasure nguyeän. OÂng bieát roõ taâm chuùng sanh ñeán ñaâu, hay immediately and became quite delibitated. This is phaân bieät caùc caên lôïi ñoän, ôû laâu trong Phaät ñaïo, an "implicit-negative" koan, a kind of koan that loøng ñaõ

thuaàn thuïc, quyeát ñònh nôi Ñaïi Thöøa. illustrates Zen-Truth through "nullifying" or Nhöõng haønh vi ñeàu kheùo suy löôøng, giöõ gìn ñuùng abrogating expression. With this type of koan, we oai nghi cuûa Phaät, loøng roäng nhö beå caû. Chö Phaät usually accuse the Zen masters of being negatory. ñeàu khen ngôïi, haøng ñeä töû, Ñeá Thích, Phaïm But in fact, they did not negate anything. What Vöông, vua ôû theá gian, vaân vaân thaûy ñeàu kính they have done is to point out our delusions in troïng. Theo kinh Duy Ma Caät, phaåm Phöông Tieän, thinking of the non-existent as existent, and the vì muoán ñoä ngöôøi, neân oâng duøng phöông tieän kheùo existent as non-existent, and so on. thò hieän laøm thaân tröôûng giaû ôû thaønh Tyø Xaù Ly, coù Tònh Cö Thieân: Jogoten (jap). cuûa caûi nhieàu voâ löôïng ñeå nhieáp ñoä caùc haïng daân 1) Coõi Trôøi Tònh Cö—Heavens of Pure dwelling: ngheøo; giöõ giôùi thanh tònh ñeå nhieáp ñoä nhöõng keû Naêm coõi Trôøi Tònh Thieân. Coõi trôøi thöù tö nôi phaù giôùi; duøng haïnh ñieàu hoøa nhaãn nhuïc ñeå nhieáp chö Thaùnh cö nguï seõ taùi sanh vaøo coõi khaùc — ñoä caùc ngöôøi giaän döõ; duøng ñaïi tinh taán ñeå nhieáp The Pure abode heaven—The five heavens of ñoä nhöõng keû bieáng nhaùc; duøng nhaát taâm thieàn tòch purity, in the fourth dhyana heaven, where the ñeå nhieáp ñoä nhöõng keû taâm yù taùn loaïn; duøng trí tueä saints dwell who will not return to another quyeát ñònh ñeå nhieáp ñoä nhöõng keû voâ trí; tuy laøm rebirth—See Ñaïi Töï Taïi Thieân (B)-2. ngöôøi baïch y cö só maø giöõ gìn giôùi haïnh thanh tònh 2) Theo Eitel trong Trung Anh Phaät Hoïc Töø cuûa Sa Moân. Tuy ôû taïi gia maø khoâng ñaém nhieãm Ñieån cuûa Giaùo Sö Soothill, Tònh Cö Thieân laø ba coõi. Tuy thò hieän coù vôï con, nhöng thöôøng tu teân cuûa moät vò Trôøi hoä phaùp, theo hoä trì Ñöùc phaïm haïnh. Duø coù quyeán thuoäc, nhöng öa söï xa Thích Ca Maâu Ni Phaät vaø cuoái cuøng ñöôïc Phaät lìa. Duø coù ñoà quyù baùu, maø duøng töôùng toát ñeå cho quy-y Tam Baûo—According to Eitel in nghieâm thaân. Duø coù uoáng aên maø duøng thieàn duyeät The Dictionary of Chinese-English Buddhist laøm muøi vò. Neáu khi ñeán choã côø baïc, haùt xöôùng thì Terms composed by Professor Soothill, oâng lôïi duïng cô hoäi ñeå ñoä ngöôøi. Duø thoï caùc phaùp Suddhavasadeva (skt) is a deva who served as ngoaïi ñaïo nhöng chaúng toån haïi loøng chaùn h tín. Tuy guardian angel to Sakyamuni and brought hieåu roõ saùch theá tuïc maø thöôøng öa Phaät phaùp, ñöôïc about his conversion. taát caû moïi ngöôøi cung kính. Naém giöõ chaùnh phaùp Tònh Cö Thieân Töû: Chö Thieân ñaõ chaám döùt daâm ñeå nhieáp ñoä keû lôùn ngöôøi nhoû. Taát caû nhöõng vieäc duïc trong coõi trôøi saéc giôùi—Heavenly beings who trò sanh, buoân baùn laøm aên huøn hôïp, duø ñöôïc lôøi laõi have ended sexually desires. They exist in the cuûa ñôøi, nhöng chaúng laáy ñoù laøm vui möøng. Daïo Form Heavens (No-Thought, No Affliction, No- chôi nôi ngaõ tö ñöôøng caùi ñeå lôïi ích chuùng sanh. Heat, Good-View, Ultimate Form). Vaøo vieäc trò chaùnh ñeå cöùu giuùp taát caû. Ñeán choã Tònh Danh: Vimalakirti (skt)—Jomyo (jap)—Pure giaûng luaän daãn daïy cho phaùp Ñaïi Thöøa. Vaøo nôi Name—Duy Ma Caät—Moät vò cö só taïi gia vaøo thôøi hoïc ñöôøng daïy doã cho keû ñoàng moân. Vaøo choã daâm Ñöùc Phaät coøn taïi theá, laø moät Phaät töû xuaát saéc veà duïc ñeå chæ baøy söï haïi cuûa daâm duïc. Vaøo quaùn röôïu trieát lyù nhaø Phaät. Nhieàu caâu hoûi vaø

traû lôøi giöõa maø hay laäp chí. Neáu ôû trong haøng tröôûng giaû, laø Duy Ma Caät vaø Phaät vaãn coøn ñöôïc ghi laïi trong böïc toân quyù trong haøng tröôûng giaû, giaûng noùi caùc Kinh Duy Ma. Theo kinh Duy Ma Caät, phaåm phaùp thuø thaéng. Neáu ôû trong haøng cö só, laø baäc toân

quyù trong haøng cö só, döùt tröø loøng tham ñaém cho great ocean. He was praised by all Buddhas and hoï. Neáu ôû trong doøng Saùt Ñeá Lôïi, laø baäc toân quyù revered by Indra, Brahma and worldly kings. trong doøng Saùt Ñeá Lôïi, daïy baûo cho söï nhaãn nhuïc. According to the Vimalakirti Sutra, Chapter Neáu ôû trong doøng Baø La Moân, laø böïc toân quyù trong Expedient Method (Upaya) of Teaching, as he doøng Baø La Moân, kheùo tröø loøng ngaõ maïn cuûa hoï. was set on saving men, he expediently stayed at Neáu ôû nôi Ñaïi thaàn laø böïc toân quyù trong haøng Ñaïi Vaisali for this purpose. He used his unlimited thaàn, duøng chaùnh phaùp ñeå daïy doã. Neáu ôû trong wealth to aid the poor; he kept all the rules of haøng Vöông töû, laø böïc toân quyù trong haøng Vöông morality and discipline to correct those breaking töû, chæ daïy cho loøng trung hieáu. Neáu ôû nôi noäi the precepts; he used his great patience to teach quan, laø böïc toân quyù trong haøng noäi quan, kheùo those giving rise to anger and hate; he taught zeal daïy doã caùc haøng cung nöõ. Neáu ôû nôi thöù daân, laø and devotion to those who were remiss; he used böïc toân quyù trong haøng thöù daân, chæ baûo laøm vieäc serenity to check stirring thoughts; and employed phöôùc ñöùc. Neáu ôû nôi trôøi Phaïm Thieân, laø böïc toân decisive wisdom to defeat ignorance. Although quyù trong Phaïm Thieân, daïy baûo cho trí tueä thuø wearing white clothes (of the laity) he observed thaéng. Neáu ôû nôi trôøi Ñeá Thích, laø böïc toân quyù all the rules of the Sangha. Although a layman, he trong Ñeá Thích, chæ baøy cho phaùp voâ thöôøng. Neáu was free from all attachments to the three worlds ôû nôi trôøi Töù Thieân Vöông hoä theá, laø böïc toân quyù (of desire, form and beyond form). Although he trong Töù thieân vöông hoä theá, haèng uûng hoä chuùng was married and had children, he was diligent in sanh. Tröôûng giaû Duy Ma Caät duøng caû thaûy voâ his practice of pure living. Although a löôïng phöông tieän nhö theá laøm cho chuùng sanh householder, he delighted in keeping from ñeàu ñöôïc lôïi ích—A layman of Buddha’s time domestic establishments. Although he ate and who was excellent in Buddhist philosophy. Many drank (like others), he delighted in tasting the questions and answers between Vimalakirti and flavour of moderation. When entering a gambling the Buddha are recorded in the Vimalakirti- house, he always tried to teach and deliver people nirdesa. According to the Vimalakirti Sutra, there. He received heretics but never strayed from Chapter Expedient Method (Upaya) of Teaching, the right faith. Though he knew worldly classics, in the great town of Vaisai, there was an elder he always took joy in the Buddha Dharma. He called Vimalakirti, who had made offerings to was revered by all who met him. He upheld the countless Buddhas and had deeply planted all right Dharma and taught it to old and young good roots, thereby, achieving the patient people. Although occasionally he realized some endurance of the uncreate. His unhindered power profit in his worldly activities, he was not happy of speech enabled him to roam everywhere using about these earnings.

While walking in the street, his supernatural powers to teach others. He had he never failed to convert others (to the Dharma). achieved absolute control over good and evil When he entered a government office, he always influences (dharani) thereby, realizing protected others (from injustice). When joining a fearlessness. So he overcame all passions and symposium, he led others to the Mahayana. When demons, entered all profound Dharma-doors to visiting a school he enlightened the students. enlightenment, excelled in Wisdom perfection When entering a house of prostitution, he (prajna-paramita) and was well versed in all revealed the sin of sexual intercourse. When expedient methods (upaya) of teaching, thereby, going to a tavern, he stuck to his determination (to fulfilling all great Bodhisatva vows. He knew very abstain from drinking). When amongst elders he well the mental propensities of living beings and was the most revered for he taught them the could distinguish their various (spiritual) roots. For exalted Dharma. When amongst (among) along time, he had trodden the Buddha-path and upasakas, he was the most respected for he taught his mind was spotless. Since he understood them how to wipe out all desires and attachments. Mahayana, all his actions were based on right When amongst those of the ruling class, he was thinking. While dwelling in the Buddha's awe- the most revered, for he taught them forbearance. inspiring majesty, his mind was extensive like the When amongst Brahmins, he was the most

revered, for he taught them how to conquer pride down views for ordinary people—See Baùt Ñieân and prejudice. When amongst government Ñaûo. officials he was the most revered, for he taught Tònh Ñoä: Sukhavati (skt)—Pure Land—Tònh Ñoä them correct law. When amongst princes, he was ñöôïc moâ taû laø moät nôi khoâng coù khoå ñau, khoâng coù the most revered, for he taught them loyalty and giôùi tính, vaø ñieàu kieän raát thuaän tieän cho vieäc tieán filial piety. When in the inner palaces, he was the tu ñeán khi thaønh Phaät quaû. Giaùo lyù chính cuûa phaùi most revered, for he converted all maids of honour Tònh Ñoä laø taát caû nhöõng ai nieäm danh hieäu Phaät A there. When amongst common people, he was the Di Ñaø vôùi loøng thaønh tín nôi ôn cöùu ñoä lôøi nguyeàn most revered, for he urged them to cultivate all cuûa Ngaøi seõ ñöôïc taùi sanh nôi coõi Tònh Ñoä an laïc meritorious virtues. When amongst Brahma-devas, cuûa Ngaøi. Do ñoù pheùp tu quaùn töôûng quan troïng he was the most revered, for he urged the gods to nhaát trong caùc toâng phaùi Tònh Ñoä laø luoân luoân trì realize the Buddha wisdom. When amongst tuïng caâu "Nam Moâ A Di Ñaø Phaät" hay "Toâi xin Sakras and Indras, he was the most revered, for he göûi mình cho Ñöùc Phaät A Di Ñaø."—The Pure revealed to them the impermanence (of all Land is described as a place in which there is no things). When amongst lokapalas, he was the most suffering, no gender, and in which conditions are revered, for he protected all living beings. Thus, optimal for attainment of Buddhahood. The Vimalakirti used countless expedient methods central doctrine of the Pure Land sects is that all (upaya) to teach for the benefit of living beings. who evoke the name of Amitabha with sincerity Tònh Danh Kinh: Vimalakirtinirdesa-sutra (skt)— and faith in the saving grace of his vow will be See Tònh Danh and Kinh Duy Ma

Caät. reborn in his Pure Land of peace and bliss. Thus, Tònh Danh Vöông Phaät: Pure Name King the most important practice of contemplation in Buddha. the Pure Land sects is the constant voicing of the Tònh Dieäu: Maya-devi (skt)—Name of the words "Namo Amitabha Buddha" or "I surrender Buddha's mother—See Ma Gia. myself to Amitabha Buddha." Tònh Dueä: Xuaát thaân töø doøng doõi thanh tònh: Of Tònh Ñoä A Di Ñaø Kinh: Kinh Ñaïi Boån Di Ñaø hay pure descent, or line—Moät ngöôøi Baø La Moân treû: Kinh Voâ Löôïng Thoï ñöôïc tröôøng phaùi Thieân Thai A young Brahman—Moät ngöôøi tu tònh haïnh: An duøng nhö moät trong ba boån kinh chính cuûa Tònh ascetic in general. Ñoä Toâng—The Major Amitabha Sutra (the Infinite Tònh Ñaïo: Söï giaùc ngoä thanh tònh cuûa Ñöùc Phaät— Life Sutra) which the T'ien-T'ai takes as The pure enlightenment of Buddha. the major of the three Pure-Land sutras. Tònh Ñaúng Chí: Suddha-samapatti (skt)— Tònh Ñoä Bieân Ñòa: Land of indolence and pride— Attainment of an enjoying stage of meditation— Ñaây laø nôi truù nguï taïm thôøi cuûa nhöõng ngöôøi mong See Ñaúng Chí. caàu vaõng sanh Tònh Ñoä nhöng vaãn coøn baùm víu Tònh Ñaàu: Vò sö troâng coi nhaø xí (nhaø caàu) trong vaøo khaû naêng cuûa mình, khoâng theå tin töôûng hoaøn chuøa: The monk who controls the latrines—Heát toaøn vaøo tha löïc cuûa ñöùc Phaät A Di Ñaø. Nhöõng thaûy, ñoàng loaït: Together, at the same time. ngöôøi ñöôïc taùi sanh vaøo caùc xöù bieân ñòa cuûa coõi Tònh Ñòa: Nôi Tyø Kheo coù theå ôû maø khoâng phaïm Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø khoâng gaëp ñöôïc giôùi—Pure place where a chaste monk dwells. Tam Baûo, khoâng nghe ñöôïc Phaät phaùp trong 500 Tònh Ñòa Meâ Nhaân: Coõi tònh laøm meâ hoaëc ngöôøi, naêm—The land of temporary habitation for those yù noùi duø ñaït ñeán caûnh giôùi thanh tònh, song ôû maõi who aspire to the Pure Land but, still being trong ñoù thì bò noù laøm meâ hoaëc—One can be attached to their own power, and cannot fully trust deluded in a pure place. the other power (of Amitabha Buddha). The Tònh Ñieân Ñaûo: Heretics believe in purity—Ñieân border land to Amitabha's Pure Land, where the ñaûo vì cho raèng ñôøi naày thaân naày laø thanh tònh. lax and haughty are detained for 500 years. Ñaây laø moät trong taùm ñieân ñaûo thuoäc Phaøm phu Tònh Ñoä Chaân Toâng: Jodo Shinshu (jap)—True Töù Ñieân Ñaûo—This is one of the eight upside- Pure Land Sect—True Pure Land Way—Chaân down views which belongs to the four upside- Toâng, moät trong 20 toâng phaùi Phaät Giaùo ôû Nhaät, do ngaøi Thaân Loan (1173-1262) saùng laäp. Theo Chaân

Toâng, nieäm Phaät chæ laø moät thaùi ñoä tri aân hay moät khi Boà Taùt thaønh Phaät, chuùng sanh bieát thu nhieáp caùch bieåu loä loøng tri aân, sau khi moät Phaät töû ñöôïc taâm chaúng loaïn sanh sang nöôùc ñoù. Trí Tueä laø Phaät löïc gia trì Chaân toâng chæ thôø ñoäc nhaát Phaät A Tònh Ñoä cuûa Boà Taùt; khi Boà Taùt thaønh Phaät, chuùng Di Ñaø, vaø thaäm chí Phaät Thích Ca cuõng khoâng chòu sanh ñöôïc chaùnh ñònh sanh sang nöôùc ñoù. Töù Voâ thôø. Tònh Ñoä Chaân Toâng caám ñoaùn chaët cheõ khoâng Löôïng Taâm laø Tònh Ñoä cuûa Boà Taùt; khi Boà Taùt cho caàu nguyeän vì baát cöù nhöõng tö lôïi naøo. Toâng thaønh Phaät, chuùng sanh thaønh töïu töø bi hyû xaû sanh naày chuû tröông xoùa boû ñôøi soáng Taêng löõ ñeå laäp

sang nöôùc ñoù. Töù Nhieáp Phaùp laø Tònh Ñoä cuûa Boà thaønh moät coäng ñoàng goàm toaøn nhöõng tín ñoà taïi Taùt; khi Boà Taùt thaønh Phaät, chuùng sanh ñöôïc giaûi gia. Tònh Ñoä Chaân Toâng laø moät trong nhöõng thoaùt sanh sang nöôùc ñoù. Phöông Tieän laø Tònh Ñoä truyeàn thoáng Phaät giaùo Nhaät Baûn ñöôïc ngaøi cuûa Boà Taùt; khi Boà Taùt thaønh Phaät, chuùng sanh Shinran saùng laäp vaø veà sau naøy ñöôïc toå chöùc laïi kheùo duøng ñöôïc phöông tieän khoâng bò ngaên ngaïi ôû bôûi ngaøi Rennyo—The Jodo-Shin, or Shin sect of caùc phaùp, sanh sang nöôùc ñoù. Ba Möôi Baûy Phaåm Japan, one of the twenty Buddhist sects in Japan, Trôï Ñaïo laø Tònh Ñoä cuûa Boà Taùt; khi Boà Taùt thaønh founded by Shinran (1173-1262). According to the Phaät, chuùng sanh ñaày ñuû nieäm xöù, chaùnh caàn, thaàn Shin Sect, the recitation of Amitabha Buddha's tuùc, nguõ caên, nguõ löïc, thaát giaùc chi, baùt chaùnh ñaïo, name is simply an action of gratitude or an sanh sang nöôùc ñoù. Hoài Höôùng Taâm laø Tònh Ñoä expression of thanksgiving, after one's realizing cuûa Boà Taùt; khi Boà Taùt thaønh Phaät, ñöôïc coõi nöôùc the Buddha's power conferred on one. The Shin ñaày ñuû taát caû coâng ñöùc. Noùi Phaùp Tröø Baùt Naïn laø School holds the exclusive worship of the Tònh Ñoä cuûa Boà Taùt; khi Boà Taùt thaønh Phaät, coõi Amitabha, not allowing even that of Sakyamuni. nöôùc khoâng coù ba ñöôøng aùc vaø baùt naïn. Töï Mình This sect has the strict prohibition of prayers in Giöõ Giôùi Haïnh-Khoâng Cheâ Choã Keùm Khuyeát Cuûa any form on account of personal interests, and the Ngöôøi Khaùc laø Tònh Ñoä cuûa Boà Taùt; khi Boà Taùt abolition of all disciplinary rules and the priestly thaønh Phaät, coõi nöôùc khoâng coù teân phaïm giôùi caám. or monastic life, thus forming a community of Thaäp Thieän laø Tònh Ñoä cuûa Boà Taùt; khi Boà Taùt purely lay believers, i.e., householders. Jodo thaønh Phaät, chuùng sanh soáng laâu, giaøu to, phaïm Shinshu is one of the Japanese Buddhist traditions haïnh, noùi lôøi chaéc thaät, thöôøng duøng lôøi dòu daøng, founded by Shinran (1173-1262) and later quyeán thuoäc khoâng chia reõ, kheùo hoøa giaûi vieäc ñua reorganized by Rennyo (1414-1499). tranh kieän caùo, lôøi noùi coù lôïi ích, khoâng gheùt Tònh Ñoä Cuûa Chö Boà Taùt: Pure lands or lands of khoâng giaän, thaáy bieát chaân chaùnh sanh sang nöôùc purity of Bodhisattvas—Theo kinh Duy Ma Caät, ñoù. Nhö theá, Baûo Tích! Boà Taùt tuøy choã tröïc taâm chöông moät, Ñöùc Phaät baûo Boà Taùt Baûo Tích: "OÂng maø hay phaùt haïnh; tuøy choã phaùt haïnh maø ñöôïc neân bieát raèng Tröïc taâm laø Tònh Ñoä cuûa Boà Taùt; khi thaâm taâm; tuøy choã thaâm taâm maø yù ñöôïc ñieàu phuïc; Boà Taùt thaønh Phaät, chuùng sanh khoâng dua vaïy, tuøy choã yù ñöôïc ñieàu phuïc maø laøm ñöôïc nhö lôøi sanh sang nöôùc ñoù. Thaâm taâm laø Tònh Ñoä cuûa Boà noùi; tuøy choã laøm ñöôïc nhö lôøi noùi maø hay hoài Taùt khi Boà Taùt thaønh Phaät, chuùng sanh ñaày ñuû höôùng; tuøy choã hoài höôùng maø coù phöông tieän; tuøy coâng ñöùc sanh sang nöôùc ñoù. Boà Ñeà taâm laø Tònh choã coù phöông tieän maø thaønh töïu chuùng sanh, tuøy Ñoä cuûa Boà Taùt khi Boà Taùt thaønh Phaät, chuùng sanh choã thaønh töïu chuùng sanh maø coõi Phaät ñöôïc thanh coù taâm Ñaïi Thöøa sanh sang nöôùc ñoù. Boá Thí laø tònh; tuøy choã coõi Phaät thanh tònh maø noùi Phaùp Tònh Ñoä cuûa Boà Taùt khi Boà Taùt thaønh Phaät, chuùng thanh tònh; tuøy choã noùi Phaùp thanh tònh maø trí

hueä sanh hay thí xaû taát caû moïi vaät sanh sang nöôùc ñoù. ñöôïc thanh tònh; tuøy choã trí hueä thanh tònh maø taâm Trì Giôùi laø Tònh Ñoä cuûa Boà Taùt; khi Boà Taùt thaønh thanh tònh; tuøy choã taâm thanh tònh maø taát caû coâng Phaät, chuùng sanh tu möôøi ñieàu laønh, haïnh nguyeän ñöùc ñeàu thanh tònh. Cho neân, naày Baûo Tích! Boà ñaày ñuû sanh sang nöôùc ñoù. Nhaãn Nhuïc laø Tònh Ñoä Taùt muoán ñöôïc coõi Phaät thanh tònh, neân laøm cho cuûa Boà Taùt; khi Boà Taùt thaønh Phaät, chuùng sanh ñuû taâm thanh tònh; tuøy choã Taâm thanh tònh maø coõi 32 töôùng toát trang nghieâm sanh sang nöôùc ñoù. Tinh Phaät ñöôïc thanh tònh."—According to the Taán laø Tònh Ñoä cuûa Boà Taùt; khi Boà Taùt thaøn h Vimalakirti Sutra, Chapter One, the Buddha told Phaät, chuùng sanh sieâng naêng tu moïi coâng ñöùc sanh Bodhisattva Ratna-rasi: "You should know that the sang nöôùc ñoù. Thieàn Ñònh laø Tònh Ñoä cuûa Boà Taùt; straightforward mind is the Bodhisattva's pure

land, for when he realizes Buddhahood, beings towards supramundane powers (rddhipada), the who do not flatter will be reborn in his land. The five spiritual faculties (panca indriyani), the five profound mind is the Bodhisattva's pure land, for transcendental powers (panca balani), the seven when he realizes Buddhahood, living beings who degrees of enlightenment (sapta bodhyanga) and have accumulated all merits will be reborn there. the eightfold noble path (asta-marga) will be The Mahayana (Bodhi) mind is the Bodhisattva's reborn in his land. Dedication (of one's merits to pure land, for when he attains Buddhahood all the salvation of others) is the Bodhisattva's pure living beings seeking Mahayana will be reborn land, for when he attains Buddhahood, his land there. Charity (dana) is the Bodhisattva's pure will be adorned with all kinds of meritorious land, for when he attains Buddhahood, living virtues. Preaching the ending of the eight sad beings who can give away (to charity) will be conditions is the Buddhahood his land will be free reborn there. Discipline (sila) is the Bodhisattva's from these evil states. To keep the precepts while pure land, for when he realizes Buddhahood, refraining from criticizing those who do not is the living beings who have kept the ten prohibitions Bodhisattva's pure land, for when he attains will be reborn there. Patience (ksanti) is the Buddhahood, his country will be free from people Bodhisattva's pure land, for when he attains who break the commandments. The ten good Buddhahood, living beings endowed with the deeds are the Bodhisattva's pure land, for when thirty-two excellent physical marks will be reborn he attains Buddhahood, he will not die young, he there. Devotion (virya) is the Bodhisattva's pure will be wealthy, he will live purely, his words are land, for when he attains Buddhahood, living true, his speech is gentle, his encourage will not beings who are diligent in their performance of desert him because of his gift of conciliation, his meritorious deeds will be reborn there. Serenity talk is profitable to others and living beings free (dhyana) is the Bodhisattva's pure land, for when from envy and anger and holding right views will he attains Buddhahood, living beings whose minds be reborn in his land. So, Ratna-rasi, because of are disciplined and unstirred will be reborn there. his straightforward mind, a Bodhisattva can act Wisdom (prajna) is the

Bodhisattva’s pure land, straightforwardly; because of his straightforward for when he attains Buddhahood, living beings deeds, he realizes the profound mind; because of who have realized samadhi will be reborn there. his profound mind his thoughts are kept under The four boundless minds (catvari apramanani) control; because of his controlled thoughts, his acts are the Bodhisattva’s pure land, for when he accord with the Dharma (he has heard); because attains Buddhahood, living beings who have of his deeds in accord with the Dharma, he can practiced and perfected the four infinites: dedicate his merits to the benefit of others; kindness, compassion, joy and indifference, will because of this dedication, he can make use of be reborn there. The four persuasive actions expedient methods (upaya); because of his (catuh-samgraha-vastu) are the Bodhisattva’s pure expedient methods, he can bring living beings to land, for when he attains Buddhahood, living perfection; because he can bring them to beings who have benefited from his helpful perfection, his Buddha land is pure; because of his persuasion will be reborn there. The expedient pure Buddha land, his preaching of the Dharma is methods (upaya) of teaching the absolute truth are pure; because of his pure preaching, his wisdom is the Bodhisattva’s pure land, for when he attains pure; because of his pure wisdom, his mind is Buddhahood, living beings conversant with upaya pure, and because of his pure mind, all his merits will be reborn there. The thirty-seven contributory are pure. Therefore, Ratna-rasi, if a Bodhisattva states to enlightenment (bodhipaksika-dharma) wants to win the pure land, he should purify his are the Bodhisattva’s pure land, for when he mind and because of his pure mind, the Buddha attains Buddhahood, living beings who have land is pure.” successfully practised the four states of Tònh Ñoä Cöûu Phaåm: The nine grades (classes) of mindfulness (smrtyu-pasthana), the four proper the Pure Land—See Cöûu Phaåm Lieân Hoa. lines of exertion (samyakpra-hana), the four steps

Tònh Ñoä Dò Phaùp Moân: The easy method—See Voâ Löôïng Thoï, vaø Luaän Vaõng Sanh—Three sutras Dò Haønh Phaùp Moân. and one sastra of the Pure Land Sect: Amitabha Tònh Ñoä Ñaïo: Tònh Ñoä Phaùp Moân—Pure Land Sutra, Larger Amitabha Sutra (Longer Amitabha Path—Pure Land Way—Con ñöôøng ñaït ñöôïc Phaät Sutra, Contemplation sutra (Meditation Sutra), and quaû sau khi vaõng sanh Tònh Ñoä. Ñaây laø moät trong Vasubandhu's Discourse on the Pure Land. hai con ñöôøng tu ñaïo ñöôïc Ñaïo Xöôùc phaân bieät, Tònh Ñoä Taây Phöông Xöù: See Cöïc Laïc. con ñöôøng kia laø ñöôøng cuûa caùc baäc Thaùnh—Pure Tònh Ñoä Thaùnh Hieàn Luïc: Tònh Ñoä Thaùnh Hieàn Land path, or the path of attaining Enlightenment Luïc ghi laïi möôøi moät vò Toå cuûa Toâng moân Tònh after birth in the Pure Land. This is one of the two Ñoä. Veà sau naày taïi ñaïo traøng Linh Nham, ngaøi AÁn approaches to Buddhahood distinguished by Tao- Quang Ñaïi Sö nhoùm hoïp caùc haøng lieân höõu Taêng, Ch'o, the other being Path of the Sages. Tuïc laïi vaø suy toân ngaøi Haønh Saùch Ñaïi Sö vaøo Tònh Ñoä Giaùo Baûn: Kinh ñieån cuûa phaùi Tònh ngoâi vò Toå thöù 10, toân ngaøi Thieät Hieàn Ñaïi Sö laøm Ñoä—Scriptures of the Pure Land Sect. Toå thöù möôøi moät, vaø ngaøi Trieät Ngoä Ñaïi Sö laøm Tònh Ñoä Giaùo Myõ Thuaät: Neàn myõ thuaät cuûa Toå thöù möôøi hai. Sau khi ngaøi AÁn Quang Ñaïi Sö tröôøng phaùi

Tònh Ñoä—The arts of the Pure Land vaõng sanh, chö lieân höõu xeùt thaáy ngaøi ñöùc haïnh School. trang nghieâm vaø coù coâng lôùn vôùi toâng phaùi Tònh Tònh Ñoä Haønh: Pure Land practices—Nhöõng ñoøi Ñoä, neân hoïp nhau ñoàng suy toân ngaøi vaøo ngoâi vò hoûi tu taäp ñeå ñöôïc vaõng sanh Tònh Ñoä maø ngaøi Toå thöù möôøi ba—Biographies of Pure Land Sages Theá Thaân ñaõ trình baøy veà naêm caùch tu taäp tænh and Saints, or Enlightened Saints of Pureland thöùc vaø ngaøi Thieän Ñaïo ñaõ heä thoáng hoùa vôùi nguõ Buddhism, which recorded eleven Patriarchs for chaùnh haønh—Practices which are required for the the Pureland Dharma Tradition. Eventually, at attainment of birth in the Pure Land. Vasubandhu Linh Nham Congregation, the Great Venerable presented the five mindful practices and Shan Tao Master Yin-Kuang had a convention for Pureland systematized the Five Right Acts. Cultivators, both lay people and clergy, to Tònh Ñoä Haïnh: See Tònh Ñoä Haønh. promote Great Venerable Sinh-So as the Tenth Tònh Ñoä Luaän: Amitayus-sastropadesa (skt)— Patriarch, Great Venerable Master Sua-Sen as the Luaän ñieån hay Vaõng Sanh Luaän cuûa tröôøng phaùi Eleventh Patriarch, and Great Venerable Master Tònh Ñoä—Treatises of the Pure Land School— Che-Wu as the Twelfth Patriarch. After the Great See Voâ Löôïng Thoï Kinh Öu Ba Ñeà Xaù. Venerable Master Yin-Kuang gained rebirth in the Tònh Ñoä Moân: Pure Land Door—Haønh giaû vaõng Pureland, Pureland cultivators carefully examined sanh baèng phöông phaùp nieäm hoàng danh Phaät A Di his life and made the following observations: His Ñaø)—Practitioners achieve rebirth in the Pure conduct and practice were pure and adorning. He Land by reciting the name of Amitabha Buddha. made significant contributions to the Pureland Tònh Ñoä Nhò Hoaønh: Hai caùch giaûi thoaùt trong Buddhism. Thus, after their meeting, they honored Tònh Ñoä Toâng: 1) Hoaønh Xuaát, baèng trì trai giöõ him as the Thirteenth Patriarch. giôùi vaø tu haønh thieàn ñònh maø haønh giaû ñöôïc sanh Tònh Ñoä Thaät Toâng: Shinshu (jap)—Jodoshinshu vaøo coõi hoùa ñoä phöông tieän; 2) Hoaønh Sieâu, nghe (jap)—Mantrayana (skt)—Chaân Toâng—Tònh Ñoä baûn nguyeän cuûa Ñöùc Phaät A Di Ñaø maø phaùt tín Chaân Toâng—See Chaân Ngoân Toâng. taâm nieäm hoàng danh cuûa ngaøi seõ ñöôïc vaõng sanh Tònh Ñoä Thieàn: Pure Land meditation. vaøo coõi baùo ñoä chaân thöïc—Two ways of attaining Tònh Ñoä Toâng: Sukhavati sect—Ch'ing-t'u liberation in the Pure Land Sect: 1) By discipline Tsung—Tònh Ñoä Toâng laø moät truyeàn thoáng Phaät to attain to temporary nirvana; 2) Happy salvation giaùo phoå caäp taïi vuøng Ñoâng AÙ, maø nhöõng tín ñoà coá to Amitabha's paradise through trust in him. gaéng tu taäp ñeå ñöôïc vaõng sanh veà coõi Cöïc Laïc, coõi Tònh Ñoä Phaùp Moân: Pure Land School. Phaät cuûa Ñöùc Phaät A Di Ñaø. Nhöõng tín ñoà cuûa Tònh Ñoä Tam Kinh Nhaát Luaän: Four important truyeàn thoáng naøy xem truyeàn thoáng nhö laø "söï tu texts in the Pure Land Sect—Ba boä kinh vaø moät taäp deã daøng," bôûi vì noù khoâng ñoøi hoûi söï tu taäp boä luaän quan troïng nhaát trong tröôøng phaùi Tònh thieàn ñònh khoù khaên ñeå ñaït tôùi Phaät quaû nhö trong Ñoä: kinh A Di Ñaø, kinh Voâ Löôïng Thoï, kinh Quaùn Phaät Giaùo Ñaïi Thöøa ôû AÁn Ñoä. Thay vaøo ñoù, haønh

giaû nhôø vaøo tha löïc cuûa Ñöùc Phaät A Di Ñaø. Toâng truyeàn sang Nhaät ñaàu tieân bôûi ngaøi Ennin, ngöôøi phaùi naøy döïa vaøo lôøi nguyeän thöù 18 trong Kinh A ñaõ sang du hoïc taïi Trung Hoa. Tuy nhieân, chính Di Ñaø, trong ñoù Ngaøi höùa raèng nhöõng ai tín taâm tin Honen ñaõ phaùt trieån thaønh moät tröôøng phaùi rieâng töôûng nôi Ngaøi seõ ñöôïc vaõng sanh veà coõi Tònh Ñoä bieät, nhaán maïnh chuû yeáu veà vieäc nieäm "Nam Moâ cuûa Ngaøi vaø seõ ñaït thaønh Phaät quaû taïi ñaây moät A Di Ñaø Phaät" (taùn thaùn Ñöùc Phaät A Di Ñaø)—A caùch deã daøng. Tín ñoà cuûa toâng phaùi naøy thöôøng generic term under which are comprehended all bieåu loä nieàm tin baèng caùch trì nieäm danh hieäu cuûa schools of Japanese Buddhism that have made Ñöùc Phaät "Nam Moâ A Di Ñaø Phaät." Tröôøng phaùi Amitabha the central point of their teaching. naøy töï truy nguyeân nguoàn goác cuûa mình töø thôøi These schools include the Pure Land in China and Ngaøi Hueä Vieãn, vò sô toå cuûa truyeàn thoáng Tònh Ñoä the Jodo-Shin-Shu in Japan. This is a Japanese Trung Hoa, truyeàn thoáng cho raèng chính Ngaøi tradition founded by Honen (1133-1212). It was Long Thoï laø vò toå ñaàu tieân taïi AÁn Ñoä. Ngaøy nay, first brought to Japan by Ennin (794-864), who raát nhieàu Phaät töû ôû Trung Hoa, Ñaïi Haøn, Nhaät vaø studied in China. However, Honen himself Vieät Nam thöïc haønh theo Tònh Ñoä toâng vì khoâng developed it into a distinctive school, emphasizing caàn phaûi ñöôïc truyeàn giôùi maø vaãn ñöôïc vaõng sanh the centrality of the Nembutsu or Namo Amida Cöïc Laïc. Hoï tin raèng ngay caû nhöõng ngöôøi taïi gia Butsu (Praise to Amitabha Buddha). cuõng ñöôïc vaõng sanh veà ñaây—Pure Land School Tònh Ñoä Trung Quaùn Sö: Madhyamika Pure is a Buddhist tradition popular in East Asia, whose Land master—Ñaøm Loan—Chæ sö Ñaøm Loan, adherents strive for rebirth in Sukhavati, the ngöôøi uûng hoä giaùo thuyeát Tònh Ñoä maø vaãn duy trì "buddha-realm" (buddha-ksetra) of Amitabha quan ñieåm Trung Luaän—Refers to T'an-Luan, Buddha. This is regarded by its adherents as an who upheld the Pure Land teaching while "easy practice," because it does not require the maintaining the Madhyamika standpoint. difficult meditations that are considered necessary Tònh Ñöùc Phu Nhaân: Vimaladatta (skt)—Former for the attainment of buddhahood in Indian life of Vairocana-rasmi-prati-mandita-dhvaja Mahayana Buddhism. Instead, practitioners rely Bodhisattva—Tieàn thaân quang chieáu trang nghieâm on the "other-power" of Amitabha. This is based töôùng Boà Taùt. on Amitabha's eighteenth vow as reported in the Tònh Ñöùc Tam Muoäi: Vimaladatta-samadhi Sukhavati-Vyuha-Sutra, in which he promised (skt)—Moät trong nhieàu phaùp tam muoäi cuûa chö who have faith in him will be reborn in his pure Phaät vaø chö Boà Taùt—One of the various kinds of pure land and attain Buddhahood easily. concentrations of Buddhas and Bodhisattvas. Adherents of this school commonly demonstrate Tònh Ñöùc Taïng: Matrix of Virtue. this faith by chanting the nien-fo (Nembutsu (jap) Tònh Ñöôøng: Peace Hall—Living quarters of the or "Praise to Amitabha Buddha." The school Sangha—Nôi nghæ ngôi cuûa chö Taêng. traces itself back to Hui-Yuan (344- 416), the first Tònh Gia: The Pure Land sect—See Tònh Ñoä Chinese patriarch of the tradition, which claims Toâng. Nagarjuna as its first Indian

patriarch. Nowadays, Tònh Giaùc: many Buddhist followers in China, Korea, Japan 1) Söi giaùc ngoä thanh tònh: Pure enlightenment. and Vietnam are practitioners of the Pure Land 2) (683-750): Teân cuûa moät nhaø sö Trung Quoác sect because they don't have to be ordained in soáng vaøo thôøi nhaø Ñöôøng (618-907), taùc giaû order to be reborn in the Pure Land. They believe cuûa nhieàu boä saùch: Name of a monk in China, that even lay people can also be reborn there. who lived during the T'ang Dynasty in China, Tònh Ñoä Toâng Nhaät Baûn: Jodo-Shu (jap)— author of several works. Amidism—Thuaät ngöõ chæ rieâng toaøn boä caùc toâng 3) (992-1064): Teân cuûa moät vò danh Taêng Trung phaùi Phaät giaùo Nhaät Baûn ñaët Ñöùc Phaät A Di Ñaø Hoa, thuoäc toâng Thieân Thai, soáng vaøo thôøi vaøo trung taâm giaùo thuyeát cuûa hoï. Nhöõng giaùo Baéc Toáng (960-1127)—Name of a Chinese phaùi naøy bao goàm nhöõng toâng phaùi Tònh Ñoä ôû famous monk, of the T'ien T'ai Sect, who Trung Hoa vaø Nhaät Baûn. Ñaây laø moät tröôøng phaùi lived during the Northern Sung Dynasty in ñöôïc ngaøi Honen saùng laäp. Tröôøng phaùi naøy ñöôïc China.

Tònh Giaùc Thieän Trì Thieàn Sö: Zen Master Tònh gioûi maø chæ thích 'nhaøn ñaøm hyù luaän.' Moät Thieàn Giaùc Thieän Trì—Thieàn sö ngöôøi goác Hoa, ñeán xaõ Taêng nhö ngaøi caûm thaáy hoå theïn, vì khoâng coù lôøi Linh Phong, quaän Phuø Caùt, tænh Bình Ñònh laäp am naøo cho 'taâm truyeàn taâm.' Chính vì theá maø ngaøi Duõng Tuyeàn tu taäp. Ñeán naêm 1733, chuùa Nguyeãn thöôøng nhaéc nhôû chuùng ñeä töû: "Chæ khi naøo trong Phöôùc Truù ra leänh cho quan chöùc ñòa phöông truøng taâm khoâng coøn moät vaät, aáy laø voâ taâm. Phaät daïy, tu chuøa vaø ñaët teân laïi laø Linh Phong Thieàn Töï. trong tu taäp phaûi laáy phaùp voâ taâm ñeå cheá ngöï voïng Naêm 1741, chuùa Nguyeãn Phöôùc Khoaùt cho trieäu taâm. ÔÛ ñaây voâ taâm khoâng coù nghóa laø khoâng coù hoài ngaøi veà kinh ñoâ giaûng phaùp cho hoaøng gia. Sau taâm, voâ taâm coù nghóa laø caùi taâm khoâng vöôùng maéc. ñoù ngaøi trôû veà Linh Phong töï vaø thò tòch taïi ñaây ÔÛ ñaây 'voâ taâm' dieãn taû traïng thaùi taâm thöùc tröôùc vaøo naêm 1785—A Chinese Zen Master who came khi nhò nguyeân bò phaân chia bôûi tö töôûng. Toå Boà to Vietnam in around 1702. He went to Linh Ñeà Ñaït Ma mang sang Trung Quoác quan ñieåm cuûa Phong, Phuø Caùt, Bình Ñònh to build a thatch small ngöôøi AÁn veà chö phaùp ñeán töø taâm. Caùi maø chuùng temple named Duõng Tuyeàn. In 1733, Lord Nguyeãn ta goïi laø taâm sieâu vieät vì noù vöôït qua giôùi haïn, nhö Phöôùc Truù ordered his local officials to rebuild this maët trôøi khoâng bò maây che. Taát caû caùc vò noái phaùp temple and renamed it Linh Phong Temple. In cuûa Ngaøi, cho ñeán toå thöù naêm, ñeàu ñoàng yù raèng 1741, Lord Nguyeãn Phöôùc Khoaùt sent an Imperial thieàn laø giöõ cho taâm naøy khoâng bò nhieãm oâ. Taâm Order to summon him to the capital to preach nhö minh kính ñaøi, khoâng ñeå cho buïi ñoùng khi soi Buddha Dharma to the royal family. Later, he noù, nghóa laø ngöôøi tu phaûi giöõ taâm mình nhö ngöôøi returned to Linh Phong Temple and passed away soi göông giöõ kieáng vaäy. Maõi ñeán khi tieáng seùt there in 1785. Hueä Naêng noå leân thì thuyeát 'Voâ Taâm' môùi thöïc söï Tònh Giaûi Thoaùt Thaân Chöùng Tam Muoäi: Tònh ra ñôøi." Haønh giaû tu haønh tinh chuyeân cöù chæ nhìn Thaân Taùc Chöùng Cuï Tuùc Truï Giaûi Thoaùt—Quaùn vaøo maët

traêng, chöù khoâng caàn caát buùt leân laøm baøi töôûng saéc laø tònh, chuù taâm treân suy töôûng aáy ñeå thô naøo caû. Maø thaät vaäy, laøm sao mình coù theå vöøa ñoaïn dieät duïc voïng—Thinking “It is pure,” one nhìn traêng vaø vöøa laøm thô ñöôïc?—A Vietnamese becomes intent on it, one enters. Liberation by Zen master from Giang Maõo, North Vietnam. He concentration on the pure to remove passions, or left home to become a monk at the age of 26 after to realize a permanent state of freedom from all a serious illness. First, he studied Vinaya. Later, desires. he became a disciple of Zen master Baûo Giaùc at Tònh Giôùi: Vieân Minh Temple. He became the Dharma heir 1) Giôùi luaät thanh tònh: Pure precepts— of the tenth generation of Wu-Yun-T’ung Zen Impeccable observation of the precepts—Giôùi Sect. After his master passed away, he returned to haïnh thanh tònh trong saïch (giôùi haïnh ñaày ñuû his home village to rebuild Quaûng Thaùnh Temple cuûa moät baäc xuaát gia)—Pure commandments, and stayed there to expand Buddhism until he or to keep them in purity. passed away in 1207). When autumn comes with 2) Coõi thanh tònh: Dag zhing (tib)—Pure realm— cool air to please people. Talented people who Nhöõng coõi ñöôïc chö Phaät taïo ra hoaøn toaøn just like vain talk or diffusive trivial reasoning. As khoâng coù khoå ñau—Realms created by a Zen monk, he feels ashamed for being foolish, Buddhas which are totally free from suffering. and have no words for the mind transmission. For Tònh Giôùi Thieàn Sö (?-1207): Zen Master Tònh this reason, he always reminded his disciples: Giôùi—Thieàn sö Vieät Nam, queâ ôû Giang Maõo, Baéc “Only when the mind is empty (does not have Vieät. Ngaøi xuaát gia naêm 26 tuoåi. Luùc ñaàu ngaøi hoïc anything); thus it is called “mind of non- Luaät. Veà sau, ngaøi trôû thaønh ñeä töû cuûa Thieàn sö existence.” The Buddha taught that in cultivation, Baûo Giaùc ôû chuøa Vieân Minh. Ngaøi laø Phaùp töû ñôøi practictioners should take this mind to tame the thöù 10 doøng Thieàn Voâ Ngoân Thoâng. Sau khi Thaày deluded mind. Here, no-mind does not mean that ngaøi thò tòch, ngaøi trôû veà laøng truøng tu chuøa Quaûng we don’t have a mind or have no mind, it does Thaùnh vaø truï taïi ñaây hoaèng hoùa Phaät giaùo cho ñeán mean that we have a mind which is free from khi ngaøi thò tòch naêm 1207. Khi muøa thu tôùi, tieát attachment to thoughts (free from self- thu maùt meõ laøm ñeïp loøng ngöôøi. Nhöõng ngöôøi taøi consciousness). Here ‘no-mind’ describes a state

consciousness before the division into duality Tònh Hueä Phaùp Nhaõn Vaên Ích Thieàn Sö: Zen created by thought takes place. Patriarch master Jing-Hui Fa-Yan-Wen-Yi—See Vaên Ích Bodhidharma brought with him to China the Indian Thieàn Sö. view that all this world comes from mind. What Tònh Hyû Thieän AÂm Thaàn: Good Sound of Pure we may call Divine Mind, since it is beyond all Joy Deity (Spirit). limitations, just as the sun is beyond all clouds. His Tònh Hyû Tín: Serene faith of joy. successors, up to the Fifth Patriarch, agreed that Tònh Khaûi Thieàn Sö (?-1674): Teân cuûa moät vò meditation should be such as to favor the Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo reception of this pure light without stain or dust. cuoái thôøi nhaø Minh (1368-1644)—Name of a The monk’s mind was to be “a mirror bright” and Chinese Ts'ao Tung Zen master in the end of the must not ‘gather dust while it

reflects,' which Ming dynasty in China. means that he must be on guard. It was only upon Tònh Khieát (1891-1973): Teân cuûa moät vò Thieàn sö the Hui-Neng's lightning that the doctrine of 'no- Vieät Nam, thuoäc toâng Laâm Teá vaøo theá kyû thöù XX. mind' came forward." Diligent practitioners just Haàu nhö caû ñôøi Sö hoaèng hoùa ôû mieàn trung vaø look at the moon, and not to lift the pen to nam Vieät Nam—Name of a Vietnamese Zen compose any poems. As a matter of fact, how can master, of the Lin Chi Sect, in the twentieth you look at the moon and make poems at the same century. He spread the Zen teachings in central time? and south Vietnam most of his life. Tònh Haønh Giaû: Baø La Moân: A Brahman—Ngöôøi Tònh Khieát Nguõ Duïc: Nguõ duïc thanh tònh, nhö nôi tu haønh phaïm haïnh: One who observes ascetic thöôïng giôùi, ñoái laïi vôùi nhöõng giaùc quan thoâ thieån practices—Phaïm Chí: One of pure or celibate trong haï giôùi—The five pure desires or senses, i.e. conduct. of the higher worlds in contrast with the coarse Tònh Haïnh: Pure conduct. senses of the lower worlds. Tònh Haïnh Boà Taùt: Visuddha-caritra (skt)—Pure Tònh Khôûi: Cuøng khôûi leân moät löôït—To arise conduct Bodhisattva. together. Tònh Haïnh Giaû: See Phaïm Chí. Tònh Khoâng Thieàn Sö (?-1170): Zen Master Tònh Tònh Haïnh Nôi Khaåu: Pure conduct of the actions Khoâng—Thieàn sö Vieät Nam, queâ ôû Phuùc Xuyeân, of the mouth—See Khaåu Tònh Haïnh. Baéc Vieät. Ñaàu tieân ngaøi tôùi chuøa Suøng Phöôùc thoï Tònh Haïnh Nôi Taâm: Pure conduct of the cuï tuùc giôùi. Ngaøi laø Phaùp töû ñôøi thöù 10 doøng Thieàn Tònh Haïnh Toân Giaû: See Phaïm Chí. Voâ Ngoân Thoâng. Ñeán naêm 30 tuoåi ngaøi du phöông Tònh Hoa Chuùng: Nhöõng ngöôøi tu haønh vaõng sanh veà Nam vaø gheù laïi chuøa Khai Quoác ôû Thieân Ñöùc Tònh Ñoä baèng hoa sen—The pure flower tu taäp khoå haïnh vaøi naêm. Veà sau, ngaøi trôû veà chuøa multitude, i.e those who are born in the Pure Land Suøng Phöôùc vaø truï taïi ñaây hoaèng hoùa cho ñeán khi by means of a lotus flower. ngaøi thò tòch vaøo naêm 1170. Ngaøi thöôøng so saùnh Tònh Hoa Nghieâm Keá Thaàn: Pure Flower 'Thieàn' vôùi haønh traïng cuûa loaøi roàng: "Treân khoâng Adorned Topknot Deity (Spirit). moät mieáng ngoùi che, döôùi khoâng ñaát caém duøi. Tònh Hoa Tuùc Vöông Trí Nhö Lai: Kamaladala- Hoaëc ñoåi aùo thaúng ñeán, hoaëc xaùch tröôïng maø ñi. vimalanakchatraraja-samku-sumita-bhidjna Khoaûng chuyeån ñoäng xuùc chaïm, tôï roàng vaãy ñôùp (skt)—Moät vò Phaät ñoàng thôøi vôùi Phaät Thích Ca, moài." (Thöôïng voâ phieán ngoõa giaù, haï voâ traùc chuøy theá giôùi cuûa Ngaøi naèm veà phía ñoâng coõi Ta Baø, teân ñòa. Hoaëc dòch phuïc tröïc ngheä, hoaëc saùch tröôïng laø Tònh Quang Trang Nghieâm coõi —Buddha of nhi chí. Chuyeån ñoäng xuùc xöù gian, tôï long döôùc the wisdom of king of pure flower, name of a thoân nhó). Thaät vaäy, theo truyeàn thuyeát, roàng luoân contemporary Buddha with Sakyamuni Buddha. luoân taán coâng muïc tieâu raát chính xaùc; trong khi He presided in the realm of Pure Adronment Thieàn cuõng coù muïc tieâu chính xaùc ñeå nhaém vaøo, Light. ñoù laø lieân tuïc quaùn saùt taâm ñuùng theo chaùnh phaùp. Tònh Hueä: Visuddhamati (p)—Pure wisdom. Ngaøi thöôøng nhaán maïnh ñeán nhöõng chaáp tröôùc meâ Tònh Hueä Boà Taùt: Visuddhamati (p)—Pure muoäi veà söï ngoä ñaïo: "Söï chaáp tröôùc cuûa ngöôøi ta wisdom Bodhisattva. vaøo töï tính cuûa caùc thöïc

tính xaõy ra do bôûi ngöôøi ta

khoâng bieát chaân lyù veà nhöõng gì ñöôïc hieån baøy ra things, you know that the Way could not be theá giôùi beân ngoaøi chæ laø chính caùi taâm cuûa mình described by words. Therefore, wise men never maø thoâi. Khi caùc oâng thaáy taùnh khoâng trong vaïn talk about their realization of the Way; while the phaùp, caùc oâng bieát raèng ñaïo khoâng theå dieãn ñaït foolish always boast about this realization or that baèng lôøi. Chính vì theá maø ngöôøi trí khoâng bao giôø realization. In Zen, practitioners should not noùi mình ngoä ñaïo, trong khi keû ngu laïi luoân khoe distinguish truth and untruth; should not wait for a khoang veà ngoä naày ngoä noï. Trong tu taäp thieàn so called 'realization of the Way'. Zen quaùn, haønh giaû khoâng neân phaân bieät nguïy chôn. practitioners should never wait for a so called Haønh giaû khoâng bao giôø chôø ñôïi cho caùi goïi laø 'future'; nor should they cherish a so-called 'past'. 'töông lai'; cuõng khoâng oâm aáp caùi goïi laø 'quaù All they need to do is to focus only in the very khöù'. Taát caû nhöõng gì hoï caàn laøm laø chæ taäp trung moment!" Below is one of his famous Zen poems: vaøo ngay luùc naày maø thoâi!" Döôùi ñaây laø moät trong "Wise men do not realize the Way, nhöõng baøi thô thieàn noåi tieáng cuûa ngaøi: Those who realize the Way are the foolish. "Trí nhaân voâ ngoä ñaïo, Be an impartial observer, Ngoä ñaïo töùc ngu nhaân. Lay straight and stretch your legs. Thaân cöôùc cao ngoïa khaùch, Do not try to mind what truth and untruth are." Heà thöùc nguïy kieâm chaân." Tònh Kieåm: Teân cuûa moät vò danh Ni Trung Hoa (Ngöôøi trí khoâng ngoä ñaïo, vaøo thôøi Taây Taán (265-316)—Name of a Chinese Ngoä ñaïo töùc keû ngu. famous nun who lived in the Western Chin Khaùch naèm thaúng duoãi chaân, Dynasty in China. Naøo bieát nguïy vaø chôn). Tònh Kieán: Ditthi-visuddhi (p)—Purification of A Vietnamese Zen master from Phuùc Xuyeân, view. North Vietnam. First, he came to Suøng Phöôùc Tònh Laïc: Parisuddhi sukha (p)—Haïnh phuùc an Temple to receive complete precepts. He was the laïc khoâng troän laãn vôùi phieàn naõo—Nirvana. Dharma heir of the tenth generation of Wu-Yun- Tònh Loõa Loõa: Hoaøn toaøn thanh saïch, khoâng coøn T'ung Zen Sect. When he was thirty years old, he moät maûy may tình traàn—Completely pure. wandered to the South and stopped by Khai Quoác Tònh Luaân: Visuddha-cakra (skt)—Pure wheel. Temple in Thieân Ñöùc and stayed there to practice Tònh Löõ: ascetics for several years. Later, he went back to 1) Baïn löõ ñoàng tu thanh tònh, nhö chö Taêng Ni— Suøng Phöôùc Temple and stayed there to expand The company of pure ones (monks and nuns). Buddhism until he passed away in 1170. He 2) (1607-1669): Teân cuûa moät vò Thieàn sö Trung always compared 'Zen' with the performace of a Hoa thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi nhaø dragon "Above, there is not a tile to cover the Minh (1368-1644)—Name of a Chinese Ts'ao head; below, there is no ground to thrust a stick Tung Zen master in the end of the Ming into. You either change clothes and come straight; dynasty in China. or carry the staff and go. At all times, you turn, Tònh Löïi: The cultivation of quiet consideration— move and touch; just be like a dragon leaping and Thuaät ngöõ "Thieàn" xuaát phaùt töø tieáng Phaïn hitting the target." As a matter of fact, according "Dhyana" coù nghóa laø "quaùn

töôûng". Qua quaùn to the legends, the dragon always hits the exact töôûng, Thieàn sinh giöõ caùc tö nieäm tónh laëng vaø yù target; while Zen also has a target to hit: thöùc ñöôïc caùi taâm troáng roãng chöùa ñöïng chuùng, contemplating the mind correctly and in ñaây goïi laø tu taäp tònh löï. Ñieàu ñoù cuõng gioáng nhö accordance with the correct dharmas. He always nhöõng phaân töû buøn ñang lô löûng trong ly nöôùc ñang emphasized on deluded attachments of the laéng xuoáng ñaùy ly khi chuùng ta khoâng laéc ly nöôùc realization of the Way: “One’s attachment to the buøn nöõa, vaø nöôùc trôû neân trong treûo, caùc tö nieäm self-nature of realities takes place owing to one’s laïi cuõng nhö vaäy, laéng xuoáng khi taâm thöùc khoâng not knowing hat the truth that what is presented as bò xao ñoäng vaø yù thöùc trôû neân trong saùng. Nhöng an external world is no more than the mind itself. haønh giaû tu Thieàn neân luoân nhôù raèng Thieàn khoâng When you see the nature of emptiness of all phaûi laø quaùn töôûng. Bieán mình trôû thaønh moät keû

cuoàng suy tö, coù khaû naêng ngoài thaúng löng trong töôûng vaø caûm giaùc haàu chöùng traïng thaùi tòch tónh nhieàu ngaøy khoâng phaûi laø tu Thieàn. Ñoù chæ laø moät hay ngoan khoâng—In Zen, quietism, by which a caùi ngaõ môùi cuûa taâm linh. Thieàn laø voâ ngaõ —The practitioner tries to suppress ideas and feelings in term "Zen" is derived from the Sanskrit word order to realize a state of tranquilization or perfect 'dhyana' meaning 'meditation.' Through meditation blankness. Zen students still their thoughts and become aware Tòch Maëc Ngoaïi Ñaïo: Dwelling in silence among of the empty mind that contains them, this is called graves—Loaïi ngoaïi ñaïo theà nguyeàn thöôøng ôû giöõa the "cultivation of quiet consideration." Just as the nôi tha ma moä ñòa, laúng laëng chaúng noùi —Ascetics particles in a glass of muddy water settle to the who vowed to silence who dwell among tombs or bottom when the glass is no longer shaken and the in solitude. water becomes transparent, so thoughts settle Tònh Maëc Thaân: Kaya-moneyyam (p)—Thaân tònh down when the mind is not agitated and maëc—Qualities of the sage as to the body. consciousness becomes clear. But Zen Tònh Meänh: Laáy taâm thanh tònh laøm ñôøi soáng. practitioners should always remember that Zen is Coøn coù nghóa laø chính meänh hay cuoäc soáng thanh not meditation. Becoming a macho meditator who tònh cuûa chö Taêng Ni (xa lìa boán loaïi taø meänh)— can sit in an upright posture for days on end is not The life of a pure or unperturbed mind. Also Zen. It is just a new spiritual self. Zen is no-self." means pure livelihood, i.e. that of the monks and Tònh Löïc Thieàn Sö (1112-1175): Zen Master Tònh nuns (stay away from the four improper ways of Löïc—Thieàn sö Vieät Nam, queâ ôû Caùt Laêng, Vuõ obtaining a living). Bình, Baéc Vieät. Ngaøi xuaát gia laøm ñeä töû cuûa Thieàn Tònh Minh Cuù Luaän Thích: Mula-madhyamika- sö Ñaïo Hueä. Ngaøi laø Phaùp töû ñôøi thöù 10 doøng vrttiprasannapada (skt)—Madhyamika-Thieàn Voâ Ngoân Thoâng. Luùc ñaàu, ngaøi thöôøng truï vrttiprasannapada (skt)—See Trung Quaùn Minh trong röøng saâu tu haønh khoå haïnh vaø thieàn ñònh. Veà Cuù Luaän Thích. sau, ngaøi leân nuùi Vuõ Ninh caát am tu haønh. Ngaøi thò Tònh Moân: Taâm thanh tònh hay khoâng dính maéc tòch naêm 1175—A Vietnamese Zen master from vaøo ñaâu, nghóa laø voïng ñoäng khoâng sanh khôûi (bieát Caùt Laêng,

Vuõ Bình, North Vietnam. He left home roõ mình chaúng truï, chaúng ñaém, nhôø ñoù söï saùng suoát and became a disciple of Ñaïo Hueä. He was the chaân thöïc khai phaùt vaø caét ñöùt moïi phieàn naõo). Dharma heir of the tenth generation of Wu-Yun- Cöûa thanh tònh ñi vaøo Nieát Baøn (taâm thanh tònh T'ung Zen Sect. First, he always stayed in the khoâng dính maéc vaøo ñaâu), moät trong Luïc Dieäu deep forest to practise ascetics and meditation. Moân. Ñoái vôùi haønh giaû tu Thieàn, "Tònh Moân" coù Later, he went to Mount Vu Ninh to build a nghóa laø taåy saïch moïi haønh caáu vi teá vaø toaøn thieän thatched small temple named Vöông Trì. He Sieâu Trí ñaõ khai môû trong haønh giaû. Kyø thaät, caùc passed away in 1175. phaùp tu "Quaùn Moân", "Hoaøn Moân", vaø "Tònh Tònh Löu Ly Giôùi: Pure crystal realm—See Tònh Moân" khoâng phaûi phaùp tu Thieàn ñònh maø laø phaùp Löu Ly Theá Giôùi. tu Trí tueä. Tu "Quaùn Moân" laø ñeå quaùn töôûng tính Tònh Löu Ly Theá Giôùi: Coõi nöôùc Tònh Ñoä hay khoâng nôi chuùng höõu tình; tu "Hoaøn Moân" laø ñeå Ñoâng Ñoä cuûa Ñöùc Döôïc Sö Löu Ly Quang Nhö quaùn töôûng taùnh khoâng cuûa chö phaùp "cuï theå"; vaø Lai—The pure crystal realm in the eastern region, tu "Tònh Moân" laø ñeå quaùn töôûng tính khoâng cuûa the paradise of Yao-Shih Buudha; it is the nhò nguyeân löôõng phaân vaø nhieáp taâm mình vaøo Bhaisajyaguruvaidurya-prabhasa chaân nhö bình ñaúng. Haønh giaû tu Thieàn neân luoân Tònh Maïng: Ayusmant (skt)—Cuï Thoï—Tieáng nhôù raèng chæ baèng caùch tu taäp tính khoâng maø baát xöng hoâ chung cuûa caùc Tyø Kheo, caùc Thaày goïi ñeä cöù hình thöùc thieàn ñònh naøo cuûa Phaät giaùo cuõng töû hay tröôûng laõo Tyø Kheo goïi caùc Tyø Kheo treû (yù ñeàu ñöôïc hoaøn thieän—Meditation by pacifying the noùi caùc vò aáy coù ñuû thoï meänh theá gian vaø tueä meänh mind. Gate of purity to nirvana, one of the six phaùp thaân)—Having long life, a term by which a wonderful doors. For Zen practitioners, practicing monk, a pupil, or a youth may be addressed. of "Purity Practice" means to cleanse the subtle Tònh Maëc: Quietism—Chuû tröông tònh maëc—"defilement-of-doing", and to perfect and Trong thieàn, tònh maëc khieán haønh giaû traán aùp caùc yù complete the Transcendental Wisdom that has

blossomed within him. In fact, "Observation", Tònh Nhaõn: Pure Dharma-eye—Pure eyes— "Returning", and "Purity" practices are actually Dharma-eye—Phaùp Nhaõn hay con maét thanh tònh, not "Dhyana" but "Prajna" practices: the thaáy ñöôïc söï lyù cuûa chö phaùp—The clear or pure Observation Practice is to observe the voidness of eyes that behold, with enlightened vision, things sentient being; the Returning Practice, to observe not only as they seem but in their reality. the voidness of "concrete" things (dharmas); and Tònh Nhaõn Hoaøng Töû: Coøn goïi laø Phaùp Nhaõn, teân the Purity Practice is to observe the voidness of cuûa ngöôøi con trai thöù hai cuûa Dieäu Trang Nghieâm dichotomy and to merge one's mind with the all- Vöông trong Kinh Phaùp Hoa—Vimalanetra, embracing Equality. Zen practitioners should second son of Subhavyuha in the Lotus Sutra. always remember that it is only through practice Tònh Nhaõn Voâ Ngaïi: The sphere of one's of Voidness that any form of Buddhist meditation unobstructed eyes was pure. is brought to completion. Tònh Nhaõn Nhö Lai: Vimalanetra (p)—Tònh Thaân Tònh Muïc Quaùn Thôøi Thaàn: Pure Eye Observing

Nhö Lai—Voâ caáu nhaõn Nhö Lai—Pure-eyed the Season Deity (Spirit). Tathagata—Tieàn thaân cuûa Döôïc Thöôïng Boà Taùt— Tònh Nghieâm (1639-1702): Teân cuûa moät vò danh See Tònh Nhaõn Hoaøng Töû. Taêng kieâm hoïc giaû Chaân Ngoân Toâng Nhaät Baûn Tònh Nhaân: Pure person—Ngöôøi chöa xuaát gia, vaøo theá kyû thöù XVII—Name of a Japanese nhöng ôû trong chuøa laøm vieäc laët vaët—A person famous monk and a Buddhist scholar, of the who has not yet renounced the world (leave Shingon Sect, who lived in the seventeenth home), but residing in a temple to do odd works century. there Tònh Nghieäp: Pure karma—Good karma. Tònh Nhaân Khaûi Thieàn Sö: Zen master Ch'ing- 1) Thieän nghieäp thanh tònh. Nhöõng nghieäp thanh yin K'ai (K'ai of Ch'ing-yin)—Tònh Nhaân Khaûi, teân tònh nôi thaân khaåu yù (phuø hôïp vôùi giôùi luaät) cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù XI. daãn chuùng sanh ñeán vaõng sanh Tònh Ñoä— Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát Deeds that lead to birth in the Pure Land. veà Thieàn sö Tònh Nhaân Khaûi; tuy nhieân, coù moät 2) (655-712): Teân cuûa moät vò danh Taêng Trung cuoäc ñoái thoaïi giöõa Sö vaø Thieàn sö Ñaàu Töû trong Hoa, thuoäc toâng Tònh Ñoä, soáng vaøo thôøi nhaø quyeån Nguõ Ñaêng Hoäi Nguyeân: Thieàn sö Tònh Ñöôøng (618-907)—Name of a Chinese Nhaân Khaûi laø ñaàu beáp ôû thieàn vieän cuûa Ñaàu Töû. famous monk, of the Pure Land Sect, who Moät hoâm Thieàn sö Ñaàu Töû noùi: "Laøm moät ñaàu beáp lived during the T'ang Dynasty in China. nhö vaäy thì khoâng phaûi laø vieäc deã daøng ñaâu." Khaûi 3) (1187-1259): Teân cuûa moät vò danh Taêng Luaät noùi: "Thaày toát maø noùi vaäy." Ñaàu Töû noùi: "Vieäc cuûa Toâng Nhaät Baûn vaøo theá kyû thöù XIII—Name of oâng laø naáu chaùo hay naáu côm?" Khaûi noùi: "Moät a Japanese famous Vinaya monk who lived in ngöôøi phuï beáp giuùp vieäc vo gaïo vaø nhoùm löûa, the thirteenth century. trong khi ngöôøi phuï beáp khaùc lo vieäc naáu chaùo vaø Tònh Nguyeân (1011-1088): Teân cuûa moät vò danh naáu côm." Ñaàu Töû noùi: "Vaäy thì oâng laøm gì?" Khaûi Taêng Trung Hoa vaøo thôøi nhaø Toáng (960-1279)— noùi: "Nhôø söï töû teá cuûa thaày, con chaúng coù gì ñeå Name of a Chinese famous monk who lived in the laøm, chæ nhaøn roãi qua ngaøy vaäy thoâi." Phaûi chaêng Sung Dynasty in China. thaät söï Tònh Nhaân Khaûi khoâng coù vieäc gì ñeå laøm Tònh Nguyeät: Suddhacandra (skt)—Pure Moon—trong cöông vò ñaàu beáp? Phaûi chaêng oâng chæ nhaøn Teân cuûa moät trong möôøi luaän sö noåi tieáng ñaõ chuù roãi qua ngaøy? Vaäy thì taïi sao Sö laïi ñöôïc chæ ñònh giaûi boä Duy Thöùc Tam Thaäp Luaän cuûa ngaøi Theá laøm ñaàu beáp? Haønh giaû tu Thieàn neân luoân nhôù Thaân—Name of one of ten famous sastra masters raèng trong ñôøi soáng thieàn ñöôøng caùc vaán ñeà thaâm who interpreted the Vasubandhu's Vidya-matra- saâu phaûi giaûi quyeát naèm ôû khaép moïi nôi maø caùc siddhi-tridasa-sastra-karika. thieàn sö luoân luoân saün saøng neâu ra ñeå caùc thieàn Tònh Nguyeät Phaät: Pure Moon Buddha. sinh phaûi ñoái dieän chuùng. Chuyeän gì seõ xaûy ra neáu Tònh Ngöõ: Pure words—Words that express Tònh Nhaân Khaûi keå cho Ñaàu Töû nghe moät loaït reality—Nhöõng lôøi noùi dieãn taû chaân lyù. nhöõng vieäc Sö ñang laøm? Coù leõ Sö ñaõ phaûi laõnh ba möôi heøo cuõng khoâng chöøng—Zen master Ch'ing-

yin K'ai, name of a Chinese Zen master in the Tònh Phaïn: Pure Sanskrit—Söï thanh khieát cuûa eleventh century. We do not have detailed Phaïn ngöõ qua tieáng Phaùp aâm cuûa Ñöùc Phaät — documents on this Zen Master; however, there is a Buddha's resonant voice or pure enunciation. dialogue between him and Zen master T'ou-tzu Tònh Phaïn Vöông: Suddhodana (skt & p)—Pure (1032-1083) in the Wudeng Hui-yuan: Zen master Rice King—Tònh Phaïn ñöôïc giaûi thích laø "Thöùc Ch'ing-yin K'ai was a cook at T'ou-tzu. One day, AÊn Thanh Tònh," oâng laø vua nöôùc Ca Tyø La Veä, the master of T'ou-tzu said, "It is no easy task to choàng cuûa Hoaøng Haäu Ma Da, phuï vöông cuûa Ñöùc work as a cook like this." K'ai said, "It is very kind Phaät Thích Ca vaø laø toäc tröôûng cuûa boä toäc Thích of you." The master said, "Is your office to boil Ca. OÂng laø vua moät vöông quoác nhoû, baây giôø laø gruel, or to steam rice?" K'ai said, "The one helper moät phaàn cuûa Nepal, kinh ñoâ laø Ca Tyø La Veä — rinses rice and starts the fire, while the other boils Suddhodana, interpreted as "Pure-Food," king of gruel and steam rice." The master said, "What is Kapilavastu, husband of Mahamaya, and father of your work then?" K'ai said, "Through your Prince Siddhartha and was a chieftain of the kindness I have nothing to do but idle away my Sakya tribe. He was the king of a small kingdom time." Had K'ai really no work to do as a cook? in the foothills of Himalayas, northern India, now Was he just passing his time idly? How then could is part of Nepal, with its capital at Kapilavastu he be detailed as a cook? Zen practitioners should (Kapilavattu-p). always remember that in the Zendo life deep Tònh Phaùp: Dharma-viraja (skt)—Thanh tònh problems for solution are lying everywhere, and phaùp—Pure dharma. the master is ever ready to pick them up and make Tònh Phaùp Giôùi: Bhutatathata (skt)—Thanh Tònh the monks face them. What might have happened Phaùp Giôùi—Caùi theå cuûa chaân nhö xa lìa heát thaûy if Ch'ing-yin K'ai had told T'ou-tzu everything that caáu nhieãm (choã sôû y cuûa taát caû coâng ñöùc theá gian he had been doing? Perhaps he had received thirty ñeàu thanh tònh)—The realm of pure dharma—The blows from T'ou-tzu. unsullied realm, i.e. the bhutatathata. Tònh Nhieân Taïp Kieán Hieän Nhaäp Ñòa: See Caøn Tònh Phaùp Nhaõn: Pure-dharma-eye—Thanh Tònh Hueä Ñòa. Phaùp Nhaõn—To see clearly or purely the truth— Tònh Nhuïc: Thòt thanh tònh maø chö Tyø Kheo coù Thaáy ñöôïc chaân ñeá moät caùch roõ raøng. Phaùp nhaõn theå duøng ñöôïc—Pure flesh which may be eaten by thanh tònh (phaùp nhaõn laø moät trong naêm nhaõn). ÔÛ a monk without sin. baäc Thanh Vaên Duyeân Giaùc thaáy ñöôïc Töù Thaùnh Tònh Nieäm Nhaõn Thieân Vöông: Eye of Pure Ñeá; coøn caùc baäc Boà Taùt Ñaïi Thöøa, coù trí löïc thaáy Mindfulness—Moät trong möôøi Bieán Tònh Thieân ñöôïc ngaõ khoâng vaø lyù khoâng cuûa vaïn höõu—The Vöông—See Bieán Tònh Thieân Vöông. pure dharma-eye (one of the five eyes) with Tònh Noät (1610-1673): Teân cuûa moät vò Thieàn sö which one discerns the four noble truths and the Trung Hoa thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi nhaø unreality of self or things (Hinayans disciple first Minh (1368-1644)—Name of a Chinese Ts'ao discerns the four noble truths, and the Mahayana Tung Zen master in the end of the Ming dynasty in disciple discerns the unreality of self and things). China. Tònh Phaùt: Johatsu (jap)—Purifying the hair—

Tònh Oaùnh Thieàn Sö (1612-1672): Teân cuûa moät vò Coâng vieäc caét toùc cuûa nhaø sö. Pheùp caét toùc cuûa nhaø Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo sö (nöûa thaùng moät laàn)—To cleanse the hair, i.e. cuoái thôøi nhaø Minh (1368-1644)—Name of a shave the head as do the monks (once every 15 Chinese Ts'ao Tung Zen master in the end of the days). Ming dynasty in China. Tònh Phaät: Parisuddhi-buddha or Visuddhi- Tònh OÁc: Phoøng oác cuûa chö Taêng Ni trong töï buddha (skt)—Pure-Clean Buddha—Tònh Phaät laø vieän—Rooms of Monks and Nuns in a monastery. vò Phaät ñaõ ñaéc Chaùnh Ñaúng Chaùnh Giaùc —The Tònh Phaïm Vöông: Braham (skt)—The pure perfect Buddhahood of the dharmakaya nature. divine ruler—See Tònh Phaïn Vöông. Tònh Phaät Thieân: Pure Buddha-land—Cung trôøi nôi chö Phaät ñoàng cö.

Tònh Phuø Thieàn Sö: Teân cuûa moät vò Thieàn sö masters in every quarter, in all circumstances, Trung Hoa thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi nhaø have ascended the lecture platform for the Minh (1368-1644)—Name of a Chinese Ts'ao sake of people. And whenever anyone has Tung Zen master in the end of the Ming dynasty in asked them the meaning of Bodhidharma's China. coming from the west, not one of them has Tònh Phuû Thieàn Sö (?-1660): Teân cuûa moät vò directly spoken the answer." A monk then Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo said, "I ask the master to answer this cuoái thôøi nhaø Minh (1368-1644)—Name of a question." Huguo said, "A Hebei ass brays. A Chinese Ts'ao Tung Zen master in the end of the Henan dog barks." The monk asked, "What is Ming dynasty in China. Buddha?" Huguo uttered in disgust, "You Tònh Phöông: Tònh Ñoä—Coõi Tònh Ñoä cuûa Ñöùc ass!" Phaät A Di Ñaø—The Pure Land of Amitabha—See Moät vò Taêng hoûi: "Taän ñaïi ñòa chæ coù moät con Tònh Ñoä. maét ñeán, thì theá naøo?" Tònh Quaû Hoä Quoác noùi: Tònh Quaû Hoä Quoác Tuøy Thaønh Thieàn Sö: "Caùi gaõ haï löu kia!"—A monk asked, "If Gokoku Shucho (jap)—Hu-kuo Jing-kuo Shou- someone for whom the great vast earth is but cheâng (Wade-Giles Chinese)—Huguo Shoucheng one eye comes forth, then what?" Huguo said, (Pinyin Chinese)—Thieàn sö Tònh Quaû Hoä Quoác "A low-class fellow." Tuøy Thaønh, ñeä töû cuûa Thieàn sö Sô Sôn Khuoâng Vò Taêng hoûi: "Choã chö Phaät khoâng theå ñeán thì Nhaân. Coù raát ít chi tieát veà cuoäc ñôøi cuûa Thieàn sö coù ai daãm leân ñöôïc?" Tònh Quaû Hoä Quoác noùi: Hoä Quoác; tuy nhieân, coù moät vaøi chi tieát nhoû veà vò "Gaõ ñaàu buø toùc roái kia!"—A monk asked, Thieàn sö naøy trong Nguõ Ñaêng Hoäi Nguyeân vaø "Who is it that walks in the place where all trong boä Truyeàn Ñaêng Luïc, quyeån XX: Hoä Quoác the Buddhas can't go?" Huguo said, daïy Thieàn ôû vieän Hoä Quoác treân nuùi Tuøy Thaønh "Blockhead!" trong coå thaønh Tuøy Chaâu, ngaøy nay laø vuøng phía Moät vò Taêng hoûi: "YÙ chæ Toå Boà Ñeà Ñaït Ma baéc thaønh phoá Vuõ Haùn—Zen master Huguo ñeán töø phöông Taây?" Tònh Quaû Hoä Quoác noùi: Shoucheng was a disciple of Zen master Shushan "Khi moät ngöôøi noùi thì noù laø lôøi ñoàn. Khi maø Kuangren. Few other details about Huguo moät ngaøn ngöôøi noùi thì noù laø söï kieän."—A Shoucheng's life are available in the classical monk asked, "Why did Bodhidharma come records; however, there is some brief information from the west?" Huguo said,

"When one on him in the Wudeng Huiyuan and the Records of person says it, it's a rumor. When a thousand the Transmission of the Lamp (Ch'uan-Teng-Lu), say it, it's a fact." Volume XX: Huguo Shoucheng taught at Huguo Moät vò Taêng hoûi: "Trong thôøi baùch haïi Phaät Monastery on Mt. Suicheng in ancient Suizhou, giaùo, caùc thieän thaàn ñi ñaâu?" Tònh Quaû Hoä north of modern Wuhan City. Quoác noùi: "Moät söï ngöôïng nguøng ngay tröôùc Moät hoâm, Thieàn sö Tònh Quaû Hoä Quoác thöôïng coång chuøa."—A monk asked, "During the era ñöôøng thò chuùng: "Taát caû nhöõng thaày Thieàn vó of the Hui Chang suppression, where were the ñaïi ôû moïi nôi, trong moïi hoaøn caûnh, ñeàu ñaõ good guardian deities?" Huguo said, "An töøng vì ngöôøi maø thaêng toøa thuyeát giaûng. Vaø embarrassment in front of the temple gate." baát cöù khi naøo coù ai hoûi hoï veà yù chæ cuûa Boà Moät vò Taêng hoûi: "Caùi gì khi gioït nöôùc ñoâng Ñeà Toå Sö sang Ñoâng Ñoä, khoâng moät vò naøo thaønh baêng?" Tònh Quaû Hoä Quoác noùi: "Moät söï noùi thaúng caâu traû lôøi." Moät vò Taêng hoûi: "Hoâm ngöôïng nguøng khi maët trôøi moïc."—A monk nay con xin hoûi Hoøa Thöôïng caâu hoûi naøy asked, "What is it when dripping water turns vaäy." Tònh Quaû Hoä Quoác noùi: "Löøa Haø Baéc into ice?" Huguo said, "An embarrassment keâu be be. Choù Haø Nam suûa quaáu quaáu." Vò when the sun comes out." Taêng hoûi: "Theá naøo laø Phaät?" Tònh Quaû Hoä Moät vò Taêng hoûi: "Khi moät con baïch haïc ñaäu Quoác khoù chòu noùi: "OÂng laø ñoà löøa!"—One treân caønh thoâng, laø caùi gì?" Tònh Quaû Hoä day, Zen master Huguo entered the hall and Quoác noùi: "Moät söï ngöôïng nguøng döôùi maët addressed the monks, saying, "All the great ñaát."—A monk asked, "When a white crane

sits in the pine tree, what is it?" Huguo said, Tònh Taïng Nhö Lai: Vimalagarbha (skt)—Con "An embarrassment on the ground." trai caû cuûa Dieäu Trang Nghieâm Vöông trong Kinh Tònh Quaùn: Pheùp quaùn thanh tònh, moät trong 16 Phaùp Hoa, hay Döôïc Thöôïng Boà Taùt, thaønh Phaät pheùp quaùn trong Kinh Voâ Löôïng Thoï (muoán ít khoå hieäu laø Tònh Taïng Nhö Lai—Eldest son of do tham duïc thì phaûi tu tònh quaùn)—Pure Wonderfully Adorned King (Subhavyuha) in the contemplation, one of the sixteen kinds of Lotus Sutra, or Bhaisajya Samudgata Bodhisattva, contemplation in the Infinite Life Sutra. became a Buddha with the name of Tònh Quaùn Ñòa: See Caøn Hueä Ñòa. Vimalagarbha-buddha. Tònh Quaùn Thieàn: See Chæ, Quaùn vaø Thieàn. Tònh Taïng Tam Muoäi: Vimalagarbha-samadhi Tònh Quang: Vimalanirbhasa (skt)—Pure-Light. (skt)—1) Pheùp tam muoäi maø con trai caû cuûa Dieäu Tònh Quang Höông Vaân Thaàn: Fragrant Clouds Trang Nghieâm Vöông trong Kinh Phaùp Hoa ñaõ ñaït of Pure Light Deity (Spirit). ñöôïc: The samadhi achieved by the eldest son of Tònh Quang Minh: Vimalaprabha (skt)—Clear Wonderfully Adorned King (Subhavyuha) in the Pure-Light. Lotus Sutra; 2) Moät trong nhieàu phaùp tam muoäi Tònh Quang Minh Tam Muoäi: Vimalaprabha- cuûa chö Phaät vaø chö Boà Taùt: One of the various samadhi (skt)—Clear Pure-Light samadhi. kinds of concentrations of Buddhas and Tònh Quang Nghieâm: Pure Adronment Light. Bodhisattvas. Tònh Quang Nghieâm Coõi: Vairocana- Tònh Taêng: The Order Purity. pratimandita (skt)—The realm of Pure Adronment Tònh Taâm:

Cittadrisyadharavisuddhi (skt)— Light. Visuddha-citta (skt)—Pure Mind—Thanh Tònh Tònh Quang Phaät: Suddharasmiprabha-Buddha Taâm. (skt)—Pure-Light Buddha. 1) Baûn taùnh thanh tònh cuûa con ngöôøi voá n ñaày Tònh Quang Phaät Giôùi: Phaät Theá Tònh Quang— ñuû. Taâm thanh tònh thì thaân nghieäp vaø khaåu Pure Light For The World Buddha. nghieäp cuõng thanh tònh: Pure heart— Tònh Quang Phoå Chieáu Thaàn: Pure Light Shining Purification of the mind—To purify one's All Around Deity (Spirit). mind—Pure mind, which is the original Tònh Quang Tam Muoäi: Vimalanirbhasa-samadhi Buddha-nature in every man. (skt)—Pure-Light Samadhi. 2) Taâm ñòa quang minh—To purify one's mind: Tònh Quang Taâm Sôû: Sobhana cetasika (skt)— Taâm ñòa trong saïch khoâng nhuoám naõo phieàn. Pure-Light Mental factors. Laøm cho taâm ñòa trong saïch: To purify the mind. Taâm hoaøn toaøn giaûi thoaùt khoûi tham, Tònh Quang Trang Nghieâm Thaàn: Arrays of saân, si vaø taát caû nhöõng nhieãm tröôïc khaùc. Pure Light Deity (Spirit). Thaân thanh tònh laø moät trong ba loaïi thanh tònh Tònh Quang Trang Nghieâm Theá Giôùi: The realm cuûa chö Boà Taùt. Baûn taùnh thanh tònh cuûa con of Pure Adronment Light—See Tònh Hoa Tuùc ngöôøi voán ñaày ñuû. Taâm thanh tònh thì thaân Vöông Trí Nhö Lai. nghieäp vaø khaåu nghieäp cuõng thanh tònh. Tònh Tònh Quoác: Tònh Ñoä—The pure land—Buddha- taâm laø moät trong nhöõng cöûa ngoõ quan troïng ñi land. vaøo ñaïi giaùc, vì nhôø ñoù maø chuùng ta khoâng bò Tònh Saùt: Pure ksetra (Buddha-land). nhieãm tröôïc—Noble mind, or a pure mind Tònh Sö Töû: Suddha-simha (skt)—Taêng Kyø Maäu free from doubt or defilement. Enlightenment Ñaø Ta Ha—Teân cuûa moät vò sö—Name of a monk. and Buddhahood is a pure mind, that is, a Tònh Taøi: Cuûa caûi vaät chaát cuûa thí chuû cuùng mind totally free of greed, anger and delusion döôøng—Donations from almsgivers. (a pure mind is enlightenment, is the Pure Tònh Taïng: Vimalagarbha (skt)—Con trai caû cuûa Land) and all other impurities. One of the Dieäu Trang Nghieâm Vöông trong Kinh Phaùp three purities of a Bodhisattva. Pure mind, or Hoa—Eldest son of Wonderfully Adorned King the purification of the mind, which is the (Subhavyuha) in the Lotus Sutra. original Buddha-nature in every man. Pure Tònh Taïng Boà Taùt: See Tònh Taïng. mind is one of the most important entrances to

great enlightenment; for with it, there is no types of meditation for removing various defilement. attachments to forms and desires. 3) Tònh taâm laø moät trong nhöõng cöûa ngoõ quan Tònh Thaát: troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø chuùng ta 1) Tinh thaát: Abode of the celibate: Place for khoâng bò nhieãm tröôïc—Pure mind is one of pure cultivation—Place for spiritual the most important entrances to great cultivation—Pure dwelling. enlightenment; for with it, there is no 2) Coõi tònh cö Thieân: Vò Baát Lai taùi sanh vaøo coõi defilement. Tònh Cö Thieân—A Non-Returner is reborn in Tònh Taâm Ñòa: Stage of right assurance—See the Pure Abode. Kham Nhaãn Ñòa. 3) Nôi an truï thanh tònh, nhö ñaïo traøng tu phaùp, Tònh Taâm Tònh Ñoä: Pure Minds-Pure Lands— ñaøn traøng tinh dieäu, hay töï vieän (tu vieän) cuûa See Taâm Thanh Tònh Phaät Ñoä Thanh Tònh. Taêng vaø Ni—A place for pure, or spiritual, Tònh Taâm Truï: Nôi truï taâm, giai ñoaïn thöù ba cultivation—A pure abode—The

abode of the trong saùu giai ñoaïn truï taâm cuûa moät vò Boà Taùt, celibate—House chastity, i.e. a monastery, trong ñoù caùc ngaøi buoâng boû heát thaûy voïng töôûng—nunnery, or convent. The pure heart stage, the third of the six resting Tònh Thí: Vikalpana (skt)—Coøn goïi laø Hyû Xaû hay place of a Bodhisattvas, in which all illusory views Tònh Xaû, ñaây laø moät trong hai loaïi boá thí. Thanh are abandoned. tònh boá thí laø loaïi boá thí maø ngöôøi cho khoâng mong Tònh Taåy Nuøng Trang: Röûa saïch son phaán treân ñeàn traû, khoâng mong ñöôïc tieáng taêm hay phöôùc maët—Clean all face-powder and lipstick on one's baùu trong coõi nhaân thieân, chæ mong gieo troàng face. chuûng töû Nieát Baøn—Pure charity in which the Tònh Thaùnh: Vò Thaùnh thanh tònh, vò Thaùnh ôû giver expects no return, nor fame, nor blessing in ñaúng caáp cao nhaát—Pure saint—The superior this world, but only desire to sow Nirvana-seed, class of saints. one of the two kinds of charity—See Nhò Boá Thí. Tònh Thaéng YÙ Laïc Ñòa: Suddhy-adhyasaya- Tònh Thieân: Sudhavasa (p)—Pure deva—1) Tònh bhumi (skt)—Tònh Taâm Ñòa—Land of purely Thieân, moät trong boán loaïi trôøi: Pure heaven, pure victorious joyful mind—Stage of right assurance— devas, one of the four devas (see Töù Thieàn See Kham Nhaãn Ñòa. Thieân); 2) Nhöõng baäc tu haønh ñaéc quaû töø Tu-Ñaø- Tònh Thaân: Pure body—See Tam Chuûng Thanh Hoaøn ñeán Bích Chi Phaät (nhöõng baäc ñaéc quaû trong Tònh. hai thöøa Thanh Vaên vaø Duyeân Giaùc): From Srota- Tònh Thaân Nhö Lai: Vimalanetra-tathagata apannas to Pratyeka-buddhas. (skt)—Voâ caáu nhaõn Nhö Lai—Tònh nhaõn Nhö Tònh Thieân Nhaõn: Maét thanh tònh cuûa chö Thieân, Lai—Tieàn thaân cuûa Döôïc Thöôïng Boà Taùt—See coù theå thaáy moïi vaät töø nhoû ñeán lôùn, töø gaàn ñeán xa, Tònh Nhaõn Hoaøng Töû. vaø thaáy luoân caû nhöõng kieáp luaân hoài cuûa chuùng Tònh Thaân Phaät: Vimalanetra-buddha (skt)—See sanh—The pure deva eye, which can see all Tònh Thaân Nhö Lai. things small and great, near and far, and the forms Tònh Thaân Taùc Chöùng Cuï Tuùc Truï Giaûi Thoaùt: of all beings before their transmigration. Liberation by concentration on the pure to remove Tònh Thieàn: Thanh tònh thieàn ñònh—Pure passions—Thinking “It is pure,” one becomes meditation. intent on it, one enters—Tònh giaûi thoaùt thaân Tònh Thieàn Thieàn Sö: Zen Master Tònh Thieàn chöùng Tam muoäi. Quaùn töôûng saéc laø tònh, chuù taâm (1121-1193)—Thieàn sö Vieät Nam, queâ ôû Long treân suy töôûng aáy ñeå ñoaïn dieät duïc voïng. Ñaây laø Bieân, Baéc Vieät. Ngaøi laø ñeä töû cuûa Thieàn sö Ñaïo moät trong taùm giaûi thoaùt, hay taùm pheùp thieàn ñònh Laâm ôû chuøa Long Vaân. Ngaøi laø Phaùp töû ñôøi thöù 17 giaûi thoaùt khoûi saéc duïc—Thinking “It is pure,” one doøng Thieàn Tyø Ni Ña Löu Chi. Sau khi Thaày thò becomes intent on it, one enters is a type of tòch, ngaøi trôû thaønh du Taêng khaát só. Veà sau, ngaøi liberation by concentration on the pure to remove trôû veà truøng tu chuøa Long Vaân vaø truï taïi ñaây passions, or to realize a permanent state of hoaèng hoùa Phaät giaùo cho ñeán khi thò tòch vaøo naêm freedom from all desires. This is one of the eight 1193, thoï 73 tuoåi—A Vietnamese Zen master

from Long Bieân, North Vietnam. He was a (aspect) of the mind means the "form" or "nature". disciple of Zen master Ñaïo Laâm at Long Vaân What is the nature of the

mind? In Zen, the nature Temple. He was the Dharma heir of the of the mind is self-awareness. To be self- seventeenth generation of Vinitaruci Zen Sect. awareness means to be aware of the results of the After his master passed away, he became a play of consciousness, or to be conscious of the wandering monk. Later, he rebuilt Long Hoa impression received or the images captured by the Temple and stayed there to expand Buddhism consciousnesses. If this self-awareness can be until he passed away in 1193, at the age of 73. retained and cultivated, one will experience the Tònh Thoå: See Tònh Thoå Nieát Baøn. illuminating aspect of the mind which many Tònh Thoå Nieát Baøn: Nieát Baøn Tònh Ñoä—Land of people call "Pure Consciousness". When this Nirvana—Coõi Tònh Ñoä cuûa ñöùc Phaät A Di Ñaø illuminating consciousness is cultivated to its hoaøn toaøn töông hôïp vôùi Nieát Baøn. Coõi naày ñöôïc fullest extent, the whole universe is clearly seen goïi nhö vaäy vì ôû treân coõi ta baø vaø töï noù laø coõi Nieát to be in its embrace. Buddhists who have been baøn—Amitabha's Pure Land which is perfectly in misled consider this to be the highest state, the accord with Nirvana. Amitabha's Pure Land is so state of Nirvana, or the final stage of unification called because it is above the Samsara and is itself with the great Universal or Comic Consciousness. the sphere of Nirvana. But according to Zen, this state is still on the edge Tònh Thoâng Thieàn Sö (1591-1647): Teân cuûa moät of Samsara. Practitioners who have reached this vò Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo state are still bound by the deep-rooted monistic cuoái thôøi nhaø Minh (1368-1644)—Name of a idea, unable to cut off the binding-cord or subtle Chinese Ts'ao Tung Zen master in the end of the clinging and release themselves for the "other Ming dynasty in China. shore" of perfect freedom. Tònh Thuûy: Calm (pure) water. Tònh Thöïc: Thöùc aên thanh saïch, chæ thöùc aên chay Tònh Thöøa: Samathayana (skt)—The vehicle of ñaõ ñöôïc naáu chín—Pure food, i.e., cooked veggie serenity. food. Tònh Thöùc: Pure consciousness—Töôùng Taâm hay Tònh Tòch: Tranquil—Calm—Quiet—As tranquil baûn chaát cuûa Taâm laø phöông dieän beân trong cuûa as space. Taâm, hay taàng trong cuûa Taâm. Baûn chaát cuûa Taâm Tònh Tín: Nieàm tin thanh tònh—Serene faith— naøy laø gì? Trong Thieàn, baûn chaát cuûa Taâm laø "Töï Faith of the Other-Power—Pure faith. Thöùc". Töï thöùc coù nghóa laø yù thöùc ñöôïc nhöõng söï Tònh Toïa: To sit in deep meditation bieán hieän cuûa yù thöùc, hoaëc yù thöùc ñöôïc nhöõng aán (contemplation). töôïng nhaän ñöôïc hay nhöõng hình aûnh do yù thöùc Tònh Toâng: See Tònh Ñoä. naém baét ñöôïc. Neáu caùi töï thöùc naøy coù theå ñöôïc Tònh Trang Nghieâm Traøng Thaàn: Banner of duy trì vaø tu taäp, ngöôøi ta haún theå nghieäm ñöôïc caùi Pure Adornment Deity (Spirit). phöông dieän saùng toû cuûa taâm maø ngöôøi ta goïi laø Tònh Tri Kieán: Pure knowledge. "Tònh Thöùc". Khi caùi yù thöùc chieáu dieäu naøy ñöôïc Tònh Trí: Pure wisdom. tu taäp tôùi möùc ñoä vieân maõn nhaát cuûa noù, chuùng ta Tònh Trí Töôùng: Pure-wisdom appearance—Pure thaáy roõ raøng caû vuõ truï naèm trong voøng bao truøm wisdom aspect. cuûa noù. Nhieàu Phaät töû ñaõ laàm coi traïng thaùi naøy laø Tònh Truù Vaø Quaùn Saùt: Calm abiding and traïng thaùi cao nhaát, traïng thaùi Nieát Baøn, hoaëc meditation—Trong taát caû caùc truyeàn thoáng Phaät traïng

thaùi hôïp nhaát toái haäu vôùi caùi YÙ Thöùc ñaïi giaùo ñeàu coù hai phaåm tính caên baûn trong coâng phu ñoàng hay vuõ truï vó ñaïi. Nhöng theo Thieàn, traïng thieàn ñònh: tònh truù vaø quaùn saùt. Noùi chung, thieàn thaùi naøy vaãn coøn ôû beân bôø cuûa luaân hoài sanh töû. tònh truù ñöôïc thöïc taäp nhaèm giaûi thoaùt taâm khoûi Nhöõng haønh giaû ñaõ ñaït ñeán traïng thaùi naøy vaãn coøn nhöõng tieáng ruø rì töø beân trong vaø phaùt trieån söùc taäp bò troùi buoäc bôûi caùi tö töôûng nhaát nguyeân ñaõ baét reã trung. Trong caû hai truyeàn thoáng Ñaïi Thöøa vaø saâu xa, khoâng ñuû khaû naêng ñeå caét ñöùt sôïi daây chaáp Nguyeân Thuûy, hôi thôû ñöôïc vaän duïng laøm ñoái tröôùc vi teá troùi buoäc vaø töï giaûi thoaùt mình qua "bôø töôïng cuûa thieàn taäp, vaø haønh giaû tu taäp ñeå ñöôïc beân kia" cuûa söï töï do hoaøn maõn—The inner layer moät taâm thöùc tænh giaùc, taäp trung vaøo söï caûm thoï

cuûa hôi thôû töøng giaây töøng phuùt. Luùc môùi khôûi ñaàu Tònh Truï Xöù: Avasa-kappa (p)—Truï Xöù Tònh— coá gaéng taäp trung, taâm thöùc chuùng ta loän xoän vôùi Pure place of residence. nhöõng tieáng oàn aøo cuûa taïp nieäm. Coù moät soá Tònh Tu Ngöõ Nghieäp: Signing the praises of phöông caùch thieàn ñònh nhaèm giuùp giaûi quyeát trôû Buddhas aloud at the monuments of deceased ngaïi naøy. Chuùng ta coù theå thö giaõn töøng phaàn trong Buddhas—See Möôøi Ñieàu Tònh Tu Ngöõ Nghieäp thaân theå song song vôùi vieäc xeû boû nhöõng taïp nieäm Cuûa Chö Ñaïi Boà Taùt. laøm taâm mình phaân taùn. Moät phöông caùch khaùc, Tònh Tuù (418-506): Teân cuûa moät vò danh Ni Trung haønh giaû chæ ñôn thuaàn ghi nhaän söï coù maët cuûa Hoa vaøo theá kyû thöù V—Name of a Chinese nhöõng yù töôûng hay nhöõng caûm thoï ñang khôûi leân, famous nun in the fifth century. nhöng khoâng ñeå taâm cuõng khoâng truyeàn theâm söùc Tònh Töø: Thanh tònh töø—Pure benevolence—See maïnh cho chuùng. Laøm ñöôïc nhö vaäy thì nhöõng yù Möôøi Thanh Tònh Töø Cuûa Chö Ñaïi Boà Taùt. töôûng vaø nhöõng caûm thoï töï khôûi leân roài cuõng töï Tònh Töø Yeáu Ngöõ: Ngöõ luïc cuûa Thieàn sö Coå Sôn laëng xuoáng. Moät phöông caùch khaùc nöõa laø nieäm Nguyeân Hieàn, moät thieàn sö Trung Hoa thôøi nhaø hoàng danh Ñöùc Phaät (teân baát cöù Ñöùc Phaät naøo maø Thanh (1644-1912)—Records of teachings of Zen mình muoán nieäm) trong hôi thôû vaøo, thôû ra nhaèm master Name of a Chinese Zen master Ku-Shan- giuùp taäp trung taâm yù—In all Buddhist traditions, Yuan-Hsien, who lived during the Ch'ing dynasty. two principal qualities are developed in Tònh Töï Taâm: Svacittadrsyadhara-visuddhi meditation: calming abiding (samatha) and special (skt)—Purification of self-mind. insight (vipassana). Generally, calm abiding is Tònh Töï Taâm Hieän Löu: See Tònh Töï Taâm. practiced first to free the mind from its internal Tònh Töôùng: Bieåu hieän cuûa söï thanh tònh—Mark chatter and to develop concentration. In both of purity. Mahayana and Theravada traditions, the breath is Tònh Uyeân (544-611): Teân cuûa moät vò danh Taêng taken as the object of meditation, and one trains Trung Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of the mind to be alert and focused on the sensation a Chinese famous monk who lived in the Sui of the breath in each moment. When initially Dynasty in China. trying to concentrate, the mind is cluttered with Tònh Vieân

Giaùc Taâm: Taâm thanh tònh vaø toaøn mental noise. Several techniques are applied to giaùc—Pure and perfect enlightened mind—The help solve this problem. One may relax each part complete enlightenment of the Buddha. of the body, and while doing so, let go of a Tònh Vöùc: Chuøa chieàn—Temple. distracting thought. In another technique, one Tònh Vöïc: Coõi tònh ñoä cuûa chö Phaät—The Pure simply acknowledges the presence of the thoughts Lands of all Buddhas. and emotions which arise, but doesn't give them Tònh Vöông: The Supreme Pure King. attention and energy. In this way, they settle of Tònh Vöông Phaät: Pure King Buddha—Tònh their own accord. Another technique, one may Vöông Toân Phaät (Di Laëc Toân Phaät)—Supreme recite the name of the Buddha on the in- and out- Pure King Buddha (Supreme Maitrya Buddha). breaths to help focus one's concentration (the Tònh Xaù: Vihara (skt)—Monastery. name of any Buddha one likes to recite). Tònh Xaù Trung Taâm: Tònh Xaù Trung Taâm, thuoäc Tònh Truï: Heä Phaùi Khaát Só Vieät Nam, toïa laïc trong quaän 1) Brahma-vihara (skt)—Abode of purity—A Bình Thaïnh, thaønh phoá Saøi Goøn, Nam Vieät Nam— pure rest—Sublime abidings—Nôi thanh tònh, Name of Central Vihara, located in Bình Thaïnh moät trong nhöõng teân ñeå goïi moät ngoâi chuøa —A district, Saigon City, South Vietnam. term for a Buddhist monastery, one of the Tònh Xaû: See Tònh Thí. names for a monastery. Tònh Xaùn Thieàn Sö (1600-1658): Teân cuûa moät vò 2) (1601-1654): Teân cuûa moät vò Thieàn sö Trung Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo Hoa thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi nhaø cuoái thôøi nhaø Minh (1368-1644)—Name of a Minh (1368-1644)—Name of a Chinese Ts'ao Chinese Ts'ao Tung Zen master in the end of the Tung Zen master in the end of the Ming Ming dynasty in China. dynasty in China.

Tònh YÙ: Pure mind. Toïa Cuï: Nisidana (skt)—Zagu (jap)—Meditation cushion—Duïng cuï (baèng vaûi hay baèng chieáu coái) ñeå ngoài thieàn—An article for sitting on (made of cloth or mat) when practicing meditation. TO Toïa Cöûu Thaønh Lao: Ngoài laâu sanh meät nhöng maø thaønh töïu nhö Ngaøi Boà Ñeà Ñaït Ma—To Toû Ngoä: Clear realization—Töï môû maét taâm, ñeå accomplish one's labour by prolonged sitting, as bieát roõ baûn taùnh vaø do ñoù bieát roõ baûn taùnh cuûa did Bodhidharma—See Höông Laâm Toïa Cöûu cuoäc sinh toàn—Opening the Mind's eye and Thaønh Lao. awakening to one's True-nature and hence of the Toïa Ñaéc Ñoaïn: Zatokudan (jap)—To sit nature of all existence. decisively—See Toïa Ñoaïn. Toøa: Asana (skt)—Vastu (skt)—1) Choã ngoài: Toïa Ñòa: Ngoài xuoáng—To sit down. Place (seat); 2) Toøa aùn: Court (Judge). Toïa Ñoaïn: Zadan (jap)—Tieâu tröø, queùt saïch—To Toøa Nguyeân: Ñeä Nhaát Toïa—Lieâu Chuû—Lieâu eradicate, to clean up completely—Theo thí duï Nguyeân—Lieâu Tröôûng—Tröïc Lieâu—Vò sö truï trì thöù 32 cuûa Bích Nham Luïc, möôøi phöông ngoài döùt, töï vieän—The head, or manager of a monastery. ngaøn maét lieàn môû, moät caâu döùt doøng, muoân cô döùt Toøa Nhö Lai: The throne (palace chamber) of the baët, laïi coù ñoàng sanh ñoàng töû chaêng? Coâng aùn hieån Buddha—The palace chamber in which the hieän, nhöng neáu nhö haønh giaû tu Thieàn khoâng theå Buddha was situated. naém baét ñieàu naøy, xin haõy xem thöû theo daáu saén Toøa Quang: Prabha-mandala (skt)—Haøo

quang bìm cuûa coå nhaân xem sao. Theo Caûnh Ñöùc Truyeàn vaø baûo toïa cuûa moät vò Phaät —The halo and throne Ñaêng Luïc, quyeån XII, moät hoâm, Thöôïng Toïa Ñònh of a Buddha, or the halo behind the throne of an hoûi Laâm Teá: "Theá naøo laø ñaïi yù Phaät Phaùp?" Laâm image (a halo throne). Teá böôùc xuoáng giöôøng thieàn, naém Thöôïng Toïa Toøa Sen: Buddha's throne. Ñònh vaø ñaùnh cho moät taùt tai, roài xoâ ra. Thöôïng Toûa: 1) OÁng khoùa: Lock (chain); 2) Phong toûa: To Toïa Ñònh ñöùng söõng. Vò Taêng ñöùng beân caïnh baûo: blockade; 3) Toûa ra: To spread, scatter, diffuse. "Thöôïng Toïa Ñònh sao chaúng leã baùi?" Thöôïng Toïa Toûa Khaåu: Khoâng theå duøng ngoân ngöõ ñeå dieãn taû Ñònh vöøa leã baùi xong boãng nhieân ñaïi ngoä. Theo ñöôïc—Languages cannot be used to describe. Vieân Ngoä trong Bích Nham Luïc, xem kia theá aáy, Toûa Thöôïc: OÁng khoùa vaø chìa khoùa—Lock and thaúng ra thaúng vaøo, thaúng qua thaúng laïi môùi laø key. Laâm Teá chaùnh toâng, coù taùc duïng theá aáy. Neáu thaáu Toïa: Nisad or nisanna (skt)—Chuû toïa: To preside ñöôïc coù theå ñoåi trôøi laøm ñaát, töï ñöôïc thoï duïng. (to take the chair)—Nghæ ngôi: To rest—Ngoài: To Thöôïng Toïa Ñònh laø loaïi naày, bò Laâm Teá moät sit (a seat)—Toøa: Throne—Toïa laïc: To situate. chöôûng, leã baùi ñöùng daäy lieàn bieát choã rôi. Theo Toïa Chuû: Abbot—Coøn goïi laø Thuû Toïa, Thöôïng coâng aùn thöù 13 trong Bích Nham Luïc, maây döøng Toïa, hay Toïa Nguyeân, laø vò chuû moät nhoùm cöû toïa ñoàng roäng, khaép nôi chaúng giaáu. Tuyeát phuû hoa ñaïi chuùng hay vò Thöôïng Toïa truï trì töï vieän — lau, khoù phaân daáu veát. Choã laïnh thì laïnh nhö baêng Master of a temple, a chairman, president, the tuyeát; choã vi teá thì vi teá nhö boä gaïo. Choã saâu thì head of the monks, an abbot. maét Phaät cuõng khoù thaáy; choã kín thì kín ñeán noãi ma ngoaïi cuõng khoù löôøng. Luùc naøy haõy gaùt laïi moät Toïa Chuû Noâ: Archpriest—Vò truï trì chæ hieåu bieát beân chuyeän hoûi moät bieát ba; ngoài caét ñaàu löôõi giaùo ñieån maø khoâng coù thöïc haønh neân khoâng ñöôïc thieân haï. Haønh giaû tu Thieàn coù theå noùi ñöôïc gì söï kính troïng cuûa Taêng chuùng—A master of a ñaây? Haønh giaû coù neân caét ñöùt ñöôøng ngoân ngöõ cuûa temple who understands Buddhism only phaøm taâm chính mình khieán khoâng coøn phaân bieät intellectually, without practicing; thus lacks of voïng töôûng nöõa? Haõy caån troïng!—According to respect from the Sangha. example 32 of the Pi-Yen-Lu, the ten directions Toïa Chöùng: Moät töø khaùc cho thieàn quaùn— cut off, a thousand eyes abruptly open, when one Another term for dhyana contemplation. phrase cuts off all streams, myriad impulses ceases. Are there after all any who will die

together and be born together? The public case is truøng, ñoàng thôøi nhaäp thaát tònh tu)—The retreat or completely manifest, but if Zen practitioners rest during the summer rains (based on the cannot get it together, please look at the Ancient's instruction of the Buddha). trailing vines. According to the Records of the Toïa Haï Do: Giaáy chöùng nhaän "An Cö Kieát Haï" Transmission of the Lamp (Ch'uan-Teng-Lu), caáp cho moät vò du taêng—A certificate of "retreat" Volume XII, one day, Elder Ting asked Lin Chi, given to a wandering monk. "What is the great meaning of the Buddhist Toïa Hoùa: Tso hua (chi)—To liberate oneself in Teaching?" Lin Chi came down off his

meditation the sitting posture—See Toïa Thoaùt Laäp Vong. seat, grabbed and held Ting, gave him a slap, and Toïa Höôûng: To enjoy. then pushed him away. Elder Ting stood there Toïa Khöôùc: Chaët ñöùt: To cut off—Ngaên chaën: To motionless. A monk standing by said, "Elder Ting, prevent—Queùt saïch: To eradicate. why do you not bow?" Just as Elder Ting bowed, Toïa Laïp: Cuoái muøa an cö kieát haï, hay cuoái naêm he suddenly was greatly enlightened. According to cuûa töï vieän Phaät giaùo—The end of the summer Yuan-Wu in the Pi-Yen-Lu, see how he was, retreat; the monastic end of the year—See Toïa directly leaving, directly entering, directly going, Haï. directly coming. This indeed is the True School of Toïa Ngoïa: See Haønh Truï Toïa Ngoïa. Lin Chi, to have such dynamic function. If you can Toïa Nguyeân: See Toøa Nguyeân. go all the way through, then you can overturn the Toïa Oai Nghi: Oai nghi ngoài—Respect-inspiring sky and make it into earth, attaining the use of the of Sitting. endowment yourself. Elder Ting was such a Toïa Phaù Thaát Caù Boà Ñoaøn: Hui-ling Chang- fellow; slapped once by Lin Chi, as he bowed and shing: wore out seven meditation cushions—Theo rose he immediately understood the ultimate. Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XVIII, Hueä According to the koan 13 in the Pi-Yen-Lu, clouds Laêng Tröôøng Khaùnh tham hoïc vôùi nhieàu Thieàn sö. are frozen over the great plains, but the whole Vaøo khoaûng naêm 879, Tröôøng Khaùnh ñi ñeán tænh world is not hidden. When snow covers the white Phuùc Kieán, taïi ñaây oâng hoïc Thieàn vôùi Thieàn sö flowers, it's hard to distinguish the outlines. Its Taây Vieän Töø Minh. Roài sau ñoù oâng laïi hoïc Thieàn coldness is as cold as snow and ice; its fineness is vôùi Thieàn sö Linh Vaân Khaéc Caàn, nôi oâng gaëp khoù as fine as rice powder. Its depths are hard for even khaên vaø nghi ngôø trong tu taäp. Cuoái cuøng oâng haønh a Buddha's eye to peer into; its secrets are cöôùc du phöông ñeán Phuùc Chaâu, nôi maø sau nhöõng impossible for demons and outsiders to fathom. thôøi thieàn gian khoå oâng ñaït ñöôïc ñaïi giaùc (ngöôøi ta Leaving aside "understanding three when one is noùi oâng ñaõ laøm raùch baûy chieác goái thieàn). Tuyeát raised" for the moment, still he cuts off the Phong ñaõ cho Sö moät loaïi thuoác maø "baùc só thuù y tongues of everyone on earth. What can you say, ñaõ duøng ñeå laøm cho ngöïa soáng laïi." Tuyeát Phong Zen practitioners? Should you cut off words and chæ thò Tröôøng Khaùnh tu taäp moät loaïi Thieàn trong speeches of worldly mind so you have no more thieàn saûnh nhö theå "moät goác caây cheát." Tröôøng discriminations and deluded thoughts? Take care! Khaùnh tu taäp theo caùch naøy hai naêm röôûi, cho ñeán Toïa Ñoaïn Thieân Haï Nhaân Thieät Ñaàu: Caét ñöùt moät ñeâm khuya, sau khi taát caû moïi ngöôøi khaùc ñeàu ñöôøng ngoân ngöõ cuûa ngöôøi ñôøi khieán hoï khoâng ñi nguû, Tröôøng Khaùnh veùn böùc reøm tre leân vaø aùnh coøn phaân bieät voïng töôûng nöõa—To cut off words saùng cuûa chieác ñeøn loàng aäp vaøo maét oâng (maét sö and speeches of worldly people so they have no nhìn vaøo aùnh saùng cuûa ñeøn loàng). Ngay luùc ñoù oâng more discriminations and deluded thoughts. ñaït ñöôïc ñaïi giaùc. Hoâm sau sö beøn laøm baøi tuïng: Toïa Ñöôøng: Phoøng thieàn hay Thieàn ñöôøng: A “Ñaïi sai daõ ñaïi sai sitting room—Phoøng hoïp cuûa chö Taêng Ni: The Quyeän khôûi lieâm lai kieán thieân haï assembly room of the monks. Höõu

nhôn vaán ngaõ thò haø toâng? Toïa Haï: Toïa Laïp—Varsa (skt)—Teân goïi khaùc Nieâm khôûi phaát töû phaùch khaåu ñaø.” cuûa “An Cö Kieát Haï.” Taêng ñoaøn vaâng theo lôøi chæ Raát sai laïi raát sai daïy cuûa Phaät maø toïa vuõ an cö hay an cö kieát haï veà Veùn böùc reøm leân, theá giôùi ñaây! muøa möa (ñeå giaûm thieåu söï toån haïi caùc loaøi coân Ví hoûi phaùp naøo tu chöùng ñoù

Raèng ñaây phaát töû taëng oâng naøy. nghóa laø tö duy tónh löï. Nhö vaäy, toïa Thieàn coù Nghóa laø: raát sai cuõng raát sai; vöøa cuoán reøm leân nghóa laø ngoài tö duy tónh löï. Ñaây laø moät trong thaáy thieân haï. Coù ngöôøi hoûi ta laø tu toâng gì maø nhöõng ngheä thuaät daäp taét doøng suy töôûng cuûa chöùng ñaéc? Ta seõ caàm caây phaát töû leân nhaèm mieäng taâm, ñeå laøm saùng toû taâm tính. Thieàn ñöôïc ñaùnh—According to the Records of the chính thöùc giôùi thieäu vaøo Trung Quoác bôûi Toå Transmission of the Lamp (Ch’uan-Teng-Lu), Boà Ñeà Ñaït Ma, daàu tröôùc ñoù ngöôøi Trung Hoa Volume XVIII, Hui Ling first entered Tong-xuan ñaõ bieát ñeán, vaø keùo daøi cho tôùi thôøi kyø cuûa caùc (Penetrate Mystery) Temple in Suzhou at the age toâng phaùi Thieân Thai. Ñoái töôïng cuûa toïa thieàn of thirteen. Later, he studied under various Zen trong ñôøi soáng cuûa haønh giaû laø ñeå khai môû maét teachers. In about the year 879, he went to Fujian trí hueä. Nhö chuùng ta ñoïc trong kinh Baùt Nhaõ Province, where he studied under Xiyuan Siming. Ba La Maät Ña, khoâng coù trí hueä thì taát caû caùc He then studied under Lingyun Zhiqin, where he ñöùc haïnh kia ñeàu khoâng thaønh töïu ñöôïc gì caû, experienced difficulty and doubt about his bôûi vì chuùng thieáu con maét ñeå nhìn vaøo yù practice. Finally he traveled to Fuzhou, where nghóa cuûa söï vaät moät caùch phoå quaùt. Toïa only after arduous meditation under Xuefeng did Thieàn coøn laø moät trong nhöõng ngheä thuaät daäp he gain enlightenment (tradition holds that he taét doøng suy töôûng cuûa taâm, ñeå laøm saùng toû wore out seven meditation cushions). Xuefeng taâm tính. Ngoài thieàn laø phöông caùch tu taäp toân provided Chang-Shing with "the medicine a horse giaùo chính yeáu trong caùc truyeàn thoáng nhaø doctor uses to bring a dead horse alive again." He Thieàn. Thieàn cuõng ñöôïc xem nhö laø phöông instructed Chang-Shing to practice meditation in tieän tieân khôûi maø haønh giaû ñaït ñöôïc chöùng the hall as if he were a "dead tree stump." Chang- ngoä vaø trong haàu heát caùc thieàn vieän ngöôøi ta Shing followed this prctice for two and a half thöïc taäp moãi ngaøy vaøi tieáng ñoàng hoà. Lyù töôûng years, until late one night, after others had gone to laø thöïc taäp toïa thieàn trong traïng thaùi taâm bed, he rolled up a bamboo screen and his eye fell khoâng vöôùng maéc, khoâng coá gaéng, vaø cuõng upon the light of a lantern. At that moment he khoâng taäp trung vaøo moät vaät gì. Söï tu taäp döïa woke up. At that moment he woke up. The next vaøo khaùi nieäm taát caû chuùng sanh ñeàu ñaõ laø day he composed the following verse to attest to Phaät, neân trong luùc tu taäp “toïa thieàn” ngöôøi ta his understanding: coá buoâng boû taát caû nhöõng khaùi nieäm ñaõ ñöôïc “How deluded I was! How deluded indeed! keát taäp töø tröôùc cuõng nhö nhöõng suy nghó phaân Then all the earth was revealed when I rolled tích ñeå cho caùi Phaät taùnh naøy ñöôïc hieån loä moät up a screen. caùch töï ñoäng. Khi toïa thieàn haønh giaû phaûi luoân If any asks me to explain our

school, nhaãn naïi, phaûi hoïc caùch chòu ñau nôi löng vaø I'll raise the whisk and slap his mouth." nôi chaân, vì khi môùi baét ñaàu toïa thieàn chuùng ta Toïa Phaùp: Asana (skt & p)—Sitting posture—See chöa quen vôùi caùch ngoài neân chuùng ta caûm Tyø Kheo Toïa Phaùp. thaáy ñau vaø khoù chòu nôi löng vaø chaân. Caùch Toïa Quang: See Quang Toïa. duy nhaát ñeå vöôït qua laø chuùng ta phaûi kieân Toïa Saùt: Zasatsu (jap)—See Kill oneself by nhaãn maø thoâi. Ngoaøi ra, chuùng ta khoâng neân sitting. hy voïng baát cöù thöù gì khi toïa thieàn, ngay caû Toïa Tham: Cuoäc tham vaán tröôùc buoåi thieàn toïa vieäc hy voïng giaùc ngoä vì ngay caùi tö töôûng veà ñaàu hoâm—The evening meditation at a monastery hy voïng giaùc ngoä töï noù ñaõ laø moät tö töôûng (preceding instruction by the abbot). nhieãm oâ. Chuùng ta khoâng theå naøo thieàn vaøi cöû, Toïa Thang: Taém nöôùc noùng—To shower with hot hoaëc thieàn hoâm nay roài ngaøy mai thaønh Phaä t water. ñöôïc. Nhö vaäy trong khi ngoài thieàn, ñöøng Toïa Thieàn: Zazen (jap)—Tso-Ch'an (chi)— troâng mong baát cöù thöù gì, ñöøng troâng mong coù Meditative sitting—Sitting meditation. keát quaû mau maén trong vieäc toïa thieàn—To sit (I) Toång quan veà Toïa Thieàn—An overview of in dhyana (abstract meditation, fixed Sitting meditation: Toïa Thieàn coù nghóa laø ngoài abstraction, contemplation). Thus, Sitting tu thieàn. Thieàn laø chöõ taét cuûa "Thieàn Na" coù meditation means sitting in fixed abstraction

or contemplation. Its introduction to China is Ñoäng khuyeân chuùng ta haõy töï coi mình laø caùi attributed to Bodhidharma, though it came ñoù vaø haõy yù thöùc veà noù. Söï tónh laëng vaø taäp earlier, and its extension to T'ien-T'ai. The trung taâm yù vaøo moät choã duy nhaát ñöôïc phaùt object of meditation in the life of Zen trieån qua toïa thieàn trong toâng Taøo Ñoäng. Toâng practitioners is to open the wisdom eye. As naøy tin raèng tö theá ngoài laø söï bieåu hieän hoaøn we read in the Prajna-paramita Sutra, without thieän nhaát cuûa söï chöùng ngoä vieân maõn, neân söï the wisdom all the other virtues are incapable tu taäp veà trí tueä ñaëc bieät lieân heä tôùi söï yù thöùc of accomplishing anything, for they lack the hoaøn toaøn veà thaân trong tö theá ngoài trong töøng eye which sees into the meaning of things giaây phuùt. Toâng Laâm Teá söû duïng coâng aùn ñeå generally. It is also considered to be the tu taäp bieät quaùn. Moãi thieàn sö coù nhöõng coâng primary means by which students attain aùn khaùc nhau, vaø moãi coâng aùn coù nhöõng muïc realization and in most Zen monasteries it is ñích khaùc nhau. Nhöng moät caùch caên baûn, practiced for several hours every day. Ideally, nhöõng nan ñeà ngaén nhö "Caùi gì laø baûn lai dieän sitting meditation is practiced in a state of muïc cuûa ngöôi khi cha meï ngöôi chöa sinh mind free from grasping or striving, and not ra?" hay "Caùi gì laø tieáng voã cuûa moät baøn tay?" focused on any particular object. The practice thaùch thöùc quan nieäm thoâng thöôøng cuûa con is based on the notion that all beings are ngöôøi veà quan heä giöõa con ngöôøi vôùi theá giôùi. already Buddhas, and so during the practice of Ngöôøi ta coù theå söû duïng pheùp lyù luaän ñeå hieåu "sitting meditation," one attempts to drop off veà coâng aùn, nhöng chaân ngoä vöôït ra ngoaøi accumulated conceptions and analytical nhöõng giaûi thích cuûa ngoân töø, vaø tuøy thuoäc vaøo thinking in order to allow this fundamental söùc maïnh cuûa trí tueä

lieân heä ñeán baûn chaát toái buddha-nature to manifest spontaneously. We haäu cuûa con ngöôøi. Ñieåm then choát cuûa vieäc must be patient when practicing sitting quaùn chieáu coâng aùn khoâng phaûi laø ñeå tìm ra meditation. We must learn to bear the pain in lôøi giaûi ñaùp ñuùng. Thaät ra, coâng aùn nhaèm our back and legs because when we first choáng laïi nhöõng khaùi nieäm coù saün trong trí oùc practice to sit in meditation, we are cuûa con ngöôøi. Trí oùc cuûa ngöôøi ta trôû neân baát unaccustomed to sitting that way and we will löïc tröôùc coâng aùn vì naêng löïc vaø caûm nhaän surely experience “hard to bear” pain. The thoâng thöôøng cuûa con ngöôøi khoâng theå naøo only way to overcome the pain is “patience.” hieåu ñöôïc nghóa cuûa coâng aùn, vì theá maø coâng Besides, we should not hope for anything, aùn ñöôïc duøng ñeå ñaùnh thöùc moät taâm thöùc ñang even hoping for enlightenment because the yeân nguû. Moät taâm thöùc hôøi hôït vaø giaû taïo beân thought of hoping for enlightenment is itself ngoaøi khoâng theå naøo traû lôøi ñöôïc moät coâng aùn, deluded. We cannot expect to sit in just chæ coù tueä quaùn saâu saéc môùi laøm ñöôïc chuyeän several sessions of meditation or to sit today naøy maø thoâi. Haønh giaû cuûa toâng Laâm Teá ñaït and get enlightened tomorrow. Thus, while in ñöôïc söï tónh truù baèng caùch taäp trung taâm yù vaøo sitting meditation, try not to expect anything, moät coâng aùn vaø ñaït ñöôïc tueä giaùc ñaëc bieät ñeå try not to do it fast traû lôøi cho coâng aùn naøy—Sitting meditation is (II) Nghóa cuûa Toïa Thieàn—The meanings of a key practice. The two major Zen traditions, sitting in Meditation: Toïa thieàn töùc laø ngoài T’ao-T’ung and Lin-Chi, have a slightly thieàn ñònh, laø phöông phaùp thieát yeáu cuûa differnt approach to this. T’ao-T’ung Zen Thieàn toâng. Hai Thieàn phaùi lôùn laø toâng Taøo teaches “just sitting” in which one focuses on Ñoäng vaø Laâm Teá coù chuùt ít khaùc bieät veà the nature of the mind. T’ao’T’ung phöông phaùp toïa thieàn. Toâng Taøo Ñoäng daïy emphasizes “original enlightenment”, and cöù ngoài vaø taäp trung taâm yù vaøo baûn chaát cuûa doesn’t distinguish between the means and taâm, toâng naøy coøn nhaán maïnh veà “quaû chöùng the end. Instead of constantly trying to saün coù”, ñoàng thôøi khoâ ng phaân bieät giöõa achieve something, one is encouraged to just phöông tieän vaø muïc ñích. Thay vì luoân coá be, and to be aware of that. Calm abiding is gaéng ñeå thaønh ñaït moät caùi gì ñoù, thì toâng Taøo developed in T’ao-T’ung Zen by just sitting,

thus concentrating the mind single-pointedly. maëc khi ngaøi daïy kieåu phaûn tænh naøy qua baøi This sect is confident that sitting is the perfect keä sau ñaây: expression of inherent perfection or Thaân thò Boà ñeà thoï, enlightenment, the practice of special insight Taâm nhö minh caûnh ñaøi involves total awareness of the body sitting in Thôøi thôøi thöôøng phaát thöùc, each moment. Lin-Chi Zen employs the koan Vaät xöû nhaï traàn ai. (kung-an) to develop special insight. Different (Thaân laø caây Boà Ñeà, koans are used by each teacher, and each Taâm nhö ñaøi göông saùng koan serves a different purpose. But basically, Luoân luoân sieâng lau chuøi these short puzzles, such as “What was the Chôù ñeå dính buïi baëm). appearance of your face before your The idea of “Sitting Meditation up to the time ancestors were born?” or “What is the sound of Hui-Neng was that the Buddha-nature with of one hand

clapping?" challenge one's usual which all beings are endowed is thoroughly way of relating to oneself and to the world. pure and undefiled as to its self-being. The One may use logic to approach the koans, but job of a meditator is to bring out his self- real understanding transcends verbal nature, which is the Buddha-nature, in its explanations and depends on insight into original purity. It is to say his meditation may one's ultimate nature. The key point of end in clearing up the mirror of consciousness contemplating a koan isn't to get the right in which he expects to see the image of his answer. Rather, it's to confront people with original pure self-being reflected. This may their preconceptions. Becoming frustrated be called static meditation, or serenely because the usual intellect and emotions can't reflecting or contemplating on the purity of make sense of the koan, the sleeping mind the Mind. Watching purity or to keep an eye will wake up. A koan can't be answered by on Purity is no other than a quietistic the discursive superficial mind, but only by contemplation of one's self-nature or self- deep insight. Practitioners of the Lin-Chi being. Great Master Shen-Hsiu's teaching tradition gain calm abiding by focusing the was evidently strongly colored with quietism mind on the koan. They gain special insight or the reflection type through the following by answering it. verse: (III) Toïa Thieàn theo Ñaïi Sö Thaàn Tuù—Sitting The body is like the bodhi tree, Meditation according to Great Master Shen- The mind is like a mirror bright, Hsiu: YÙ töôûng cuûa "Ngoài Thieàn" töø tröôùc thôøi Take heed to keep it always clean, Hueä Naêng: Noùi chung, cho ñeán thôøi Hueä And let no dust accumulate on it. Naêng, ngöôøi ta vaãn nghó raèng Phaät taùnh hieän (IV) Toïa Thieàn theo Luïc Toå Hueä Naêng—Sitting trong taát caû vaïn höõu thì thanh tònh vaø khoâng oâ Meditation according to the Sixth Patriarch nhieãm theo caùch nhö theá. Do ñoù vieäc laøm Hui Neng: "Pheùp toïa Thieàn voán chaúng dính haèng ngaøy cuûa haønh giaû coát yeáu laø höôùng daãn maéc ôû taâm, chaúng dính maéc ôû tònh, cuõ ng chaúng laáy töï taùnh mình, taùnh thanh tònh xöa nay. baän bòu vôùi söï baát ñoäng. Vaäy Toïa Thieàn laø gì? Nghóa laø söï thieàn ñònh cuûa haønh giaû coù khuynh AÁy laø khoâng bò chöôùng ngaïi trong taát caû vieäc. höôùng laøm saùng toû caùi göông taâm trong aáy Ñoái vôùi taát caû nhöõng hoaøn caûnh toát xaáu, beân haønh giaû hy voïng thaáy ñöôïc töï taùnh thanh tònh ngoaøi maø taâm chaúng khôûi nghó goïi laø toïa. Beân cuûa mình. Loaïi thieàn ñònh naøy goïi laø tónh. trong thì thaáy töï taùnh mình baát ñoäng goïi laø Kieåu maëc chieáu hay söï chieâm nghieäm taùnh Thieàn. Ngoaøi khoâng dính maéc veà yù nieäm veà thanh tònh cuûa Taâm. Khaùn tònh hay ñeå maét hình töôùng laø Thieàn. Trong chaúng loaïn laø xem caùi tònh khoâng gì khaùc hôn laø söï im laëng Ñònh. Neáu ngoaøi dính töôùng thì taâm aét loaïn. chieâm nghieäm veà töï taùnh hay töï ngaõ. Thaàn Tuù Neáu ngoaøi lìa ñöôïc töôùng thì taâm chaúng loaïn. ñaïi sö roõ raøng ñaõ nhieãm naëng tính caùch tòch Baûn taùnh cuûa mình töï noù thanh tònh, töï noù oån ñònh chæ vì thaáy coù caûnh, nghó ñeán caûnh neân

loaïn. Neáu thaáy taát caû caûnh maø taâm chaúng loaïn The mirror bright is nowhere shinning, aáy laø chôn ñònh. Haõy töï tìm cho mình trong (The shining mirror was actually none) moãi nieäm caùi tính thanh tònh cuûa töï taùnh mình, As there is

nothing from the first, roài tu theo nghóa aáy vaø töï thöïc haønh, ñoù laø (From the beginning, nothing has existed) chuùng ta thaønh töïu ñaïo cuûa Phaät vaäy." Where can the dust itself accumulate? Boà ñeà boån voâ thoï, (How would anything be dusty?) Minh caûnh dieät phi ñaøi, The statement was quite original with him, Baûn lai voâ nhaát vaät, though ultimately it goes back to the Haø xöù nhaï traàn ai? Prajnaparamita. It really revolutionized the (Boà ñeà voán khoâng caây, Zen practice of meditation, establishing what Göông saùng cuõng chaúng ñaøi, is really Buddhist and at the same time Xöa nay khoâng moät vaät, preserving the genuine spirit of Bodhi- Choã naøo dính buïi baëm?). Dharma. Söï xaùc ñònh naøy hoaøn toaøn cuûa Hueä Naêng, duø (V) Nhöõng khaùc bieät veà giaùo phaùp cuûa Thaàn Tuù cuoái cuøng ñaây laø tö töôûng naèm trong Baùt Nhaõ, vaø Hueä Naêng—Differences between Shen- nhöng Hueä Naêng ñaõ taïo ra moät cuoäc caùch Hsiu's teaching and that of Hui-Neng: Söï baát maïng veà thöïc taäp thieàn quaùn, mang truyeàn ñoàng giöõa giaùo thuyeát veà Thieàn cuûa Thaàn Tuù thoáng ñích thöïc Phaät giaùo vaø baûo veä tinh thaàn vaø Hueä Naêng ôû choã Thaàn Tuù chuû tröông tröôùc ñaàu tieân cuûa Toå Boà Ñeà Ñaït Ma—"Sitting phaûi taäp ñònh roài sau môùi phaùt hueä (thôøi thôøi Meditation is not to get attached to the mind, thöôøng phaát thöùc, vaät xöû nhaï traàn ai). Nhöng is not to get attached to purity, nor is it to theo chuû tröông cuûa Hueä Naêng thì Ñònh vaø concern itself with immovability. What is Hueä coù maët ñoàng thôøi. Ñònh vaø Hueä chæ laø moät Sitting Meditation? It is not to be obstructed in vì theo kinh Nieát Baøn neáu thöøa Ñònh maø thieáu all things. Not to have any thought stirred up Hueä aáy laø theâm voâ minh, khi thöøa Hueä maø by the outside conditions of life, good and thieáu Ñònh aáy laø theâm taø kieán. Nhöng khi bad, this is "Sitting Meditation". To see Ñònh Hueä baèng nhau, ngöôøi ta coù theå noùi laø inwardly the immovability of one's self- thaáy trong Phaät Taùnh. Chính vì vaäy maø trong nature, this is dhyana. Outwardly, to be free caùc baøi phaùp, Hueä Naêng luoân chöùng minh from the notion of form, this is dhyana. quan nieäm nhaát theå giöõa Ñònh vaø Hueä cuûa Inwardly, not to be disturbed, this is Dhyana. mình: "Naøy caùc baïn höõu, caùi caên baûn trong When, outwardly, a man is attached to form, phaùp cuûa toâi laø Ñònh vaø Hueä. Caùc baïn chôù ñeå his inner mind is disturbed. But when bò meâ hoaëc maø tin raèng coù theå taùch rôøi Ñònh outwardly he is not attached to form, his mind vôùi Hueä. Chuùng chæ laø moät, khoâng phaûi hai. is not disturbed. His original nature is pure Ñònh laø Theå cuûa Hueä vaø Hueä laø Duïng cuûa and quiet as it is in itself. Only when it Ñònh. Khi caùc baïn quaùn Hueä thì thaáy Ñònh ôû recognizes an objective world, and thinks of it trong Hueä, khi caùc baïn quaùn Ñònh thì thaáy as something, it is disturbed. Those who Hueä ôû trong Ñònh. Neáu hieåu ñöôïc nhö theá, thì recognize an objective world, and yet find Ñònh vaø Hueä luoân ñi ñoâi trong tu taäp. Naøy caùc their mind undisturbed, are in true Dhyana. baïn ñang tu taäp, chôù noùi tröôùc phaûi coù Ñònh We should recognize in each one of the roài Hueä môùi phaùt, vì noùi nhö theá laø taùch ñoâi thoughts we may conceive the pureness of our chuùng roài. Nhöõng ngöôøi thaáy nhö vaäy khieán original self-nature; to discipline ourselves in phaùp coù hai töôùng, nhöõng ngöôøi

naøy mieäng noùi this and to practice by ourselves all its maø taâm khoâng laøm. Hoï xem Ñònh phaân bieät implications, this is by ourselves to attain vôùi Hueä. Nhö nhöõng ngöôøi mieäng vaø loøng hôïp Buddha's truth." So when Hui-Neng nhau, trong ngoaøi nhö moät, xem Ñònh vaø Hueä proclaimed: ñoàng nhau hay nhö moät, nhöõng ngöôøi naøy The Bodhi is not like the tree, mieäng noùi taâm laøm cuøng luùc." Hueä Naêng coøn (Bodhi tree has been no tree) chöùng minh theâm veà quan nieäm nhaát theå naøy

baèng caùch neâu leân moái töông quan hieän höõu first attained and then Prajna awakened, or giöõa ngoïn ñeøn vaø aùnh saùng cuûa noù. Ngaøi noùi: that Prajna is first attained and the Dhyana "Gioáng nhö caùi ñeøn vaø aùnh saùng cuûa noù. Khi awakened; for they are separate. Those who coù ñeøn thì saùng. Ñeøn laø theå cuûa saùng vaø saùng advocate this view make a duality of the laø Duïng cuûa ñeøn. Teân goïi khaùc nhau nhöng Dharma; they are those who affirm with the theå chæ laø moät. Neân hieåu moái töông quan giöõa mouth and negate in the heart. They regard Ñònh vaø Hueä cuõng theo caùch nhö vaäy." Chuùng Dhyana as distinct from Prajna. But with those ta thaáy quan nieäm cuûa Thaàn Hoäi (moät ñaïi ñeä whose mouth and heart are in agreement, the töû cuûa Hueä Naêng) veà nhaát theå trong quyeån inner and the outer are one, and Dhyana and Phaùp Ngöõ cuûa sö: "ÔÛ ñaâu nieäm chaúng khôûi, Prajna are regarded as equal." Hui-Neng troáng khoâng vaø voâ töôùng ngöï trò, ôû ñoù laø chaân further illustrates the idea of this oneness by Ñònh. Khi nieäm khoâng khôûi, troáng khoâng, the relation between the lamp and its light. He khoâng töôùng thích öùng vôùi traàn caûnh, khi aáy laø says: "It is like the lamp and its light. As there chaân Hueä. ÔÛ ñaâu ñöôïc nhö theá thì chuùng ta is a lamp, there is light; if no lamp, no light. thaáy raèng Hueä, quaùn trong chính noù, laø Duïng The lamp is the Body of the light, and the cuûa Ñònh, khoâng coù phaân bieät, noù chính laø light is the Use of the lamp. They are Ñònh. Khi ngöôøi ta coá quaùn Ñònh thì chaúng coù differently designated, but in substance they Ñònh. Khi ngöôøi ta coá quaùn Hueä, thì chaúng coù are one. The relation between Dhyana and Hueä. Taïi sao vaäy? Bôûi vì töï taùnh laø chôn nhö, Prajna is to be understood in like manner." vaø chính ñaây laø caùi maø chuùng ta noùi Ñònh Hueä We can see Shen-Hui's view on the oneness nhaát theå."—The disagreement between Shen- in his Sayings as follows: "Where no thoughts Hsiu's teaching of Zen and that of Hui Neng are awakened, and emptiness and is due to Shen-Hsiu's holding the view that nowhereness prevails, this is right Dhyana. Dhyana is to be practiced first and that it is When this non-awakening of thought, only after its attainment that Prajna is emptiness, and nowhereness suffer awakened. But according to Hui-Neng's view, themselves to be the object of perception, the very moment Dhyana and Prajna are there is right Prajna. Where this mystery takes present at the same time. Dhyana and Prajna place, we say that Dhyana, taken up by itself, are the same for according to the Nirvana is the Body of Prajna, and is not distinct from Sutra, when there is more of Dhyana and less Prajna, and is Prajna itself; and further, that of Prajna, this helps the growth of ignorance; Prajna, taken up by itself, is the Use of when there is more of Prajna and less of Dhyana, and is not distinct

from Dhyana, and Dhyana, this helps the growth of false views; is Dhyana itself. Indeed, when Dhyana is to but when Dhyana and Prajna are the same, be taken up by itself, there is no Dhyana; this is called seeing into the Buddha-nature. when Prajna is to be taken up by itself, there Therefore, in his preachings, Hui-Neng is no Prajna. Why? Because Self-nature is always tried to prove his idea of oneness: “O suchness, and this is what is meant by the good friends, in my teaching what is most oneness of Dhyana and Prajna.” fundamental is Dhyana and Prajna. And, (VI) Toïa Thieàn theo kinh Duy Ma Caät—Sitting friends, do not be deceived and let to thinking meditation according to the Vimalakirti Sutra: that Dhyana and Prajna are separable. They Theo Kinh Duy Ma Caät, cö só Duy Ma Caät ñaõ are one, and not two. Dhyana is the Body of noùi vôùi oâng Xaù Lôïi Phaát khi oâng naày ôû trong Prajna, and Prajna is the Use of Dhyana. röøng toïa thieàn yeân laëng döôùi goác caây nhö sau: When Prajna is taken up, Dhyana is in Prajna; “Thöa ngaøi Xaù Lôïi Phaát! Baát taát ngoài söõng ñoù when Dhyana is taken up, Prajna is in it. môùi laø ngoài thieàn. Vaû chaêng ngoài thieàn laø ôû When this is understood, Dhyana and Prajna trong ba coõi maø khoâng hieän thaân yù, môùi laø go hand in hand in practice of meditation. O ngoài thieàn; khoâng khôûi dieät taän ñònh maø hieän followers of truth, do not say that Dhyana is caùc oai nghi, môùi laø ngoài thieàn; khoâng rôøi ñaïo

phaùp maø hieän caùc vieäc phaøm phu, môùi laø ngoài laø chöôùng ñaïo. Toå laïi daïy chuùng raèng: “Naày thieàn; taâm khoâng truï trong cuõng khoâng ôû ngoaøi thieän tri thöùc! Sao goïi laø toïa thieàn? Trong môùi laø ngoài thieàn; ñoái vôùi caùc kieán chaáp phaùp moân naày khoâng chöôùng khoâng ngaïi, khoâng ñoäng maø tu ba möôi baûy phaåm trôï ñaïo ngoaøi ñoái vôùi taát caû caûnh giôùi thieän aùc taâm môùi laø ngoài thieàn; khoâng ñoaïn phieàn naõo maø nieäm chaúng khôûi goïi laø toïa, trong thaáy töï taùnh vaøo Nieát Baøn môùi laø ngoài thieàn. Neáu ngoài chaúng ñoäng goïi laø thieàn. Naày thieän tri thöùc, thieàn nhö theá laø choã Phaät aán khaû (chöùng nhaän) sao goïi laø thieàn ñònh? Ngoaøi lìa töôùng laø thieàn, vaäy—According to the Vimalakirti Sutra, trong chaúng loaïn laø ñònh. Ngoaøi neáu chaáp Vimalakirti reminded Sariputra about töôùng, trong taâm töùc loaïn; ngoaøi neáu lìa töôùng, meditation, saying: “Sariputra, meditation is taâm töùc chaúng loaïn. Baûn taùnh töï tònh töï ñònh, not necessarily sitting. For meditation means chæ vì thaáy caûnh, suy nghó caûnh töùc laø loaïn; the non-appearance of body and mind in the neáu thaáy caùc caûnh maø taâm chaúng loaïn aáy laø three worlds (of desire, form and no form); chôn ñònh vaäy. Naày thieän tri thöùc! Ngoaøi lìa giving no thought to inactivity when in töôùng töùc laø thieàn, trong chaúng loaïn töùc laø nirvana while appearing (in the world) with ñònh, ngoaøi thieàn trong ñònh, aáy goïi laø thieàn respect-inspiring deportment; not straying ñònh. Kinh Boà Taùt Giôùi noùi: “Baûn taùnh cuûa ta from the Truth while attending to worldly voán töï thanh tònh. Naày thieän tri thöùc! Trong affairs; the mind abiding neither within nor moãi nieäm töï thaáy ñöôïc baûn taùnh thanh tònh, töï without; being imperturbable to wrong views tu, töï haønh, töï thaønh Phaät ñaïo.”—According to during the practice of the thirty-seven the Flatform Sutra, Chapter Five, the Sixth contributory stages leading to

enlightenment: Patriarch instructed the assembly: “The door and not wiping out troubles (klesa) while of sitting in Ch’an consists fundamentally of entering the state of nirvana. If you can thus attaching oneself neither to the mind nor to sit in meditation, you will win the Buddha’s purity; it is not non-movement. One might seal.” speak of becoming attached to the mind, and (VII)Toïa Thieàn theo kinh Kinh Phaùp Baûo Ñaøn— yet the mind is fundamentally false. You Sitting meditation according to the Flatform should know that the mind is like an illusion Sutra: Theo Kinh Phaùp Baûo Ñaøn, chöông thöù and, therefore, there is nothing to which you naêm, Luïc Toå daïy chuùng raèng: “Phaùp moân toïa can become attached. One might say that to thieàn naày voán khoâng chaáp nôi taâm, cuõng practice Ch’an is to attach oneself to purity, khoâng chaáp nôi tònh, cuõng chaúng phaûi chaúng yet the nature of people is basically pure. It is ñoäng. Neáu noùi chaáp taâm, taâm voán laø voïng; because of false thinking that the True bieát taâm nhö huyeãn neân khoâng coù choã ñeå chaáp Suchness is obscured. Simply have no false vaäy. Neáu noùi chaáp tònh, taùnh ngöôøi voán laø tònh, thinking, and the nature will be pure of itself. bôûi vì voïng nieäm che ñaäy chôn nhö, chæ caàn If attachment to purity arises in your mind, a khoâng coù voïng töôûng thì taùnh töï thanh tònh. deluded idea of purity will result. What is Khôûi taâm chaáp tònh trôû laïi sanh ra caùi tònh delusory does not exist, and the attachment is voïng. Voïng khoâng coù choã nôi, chaáp aáy laø false. Purity has no form or mark and yet voïng; tònh khoâng coù hình töôùng trôû laïi laäp there are those who set up the mark of purity töôùng tònh, noùi laø coâng phu, ngöôøi khôûi kieán as an achievement. Those with this view giaûi naày laø chöôùng töï baûn taùnh trôû laïi bò tònh obstruct their own original nature and become troùi. Naày thieän tri thöùc! Neáu ngöôøi tu haïnh baát bound by purity. Good Knowing Advisors, one ñoäng, chæ khi thaáy taát caû ngöôøi, khoâng thaáy who cultivates non-movement does not notice vieäc phaûi quaáy, toát xaáu, loãi laàm cuûa ngöôøi töùc whether other people are right or wrong, good laø töï taùnh baát ñoäng. Naày thieän tri thöùc! Ngöôøi or bad, or whether they have other faults. meâ thaân tuy baát ñoäng, môû mieäng lieàn noùi vieäc That is the non-movement of the self-nature. phaûi quaáy, hay dôû, toát xaáu cuûa ngöôøi, töùc laø Good Knowing Advisors, although the body of cuøng ñaïo ñaõ traùi nhau, chaáp taâm, chaáp tònh töùc the confused person may not move, as soon as

he opens his mouth he speaks of what is right thôøi gian troâi qua vaø haõy tích cöïc toïa thieàn and wrong about others, of their good points nhö oâm ñaàu chaïy xa ñaùm chaùy vaäy." Cuõng and shortcomings and so, he turns his back on theo Thieàn sö Ñaïo Nguyeân Hy Huyeàn (1200- the way. Attachment to the mind and 1253) trong quyeån Vôû Loøng Thieàn Taøo Ñoäng, attachment to purity are obstructions to the "ùÑieåm quan troïng nhaát trong hoïc Ñaïo laø toïa Way.” The Master also instructed the Thieàn. ÔÛ Trung Hoa raát nhieàu ngöôøi ñaït ñeán assembly, “Good Knowing Advisors, what is giaùc ngoä chæ nhôø söùc maïnh cuûa toïa thieàn. Moät meant by ‘sitting in Ch’an?’ In this obstructed soá ngöôøi ngu doát ñeán noãi hoï khoâng traû lôøi and unimpeded Dharma-door, the mind’s ñöôïc moät caâu, chæ nhôø heát loøng toïa

thieàn, ñaõ thoughts do not arise with respect to any good vöôït qua nhöõng ngöôøi coù hoïc ñaõ daøy coâng tu or evil external state. That is what 'sitting' is. taäp nhieàu naêm. Vì vaäy, caùc Thieàn sinh neân taäp To see the unmoving self-nature inwardly is trung vaøo toïa thieàn vaø ñöøng baän taâm veà baát cöù Ch'an. Good Knowing Advisors, what is chuyeän gì khaùc."—According to Zen Master meant by Ch'an concentration? Being Dogen in Moon In A Dewdrop, "Set aside all separate from external mark is 'Ch'an.' Not involvements and let the myriad things rest. being confused inwardly is 'concentration.' If Zazen is not thinking of good, not thinking of you become attached to external marks, your bad. it is not conscious endeavor. It is not mind will be confused inwardly. If you are introspection. Do not desire to become a separate from external marks, inwardly your Buddha; let sitting or lying down drop away. mind will be unconfused. The original nature Be moderate in eating and drinking. Be is naturally pure, in a natural state of mindful of the passing of time, and engage concentration. Confusion arises merely yourself in zazen as though saving your head because states are seen and attended to. If the from fire." Also according to Zen Master mind remains unconfused when any state is Dogen in A Primer of Soto Zen, the most encountered, that is true concentration. Good important point in the study of the Way is Knowing Advisors, being separate from all zazen. Many people in China gained external marks is Ch'an and being inwardly enlightenment solely through the strength of unconfused is concentration. External Ch'an zazen. Some who were so ignorant that they and inward concentration are Ch'an could not answer a single question exceeded concentration. The Vimalakirti Sutra says, the learned who had studied devotion to 'Just then, suddenly return and regain the zazen. Therefore, students must concentrate original mind.' The Bodhisattva-Sila Sutra on zazen alone and not bother about other says, 'Our basic nature is pure of itself.' Good things. The Way of the Buddhas and Knowing Advisors, in every thought, see your Ancestors is zazen. Follow nothing else. own clear and pure original nature. Cultivate, 2) Theo Thieàn sö Linh Moäc Tuaán Long trong practice, realize the Buddha Way." quyeån Thieàn Taâm, Sô Taâm, thöôøng thöôøng, (VIII)Toïa Thieàn trong lôøi daïy cuûa caùc Thieàn sö khi baïn tu taäp toïa thieàn, baïn trôû neân lyù töôûng, thôøi caän ñaïi—Sitting meditation in the baïn ñaët ra moät lyù töôûng hay moät muïc ñích ñeå teachings of Zen masters of modern days: coá gaéng ñaït ñeán. Nhöng, nhö theá laø voâ lyù. Neáu 1) Theo Thieàn sö Ñaïo Nguyeân Hy Huyeàn (1200- baïn laø ngöôøi coù lyù töôûng, töùc laø trong baïn coù 1253) trong quyeån AÙnh Traêng Trong Gioït tö töôûng töï tö töï lôïi; ñeán khi baïn ñaõ ñaït ñöôïc Söông, "Haõy laùnh xa caùc vieäc theá gian vaø haõy ñeán lyù töôûng hoaëc muïc ñích, tö töôûng töï tö töï queân muoân vaøn caùc thöù aáy ñi. Toïa thieàn lôïi laïi taïo ra theâm moät lyù töôûng khaùc. Vì vaäy, khoâng phaûi laø nghó ñeán caùi thieän hay caùi aùc. bao laâu maø coâng phu tu taäp toïa thieàn cuûa baïn Ñoù khoâng phaûi laø moät noå löïc coù yù thöùc. Ñoù coøn ñöôïc xaây döïng treân tö töôûng ñaéc lôïi, vaø khoâng phaûi laø pheùp noäi quan. Ñöøng mong coâng phu tu taäp toïa thieàn cuûa baïn döïa theo muoán thaønh Phaät. Boû chuyeän naèm vaø ngoài ñi. ñöôøng loái lyù töôûng, baïn seõ thöïc söï khoâng coù Haõy aên uoáng coù ñieàu ñoä. Haõy yù

thöùc chuyeän thôøi gian ñeå ñaït ñeán lyù töôûng. Hôn nöõa, baïn seõ

phaûi hy sinh ñi phaàn ñaùng giaù nhaát cuûa söï tu eggs will not hatch well if she only warms one taäp cuûa baïn. Bôûi vì söï chöùng ñaéc cuûa baïn luoân side and leaves the other side cool. yet it does ôû phía tröôùc, baïn seõ luoân töï hy sinh cho moät lyù not appear that she turns the eggs over töôûng trong töông lai. Roát roài baïn seõ khoâng because she thinks consciously that it is time ñaït ñöôïc gì caû—According to Zen Master to do so. Rather, she seems to do it because as Shunryu Suzuki in Zen Mind, Beginner's she sits on the eggs her abdomen gets very Mind, usually when you practice zazen, you warm and by turning the eggs over she can become very idealistic, and you set up an cool herself by pressing her abdomen on the ideal goal which you strive to attain and other, relatively cool side of the egg. Our fulfill. But... this is absurd. When you are passion for life works in the same way. When idealistic, you have some gaining idea within your passion embraces the wholeness of life yourself; by the time you attain your ideal or you naturally look around to see what is cool goal, your gaining idea will create another and needs to be taken care of. This feeling of ideal. So as long as your practice is based on passion that arises naturally is the activity or a gaining idea, and you practice zazen in an the function of our lives." idealistic way, you will have no time actually 4) Lex Hixon vieát trong quyeån 'Sinh Phaät Thieàn': to attain your ideal. Moreover, you will be "Moät linh muïc Cô Ñoác giaùo taùm möôi tuoåi tu sacrificing the meat of your practice. Because taäp thieàn ñònh vôùi söï trôï giuùp cuûa moät nöõ tu your attainment is always ahead, you will Cô Ñoác giaùo töøng ñöôïc hoïc Thieàn vôùi moät laõo always be sacrificing yourself now for some sö ñöông thôøi ôû Nhaät Baûn. Trong laàn ñaàu tieân ideal in the future. You end up with nothing. ngoài xuoáng, nöôùc maét chaûy raøn ruïa töø ñoâi maét 3) Thieàn sö Noäi Sôn Höng Chính vieát trong oâng. Taïi sao vaäy? Khoâng phaûi tö theá baát ñoäng quyeån Môû Voøng Tay Tö Duy: "Trong moät cuûa thaân theå, khoâng phaûi söï tónh laëng cuûa taâm quyeån saùch cuûa Godo Nakanishi, coù moät caâu trí, cuõng khoâng phaûi muøi nhang thôm ngaøo chuyeän veà moät con chim aáp tröùng. Trong giai ngaït. Cuõng khoâng phaûi söï haêm hôû baát thaàn cuûa ñoaïn aáp tröùng, moät caùch ñeàu ñaën, chim maùi khaùt voïng taâm linh trong moät traùi tim töø hôn nhoåm mình leân vaø duøng moû ñeå trôû beà caùc quaû saùu möôi naêm ñaõ khao khaùt maõnh lieät. Ñoù laø tröùng, xong laïi naèm xuoáng. Tröùng seõ khoâng nôû söï ñoaïn dieät meâ hoaëc khaép moïi nôi. Ñoù laø aùnh toát neáu chæ ñöôïc aáp noùng moät beân, coøn beân kia saùng cuûa ñaáng Ki Toâ toái cao toái thöôïng. Ñoù laø thì nguoäi ngaét. Tuy nhieân, coù veû nhö chim maùi söï hieän dieän cuûa yù thöùc tinh tuùy, khoâng chæ trôû beà khoâng phaûi vì noù yù thöùc ñöôïc ñeán luùc trong traùi tim, taâm thöùc cuûa vò linh muïc, maø phaûi laøm nhö vaäy. Ñuùng hôn, noù trôû beà tröùng trong taát caû moïi chuùng sanh. Ñoù laø söï thanh coù theå chæ vì khi naèm aáp tröùng, buïng noù noùng tònh voâ haïn. Vaø khoâng gì khaùc nöõa. Thieàn chæ leân, vaø khi trôû tröùng, buïng noù ñöôïc tieáp xuùc laø söï chöùng minh cuûa yù thöùc tinh tuùy. Thieàn vôùi maët nguoäi cuûa tröùng, vaø noù giaûm bôùt ñöôïc khoâng phaûi laø treùo chaân, ngoài xuoáng treân taám söùc noùng. Loøng ham soáng

cuûa chuùng ta cuõng boà ñoaøn, khoâng phaûi laø giaùo huaán baèng nhöõng theå hieän nhö vaäy. Khi loøng ham soáng bao quaùt caâu chöõ nghòch lyù vaø nhöõng thaùi ñoä baát ngôø. toaøn boä cuoäc soáng, chuùng ta nhìn quanh ñeå tìm Traïng thaùi khoâng ñònh danh laø ñieàu taïo neân söï xem caùi gì ñang nguoäi, caàn phaûi chaêm soùc. thö thaùi vaø tónh laëng cuûa toïa thieàn."—Lex Tình caûm ham muoán ñoù, voán phaùt xuaát moät Hixon wrote in the Living Buddha Zen: "An caùch töï nhieân, laø hoaït ñoäng hoaëc chöùc naêng eighty-year-old Catholic priest learned to cuûa cuoäc soáng cuûa chuùng ta."—Zen Master practice zazen from a Catholic sister who was Kosho Uchiyama wrote in the Opening the trained in Japan under a contemporary Roshi. Hand of Thought: "In a book by Godo During his very first sitting, tears flowed from Nakanishi there is a story about how a bird his eyes. Why? It was not the stillness of the hatches its eggs. While the female bird warms body, nor the quietness of the mind, nor the the eggs, she periodically gets up, turns them sweet aloeswood incense. It was not a sudden over with her beak, and sits down again. The increase in spiritual aspiration within a heart

that had aspired ardently for more than sixty thoughts, feelings, and perceptions, are years. It was the absence of delusion impermanent, arising when particular causes everywhere. It was the light of Christ as all in and conditions bring them into being and all. It was the presence of essential passing away with the emergence of new awareness, nor simply within his own heart- causal factors; second, that life is pain; and mind but within all beings. It was immense third, that ultimately nothing is self-subsistent, purity without boundary. There was nothing that all forms in their essential nature are else. Zen is simply the demonstration of empty, that is, mutually dependent patterns of essential awareness. Not crossing the legs and energy in flux, yet at the same time are sitting on the cushion. Not teaching with possessed of a provisional ot limited reality in paradoxical phrases and sudden gestures. time and space, in much the same way that Namelessness is what constitutes the primal the actions in a movie film have a reality in ease and silence of zazen." terms of the film but are otherwise 5) Thieàn sö Philip Kapleau vieát trong quyeån 'Ba insubstantial and unreal... Finally, with Truï Thieàn': Vöøa laøm cho nhaân caùch trôû neân enlightenment, zazen brings the realization phong phuù vaø tính caùch trôû neân maïnh meõ hôn, that the substratum of existence is a Voidness toïa thieàn soi saùng ba ñaëc ñieåm cuûa sinh toàn out of which all things ceaselessly arise and nhö lôøi Phaät daïy: thöù nhaát, vaïn phaùp, bao goàm into which they endlessly return, that this tö töôûng, tình caûm, vaø nhaän thöùc, ñeàu voâ Emptiness is positive and alive and in fact not thöôøng, vaø khôûi leân khi caùc nhaân duyeân vaø other than the vividness of a sunset or the ñieàu kieän ñaëc bieät ñöa chuùng ñeán vaø bieán maát harmonies of a great symphony. The bursting vôùi nhöõng nhaân toá duyeân khôûi môùi; thöù nhì noùi into consciousness of the effulgent Buddha- raèng cuoäc ñôøi laø ñau khoå; vaø thöù ba laø roát roài nature is the 'swallowing up' of the universe, khoâng coù thöù gì töï thaân toàn taïi, raèng taát caû saéc the obliteration of every feeling of opposition töôùng ñeàu roãng töø baûn chaát, nghóa laø chuùng laø and separateness." nhöõng

maãu naêng löïc löu ñoäng vaø hoã töông tuøy 6) Thomas Wright vieát trong quyeån 'Ñieån Toïa thuoäc laãn nhau, tuy vaäy chuùng vaãn coù moät Giaùo Huaán': Ngöôøi ta coù theå taäp toïa thieàn ñeå thöïc theå taïm bôï vaø höõu haïn trong thôøi gian coù ñöôïc haïnh phuùc hôn, bình an cho taâm thöùc, khoâng gian vaø, raát gioáng vôùi haønh ñoäng trong loøng can ñaûm, khaû naêng tình duïc vaø naêng löïc moät cuoán phim, coù thaät trong ngöõ caûnh cuûa loâi cuoán ngöôøi khaùc maïnh meõ hôn khoâng? Raát cuoán phim, nhöng ngoaøi ra, khoâng coù baûn chaát nhieàu ngöôøi uûng hoä toïa Thieàn ôû Myõ vaø ôû AÂu vaø khoâng coù thaät... Cuoái cuøng, vôùi söï giaùc ngoä, chaâu, ngay caû ôû Nhaät Baûn, dí nhöõng cuû caø roát toïa thieàn mang laïi thöùc ngoä raèng baûn theå cuûa aáy cho ngöôøi ta caén vaøo. Nhöng khi naøo vaãn cuoäc soáng laø caùi Khoâng, töø ñoù, lieân tuïc khôûi coøn coù hy voïng, troâng chôø moät thaønh quaû naøo sinh moïi söï vaät vaø cuõng nôi ñoù, caùc söï vaät aáy ñoù do toïa thieàn mang laïi, toïa thieàn ñaõ bò nhô lieân tuïc trôû veà, vaø caùi khoâng aáy coù tính tích nhuoác. Töông töï nhö vaäy, trong cuoäc soáng cöïc vaø sinh ñoäng vaø kyø thaät, khoâng khaùc gì caùi haèng ngaøy, khi moät haønh vi naøo ñoù cuûa chuùng sinh ñoäng cuûa moät caûnh maët trôøi laën hay ta ñöôïc thuùc ñaåy bôûi hy voïng moät thaønh quaû, nhöõng hoøa aâm cuûa moät baûn nhaïc giao höôûng hay bôûi moät ñieàu kieän, moät tình huoáng trong lôùn. Söï hoát nhieân thöùc ngoä Phaät taùnh saùng cuoäc soáng, thaønh quaû toát ñeïp seõ tan vôõ thaønh ngôøi laø söï nuoát chöûng caû vuõ truï, laø söï xoùa saïch maûnh vuïn—Thomas Wright wrote in moïi caûm nghó ñoái nghòch vaø phaân bieät —Zen Instructions for the Zen Cook: "Is it possible Master Philip Kapleau wrote in 'The Three to gain greater happiness, or peace of mind, Pillars of Zen': "As well as enriching or courage, or sexual power, or greater personality and strengthening character, charisma by doing zazen? There are many zazen illumines the three characteristics of advocates of zazen in America and Europe existence which the Buddha proclaimed: first, today (and in Japan as well) who hold out that all things, in which are included our these carrots for people to bite into. But as

long as there is a hope or expectation of some who do it, those of us who are present at this result to be derived from zazen, then zazen is moment, know that this is it. Sitting absolutely tainted. In the same way, when any action in still, body and mind are not separate. Our our day-to-day life is motivated by some state of mind at any given moment becomes expectant result, or by what only appears to clear in this condition of being present, be a real condition or circumstance in our life, completely present. And there is great healing that expectant result is very likely to be power in this." dashed to pieces." 8) Theo Jakusho Kwong trong quyeån 'Thieàn 7) Maurine Stuart vieát trong quyeån 'AÂm Thanh Treân Ñaát Myõ', ñoái vôùi Thieàn, söï phaân thaân vaø Vi Teá': "Töø ngöõ thieàn quaùn xuaát phaùt töø tieáng taâm ra laøm hai laø söï meâ hoaëc lôùn nhaát; ngoài La Tinh 'meditare', ôû theá bò ñoäng, coù nghóa laø cho ñuùng caùch thì moïi chuyeän seõ toát thoâi. 'ñöôïc ñöa vaøo trung taâm'. Ñoù khoâng phaûi laø Ñieàu naøy cuõng gioáng nhö caâu noùi veà thuaät côõi theá chuû ñoäng coù nghóa laø 'tieán vaøo trung taâm'. ngöïa: beân treân yeân, khoâng coù kî só; beân

döôùi Trung taâm aáy laø taùnh theå cuûa chuùng ta. Baèng yeân, khoâng coù ngöïa. Ñoù chính laø toïa thieàn. Ñoù caùch heát ngoài roài laïi ngoài, buoâng boû heát moïi chính laø hieän taïi. Khoâng chuû theå, khoâng khaùch vieäc, chuùng ta caøng trôû neân yù thöùc hôn veà theå. Nhö theá chuùng ta khoâng theå bieát ñieàu gì trung taâm cuûa chuùng ta. Chuùng ta caøng baét reã ñang xaûy ra—According to Jakusho Kwong in saâu hôn vaøo ñoù. Haønh vi ñôn giaûn cuûa vieäc Zen in America, in Zen the mind-body ngoài xuoáng moät caùch tuyeät ñoái tónh laëng, ñeå dichotomy is the ultimate delusion: to sit well cho moïi vieäc troâi ñi, coù nhöõng hieäu öùng daøi is to be well. It is like the phrase about haïn. Ngoài tónh laëng khoâng phaûi laø caùi maø moät horsemanship: above the saddle no rider, soá ngöôøi trong chuùng ta coù leõ ñaõ hình dung below the saddle no horse. That's zazen. ñöôïc raèng noù laø moät pheùp tu taäp taâm linh. Coù That's present. No subject, no object. So we leõ chuùng ta nghó raèng pheùp ngoài tónh laëng lieân can't know what's happening. heä tôùi moät ñieàu gì ñoù gaây aán töôïng maïnh meõ (IX)Haønh giaû tu taäp Toïa Thieàn—Practitioners who hôn. Nhöng nhöõng ngöôøi trong chuùng ta laøm practice sitting meditation: Vôùi haønh giaû tu ñieàu ñoù, hieän dieän vaøo luùc naøy, bieát raèng pheùp Thieàn, toïa thieàn laø moät sinh hoaït gioáng nhö tu taäp aáy laø pheùp thieàn toïa. Ngoài tónh laëng nguû, aên, uoáng, ñi veä sinh. Neáu chuùng ta khoâng tuyeät ñoái, thaân vaø taâm chuùng ta khoâng taùch rôøi chu toaøn nhöõng chöùc naêng töï nhieân aáy, chính nhau. Traïng thaùi taâm cuûa chuùng ta trôû neân chuùng ta seõ thaáy khaùc ngay. Neáu chuùng ta trong saùng trong moïi luùc, khi chuùng ta hieän khoâng aên, chaúng haïn, chuùng ta seõ ñoùi; neáu dieän, hieän dieän troïn veïn. Vaø qua ñoù chuùng ta chuùng ta khoâng nguû, chuùng ta seõ meät. Vaø neáu coù ñöôïc naêng löïc chöõa laønh naøy."—Maurine chuùng ta khoâng ngoài thieàn, chuùng ta seõ maát Stuart wrote in Subtle Sound: "The word daàn söï oån ñònh vaø seõ laïc loái. Chuùng ta khoâng meditation comes from the Latin 'meditare', tu taäp ñeå ñaït ñeán giaùc ngoä, gioáng nhö chuùng ta which is the passive form of the verb, khoâng aên vaø thôû ñeå soáng. Bôûi chính vì ñang meaning 'being moved to the center.' It is not soáng maø chuùng ta thôû. Chính vì ñang soáng maø the active form, which is 'moving to the chuùng ta aên. Chính vì ñaõ giaùc ngoä maø chuùng ta center'. We are being moved to the center. toïa thieàn. Thieàn sö Ñaïo Nguyeân Hy Huyeàn This center is our own essence. Sitting after noùi raèng toïa thieàn laø moät bieåu hieän cuûa traïng sitting, letting everything go, we become thaùi giaùc ngoä. Chuùng ta tu taäp vaø nhaän ra raèng more aware of our own personal center. We moïi haønh vi cuûa chuùng ta ñeàu laø bieåu hieän cuûa become more rooted in it. This simple act of traïng thaùi giaùc ngoä—Thus, for Zen sitting absolutely still, letting everything drop practitioners, zazen is an activity like off, has far-reaching effects. Sitting still is not sleeping, eating, drinking, and going to the what some of us may have imagined spiritual bathroom: if we don't take care of these practice to be. We may think that it involves natural functions, we feel a difference in something more impressive. But those of us myself. If we don't eat, for example, we start

getting very hungry, and if we don't sleep, we buddha-nature. We chant the Diamond Sutra feel tired. And if we don't sit, our stability because we know that when you chant with your decreases, and we feel uncentered. We don't whole being it has the capacity to center you practice to attain enlightenment, just as we deeply and to help you realize the Way. And if don't eat or breathe to be alive. Because you see that someone is not reflecting the dharma, we're alive, we breathe. Because we're alive, then question. This is a human being. This human we eat. Because we're enlightened, we do being has all kinds of flaws. The practice is what zazen. Dogen says that zazen is a you throw yourself into unconditionally. Without manifestation of the enlightened state. We any question. No doubt. The practice is the practice and recognize everything we do as a teacher. Your practice is manifestation of the enlightened state. your teacher." Toïa Thieàn Hoøa Taùn: Zazen-wasan (jap)—Baøi taùn Toïa Thieàn vaø Suy Tö: Sitting meditation (zazen) cuûa Thieàn sö Baïch AÅn Hueä Haïc, thöôøng ñöôïc tuïng and thinking—See Suy Tö Vaø Toïa Thieàn. trong caùc buoåi "ñeà xöôùng" trong haàu heát caùc Thieàn Toïa Thoaùi Laäp Vong: Tso hua (chi)—To liberate ñöôøng ôû Nhaät Baûn—"Song of Meditation" by Zen oneself in the sitting posture—See Toïa Thoaùt Laäp master Hakuin, which is usually used to recite in a Vong. "teisho" (discoursing) in most Japanese Zendos— Toïa Thoaùt Laäp Vong: Tso t'o li wang (chi)— See Baïch AÅn Thieàn Toïa Tuïng. Thuaät ngöõ Trung Hoa "Toïa thoaùt" coù nghóa laø giaûi Toïa Thieàn Hoäi: Moät cuoäc hoäi hoïp tu taäp cuûa caùc thoaùt trong tö theá ngoài; vaø "Laäp vong" coù nghóa laø thieàn sinh, vôùi muïc ñích nghe thuyeát giaûng veà cheát trong tö theá ñöùng. Maëc daàu chöõ "Laäp vong" thieàn vaø thöïc taäp thieàn quaùn. Thöôøng thì hoï taäp cuõng coù theå dieãn giaûi laø "ngay töùc khaéc". Tuy hôïp moãi tuaàn moät laàn—A gathering of Zen nhieân, nguyeân thuaät ngöõ "Toïa thoaùt laäp vong" aùm practitioners with the purpose of listening to the chæ khaû naêng thò tòch theo nhö yù muoán trong tö theá Zen lectures and practicing meditation. Usually ngoài hoaëc ñöùng—The Chinese phrase "Tso t'o" they gather for one day a week. means to liberate oneself in the sitting posture; Toïa Thieàn-Nhieáp Taâm-Tuïng Kinh: To sit in and "Li wang" means to die while standing up. meditation-Great sesshin (great collecting of the Though "Li wang" may be interpreted as "die right mind)-To chant the sutras—Maurine Stuart vieát away", because the Chinese word "li" could also trong quyeån 'Thieàn Treân Ñaát Myõ': Chuùng ta toïa imply "immediately" (li-k'o) meaning "at once". thieàn vì chuùng ta coù nieàm tin tuyeät ñoái vaøo toïa However, the whole phrase "Tso t'o li wang" thieàn. Chuùng ta tham döï nhieáp taâm vì chuùng ta bieát implies the capability of passing away at will in a raèng ñaõ qua bao theá kyû, nhieáp taâm coù hieäu quaû lôùn sitting or standing posture—See Cöûu Phong Ñaïo ñoái vôùi noã löïc chöùng ngoä töï ngaõ tinh tuùy, caùi maø Kieàn Thieàn Sö. chuùng ta goïi laø Phaät taùnh. Chuùng ta tuïng kinh Kim Toïa Töôïng: Töôïng Phaät ngoài—A sitting Buddha Cang vì bieát raèng khi chuùng ta tuïng kinh vôùi toaøn statue. boä baûn theå cuûa mình, kinh seõ coù ñöôïc khaû naêng Toïa Vong: Tso wang (chi)—To liberate oneself in thaåm thaáu saâu vaø giuùp cho chuùng ta chöùng ngoä the sitting posture—See Toïa Thoaùt Laäp Vong. Ñaïo. Neáu baïn thaáy raèng ai ñoù khoâng

thaám ñöôïc Toaùi: Nghieàn naùt: Broken (fragments)—Phieàn Phaät phaùp, haõy töï hoûi. Ñaây laø moät con ngöôøi. Con toaùi: Troubled. ngöôøi naøy coù ñuû moïi thöù khieám khuyeát. Tu taäp laø Toaùi Thaân Xaù Lôïi: Xaù lôïi coøn laïi sau leã traø tyø—con ñöôøng baïn phaûi daán thaân. Khoâng ñieàu kieän, Relics of a cremated body. khoâng nghi vaán, khoâng ngôø vöïc. Tu taäp laø thaày Toaùn: Tính toaùn: Mathemetics (to reckon, to daïy. Coâng phu tu taäp cuûa baïn laø thaày cuûa baïn—count, to calculate)—Toaùn nhoùm: Team (party, Maurine Stuart wrote in 'Zen in America': "We sit crew, group)—Toaùn soá: To count numbers, to zazen because we have absolute faith in it. We do count, to number. sesshin because we know that for centuries and Toaùn Sa Phaùp Moân: Method of counting sand— centuries this has had a profound effect on the Thieän Taøi Ñoàng Töû laø nhaân vaät chính trong chöông efforts to realize our essential selves, what we call cuoái cuøng vaø cuõng laø chöông daøi nhaát trong Kinh

Hoa Nghieâm. Trong khi tìm caàu giaùc ngoä, oâng ñaõ Toaøn Ñeà Nhaát Cuù: See Toaøn Ñeà. vieáng thaêm vaø toøng hoïc vôùi 53 vò thieän höõu tri thöùc Toaøn Ñònh: Full meditative concentration— vaø ñaõ trôû thaønh ngang haøng hay bình ñaúng vôùi Perfect meditation—Perfection of concentration— Phaät trong moät ñôøi (Trong Kinh Hoa Nghieâm, Söï ñònh tónh hoaøn toaøn. phaåm Nhaäp Phaùp Giôùi: “Ngaøi Vaên Thuø ôû trong Toaøn Giaø Phu Toïa: Theá ngoài kieát giaø, baøn chaân khu röøng trang nghieâm coù 500 vò ñoàng töû, maø naày ñaët leân ñuøi kia vaø ngöôïc laïi—Full lotus Thieän Taøi laø moät ngöôøi phaùt taâm trong soá 500 vò position—The legs completely crossed as in a aáy. Thieän Taøi sau ñoù ñi veà phöông nam tham hoïc completely seated image. cuøng 53 vò tri thöùc vaø chöùng nhaäp phaùp giôùi). Ñieàu Toaøn Giaùc: Buddhahood—Full enlightenment— ñaùng chuù yù laø caû vò thieän tri thöùc ñaàu tieân vaø cuoái Perfect enlightenment. cuøng ñeàu daïy Thieän Taøi veà con ñöôøng Tònh Ñoä. Toaøn Giaùc Phaät: Perfect Buddha Khi oâng ñeán tham vaán vôùi thieän tri thöùc Töï Taïi Toaøn Giaûi Thoaùt: Perfect liberation. Chuû, ngaøi beøn daïy cho oâng phaùp moân "Toaùn Sa" Toaøn Hoaùt (828-887): Ch'uan-huo—See Nham (ñeám caùt)—Sudhana (Good Wealth Bodhisattva) Ñaàu Toaøn Khoaùt Thieàn Sö. is the main protagonist in the last and longest Toaøn Hueä: Perfect wisdom. chapter of the Avatamsaka Sutra. In seeking 1) Boà ñeà: Bodhi (skt)—Budh (skt)—Perfect enlightenment, he tried to visit and study with knowledge—Transcendent understanding. fifty-three spiritual advisors and became equal 2) Bieân Teá Trí: Trí tueä cuûa Ñaúng Giaùc Boà Taùt (ôû with the Buddha in just one lifetime. It should be caïnh ngoâi Dieäu Giaùc)—The wisdom of a noted that both his first and last advisor taught him bodhisattva who has attained complete the Pure Land Path. When he comes to see Lord enlightenment. of Freedom of Action, he was taught by this good 3) Trí vieân: Trí troøn ñaày thoâng hieåu vaïn söï — knowing friend the "method of counting sand"— Complete knowledge or wisdom. See Thieän Taøi Ñoàng Töû. 4) Toaøn trí: Bodhi—The illuminated or Toaøn: Complete—All—Whole. enlightened mind. Toaøn Chaân: The whole truth. Toaøn Khoaùt Nham Ñaàu Thieàn Sö (828-887): Toaøn Chính: Ñuùng hoaøn toaøn—Perfectly correct. Ganto Zenkatsu (jap)—Yen-t'ou

Ch'uan-huo— Toaøn Chöùng: Realize full enlightenment—Chö Yantou Quanhuo—Teân cuûa moät vò Thieàn sö Trung Phaät Boà Ñeà ñaõ thò hieän ra tröôùc maø chaúng boû taát Hoa vaøo theá kyû thöù chín. Teân oâng ñöôï c nhaéc ñeán caû haïnh nguyeän cuûa Boà Taùt—Bodhisattvas trong thí duï thöù 13 cuûa Voâ Moân Quan vaø hai thí duï actually realize full enlightenment, yet not 51 vaø 66 cuûa Bích Nham Luïc. Ngoaøi, ra, coù moät abandoning the vows and practices of vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong Truyeàn Enlightening Beings. Ñaêng Luïc, quyeån XVI: Thieàn Sö Nham Ñaàu Toaøn Toaøn Cô: Toaøn boä vieäc quaùn chieáu trong vieäc Khoaùt sanh naêm 828 taïi Tuyeàn Chaâu. Sö thoï cuï naém laáy thaät töôùng cuûa söï vaät—All efforts of tuùc giôùi taïi chuøa Baûo Thoï taïi Tröôøng An. Khi coøn contemplation in grasping the reality of all things. treû, Sö hoïc Luaät vaø giaùo ñieån. Sö haønh cöôùc du Toaøn Ñeà: Neâu ra toaøn boä vaán ñeà tröïc chæ nhaân phöông khaép nôi vôùi hai sö huynh Tuyeát Phong taâm sieâu vieät ngoân cuù nghóa lyù—To bring up Nghóa Toàn vaø Khaâm Sôn Vaên Thuùy. Cuoái cuøng, everything in the issue of pointing directly to the oâng hoïc Thieàn vaø trôû thaønh moân ñoà vaø laø ngöôøi keá human mind which is beyond words and meanings. vò Phaùp cuûa ngaøi Ñöùc Sôn Tuyeân Giaùm. OÂng laø Toaøn Ñeà Chính Leänh: Neâu ra toaøn boä vaán ñeà tröïc thaày cuûa Ñoan Nham Sö Nhan. Nham Ñaàu Toaøn chæ nhaân taâm sieâu vieät ngoân cuù nghóa lyù. Ñaây laø Khoaùt noåi tieáng veà caùi nhìn vaø tinh thaàn saéc xaûo — caùch trao truyeàn taâm aán ñaëc bieät cuûa nhaø Thieàn — Zen Master Yan-T'ou, name of a Chinese Zen To bring up everything in the issue of pointing monk in between the ninth century. Yan-T'ou directly to the human mind which is beyond words appears in example 13 of the Wu-Men-Kuan and and meanings. This is a special method of mind- in examples 51 and 66 of the Pi-Yen-Lu. Besides, to-mind transmission, or mind-seal transmission in there is some interesting information on him in Zen. The Records of the Transmission of the Lamp

(Ch'uan-Teng-Lu), Volume XVI: He was born in here with an empty head?" Yan-T'ou said: 828 in Quan-Chou. He received full precepts at "For my entire life I won't deceive myself." Bao-Shou Temple in Chang-An. As a young man Te-Shan said: "In that case, you won't betray he studied the Vinaya and Buddhist sutras. He me." traveled widely with his friends Xue-feng Yicun Hoâm khaùc ñeán tham vaán, sö vaøo cöûa phöông and Qinshan Wensui. Finally, Yan-t'ou studied and tröôïng ñöùng nghieâng mình hoûi: "Laø phaøm laø became a student and Dharma successor of Te- Thaùnh?" Ñöùc Sôn heùt! Sö leã baùi. Coù ngöôøi Shan-Hsuan-Chien. Yan-T'ou was known for his ñem vieäc aáy thuaät laïi cho Ñoäng Sôn nghe. clear and sharp mind. Ñoäng Sôn noùi: "Neáu chaúng phaûi Thöôïng Toïa Sö daïo khaép caùc thieàn uyeån, keát baïn cuøng Khoaùt raát khoù thöøa ñöông." Sö nghe ñöôïc lôøi Tuyeát Phong Nghóa Toàn, Khaâm Sôn Vaên naày beøn noùi: "OÂng giaø Ñoäng Sôn chaúng bieát Thuùy. Töø nuùi Ñaïi Töø sang Laâm Teá, Laâm Teá toát xaáu laàm buoâng lôøi, ta ñöông thôøi moät tay ñaõ qui tòch, ñeán yeát kieán Ngöôõng Sôn. Vöøa ñöa leân moät tay baét."—One day, when Yan- vaøo cöûa, sö ñöa cao toïa cuï, thöa: "Hoøa T'ou was studying with Te-Shan, Yan-T'ou Thöôïng." Ngöôõng Sôn caàm phaát töû toan giôû stood in the doorway and

said to Te-Shan: leân. Sö thöa: “Chaúng ngaïi tay kheùo.”—Yan- “Sacred or mundane?” Te-Shan shouted. Yan- T’ou, Xue-Feng, and Qin-Shan went traveling T’ou bowed. A monk told Tong-Shan about to visit Lin-Ji, but they arrived just after Lin-Ji this. Tong-Shan said: “If it wan’t Yan-T’ou, had died. They went to Mount Yang. Yan- then the meaning couldn’t be grasped.” Yan- T’ou entered the door, picked up a sitting T’ou said: “Old Tong-Shan doesn’t know right cushion, and said to Zen master Yang-Shan: from wrong. He’s made a big error. At that “Master.” Before Yang-Shan could raise his time I lifted up with one hand and pushed whisk into the air, Yan-T’ou said: “Don’t down with one hand.” hinder an adept!” Tuyeát Phong ôû Ñöùc Sôn laøm tröôûng ban trai Ñeán tham yeát Ñöùc Sôn, sö caàm toïa cuï leân phaïn (phaïn ñaàu). Moät hoâm côm treã, Ñöùc Sôn phaùp ñöôøng nhìn xem. Ñöùc Sôn hoûi: “Laõo oâm baùt ñeán phaùp ñöôøng. Tuyeát Phong phôi Taêng coù loãi gì?” Sö thöa: “Löôõng truøng coâng khaên lau, troâng thaáy Ñöùc Sôn beøn noùi: “OÂng aùn.” Sö trôû xuoáng nhaø tham thieàn. Ñöùc Sôn giaø naày, chuoâng chuøa chöa keâu, troáng chöa noùi: “Caùi oâng thaày in tuoàng ngöôøi haønh ñaùnh maø oâm baùt ñi ñaâu?”—Xue-Feng was khaát.”—Yan-T’ou went to study with Te- working at Mount Te as a rice cook. One day Shan. There, Yan-T’ou took a meditation the meal was late. Te-Shan appeared carrying cushion into the hall and stared at Te-Shan. his bowl to the hall. When Xue-Feng stepped Te-Shan shouted and said: “What are you outside to hang a rice cloth to dry, he spotted doing?” Yan-T’ou shouted. Te-Shan said: Te-Shan and said: “The bell hasn’t been rung “What is my error?” Yan-T’ou said: “Two and the drum hasn’t sounded. Where are you types of koans.” Yan-T’ou then went out. Te- going with your bowl?” Shan said: “This fellow seems to be on a Ñöùc Sôn trôû veà phöông tröôïng. Tuyeát Phong special pilgrimage.” thuaät vieäc naày cho sö nghe. Sö baûo: “Caû thaûy Hoâm sau leân thöa hoûi, Ñöùc Sôn hoûi: “Xaø Leâ Ñöùc Sôn chaúng hieåu caâu roát sau.”—Te-Shan phaûi vò Taêng môùi ñeán hoâm qua chaúng?” Sö then went back to the abbot’s room. Xue-Feng thöa: “Phaûi.” Ñöùc Sôn baûo: “ÔÛ ñaâu hoïc ñöôïc told Yan-T’ou about this incident. Yan-T’ou caùi roãng aáy?” Sö thöa: “Toaøn Khoaùt troïn said: “Old Te-Shan doesn’t know the final chaúng töï doái.” Ñöùc Sôn baûo: “Veà sau chaúng word.” ñöôïc coâ phuï laõo Taêng.”—The next day, Ñöùc Sôn nghe, sai thò giaû goïi sö ñeán phöông during a question-and-answer period, Te-Shan tröôïng, hoûi: “OÂng chaúng chaáp nhaän laõo Taêng asked Yan-T’ou: “Did you just arrive here sao?” Sö thöa nhoû yù aáy—When Te-Shan yesterday?” Yan-T’ou said: “Yes.” Te-Shan heard about this, he had his attendant summon said: “Where have you studied to have come Yan-T’ou. Te-Shan then said to Yan-T’ou:

Don’t you agree with me?” Yan-T’ou then whose wisdom exceeds his teacher’s is told Te-Shan what he meant by his comments. worthy to transmit the teaching, and one only Te-Shan then stopped questioning equal to his teacher has but half of his Yan-T’ou. teacher’s virtue?” Te-Shan said: “Just so. Just Ñeán hoâm sau, Ñöùc Sôn thöôïng ñöôøng coù veû so. Sustain and uphold the great matter.” The khaùc thöôøng. Sö ñeán tröôùc nhaø Taêng voã tay two monks bowed and left Te-Shan. cöôøi to, noùi: “Raát möøng! OÂng giaø Ñöôøng Ñaàu Khi Ñöùc Sôn maát, Toaøn Khoaùt ñöôïc 35

tuoåi, bieát ñöôïc caâu roát sau, ngöôøi trong thieân haï oâng ñaõ traûi qua söï coâ ñôn ít laâu. Sau ñoù caùc khoâng bì ñöôïc oâng, tuy nhieân chæ soáng ñöôïc ba hoïc troø tuï taäp laïi xung quanh oâng, vaø oâng trôû naêm (quaû nhieân ba naêm sau Ñöùc Sôn tòch)— thaønh vieän tröôûng moät tu vieän lôùn—When Te- Next day, Te-Shan went into the hall and Shan died, Yan-T'ou was thirty-five years addressed the monks. What he said was quite old. After he had lived in solitude for some unlike his normal talk. Afterward, Yan-T'ou time, students began to gather around him and went to the front of the monk's hall, clapped he became the abbot of a large monastery. his hands, laughed out loud and exclaimed: Moät laàn vò Taêng hoûi: "Khoâng thaày laïi coù choã "I'm happy that the old fellow who's the head xuaát thaân chaêng?" Sö ñaùp: "Tröôùc tieáng loâng of the hall knows the last word after all." xöa naùt." Vò Taêng noùi: "Keû ñöôøng ñöôøng ñeán Moät hoâm sö cuøng Tuyeát Phong, Khaâm Sôn ba thì sao?" Sö noùi: "Ñaâm luûng con maét." Vò ngöôøi hoïp nhau, boãng döng Tuyeát Phong chæ Taêng hoûi: "Theá naøo laø yù Toå Sö töø AÁn sang?" moät cheùn nöôùc. Khaâm Sôn noùi: "Nöôùc trong, Sö ñaùp: "Dôøi ngoïn nuùi Loâ ñi, ta seõ vì oâng traêng hieän." Tuyeát Phong noùi: "Nöôùc trong, noùi."—Once a monk asked: "Without a traêng chaúng hieän." Sö ñaù cheùn nöôùc roài ñi. Töø teacher, is there still a place for the body to ñoù veà sau, Khaâm Sôn ñeán Ñoäng Sôn. Sö vaø manifest or not?" Yan-T'ou said: "Before the Tuyeát Phong noái phaùp Ñöùc Sôn—One day, sound, an old ragged thief." The monk said: Yan-T'ou was talking with Xue-Feng and "When he grandly arrives, then what?" Yan- Qin-Shan. Xue-Feng suddenly pointed at a T'ou said: "Pokes out the eye." A monk basin of water. Qin-Shan said: "When the asked: "What is the meaning of the water is clear the moon comes out." Xue- Patriarch's coming from the west?" Yan-T'ou Feng said: "When the water is clear the moon said: "When you move Mount Lu to this does not come out." Yan-T'ou kicked over the place, I'll tell you." basin and walked away. Coù laàn Giaùp Sôn göûi moät vò Taêng ñeán töï vieän Sö cuøng Tuyeát Phong ñeán töø Ñöùc Sôn. Ñöùc Thaïch Söông. Vò Taêng ñöùng dang chaân tröôùc Sôn hoûi: "Ñi veà ñaâu?" Sö thöa: "Taïm töø giaû coång vaø noùi: "Ta khoâng hieåu!" Thaïch Söông Hoøa Thöôïng haï sôn." Ñöùc Sôn hoûi: "Con veà noùi: "Chaúng caàn laøm nhö theá ñaâu xaø leâ!" Vò sau laøm gì?" Sö thöa: "Chaúng queân." Ñöùc Sôn Taêng noùi: "Neáu vaäy thì xin taïm bieät." Vò Taêng hoûi: "Con nöông vaøo ñaâu noùi lôøi naày?" Sö ñoù laïi ñi ñeán töï vieän cuûa Nham Ñaàu, cuõng thöa: "Ñaâu chaúng nghe 'Trí vöôït hôn thaày môùi ñöùng dang chaân vaø noùi: "Ta khoâng hieåu!" kham truyeàn trao, trí ngang baèng thaày keùm Nham Ñaàu gaàm leân moät tieáng. Vò Taêng noùi: thaày nöûa ñöùc.'" Ñöùc Sôn baûo: "Ñuùng theá! "Neáu theá thì xin taïm bieät." Vò Taêng vöøa böôùc Ñuùng theá! Phaûi kheùo hoä trì." Hai vò leã baùi roài ra, Nham Ñaàu noùi: "Tuy laø haäu sanh nhöng coù lui ra—One day, Yan-T'ou and Xue-Feng khaû naêng."—Once, Jiashan sent a monk to were leaving the mountain. Te-Shan asked: Shishuang's temple. The monk then stood "Where are you going?" Yan-T'ou said: straddling the gate and said, "I don't "We're going down off the mountain for understand!" Shishuang said, "Your awhile." Te-Shan said: "What are you going Reverence, there's no need." The monk then to do later?" Yan-T'ou said: "Not

forget.” Te- said, "In that case, I'll say farewell." The Shan said: “Why do you speak thus?” Yan- monk then went to Yan-T’ou's temple. Acting T’ou said: “Isn’t it said that only a person as before, he said, "I don't understand!" Yan-

T’ou gave out a great roar. The monk said, "In robber bands local bandits came to attack the that case, I'll say farewell." The monk just temple. Other monks, forewarned, fled; only went out, Yan-T’ou said, "Although he's Master Yan-T’ou remained in the monastery. young, he's capable." The bandits found him sitting in meditation, Vò Taêng ñoù quay veà thuaät laïi cho Giaùp Sôn disappointed and engraged because there was nghe. Giaùp Sôn thöôïng ñöôøng hoûi: "Ñaïi chuùng no booty (cuûa cöôùp ñöôïc) there, the head of coù hieåu khoâng?" Moïi ngöôøi ñeàu khoâng ñoái the bandits brandished his knife and stabbed ñaùp ñöôïc, Giaùp Sôn noùi: "Neáu chaúng ai noùi thì Yan-T’ou. Yan-T’ou remained composed, laõo Taêng ñaây chaúng tieác laøm chi maáy coïng then let out a resounding scream and died. loâng maøy ñaønh phaûi noùi thoâi!" Giaùp Sôn beøn The sound was heard for ten miles around. noùi: "Thaïch Söông tuy coù dao gieát ngöôøi laïi The sound is renowned in the tradition as khoâng coù kieám cöùu ngöôøi. Nham Ñaàu coù dao “Yan-T’ou’s cry.” This cry has presented a gieát ngöôøi cuõng nhö kieám cöùu ngöôøi!"—The knotty problem to many Zen students for so monk went back and reported to Jiashan. long, whose conception of the life and death Jiashan entered the hall and said to the of a Zen master this story did not match. This monks, "Will the monk who yesterday came was also the case for the great Japanese back from Shishuang's and Yantou's places master, Hakuin Zenji. Only when Hakuin had please come forward and tell the story as he realized enlightenment did he understand, and did before?" The monk came forward and told he cried out: “Truly, Yan-T’ou is alive, strong his story. Jiashan said, "Does anyone in the and healthy.” congregation understand this?" The assembly Sö Nham Ñaàu thò tòch nhaèm ngaøy moàng taùm was silent. Jiashan said, "If no one will speak, thaùng tö naêm 887 sau Taây Lòch. Sau khi hoûa then I'm not afraid to risk losing my eyebrows taùng, moân nhaân thaâu ñöôïc 49 vieân xaù lôïi. Vua by doing so!" Then Jiashan said, "Although ban saéc thuïy "Thanh Nghieâm Ñaïi Sö"—Yan- Shishuang has the knife that kills, he doesn't T’ou died on the eighth day of the fourth have the sword that gives life. Yan-T’ou has month of the year 887 A.D. His disciples the knife that kills as well as the sword that cremated the master's remains and recovered gives life!" forty-nine relics. He received the posthumous Trong thôøi hoån loaïn vaøo cuoái ñôøi nhaø Ñöôøng. name "Zen Master Clear Severity." Moät hoâm caùc toaùn cöôùp taán coâng tu vieän; ñöôïc Toaøn Laïc: Söï hyû laïc toaøn haûo—Perfection of joy. baùo tröôùc, caùc sö khaùc ñeàu chaïy troán, chæ coù Toaøn Löïc Phaät: The perfect power of Buddha—thaày Nham Ñaàu ôû laïi. Khi boïn giaëc ñeán, luùc sö Toaøn löïc cuûa ñöùc Phaät laø naêng löïc toaøn thieän nhaát coøn ñang chìm saâu trong ñaïi ñònh, chuùng traùch cuûa Ngaøi; ñoù cuõng laø quyeàn löïc vó ñaïi vaø thanh sö khoâng coù gì daâng bieáu, cuõng nhö khoâng tìm tònh nhaát coù theå hieän höõu ñöôïc, nhöng noù khoâng thaáy ñöôïc gì trong töï vieän, teân ñaàu ñaûng beøn phaûi laø toaøn naêng. Phaät laø toaøn trí vaø toaøn bi, ñaâm sö. Thaàn saéc sö khoâng ñoåi, chæ roáng leân nhöng khoâng

toaøn naêng. Neáu coù moät ñaáng naøo ñoù moät tieáng roài cheát. Tieáng aáy vang xa ñeán coù theå baûo laø toaøn naêng, ñieàu naøy coù nghóa laø vò aáy möôøi daäm. Tieáng keâu aáy theo truyeàn thoáng coù khaû naêng laøm taát caû nhöõng gì maø mình muoán. thieàn Trung Quoác ñöôïc bieát döôùi teân goïi laø Noùi caùch khaùc, moät ñaáng toaøn naêng coù theå ñaù quaû “Tieáng Theùt Nham Ñaàu,” laø ñieàu bí aån vôùi ñaát naøy leân Thieân ñaøng nhö ñaù moät quaû boùng, nhieàu moân ñoà thieàn veà sau naày, vì noù traùi vôùi baèng caùch ñoù ngaøi tieâu tröø heát thaûy nhöõng phieàn quan nieäm soáng cheát cuûa moät ngöôøi thaày. Ñaêc naûo khoå ñau cuûa haønh tinh naøy trong nhaùy maét, bieät ñaïi sö Baïch AÅn cuõng thaáy nhö vaäy. Chæ neáu ñaáng aáy xem chuùng sanh treân haønh tinh naøy laø khi ngaøi ñaõ ñaït ñöôïc ñaïi giaùc saâu, ngaøi môùi con caùi cuûa ngaøi. Nhöng ñöùc Phaät khoâng coù caùi hieåu ñöôïc yù nghóa cuûa tieáng keâu aáy vaø thoát quyeàn löïc töï tieän naøy, maø Ngaøi cuõng chaúng bao leân raèng: “Nham Ñaàu ñang soáng thaät, ñaày giôø noùi laø mình coù caùi quyeàn ñoù, maëc daàu nhieàu khoûe maïnh.”—It was a chaotic period during toân giaùo khaùc daønh cho thöôïng ñeá cuûa hoï caùi the decline of the T’ang dynasty. One day, quyeàn naøy. Ñieàu naøy cho thaáy roõ raøng toaøn trí,

toaøn bi vaø toaøn naêng khoâng theå naøo hieän höõu cuøng Nhöõng nhaø Phaät giaùo Ñaïi Thöøa tin raèng nhöõng luùc trong moät chuùng sinh. Vôùi taát caû nhöõng tai giaùo lyù dò bieät cuûa caùc toân giaùo khaùc nhau ñeàu boå öông ñaõ xaûy ra, ñang tieáp tuïc tuïc xaûy ra, vaø seõ coøn ích vaø caàn thieát cho nhöõng ngöôøi coù khaû naêng vaø xaûy ra cho heát thaûy chuùng sinh treân quaû ñaát naøy vieãn caûnh khaùc nhau. Moät soá nhöõng giaùo lyù naøy coù baøy toû moät caùch roõ raøng caùi goïi laø moät ñaáng theå coù tính chaát "huyeàn bieán" vaø "khuyeán duï" baøy Thöôïng ñeá toaøn naêng vaø toaøn trí cuõng khoâng theå ra cho taâm thöùc non nôùt cuûa quaàn chuùng; moät soá naøo coù theå vöøa toaøn bi; neáu khoâng chuû yù saùng taïo khaùc môùi thaät laø giaùo lyù toái haäu, chæ thích hôïp vaøo theá gian naøy cuûa ngaøi vôùi taát caû nhöõng haäu quaû giai ñoaïn tieán hoùa hieän taïi cuûa chuùng ta, cho moät khoå ñau vaø toäi loãi vaø nhöõng ñòa nguïc ñöôïc coi nhö soá ngöôøi coù caên cô cao. Nhöng taát caû caùc toân giaùo vónh cöûu cuûa noù, vaân vaân, seõ khoâng giaûi thích ñöôïc ñaõ ñoùng vai troø xaây döïng cuûa chuùng trong vieäc xuùc vaø trôû thaønh kyø cuïc; vaø haäu quaû laø, caùi goïi laø thieän tieán an laïc vaø phaùt trieån taâm linh nhaân loaïi. Theo taâm vaø söï tieân tri cuûa ngaøi haún chæ coøn laø moät troø nhaõn quan cuûa moät Phaät töû, trong moät ñaïi gia ñình ñuøa. Trong Phaät giaùo, ñöùc Phaät laø ñaïi naêng chöù cuûa nhöõng giaùo lyù thieâng lieâng chæ coù moät söï phaân khoâng toaøn naêng. Ngaøi khoâng theå baét ai tuaân theo bieät giöõa giaùo lyù sô boä vaø giaùo lyù tieán boä, giöõa yù muoán cuûa Ngaøi, Ngaøi cuõng khoâng theå thi haønh giaoù lyù huyeàn bieán vaø giaùo lyù cöùu caùnh, chöù khoâng hoaëc thaønh töïu moät caùi gì duøm ai trong söï vi phaïm phaûi giöõa giaùo lyù "ñuùng" vaø "sai"—The greatest lyù Nhaân Quaû. Ñöùc Phaät khoâng tröøng phaït hoaëc power is the perfect power of Buddha; it is also giaùng ai xuoáng ñòa nguïc vónh cöûu. Moät vò Phaät the greatest and purest power that can possibly

toaøn bi seõ khoâng bao giôø laøm chuyeän nhö vaäy! exist, but it is not omnipotent. Buddha is all- Neáu coù ai ñoù ñi xuoáng ñòa nguïc, laø ngöôøi aáy ñi knowing and all-merciful, but not almighty. If any xuoáng ñoù nhö laø haäu quaû cuûa aùc nghieäp cuûa chính being can be said to be almighty, this means that mình. Trong caùc kinh ñieån Phaät giaùo khoâng heà noùi he is capable of doing anything he wills. In other raèng ñöùc Phaät seõ tröøng phaït moät ngöôøi naøo ñoù words, an almighty being could kick this globe to baèng caùch giaùng y xuoáng ñòa nguïc neáu y khoâng Heaven like a football, thereby eliminating all the tuaân theo yù muoán cuûa Ngaøi. Ngöôïc laïi, tinh thaàn troubles and miseries on this planet in no time, if Phaät giaùo khuyeán khích ngöôøi ta ñi xuoáng ñòa He considers all beings on this earth His children. nguïc. Nhö Boà Taùt töø bi Ñòa Taïng ñaõ noùi: "Neáu ta But Buddha does not have this arbitrary power, khoâng xuoáng ñòa nguïc, thì ai seõ xuoáng ñeå cöùu ñoä nor did He ever claim to have it, although many nhöõng chuùng sinh khoå ñau trong ñoù?" Noùi toùm laïi, other religions claim it for their gods. It should be ñaïi naêng cuûa ñöùc Phaät coù theå trôï giuùp vaø cung caáp plainly evident that all-knowledge, all-mercy, and nhöõng ñieàu kieän thuaän lôïi cho söï phaùt trieån taâm all-power cannot possibly exist in the same being linh cuûa chuùng ta, nhöng khoâng theå naøo laøm heát at the same time. With all calamities happened moïi thöù cho chuùng ta ñöôïc. Coù leõ ñaây laø moät trong and have been happening to all beings on this nhöõng dò bieät chính yeáu giöõa Phaät giaùo vaø caùc toân earth clearly shows that a so-called almighty and giaùo khaùc. Theo quan ñieåm Ñaïi Thöøa, daàu ñaïi all-knowing God could not possibly be all-merciful naêng cuûa ñöùc Phaät khoâng aùm chæ toaøn naêng vieân as well; otherwise, his intention of creating this maõn, noù cuõng khoâng xa ñieàu ñoù laém. Phaät giaùo world, with all its resultant miseries and sins and Ñaïi thöøa cho raèng Ñaïi Naêng Phaät gioáng nhö löïc its supposed eternal hells, etc., would become saün coù töø maët trôøi, voán voâ cuøng voâ taän; nhöng lôïi inexplicable and ridiculous; and as a result, His ích maø haønh giaû coù theå ruùt ra töø ñoù tuøy thuoäc hoaøn so-called good conscience and wise foresight toaøn vaøo khaû naêng vaø noã löïc cuûa ngöôøi aáy. Vôùi would also be reduced to a joke. In Buddhism, moät mieáng kính hoäi tuï nhoû ngöôøi ta coù theå qui tuï Buddha is mighty but not almighty. He cannot ñuû söùc noùng töø aùnh saùng maët trôøi ñeå ñoát chaùy moät impose His will on anyone, nor can He perform or que dieâm; nhöng vôùi nhöõng thaáu kính maïnh hôn accomplish on someone's behalf something in ngöôøi ta coù theå thaâu hoaïch ñuû söùc noùng ñeå söôûi aám violation of the Law of Cause and Effect. Buddha caû caên nhaø. Neáu toaøn naêng cuûa Thöôïng ñeá ñöôïc does not punish anyone or send anyone to an hieåu döôùi aùnh saùng naøy, thì giöõa Phaät giaùo vaø caùc eternal hell. Such a thing would be impossible to toân giaùo khoâng coù gì laø khoâng hoøa giaûi ñöôïc. an all-merciful Buddha! If anyone goes to hell, he

goes there as a result of his own evil doings. In the Vietnamese Zen master, of the Chuc Thanh Buddhist scriptures there is no saying to the effect lineage, Lin-chi Sect, in the eighteenth century. that Buddha will punish someone by sending him He spread the

Zen teachings in South Vietnam to hell should he disobey the will of Buddha. On most of his life. the contrary, the spirit of Buddhism is to Toaøn Phaàn Giôùi: Giôùi thoï trì toaøn phaàn töø nguõ encourage people to go down into hell. As the giôùi cho ñeán cuï tuùc giôùi—Fully ordained by compassionate Bodhisattva Ksitigarbha said, "If I receiving all the commandments (from five to full do not go down into hell, who else will go to save commandments). the poor creatures there?" In short, the Perfect Toaøn Phuùc: Complete happiness. Power of Buddha can give us great assistance and Toaøn Sôn: Toaøn theå Taêng chuùng trong töï vieän— provide favourable conditions for our spiritual All of the assembly in a monastery. growth, but it cannot do everything for us. This Toaøn Taøi: Perfect talent. perhaps one of the major differences between Toaøn Taân Thò Chuû, Toaøn Chuû Thò Khaùch: Trong Buddhism and other religions. From the thieàn, khoâng coù caùi goïi laø söï ñoái ñaõi khaùch chuû; Mahayana viewpoint, though the Perfect Power of khaùch töùc laø chuû, vaø chuû töùc laø khaùch—In Zen, Buddhahood does not imply complete there is no such an opposition between objective omnipotence, it is not too remote from it. The and subjective. Mahayana Buddhist maintains that the Perfect Toaøn Thaân: Zenshin (jap)—The whole body. Power of Buddha, like the power available from Toaøn Thieän: Perfect. the sun, is infinite and inexhaustible; but the Toaøn Thöøa Phaùp Hoa: Phaùp Hoa nhöùt thöïc— benefit that one can draw from it depends entirely One perfect Vehicle of the Lotus Sutra. upon one's individual capacity and effort. With a Toaøn Thöùc: Sarvanata (skt)—AÙm chæ tri thöùc cuûa small magnifying glass may focus enough heat Phaät. Hieåu bieát thaät taùnh cuûa chö phaùp laø hö from sunlight to ignite a match; but with more khoâng, nghóa laø trí tueä Baùt Nhaõ—Omniscience or powerful lenses one may collect enough heat to the knowledge of the Buddha. The knowledge of warm an entire house. If the almighty power of all dharmas and their true nature, which is empty God is understood in this light, there is no (shunyata), and is often equated with wisdom irreconcilable ground between Buddhism and (prajna). other religions. Mahayana Buddhists believe that Toaøn Toïa Phaàn Toïa: Zenza-Bunza (jap)—Vò trí the different teachings of the various religions are phuï taù cho thaày vieän chuû, nhöng laø vò Taêng vôùi all beneficial and necessary for people of different ñaày ñuû khaû naêng daãn chuùng—Complete-seat part- capacities and perspectives. Some of these seat, that is, a master's auxiliary position, but with teachings may be of an "expedient" or ability to lead the whole order. "persuasive" nature, devised for the immature Toaøn Trí: 1) Chính bieán tri: Samyaksambuddha minds of the masses; others are truly the final (skt)—Completely enlightened, universal teachings, only suitable, at our present stage of knowledge of a Buddha; 2) Ñaïi trí, vieäc gì cuõng evolution, for a minority of highly endowed bieát: Great mind or great wisdom, all-knowing people. But all religions have played their wisdom of the Buddha (see Nhö Thöïc Trí); 3) constructive roles in promoting human welfare Nhaát Thieát Trí: Omniscent, perfect knowledge or and spiritual growth. As a Buddhist sees it, in the wisdom (by which a man become a Buddha); 4) big family of divine doctrines there is a distinction Phaät Trí: Sarvajnana (skt)—All-knowing, Budha- only between the preliminary and the advanced,

omniscience, Buddha-wisdom, perfect knowledge; between the "expedient" and the final teachings, 5) Trí bieát suoát toång töôùng vaø bieät töôùng cuûa chö but not between the "right" and the "wrong" ones. phaùp moät caùch ñuùng nhö thöïc: Knowledge of Toaøn Nhaät Quang Ñaøi: Teân cuûa moät vò Thieàn reality, i.e. of all things whether whole or divided, sö Vieät Nam, phaùp heä Chuùc Thaùnh, thuoäc toâng universal or particular, as distinguished from their Laâm Teá vaøo theá kyû thöù XVIII. Haàu nhö caû ñôøi Sö seeming. hoaèng hoùa ôû vuøng Nam Vieät Nam—Name of a

Toaøn Trí Phaät: Phaät Toaøn Trí: Sarvajnana (skt)— doäi theâm gaùo thöù hai thoâi."—The koan about the All-knowing—Budha-omniscience—Buddha- potentiality and conditions of questions and wisdom—Perfect Wisdom of Buddha—Toaøn trí answers between Zen masters Chao Chou and Lin cuûa Phaät coù hai phöông dieän, moät goïi laø Nhö Sôû Chi. According to the Records of the Transmission Höõu Trí, vaø moät goïi laø Taän Sôû Höõu Trí—The of the Lamp (Ch'uan-Teng-Lu), Volume X, and perfect Wisdom of Buddha has two facets, one Wudeng Huiyuan, volume XI, one day, Zen called 'The Wisdom of Knowing the Thing as It Is', master Chao-chou asked Lin-Chi, "What is and the other called 'The Wisdom of Knowing Patriarch Bodhidharma's going to the West main All'—See Nhö Sôû Höõu Trí, vaø Taän Sôû Höõu Trí. instructions?" Lin Chi said, "It is similar to the Toaøn Tueä: Perfect wisdom—See Toaøn Hueä. thing that I am washing my feet." Chao Chou Toaøn Tueä Toaøn Haïnh: Moät danh hieäu cuûa ñöùc approached nearly as if he wanted to listen with Phaät—Perfect in wisdom and conduct, an epithet all his ears. Lin Chi immediately said, "I need two of the Buddha. more cans of water." Toaøn Voïng Töùc Chaân, Toaøn Phaøm Töùc Thaùnh: Toøng Thaåm Trieäu Chaâu Thieàn Sö (778-897): Trong thieàn, töø treân toång theå maø xem xeùt vaø naém Joshu-Jushin (jap)—Zen master Chao-Chou- laáy thaät töôùng cuûa söï vaät, khoâng coù phaân bieät, T'sung-Shen (Zhao-Chou-T'sung-Shen)—See khoâng coù ñoái laäp, thì voïng chaân phaøm thaùnh khoâng Trieäu Chaâu Toøng Thaåm Thieàn Sö. sai khaùc—In Zen, when we look on the totality of Toøng Trieån Baûo Phöôùc Thieàn Sö (?-928): things without any discriminations, without any Hofufu-Juten (jap)—Pao-fu Ts'ung-chan—Baofu oppositions, there is no difference between unreal Congzhan—See Baûo Phöôùc Toøng Trieån Thieàn Sö. and real, wordly people and sages. Toaøn Y: Zen-E (jap)—Hoaøn toaøn tuøy thuoäc vaøo— Total reliance. Toaûn: Khoan duøi—To bore—To pierce. TOÂ Toaûn Coá Chæ: Cuoàn giaáy cuõ, Thieàn duøng töø naày Toâ: 1) Toát: Good, well, excellent; 2) Phoù saûn cuûa ñeå cheá gieãu nhöõng ngöôøi chæ bieát suoát ngaøy vuøi söõa boø (sinh toâ vaø thuïc toâ): Curd, butter. It is ñaàu vaøo kinh ñieån maø queân ñi chuyeän caàu tu ñeå described as produced by churning milk. giaùc ngoä—An old paper roll, Zen uses this term to Toâ Ba Ha: Svaha (skt)—Moät caâu taùn thaùn hay criticize those who only devote all their times to moät maät töï chæ söï hoaøn taát, chuùc laønh, chuùc tieâu scriptures and forget about cultivation in order to tai caùt töôøng (söï döõ tan bieán vaø söï laønh xuaát attain enlightenment. hieän)—A kind of amen; a mystic word indicating Toaûn Thuûy Caàu Toâ: Khoan nöôùc tìm baùnh

söõa— completion, good luck, nirvana, may evil To churn water to get curd. disappear and good be increased. Toaùt Yeáu: Resume—Summary—To choose the Toâ Baø Ha: Soha (tib)—Svaha (skt)—See Ta Baø chief points only. Ha. Toøng: To follow. Toâ Baø Hoâ Ñoàng Töû: Subahu (skt)—Dieäu Tyù Boà Toøng Laâm: Sangha (p)—Samgha (skt)— Taùt—Teân cuûa moät vò Boà taùt—Name of a Monastery complex. Bodhisattva—See Tu Baø Haàu. Toøng Phuïc: To submit. Toâ Baø Lôïi Sö Boä: Suvarsaka (p)—Kasyapiyah Toøng Thaåm Taåy Cöôùc: Toøng Thaåm röûa chaân—(skt)—AÅm Quang Boä—See Ca Dieáp Di Boä. Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa hai Thieàn Toâ Baø Sö Ña Kinh: Subhasita-sutta (p)—Sutra on sö Trieäu Chaâu Toøng Thaåm vaø Laâm teá Nghóa Well-spoken—Kinh Dieäu Ngöõ—Kinh Nhuyeãn Huyeàn. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån Ngöõ. X, vaø Nguõ Ñaêng Hoäi Nguyeân, quyeån XI, moät hoâm, Toâ Baït Ñaø La: Subhadra (skt)—Thieän Hieàn—Moät Trieäu Chaâu hoûi Laâm Teá: "Theá naøo laø yù Toå Sö töø thöùc giaû Baø La Moân 120 tuoåi, vò ñeä töû cuoái cuøng Taây Vöïc sang?" Laâm Teá ñaùp: "Gioáng nhö gaëp laõo ñöôïc Ñöùc Phaät cho ñoåi sang ñaïo Phaät. Khi Ñöùc Taêng ñang röûa chaân." Trieäu Chaâu böôùc ñeán gaàn Phaät saép nhaäp dieät, coù moät ngoaïi ñaïo teân laø Toâ laøm ra veû laéng nghe, Laâm Teá lieàn noùi: "Laïi phaûi Baït Ñaø La, ñaõ treân traêm tuoåi, nghe tin Phaät saép

vieân tòch neân ñeán xin Ngaøi khai môû. Chuùng Tyø laønh)—Voøng nuùi thöù tö trong baûy voøng Kim Sôn— kheo sôï oâng quaáy raày, ngaên khoâng cho vaøo gaëp, The fourth of the seven concentric circles around nhöng Ñöùc Phaät ñoàng yù tieáp oâng. Ñöùc Phaät baûo Toâ Sumeru. Baït Ñaø La: “Nhöõng ngöôøi tu ñaïo phaûi nhaän thöùc Toâ Ñaït Naõ: Sudana (skt)—See Tu Ñaït. veà Tam Phaùp AÁn (1. Chö haønh voâ thöôøng, 2. Chö Toâ Ñaêng: Moät loaïi ñeøn duøng bô vaø daàu höông laøm Phaùp voâ ngaõ, 3. Nieát baøn tòch tónh). Ñaây laø ba phaùp daàu ñoát—A lamp using butter and fragrant oil, or a aán kieåm nghieäm chaân lyù. Chæ caàn tu taäp Töù Dieäu lamp burning butter-oil. Ñeá, Baùt Thaùnh Ñaïo, Thaäp Nhò Nhaân Duyeân, laø coù Toâ Ñaàn Ñaø: Subinda (skt)—See Toâ Taàn Ñaø. theå ñöôïc giaûi thoaùt töï taïi.” Toâ Baït Ñaø La xin quy-y Toâ Ñoâng Pha: Su-Tung-Po—Moät trong nhöõng theo Phaät, vaø trôû thaønh ngöôøi ñeä töû cuoái cuøng cuûa ngoâi sao vaên hoïc lôùn laøm saùng ngôøi theá giôùi vaên Ngaøi—A learned Brahmin, 120 years old, the last hoùa cuûa nhaø Toáng—One of the greatest literary convert made by Sakyamuni. When the Buddha stars illuminating the cultural world of Sung—See was about to pass into nirvana, an old ascetics by Baùt Phong Suy Baát Ñoäng, Nhaát Thi Ñaû Quaù the name of Subhadda, over one hundred years Giang. old, came to seek instructions from the Buddha Toâ Hôïp Höông: Turuska olibanum (skt)—See Ñoã when he learned that the Buddha would depart Loã. from the world. The Bhiksus were afraid that he Toâ La Ña: Surata (skt)—Enjoyment—Amorous might cause disturbance and stopped him from pleasures. entering to see the Buddha, but the Buddha Toâ Laâu Ba: Surupa (skt)—Dieäu Saéc—Saéc töôùng agreed to receive him. The Buddha told Subhada: baùo thaân baùo ñoä cuûa Phaät laø tuyeät dieäu khoâng theå “Those who practice the way should recognize the nghó baøn—The wonderful form or body (Buddha’s three

Dharma Seals for testing the Truth (1. sambhogakaya and his Buddha-land). Emptiness of all dharmas or emptiness of separate Toâ Laàu Ba: Surupa (skt)—Of beautiful form— selfhood, 2. Impermanence of all phenomena, and Handsome—See Toâ Laâu Ba. 3. Nirvana and Tranquil Extinction). So long as Toâ Lôïi Ña: Suriya (p)—Surya (skt)—Teân cuûa moät you practice the Four Noble Truths, the Eightfold vò nöõ thaàn tieâu bieåu cho maët traêng—Name of a Noble Path, and the Twelve Links of Causation, goddess representing the moon. you will obtain release and liberation." Subhadda Toâ Loâ Ña Ba Na: Tu Ñaø Höôøn—Nhaäp Löu—Döï was ordained before the Buddha and became his Löu—See Srota-apanna. last disciple— Toâ Loäc Gia: Suriya (p)—Surya (skt)—See Minh Toâ Boä Ñeå: Subhuti (skt)—See Tu Boà Ñeà. Nguyeät Thieân Töû. Toâ Daï Ma Thieân: Yama deva (skt)—Tu Daï Ma— Toâ Ma: Soma (skt)—See Cam Loä. Thôøi Phaân—Thieän Thôøi Phaân—See Daï Ma Thieân. Toâ Ma Ñeà Baø: Soma-deva or Candra-deva (skt)— Toâ Daàu: Ghrta (skt)—1) Moät loaïi bô trong: Ghee, Nguyeät Thieân—The moon-deva. or clarified butter; 2) Moät loaïi daàu thôm laáy töø caây Toâ Ma Na: Sumana (skt)—See Toâ Maït Na. toâ ma: Scented oil extracted from the sumana Toâ Ma Xaø: Tieàn thaân Ñöùc Phaät, khi Ngaøi boá thí plant. thaân raén lôùn ñeå cöùu nhöõng ngöôøi ñang ñoùi —Soma- Toâ Duy Laïp Quoác: Sovira (skt)—Teân cuûa moät sarpa, a former incarnation of sakyamuni when he vöông quoác trong huyeàn thoaïi AÁn Ñoä—Name of gave his body as a great snake to feed the starving the kingdom in Indian legends—See Rudrayana. people. Toâ Ñaø: Sudha (skt)—See Cam Loä. Toâ Maït Na: Sumana (skt)—Moät loaïi caây coù boâng Toâ Ñaùt La: Sutra (skt)—Sôïi chæ: Thread—Kinh vaøng thôm, thöôøng moïc thaønh buïi, cao khoaûng 3 ñieån: A classical work (sutra, especially the hay 4 boä, coù theå laø hoa "laøi"—A yellow sweet- sermons or sayings of the Buddha). smelling flower growing on a bush 3 or 4 feet Toâ Ñaït Ña: Sudana (skt)—Caáp Coâ Ñoäc—See Tu high, perhaps the "great flowered jasmine." Ñaït. Toâ Meâ: Sumeru (skt)—Nuùi Tu Di laø trung taâm cuûa Toâ Ñaït Leâ Xaù Na: Sudarsana (skt)—Thieän Kieán moïi theá giôùi—This is the central mountain of (khi nhìn thaáy daùng nuùi ngöôøi ta deã phaùt taâm

every world. Toá Haøo: Töùc töôùng baïch haøo, hay loâng traéng ôû Toâ Moân Ñaùp Laïp: Sumatra (skt)—Teân moät hoøn giöõa hai loâng maøy—The urna, or white curl ñaûo cuûa xöù Nam Döông, nôi vaãn con nhieàu pheá between the Buddha's eyebrows. tích Phaät giaùo—Name of an island in Indonesia Toá Lieân (1903-1977): Teân cuûa moät vò danh Taêng where there are still many Buddhist ruins. Vieät Nam vaøo theá kyû thöù XX—Name of a Toâ Phaït Thích Noa Cuø Ñaùt La Quoác: Vietnamese famous monk in the thirteenth Suvarnagotra (skt)—See Toâ Phöôïc La. century. Toâ Phuï: Ngaï Quyû—Hungry ghosts. Toá Nhaát Thuyeàn: Thuyeàn tröôûng gioûi—A good Toâ Phöôïc La: Suvarnagotra (skt)—Vöông quoác captain—Thieàn toâng cho raèng vöôït qua beå khoå maãu heä, naèm trong vuøng Hi Maõ Laïp Sôn, coøn ñöôïc cuoäc ñôøi khoâng phaûi laø chuyeän deã, haønh giaû phaûi moâ taû laø boä toäc Hoaøng Kim—A matriarchal laø moät thuyeàn tröôûng thaät xuaát saéc môùi mong sang kingdom, somewhere in the Himalayas, described ñöôïc bôø beân kia—Zen believes that to cross the as the Golden Clan. sea of sufferings in life is not an easy

thing to do; Toâ Taàn Ñaø: Subinda (skt)—Teân cuûa moät trong 16 in order to reach the other shore, practitioners vò ñeä töû ñaõ vaâng lôøi ñöùc Phaät tieáp tuïc truï theá hoaèng must be an excellent captain. trì Phaät phaùp—Name of one of sixteen disciples of Toá Phaùp Thaân: Duø laên troâi trong ba ñöôøng thaáp the Buddha, who obeyed the Buddha's instruction nhaát vaãn coù “Phaùp Thaân”—Possessing the to continue to stay in this world to spread the fundamental dharmakaya nature though still in sin, Buddha-dharma. i.e. the beings in the three lowest orders of Toâ Taát Ñòa: Susiddhi (skt)—Moät chöõ bí maät trong transmigration. Maät Toâng, coù nghóa laø “mong söï vieäc thaønh coâng Toá Phöôïc Lyù Naõ: See Suvarna. myõ maõn.”—A mystic word of the Tantra School, Toá Quyû Quaùi: Laøm nhöõng vieäc quyû quaùi ñeå meâ meaning, “may it be excellently accomplished.” hoaëc ngöôøi khaùc—To do devilish things to delude Toâ Taát Ñòa Boà Taùt: Susiddhi-bodhisattva (skt)— other people. Vò Boà Taùt trong Maät giaùo, vò coù coâng haïnh thaønh Toá Quyeân: See Toá Quyeán. coâng myõ maõn—Name of a Bodhisattva in the Toá Quyeán: Luïa moûng—Thin silk—Plain silk Tantra School, a Bodhisattva who excellently lustring. accomplished his practices. Toá Soaïn: See Toá Thöïc. Toâ Taát Ñòa Kinh: Susiddhi sutra—See Toâ Taát Toá Taâm: Pure heart. Ñòa. Toá Taâm Vaân Khai: Shou-Tsinh-Yun-Kai—See Toâ Taát Ñòa Yeát La Kinh: Susidhikara-sutra—See Vaân Khai Toá Taâm. Kinh Toâ Taát Ñòa Yeát La. Toá Thöïc: Nhöõng thöùc aên trong saïch, khoâng pha Toâ Töù Ma Thaát: Susima (skt)—Bieät truï cuûa chö taïp muøi vò cuûa thòt caù—Vegetarian food. Taêng Ni vaø khaùch thaäp phöông—A virtuous Toá YÙ: Nhöõng yù nghó bình thöôøng—Ordinary boundary, a separate dwelling or dwellings for thoughts, or hopes; the common purpose of the monks and visitors. mind. Toâ Töù Ma Thaát Kinh: Susima-sutta (p)—Sutra on Toå: Soshigata (p)—Busso (jap)—Soshi (jap)— a virtuous boundary, Samyutta Nikaya XII.70— Sobutsu (jap)—Patriarch—Vò laõnh ñaïo quan troïng Kinh Bieät Truï, Töông Öng Boä XII.70—Sutra on ñöôïc thöøa nhaän trong truyeàn thoáng toân giaùo nhö laø Susima—Sutra on a separate dwelling or nhaân vaät saùng laäp ra toân giaùo hay doøng truyeàn dwellings for monks and visitors. thöøa. Thieàn toâng Phaät giaùo nhaán maïnh ñaëc bieät Toâ Yeát Ña: Sugata or Svagata (skt)—Nhö Lai ñeán doøng truyeàn thöøa cuûa nhöõng vò sô toå saùng laäp Nhö Khöù, danh hieäu cuûa moät vò Phaät—Well come ra Thieàn toâng vaø truyeàn giaùo phaùp laïi töø theá heä or well departed, title of a Buddha. naøy ñeán theá heä khaùc. Thieàn toâng nhìn nhaän doøng Toâ Yeát Ñaø: See Toâ Yeát Ña. toå truyeàn töø Luïc Toå Hueä Naêng ñeán ñöùc Phaät Thích Toá Cuï: Ñaõ chuaån bò—Already prepared. Ca vaø laâu xa hôn nöõa. Theo giaùo phaùp Thieàn toâng, Toá Ñaùt Laõm: Sutra (skt)—Coøn goïi laø Toâ Ñaùt Laõm ñöùc Thích Ca Maâu Ni truyeàn phaùp cho Ma Ha Ca hay Tu Ña La—Canon (giaùo phaùp). Dieáp, vò toå ñaàu tieân cuûa AÁn Ñoä. Phaùp laïi ñöôïc qua

hai möôi taùm vò toå AÁn Ñoä. Boà Ñeà Ñaït Ma, ngöôøi Toå AÁn Cö Naïp Thieàn Sö: Zen master Tsu-Yin- du haønh sang Trung Hoa vaø truyeàn phaùp taïi ñaây, Chu-Ne—Thieàn sö Trung Hoa, soáng giöõa khoaûng ñöôïc tính nhö laø vò toå thöù 28 cuûa AÁn Ñoä vaø laø Sô theá kyû thöù 11, laø moät hoïc giaû lôùn, tinh thoâng kinh

Toå Thieàn toâng Trung Hoa. Saùu vò toå Trung Hoa Phaùp Hoa vaø nhöõng toâng phaùi khaùc cuûa trieát hoïc ñöôïc thöøa nhaän bôûi nhöõng doøng truyeàn thöøa coøn Phaät giaùo; thaäm chí nhöõng baäc tröôûng laõo cuõng toàn taïi ñeán ngaøy nay. Veà sau naøy nhöõng vò Thieàn muoán hoïc hoûi vôùi sö. Sö coù veû khoâng hay bieát gì sö cuõng ñöôïc bieát ñeán nhö nhöõng vò Toå, thí duï nhö veà Thieàn. Moät hoâm coù moät ngöôøi khaùch coù tieáp Toå Laâm Teá cuûa toâng Laâm Teá Trung Hoa, toå Ñaïo xuùc vôùi caùc hoaït ñoäng cuûa Thieàn ôû phöông Nam. Nguyeân cuûa toâng Taøo Ñoäng Nhaät Baûn, vaân vaân — Ngöôøi aáy baûo raèng toaøn theå theá gôùi Phaät giaùo cuûa See Toå Sö, Hai Möôi Taùm Toå AÁn Ñoä, and Luïc Toå Trung Hoa ñeàu ñöôïc thaâu toùm vaøo phaùp moân cuûa Thieàn Trung Hoa—An important leader Ñaït Ma vaø Maõ Toå, moät trong nhöõng haäu dueä taøi ba recognized within a religious tradition as a nhaát cuûa Ñaït Ma, hình nhö thoûa maõn moät saám founding figure of the religion or a lineage. Zen ngoân cuûa Baùt Nhaõ Ña La vaø coù aûnh höôûng lôùn ñoái Buddhism places an especially strong emphasis on vôùi caùc hoïc giaû Phaät giaùo cuûa xöù naày, ñeán noãi caû the lineage of early patriarchs created the Zen nhöõng ngöôøi coù hoïc vaø hieåu, noåi danh khaép caùc school and transmitted its Dharma from generation vuøng ñaát nhö Thuïc nhö Löôïng Coâng vaø Giaùm to generation. The Zen school acknowledges a Coâng, hoï ñaõ töø boû moân ñeä hay ñoát chaùy kho saùch lineage of patriarchs extending back from Hui- luaän giaûi cuûa mình ñeå chöùng ñaït phaùp moân Thieàn. neng, the Sixth Patriarch, to the historical Buddha Cö Naïp raát xuùc ñoäng veà töôøng thuaät cuûa oâng baïn and beyond. According to Zen teachings, Thieàn naøy. Ngöôøi aáy khuyeân sö haõy böôùc ra vôùi Sakyamuni transmitted the Dharma to ñöøi vaø töï mình chöùng kieán moïi vieäc. Cö Naï p töø giaû Mahakasyapa, the first Indian patriarch. The queâ quaùn vaø du haønh khoaûng vaøi naêm ôû Kinh vaø Dharma was then transmitted through twenty- Sôû, nhöng khoâng thaáy coù keát quaû naøo. Sau ñoù sö eight Indian patriarchs. Bodhidharma, who tieáp tuïc dôøi böôùc veà ñoâng vaø nguï taïi Töông Chaâu, traveled to China and passed on the Dharma there, traûi qua möôøi naêm vôùi Thieàn sö Ñoäng Sôn. Moät is counted as the twenty-eighth Indian patriarch hoâm, sö ñang ñoïc moät baûn luaän giaûi veà kinh Hoa and the First Patriarch in China. Six Chinese Nghieâm vaø xuùc ñoäng saâu xa veà ñoaïn vaên sau ñaây, patriarchs are acknowledged by all surviving Zen nhôø theá maø sö toû ngoä ñaïo lyù cuûa Thieàn: “Nuùi Tu lineages. Later Zen teachers may also be known Di noåi leân giöõa bieån caû cao 84.000 do tuaàn, ñænh as patriarchs, for example, Lin-chi of the Lin-chi cuûa noù khoâng phaûi laø choã vin tay ñaët chaân maø leân Sect in China, and Doâgen Kigen (1200-1253) of ñöôïc. Ñaây chæ cho ngoïn nuùi cuûa 84.000 traàn lao the Japanese Soâtoâ Sect in Japan, and so on. noåi leân töø ñaïi döông cuûa phieàn naõo. Khi chuùng Toå AÁn: Soshi-no-shin-in (jap)—Patriarchal seal— sinh ñaït ñeán choã voâ tö voâ vi ñoái vôùi heát thaûy caùc Toå sö Thieàn toâng ñöôïc truyeàn thöøa baèng aán taâm phaùp, phieàn naõo seõ khoâ caïn. Traàn lao giôø ñaây truyeàn taâm. Töø ngöõ chæ söï xaùc nhaän theå nghieäm chuyeån thaønh ngoïn nuùi Nhaát Thieát Trí, vaø phieàn ñaïi giaùc cuûa moät moân ñoà bôûi moät thieàn sö thuoäc naõo trôû thaønh bieån

Nhaát Thieát Trí. Traùi laïi, neáu moät truyeàn thoáng coøn toàn taïi. Töø ngöõ naày coøn chæ khôûi taâm tö löï töùc coù nhöõng vöôùng víu. Roài ra baûn taùnh thaät cuûa Phaät, hay baûn taùnh Phaät, hay coøn phieàn naõo caøng theâm saâu, ñöôøng leân ñænh nuùi cuûa chæ caû söï truyeàn thuï trung thaønh vôùi Phaùp cuûa Phaät Phaät Trí bò ngaên chaën laïi." Cö Naïp beøn nhaän xeùt: beân trong moät doøng truyeàn thöøa Thieàn—Patriarchs "Thaïch Cuõng noùi raèng 'khoâng coù choã ra tay,' vaø have been transmitted with the seal of mind-to- Maõ Toå 'voâ minh töø quaù khöù voâ thuûy nay ñaõ tieâu mind transmission. The 'mind seal of the tan heát thaûy.'" Ñaây thöïc khoâng phaûi laø lôøi noùi hö patriarchs', an expression for an experience of doái—Chinese Zen master, who lived in the middle enlightenment confirmed by a master of a living part of the eleventh century, was a great scholar lineage of the Zen tradition. Also an expression versed in the Avatamsaka Sutra and other schools for the true nature or Buddha-nature (busso) or for of Buddhist philosophy, and even elderly scholars the genuine tradition of Buddha-dharma within the were willing to study under him. Evidently he did transmission lineage of Zen. not know anything of Zen. One day he had a

visitor who was acquainted with the doings of Zen ôû Phuø Caùt Bình Ñònh, Trung Vieät. Ngaøi xuaát gia in the south. He said that the entire Buddhist world vaøo tuoåi 15. Ngaøi thoï cuï tuùc giôùi vôùi Thieàn sö Phaät of China was then taken up by the teaching of YÙ Linh Nhaïc taïi chuøa Töø AÂn ôû Taân Khai, phuû Taân Bodhidharma, and that of Ma-Tsu, one of his Bình, tænh Gia Ñònh. Ngaøi laø Phaùp töû ñôøi thöù 36 ablest descendants, who appeared to fulfill the doøng Laâm Teá. Vaøo naêm 1773, ngaøi truï trì taïi chuøa prophecy of Prajnatala, had exercised great Ñaïi Giaùc. Vaøo naêm 1802, vua Gia Long sai quan influence over the Buddhist scholars in the ñòa phöông truøng tu laïi chuøa Ñaïi Giaùc. Ñeán naêm country, so that even men of learning and 1815, vua Gia Long göøi saéc chæ trieäu hoài ngaøi veà understanding who were renowned throughout the kinh ñoâ Hueá ñeå thuyeát giaûng cho nhaø vua vaø province of Shu, such as Liang and Chien, either hoaøng gia. Sau ñoù ngaøi veà laøm taêng cang chuøa gave up their own pupils or burned their library of Thieân Muï. Ngaøi thò tòch naêm 1835, thoï 101 tuoåi — the commentaries, on order to master the teaching A Vietnamese monk from Phuø Caùt, Bình Ñònh, of Zen. Chu-Ne was very much impressed with Central Vietnam. He left home and became a the report of his Zen friend. Advised strongly by monk at the age of 15. He received complete him to go out into the world and see the state of precepts with Most Venerable Phaät YÙ Linh Nhaïc affairs by himself, Chu-Ne left his native province at Töø AÂn Temple in Taân Khai, Taân Bình, Gia and wandered about some years in Ching and She Ñònh. He was the Dharma heir of the 36th but without seeing and result. He then moved generation of the Linn-Chih Zen Sect. In 1773, he further west and stayed in Hsiang-Chou for ten stayed at Ñaïi Giaùc Temple. In 1802, King Gia years under Tung-Shan Yung. One day he was Long ordered his local mandarins to rebuild Ñaïi reading a treatise on the Avatamsaka Sutra and Giaùc Temple. In 1815 King Gia Long sent an was deeply impressed by the following passage, Imperial Order to summon him to Hue capital to

which opened finally his mind to the truth of Zen: preach the Buddha Dharma to the King and the “Mount Sumeru towers in the great ocean royal family. Later, he became a royal-recognized attaining the altitude of 84,000 yojanas, and its monk at Thieân Muï temple. He passed away at summit is not to be scaled by means of hands and Quoác AÂn Temple in Hueá in 1835, at the age of legs. This illustrates that the mountain of 84,000 101. human woes is rising from the great ocean of Toå AÁn Truøng Quang: Thieàn phaùp cuûa Toå sö raïng passions. When beings attain the state of ngôøi vaø noái tieáp nhau maõi maõi nhö aùnh saùng khoâng consciousness in which they cherish no thoughts of ngöøng röïc rôõ cuûa maët trôøi vaø maët traêng— relativity and from which all strivings vanish, even Patriarchal Zen methods are gorgeous that when confronting this world of multiplicities, their continually illuminate like that of the sun and the passions will naturally be drained off. All the moon. worldly woes now turn into the mountain of all- Toå Baù: Teân cuûa moät vò danh Taêng Trung Hoa vaøo knowledge and the passions into the ocean of all- thôøi nhaø Nguyeân (1280-1368)—Name of a knowledge. On the contrary, when the mind is Chinese famous monk who lived in the Yuan filled with thoughts and reflections of relativity, Dynasty in China. there are attachments. Then the greater grow Toå Chöùc Baûo Toàn Truyeàn Thoáng Ñaïi Thöøa: worldly and the deeper the passions, and a man is Foundation for the Preservation of the Mahayana barred from reaching the summit of knowledge Tradition (FPMT)—Moät toå chöùc Phaät giaùo Taây which makes up the essence of Buddhahood.” Taïng ñöôïc 2 vò thaày cuûa tröôøng phaùi Gelukpa saù ng Chu-Ne then observed: “According to Shih- laäp vaøo naêm 1975, thöù nhaát laø Laït Ma Tupden Kuang, ‘not a cue to get hold of,’ and according to Yeshe, vaø thöù nhì laø Laït Ma Tupden Zopa Ma-Tsu, ‘ignorance since the beginningless past Rinpoche. Toå chöùc naøy lôùn maïnh nhanh choùng vaø has melted away today.’” These are indeed no hieän giôø tuyeân boá raèng mình coù 110 trung taâm treân lies. theá giôùi. Truï sôû chính ñaët taïi Tu Vieän Kopan ôû Toå AÁn Maät Hoaèng (1735-1835): Zen Master Toå Kathmandu, Nepal. Theo Laït Ma Yeshe, toå chöùc AÁn Maät Hoaèng—Thieàn sö Toå AÁn Maät Hoaèng, queâ naøy ñöôïc laäp ra vì toaøn theå chuùng sanh. Muïc ñích

cuûa toå chöùc giuùp cho chuùng sanh ñaït ñöôïc tri thöùc example 32 of the Pi-Yen-Lu, since some of the veà Phaät Phaùp. Vaø ñaây laø lyù do duy nhaát ñeå toå chöùc ancients coulnd't yet put an end to wandering naøy toàn taïi—Tibetan Buddhist organization thoughts, so Zen master Hsueh Tou makes a founded by two Gelukpa teachers, Lama Tupden verse: Yeshe (1935-1984), and Lama Tupden Zopa "Once Mr. Lu has accepted them, Rinpoche (1946 -) in 1975. It grew quickly and Why depend on them? now claims 110 centers around the world. Its Sitting, leaning - cease taking these to succeed headquarters are at Kopan Monastery in to the lamp of the Patriarchs! Kathmandu, Nepal. According to Lama Yeshe, it It's worth replying: the evening clouds, was created “for all mother sentient beings. It Returning, have not yet come together; aims to help the dharma knowledge-wisdom Distant mountains without end, develop in the human consciousness. This is its layer upon layer of blue." only reason to exist.” What is there to depend on? Here Zen Toå Ñaïo: Ñaïo phaùp Thieàn toâng—The path of

Zen. practitioners must understand things directly this Toå Ñaïo Tín: Daoxin (chi)—Tao-shin (chi)— way; do not go on guarding a stump waiting for a Doshin (jap)—See Ñaïo Tín. rabbit. Smash what's before your skull all at once, Toå Ñaêng: Ñeøn toå—Patriarchs' lamp—Theo thí duï so that there isn't the slightest bit of concern within thöù 32 cuûa Bích Nham Luïc, ngay caû vaøi vò coå ñöùc your breast. Let go and become clean and at ease. cuõng chöa ñöôïc döùt baët voïng töôûng, neân Thieàn sö Then what more need is there for something to Tuyeát Ñaäu ñaõ laøm baøi tuïng: rely on? Whether sitting on the cushion or leaning "Loâ Coâng phoù lieãu dieäc haø baèng on the brace, it's worth considering it the principle Toïa yû höu töông keá Toå Ñaêng of the Buddha-Dharma. That is why Zen master Kham ñoái moä vaân qui vò hieäp Hsueh Tou said, "Sitting, leaning - cease taking Vieãn sôn voâ haïn bích taèng taèng." these to succeed to the lamp of the Patriarchs!" At (Loâ Coâng giao phoù cuõng naøo baèng. Ngoài töïa thoâi once Hsueh Tou has brought it up completely; he ñem noái Toå Ñaêng. Cam ñoái maây chieàu veà chöa has a place to turn around in, and at the end hieäp. Nuùi xa voâ haïn vaùch töøng töøng). Coù caùi gì ñeå reveals this scene where there's a bit of a nice leä thuoäc vaøo ñaây? ÔÛ ñaây haønh giaû tu Thieàn phaûi place. He says, "It's worth replying: the evening hieåu söï vaät moät caùch tröïc tieáp, chöù ñöøng oâm caây clouds, returning, have not yet come together." ñôïi thoû. Tröôùc ñaàu laâu moät luùc ñaäp tan, khoâng coù Where is Hsueh Tou's meaning? When the moät chuùc quan ngaïi naøo ôû trong ngöïc. Haõy buoâng evening clouds have returned and are about to join saïch trôn thong dong. Laïi coøn caàn tuøy thuoäc vaøo together but have not yet done so, how is it then? thöù gì nöõa ñaây? Hoaëc ngoài hoaëc töïa phaûi xem xeùt "Distant mountains without end, layer upon layer nguyeân lyù Phaät phaùp. Ñoù laø lyù do taïi sao Tuyeát of blue." As before he's gone into the ghost cave. Ñaäu ñaõ noùi: "Ngoài töïa thoâi ñem noái Toå Ñaêng." When you get here, when gain and loss, right and Ngay laäp töù Tuyeát Ñaäu nieâm xong, Sö coù choã wrong, are cut off all at once, and you are clean chuyeån thaân. Roát cuoäc töï baøy tin töùc coù choã hay. and at ease, only then do you amount to Sö noùi: "Cam ñoái maây chieàu veà chöa hieäp." YÙ something. "Distant mountains without end, layer nghóa cuûa Tuyeát Ñaäu laø gì? Khi maø maây chieàu ñaõ upon layer of blue." Is this Manjusri's realm? Is veà vaø saép hieäp maø chöa hieäp, laø yù theá naøo? "Nuù i this Samantabhadra's realm? Is this xa voâ haïn vaùch töøng töøng." Nhö tröôùc nhaûy vaøo Avalokitesvara's realm? Zen practitioners, when trong hang quyû. Khi haønh giaû ñeán ñöôïc trong ñaây you get here, whose affair is this? thì ñöôïc maát, phaûi quaáy ñoàng thôøi ngoài döùt, saïch Toå Ñöôøng: Nhaø thôø hoï (nôi thôø phuïng oâng baø toå trôn thong dong chæ ñöôïc ñoâi chuùt. "Nuùi xa voâ haïn tieân): Ancestor hall—Nôi thôø chö Toå trong caùc töï vaùch töøng töøng" coù phaûi laø caûnh giôùi cuûa Vaên Thuø, vieän: Patriarchs’ Hall. caûnh giôùi cuûa Phoå Hieàn, hay laø caûnh giôùi cuûa Toå Giaùc (1087-1150): Teân cuûa moät vò danh Taêng Quaùn AÂm? Haønh giaû tu Thieàn haõy xem coi ñeán Trung Hoa vaøo thôøi nhaø Toáng (960-1279)—Name ñaây laø treân phaàn vieäc cuûa ai?—According to of a Chinese famous monk who lived in the Sung

Dynasty in China. thì ñoaït caûnh chöù khoâng ñoaït nhaân." Vò Taêng Toå Hôïp Thaân, Vaät Chaát, vaø Sôû Truï: laïi hoûi: "Theá naøo laø ñoaït caû nhaân laãn caûnh?" Dehabhogapratishthana (skt)—Töø naày raát thöôøng Sö ñaùp: "Trong töï chöùng phaàn, neáu taâm vaø xuaát hieän trong Kinh Laêng Giaø, aùm chæ vaät chaát caûnh cuûa haønh giaû ñeàu khoâng thì voïng töôûng cuûa ñôøi soáng. Deha laø thaân theå vaät lyù, bhoga laø taøi töø ñaâu maø coù ñöôïc? Vì theá khi thieàn sö daïy ñeä saûn thuoäc veà thaân theå thoï höôûng, vaø pratishthana töû thuoäc caên cô loaïi khaù, thì ñoaït caû nhaân laãn laø hoaøn caûnh vaät chaát trong ñoù thaân theå sinh hoaït. caûnh." Vò Taêng laïi hoûi: "Theá naøo laø khoâng Tuy nhieân, taát caû nhöõng thöù naày ñeàu laø bieåu hieän ñoaït caû nhaân laãn caûnh?" Sö ñaùp: "Trong töï cuûa A Laïi Da—The combination of the body, chöùng phaàn, taâm cuûa haønh giaû töï truï nôi taâm, material, and abiding. This term occurs quite coøn caûnh thì töï truï nôi caûnh. Vì theá khi thieàn frequently in the Lankavatara Sutra and refers to sö daïy ñeä töû thuoäc caên cô loaïi cao, thì khoâng the material side of life. “Deha” means the ñoaït caû nhaân laãn caûnh."—Name of a Chinese physical body, “bhoga” means property belonging Zen master of the Yang Chi branch, Lin-chi to the body and enjoyed by it, and “pratishthana” Sect, during the Sung dynasty. He was the means the material environment in which the body author of the book titled "Mind, the Source of is found moving. They are, however, All Dharmas" in the seventeenth century. One manifestations of the Alaya. day, a monk came and asked, "What does it Toå Khaû: Teân cuûa moät vò danh Taêng Trung Hoa mean to snatch away the person but not snatch vaøo thôøi nhaø Toáng (960-1279)—Name of a away (save) the object?" Tsu-yuan replied, Chinese famous monk who lived in the Sung "In the realm of self-awareness, if one can Dynasty in China. empty one's mind, what obstruction can be Toå Khaâm Thieàn Sö (?-1287): Tsu Chin (chi)— there from an outer object? Therefore, when a Teân cuûa moät vò Thieàn sö Trung Hoa, heä Phaù Am, Zen master teaches a disciple of low capacity, phaùi Döông Kyø, toâng Laâm Teá, soáng vaøo thôøi nhaø he should snatch away the person but not the Toáng (960-1279)—Name of a Chinese Zen object." The monk asked, "What does it mean master, of the Fa-An lineage, Yang-Chi branch, to snatch away the object, but not the Lin-Chi Sect, who lived in the Sung Dynasty in person?" Tsu-yuan replied, "In the realm of China. self-awareness, one does not dwell on outer Toå Leänh: Nhaân duyeân vaø cô ngöõ cuûa Toå sö Thieàn objects but reflects with one's mind alone. toâng—Opportune words from Zen patriarchs. Therefore, the Zen Master should snatch Toå Nan Ñeà: Nandi (skt)—See Nan Ñeà. away the object but not the person when the Toå Nguyeân Thieàn Sö: disciple is of average capacity." The monk 1) (1226-1286): Zen master Tsu-yuan—Teân cuûa asked, "What does it mean to snatch away moät vò Thieàn sö Trung Hoa, thuoäc phaùi Döông both the person and the object?" Tsu-yuan Kyø, toâng Laâm Teá vaøo thôøi nhaø Toáng (960- answered, "In the realm of self-awareness, 1279). Thieàn sö Toå Nguyeân, taùc giaû boä saùch both the mind and the objects are empty; Vaïn Phaùp Qui Taâm Luïc vaøo theá kyû thöù XVII. whence, then, comes the delusion? Therefore, Moät hoâm, coù moät vò Taêng hoûi: "Theá naøo laø the Zen Master should snatch

away both the ñoaït nhaân khoâng ñoaït caûnh?" Sö ñaùp: "Trong person and the object when the disciple is töi chöùng phaàn, neáu haønh giaû laøm troáng khoâng well-endowed." The monk asked, "What, ñöôïc caùi taâm cuûa mình thì ngoaïi caûnh coøn then, does it mean to snatch away neither the ngaên ngaïi gì ñöôïc nöõa? Vì theá khi thieàn sö person nor the object?" Tsu-yuan said, "In the daïy ñeä töû thuoäc loaïi haï caên, thì ñoaït nhaân chöù realm of self-awareness, mind naturally khoâng ñoaït caûnh." Vò Taêng laïi hoûi: "Theá naøo remains as mind and objects as objects. The laø ñoaït caûnh khoâng ñoaït nhaân?" Sö ñaùp: Zen Master therefore takes away neither the "Trong töi chöùng phaàn, haønh giaû khoâng truï object nor the person when the disciple is ngoaïi caûnh maø chæ coù caùi taâm ñoäc chieáu. Vì highly gifted." theá khi thieàn sö daïy ñeä töû thuoäc loaïi haï caên, 2) Teân cuûa moät vò Thieàn sö Trung Hoa, thuoäc

phaùi Ñaïi Hueä, toâng Laâm Teá vaøo thôøi nhaø Toå Sö Quan: Cöûa aûi laõnh ngoä thieàn cuûa Toå sö— Toáng (960-1279)—Name of a Chinese Zen The patriarchs' gate of enlightenment. master of the Ta Hui branch, Lin-chi Sect, Toå Sö Quan Lieät: See Toå Sö Quan. during the Sung dynasty. Toå Sö Taây Lai YÙ: YÙ chæ cuûa Sö Toå Boà Ñeà Ñaït Toå Phaùp: Thieàn phaùp hay ñaïo phaùp cuûa Toå sö— Ma—Patriarch Bodhidharma's main instructions. Methods of mysticism from patriarchs. Toå Sö Thieàn: Patriarchal Meditation—The Zen of Toå Phong: Thieàn phaùp hay ñaïo phaùp cuûa Toå sö the Patriarchs—Zen Patriarchate—Thieàn cuûa caùc truyeàn ñi khaép nôi gioáng gioù nôi naøo cuõng thoåi ñeán Tröôûng Laõo, thuaät ngöõ chæ Thieàn thuoäc phaù i phía ñöôïc—Methods of mysticism from patriarchs nam (Nam Toâng)—The Ch'an of the Southern spread all over the place just the same as the wind school—Lòch söû cuûa Thieàn Toâng vaãn coøn laø moät that can reach everywhere. huyeàn thoaïi. Truyeàn thuyeát cho raèng moät ngaøy noï, Toå Phuï Ñieàn Vieân: Grandfathers' gardens—Ñaát thaàn Phaïm Thieân hieän ñeán vôùi Ñöùc Phaät taïi nuùi vöôøn cuûa oâng cha. Thieàn toâng duøng töø naày ñeå chæ Linh Thöùu, cuùng döôøng Ngaøi moät caùnh hoa Phaät taùnh—Zen uses this term to indicate Buddha- Kumbhala vaø yeâu caàu Ngaøi giaûng phaùp. Ñöùc Phaät nature. lieàn böôùc leân toøa sö töû, vaø caàm laáy caønh hoa trong Toå Sö: Soshigata (p)—Busso (jap)—Patron tay, khoâng noùi moät lôøi. Trong ñaïi chuùng khoâng ai saint—Founder—Patriarch—Ñöùc Phaät laø vò saùng hieåu ñöôïc yù nghóa. Chæ coù Ma Ha Ca Dieáp laø mæm laäp ra Giaùo Hoäi Phaät giaùo ñaàu tieân. Trong Thieàn, cöôøi hoan hyû. Ñöùc Phaät noùi: “Chaùnh Phaùp Nhaõn toå hay toå sö laø nhöõng baäc thaày vó ñaïi ñaõ nhaän vaø Taïng naày, ta phoù chuùc cho ngöôi, naøy Ma Ha Ca ñaõ chính thöùc truyeàn baù Phaät phaùp. Vò Toå ñaàu tieân Dieáp. Haõy nhaän laáy vaø truyeàn baù.” Moät laàn khi A laø ngaøi Ñaïi Ca Dieáp, ñöôïc Phaät taâm chöùng. Taâm Nan hoûi Ca Dieáp Ñöùc Phaät ñaõ truyeàn daïy nhöõng chöùng naày goïi laø ‘Taâm truyeàn taâm’ vaø tieáp tuïc löu gì, thì Ñaïi Ca Dieáp baûo: “Haõy ñi haï coät côø xuoáng!” truyeàn maõi veà sau. Coù 28 vò toå ôû AÁn Ñoä vaø 6 vò ôû A nan lieàn ngoä ngay. Cöù theá maø taâm aán ñöôïc Trung Quoác. Töø vò Toå thöù nhaát ñeán Luïc Toå Hueä truyeàn thöøa. Giaùo phaùp naày ñöôïc goïi laø “Phaät Taâm Naêng goàm 33 vò. Tuy nhieân, ôû Trung Quoác,

ngöôøi Toâng.” Theo Giaùo Sö Junjiro Takakusu trong ta ñaëc bieät noùi ñeán Toå Sö Boà Ñeà Ñaït Ma—The Cöông Yeáu Trieát Hoïc Phaät Giaùo, Thieàn cuûa Toå Sö Buddha was the founder of the First Order of khoâng phaûi laø phöông phaùp phaân taùch nhö khoa Buddhist Monks. In Zen, the first teacher, or hoïc, cuõng khoâng phaûi laø moät phöông phaùp toång leader, or founder of a school (sect) or the great hôïp nhö trieát hoïc. Ñaây laø moät heä thoáng tö duy masters who have received and formally khoâng tö duy theo thoâng tuïc, noù sieâu vieät taát caû transmitted the Buddha’s Dharma. The First nhöõng phöông phaùp cuûa luaän chöùng hôïp lyù. Tö duy Indian Patriarch who received “mind approval” khoâng caàn phöông phaùp tö duy laø ñeå taï o cô hoäi from the Buddha was Maha-Kasyapa. The act was cho söï thöùc tænh cuûa tueä giaùc. Haønh giaû coù theå aùp called “Mind to mind” transmission, and had been duïng nhöõng phöông phaùp tu thieàn cuûa Tieåu Thöøa, passed on down the line. There are twenty-eight cuûa Du Giaø Luaän (baùn Ñaïi Thöøa), phaùp chæ quaùn patriarchs in India and six in China. From the First cuûa toâng Thieân Thai, hay Du Giaø bí maät cuûa toâng Patriarch to Hui-Neng, there were thirty-three. Chaân Ngoân neáu haønh giaû thích, nhöng thaät ra taát However, in China, it has particular reference to caû nhöõng phöông phaùp naày ñeàu khoâng caàn thieát. Bodhidharma. Quan ñieåm cuûa Thieàn toâng coù theå toùm taét nhö sau: Toå Sö Ba Tî: Thieàn phaùp hay ñaïo phaùp cuûa Toå “Dó taâm truyeàn taâm, baát laäp vaên töï, giaùo ngoaïi bieät sö—Methods of mysticism from patriarchs. truyeàn, tröïc chæ nhaân taâm, kieán taùnh thaønh Phaät,” Toå Sö Boà Ñeà Ñaït Ma: Patriarch Bodhidharma— hay “Thöû taâm töùc Phaät.” Baïch AÅn Thieàn Sö ñaõ See Boà Ñeà Ñaït Ma. phaùt bieåu yù kieán naày raát roõ trong baøi keä veà phaùp Toå Sö Ñöôøng: Ñieän thôø caùc vò Toå sö—The ‘toïa thieàn’: “Chuùng sanh voán laø Phaät; cuõng nhö patriarchs' hall—Patriarchal altar. baêng (cô duyeân hieän taïi cuûa chuùng ta) vaø nöôùc Toå Sö Hoäi: Phaùp hoäi cuùng döôøng Toå sö—An (Phaät taùnh aån taøng), khoâng coù nöôùc thì khoâng coù assembly for offerings to the Patriarchs. baêng. Chính theá gian naày laø lieân hoa caûnh giôùi vaø thaân naày laø Phaät.”—The history of Zen is

mythical. It is said that one day Brahma came to Hoái Ñöôøng Toå Taâm Hoaøng Long Thieàn Sö. the Buddha who was residing at the Vulture Peak, Toå Taâm Ngoä Taân Thieàn Sö (1025-1100): Shishin offered a Kumbhala flower, and requested him to Goshin (jap)—Ssu-Hsin Wu-hsin—See Hoái Ñöôøng preach the Law. The Buddha ascended the Lion Toå Taâm Hoaøng Long Thieàn Sö. seat and taking that flower touched it with his Toå Thieàn Toâng AÁn Ñoä: Zen Patriarchs (India)— fingers without saying a word. No one in the Khi Ñöùc Phaät “truyeàn voâ töï” cho Ñaïi Ca Dieáp thì assembly could understand the meaning. The oâng oâng naøy trôû thaønh Sô Toå cuûa caùi maø baây giôø venerable Mahakasyapa alone smiled with joy. ngöôøi ta goïi laø Thieàn. Veà sau naøy Ñaïi Ca Dieáp The world-Honoured One said: “The doctrine of truyeàn laïi cho ñeä töû A Nan laøm Nhò Toå. Doøng the Eye of the True Law is hereby entrusted to Thieàn tieáp tuïc ñeán Boà Ñeà Ñaït Ma, Toå thöù 28— you, Oh Mahakasyapa! Accept and hand it down When the Buddha gave his “transmission

without to posterity." Once when Ananda asked words" to Mahakasyapa, he thereby became the Mahakasyapa what the Buddha's transmission first Indian Patriarch of what is now called Zen. was, Mahakasyapa said: "Go and take the banner- Afterwards Mahakasyapa made the same stick down!" Ananda understood him at once. transmission to the disciple Ananda, who thus Thus the mind-sign was handed down became the second Indian Patriarch. The series successively. The teaching was called the 'school continued until Bodhidharma, who was the of the Buddha-mind.' According to Prof. Junjiro twenty-eighth Patriarch—See Hai Möôi Taùm Toå Takakusu in The Essentials of Buddhist AÁn Ñoä. Philosophy, the meditation of the patriarchal Zen Toå Thieàn Toâng Trung Hoa: Zen Patriarchs was not an analytical like science, nor was it a (China)—Saùu vò Toå Thieàn toâng cuûa Trung Hoa synthetical method like philosophy. It was a laø—The six Zen Patriarchs of China were: method of thinking without ordinary thinking, 1) Bodhidharma: Daruma (jap)—See Boà Ñeà Ñaït transcending all methods of logical argument. To Ma. think without any method of thinking is to give 2) Hui-k'o: Yeka or Eka (jap)—See Hueä Khaû opportunity for the awakening of the intuitional Thieàn Sö. knowledge or wisdom. All methods of meditation 3) Seng-Tsan: (Sisan (jap)—See Taêng Xaùn. as taught by Hinayana, by Yogacara (quasi- 4) Tao-Hsin: Doshin (jap)—See Ñaïo Tín. Mahyana), by the abrupt method of calmness and 5) Hung-Jen: Gumin (jap)—See Hoaèng Nhaãn. insight (samathavipasyana) of T'ien-T'ai, or by 6) Hui-Neng: Yeno or Eno (jap)—However, for the mystical yoga of Shingon can be used if the the Northern school, they named Shen-Hsiu aspirant likes, but are in no way necessary. The their sixth patriarch—See Hueä Naêng Ñaïi Sö. ideas peculiar to Zen may be summarized as Toå Tòch: Phaùp hoäi, thieàn vieän—Zen monastery. follows: "from mind to mind it was transmitted, Toå Tieân (1136-1211): Tsu Tsien (chi)—Teân cuûa not expressed in words or written in letters; it was moät vò Thieàn sö Trung Hoa, phaùi Döông Kyø, toâng a special transmission apart from the sacred Laâm Teá, soáng vaøo thôøi nhaø Toáng (960-1279)— teaching. Directly point to the human mind, see Name of a Chinese Zen master, of the Yang-Chi one's real nature and become an enlightened branch, Lin-Chi Sect, who lived in the Sung Buddha." The idea was very well expressed in Dynasty in China. Hakuin's hymn on sitting and meditating: "All Toå Tieân Suøng Baùi: Ancestor worship—Worship beings are fundamentally Buddhas; it is like ice ancestors—See Suøng Baùi Toå Tieân. (which represents our actual condition) and water Toå Toâng Vieân Quang (1758-1827): Zen Master (which represents an underlying Buddha-nature); Vieân Quang Toå Toâng—See Vieân Quang Toå Toâng without water there will be no ice, etc. This very Thieàn Sö. earth is the lotus-land and this body is Buddha." Toå YÙ: YÙ chæ cuûa Sö Toå Boà Ñeà Ñaït Ma—Patriarch Toå Taêng Xaùn: Seng-Ts'an—See Taêng Xaùn. Bodhidharma's main instructions. Toå Taâm Hoái Ñöôøng Hoaøng Long Thieàn Sö Toå Truyeàn Phaùi: Bka' Brgyud (tib)—Kagyu (1025-1100): Hui-t'ang Tsu-Hsin Huanglung—See (tib)—Kagyupa (tib)—Oral lineage—Phaùi Toå

Truyeàn cuûa Phaät giaùo Taây Taïng hay phaùi "Chuû Toác Thaønh: Hoaøn thaønh moät caùch nhanh choùng— Nghóa Truyeàn Thoáng Baèng Lôøi." Tröôøng phaùi chuû Speedily completed. nghóa truyeàn thoáng baèng lôøi ñöôïc thaønh laäp bôûi Laït Toäc Tính Töû: See Thieän Nam Töû. Ma Mar-pa, ngöôøi Taây Taïng, ñaïo höõu cuûa A Ñeå Toái Cao Hieån Quaûng Nhaõn Taïng Nhö Lai: The Sa vaø laø moân ñeä cuûa ñaïo sö Maät toâng ngöôøi AÁn Tathagata who, in the highest reveals the far- teân Naropa thuoäc vieän Ñaïi hoïc Na Lan Ñaø —Oral reaching treasure of his eye—The Sun—See transmission lineage of Tibetan Buddhism. The Vairocana, Ñaïi Nhöït Giaùc Vöông, and Ñaïi Nhöït Bkah-rgyud-pa was founded by the Tibetan Lama Kinh. Marpa (Mar-pa, 1012-1097), a friend of Atisa, and Toái Cao Phaät Ñaûnh: Supreme Buddha Crown— a disciple of the Indian Tantrist, Naropa See Phaät Ñaûnh. (Nadapada, 1016-1100) of Nalanda University. Toái Cao Thieän: Ñieàu thieän cao toät—Extremely Toå Vaät Baùi: Totemism—Toân thôø toå vaät—Moät soá wholesome—Supreme goodness. ngöôøi nguyeân thuûy xem moät con vaät, moät caùi caây Toái Chaùnh Giaùc: Abhisambuddha (skt)—Söï giaùc hay moät vaät voâ tri ñaëc bieät naøo ñoù nhö laø toå tieân ngoä chaân chính cao nhaát hay dieäu trí naêng giaùc cuûa cuûa hoï. Hoï thôø phuïng noù ñeå khoûi bò tai hoïa vaø chö Phaät—Supreme perfect enlightenment, i.e. ñöôïc phöôùc laønh—Some primitive men considered Buddhahood. a specific animal, plant, or nonliving things as Toái Cöïc Quaû: Supreme fruition—Vieân Cöïc their ancestor. They worship it to be spared harm Quaû—See Cöïc Quaû. and to obtain happiness. Toái Cöïc Thanh Tònh: Most incredibly pure. Toác: Nhanh—Haste—Quick—Speedily—Urgent. Toái Cöïc Tòch Tònh: Cöïc kyø thanh tònh—Toác Chöùng Thoâng Tueä: Ñaït ñöôïc trí tueä thaáu suoát Thoroughly pacify. moät caùch nhanh choùng—Quickly attain Toái Cöïc Vieân Maõn: Most perfect completion. penetrating wisdom. Toái Ñoaûn Thieàn Ñaïo: Con ñöôøng ngaén nhaát trong Toác Chöùng Voâ Thöôïng Chaùnh Ñaúng Chaùnh Thieàn—The shortest shortcut in Zen—Haønh giaû tu Giaùc: Giaùc ngoä voâ thöôïng chaùnh ñaúng chaùnh giaùc Thieàn neân luoân nhôù raèng khoâng coù ñöôøng taét trong moät caùch nhanh choùng—Rapidly (quickly) realize tu taäp Thieàn quaùn. Haønh giaû cuõng ñöøng bao giôø unsurpassed perfect enlightenment. mong chôø moät aân suûng naøo töø ai, daàu ñoù laø ñaáng Toác Dieät Moät: Bieán maát moät caùch mau choùng— ñöôïc goïi laø Thöôïng ñeá. Cuõng chaúng coù moät Quickly disappear—Rapidly disappear. phöông thöùc nhaát ñònh naøo neân ñöôïc aùp duïng trong Toác Ñaéc: Ñaït ñöôïc moät caùch nhanh choùng— nhaø Thieàn. Con ñöôøng duy nhaát cho haønh giaû tu Speedily obtain, or ensure. Thieàn laø phaûi thöïc haønh thieàn quaùn lieân tuïc trong Toác Ñaéc Thaønh Vò: Ñaït ñöôïc quaû vò moät caùch ñôøi soáng haèng ngaøy nhö ngöôøi thôï hoà phaûi ñöa nhanh choùng—Quickly attain fruition. töøng vieân gaïch leân xaây nhaø vaäy thoâi, chöù khoâng coù Toác Haønh Taâm: Javana-citta (skt)—Impulsive con ñöôøng naøo khaùc—Zen practitioners should process of the mind—Mind which runs through the always remember that there are no shortcuts in object. Zen practice. Zen practitioners should never wait Toác Höông: Loaïi nhang reû tieàn chaùy nhanh— for any blessing from anyone, even from a so- Quickly burnt

inferior incense. called God. There is not any certain formula that Toác Taät Chuyeån: Thay ñoåi moät caùch nhanh should be utilzed in Zen. The only path for Zen choùng—Quickly changed—Rapidly changed. practitioners to walk on is practicing continuously Toác Taät Kim Cang: Vajravega (skt)—Teân cuûa in daily life just as a mason's laborer constructing moät vò trôøi—Name of a kind of hurrying deva. brick by brick in building a house, there is no other Toác Taät Laäp Nghieäm: Rapidly established way. effect—Keát quaû coù ngay töùc thì. Toái Haäu: Cuoái cuøng—The last of all—Ultimate— Toác Taät Quyû: Moät loaøi quyû La Saùt laät ñaät—A Final—Finally—At death. kind of hurrying demon, raksasa. Toái Haäu Cuù: Caâu noùi cuoái cuøng—Last sayings— Toác Taät Vieân Chöùng: Rapidly and completely Last words. realize—Chöùng ñaéc nhanh choùng vaø hoaøn toaøn.

Toái Haäu Ñeä Töû: Subhadra—Last disciple of Toái Thaéng Coâng Ñöùc Traøng Thieân Vöông: Buddha—Ñeä Töû Cuoái Cuøng—Tu Baït Ñaø La, vò ñeä Supreme Virtue Banner—Moät trong möôøi Ñaâu töû cuoái cuøng cuûa Ñöùc Phaät taïi thaønh Caâu Thi Na Suaát Thieân Vöông—See Ñaâu Suaát Thieân Vöông. (luùc aáy Tu Baït La ñaõ treân 100 tuoåi)—Subhadra, Toái Thaéng Cöøu: Jinatrata (skt)—Name of an the Buddha's last disciple in Kusinagara Indian monk. (Subhadra was over 100 years old when he Toái Thaéng Dieäu Phaùp: Phaùp huyeàn dieäu thaâm saâu became the Buddha's disciple). nhaát—The most excellent profound dharma. Toái Haäu Höõu: Söï hieän höõu cuoái cuøng—Final Toái Thaéng Duõng Kieän Löïc Thieân Vöông: existence. Supreme Courage and Strength—Moät trong möôøi Toái Haäu Nieäm: See Toái Haäu Taâm. Ñaâu Suaát Thieân Vöông—See Ñaâu Suaát Thieân Toái Haäu Sinh: See Toái Haäu Thaân. Vöông. Toái Haäu Taâm: Toái haäu nieäm hay caùi taâm ôû saùt na Toái Thaéng Ñaúng Trì: Söï caân baèng toái thöôïng— cuoái cuøng huûy thaân dieät trí, saép nhaäp vaøo voâ dö Supreme equipoise—Supreme state of balance. nieát baøn—The final mind, or ultimate thought, on Toái Thaéng Ñaúng Trì Boà Taùt: Bodhisattva with entering final nirvana. supreme state of balance (supreme equipoise)— Toái Haäu Thaân: Caùi thaân hay kieáp taùi sinh cuoái Vò Boà Taùt coù söï caân baèng toái thöôïng. cuøng trong coõi sinh töû cuûa caùc vò A La Haùn hay Boà Toái Thaéng Ñieän: Vejayanta (p)—Pre-eminent Taùt—The final body, or rebirth, that of an arhat, or hall—Supreme hall. a bodhisattva in the last stage. Toái Thaéng Hoïc Phaùi: Vaisesika Sect—Thaéng Toái Haäu Thaäp Nieäm: Nieäm Phaät A Di Ñaø möôøi Luaän Phaùi—See Thaéng Luaän Toâng. laàn tröôùc khi cheát—To call on Amitabha ten times Toái Thaéng Hueä Quang Minh Thieân Vöông: when dying. Light of Supreme Wisdom—Moät trong möôøi Toái Noät (1717-1790): Teân cuûa moät vò Thieàn sö Quaûng Quaû Thieân Vöông—See Quaûng Quaû Thieân Trieàu Tieân vaøo theá kyû thöù XVIII—Name of a Vöông. Korean Zen master who lived in the eighteenth Toái Thaéng Höõu Boà Taùt: Tathagata-mitra (skt)— century. The Most Excellent Favor Bodhisattva. Toái Sô Cuù: Caâu noùi ñaàu tieân—The first sayings— Toái Thaéng Kieán Thieân Vöông: Supreme The first words. Vision—Moät trong möôøi Bieán Tònh Thieân Toái Sô Nhaát Boä: Moät böôùc ñaàu tieân—The first Vöông—See Bieán Tònh Thieân Vöông. step. Toái Thaéng Kim Cang: Vajraiaya (skt)—Kim Toái Thaùnh Boà Taùt:

Parama-carya (skt)—Most Cang Ñieàu Phuïc Thieân—Teân cuûa moät vò trôøi— Holy Bodhisattva. Name of a deity. Toái Thaéng: Jana or Vijaya (skt)—Sambara (skt)— Toái Thaéng Kim Cang Boà Taùt: Trailokya-vijaya- Cheá ngöï taát caû, khoâng coøn ai bì kòp— raja (skt)—Trelokavijaya (skt)—See Haøng Tam Conquering—All conquering—Pre-eminent— Theá Minh Vöông. Peerless—Supreme—See Baø Tö Tra. Toái Thaéng Kim Luaân Phaät Ñaûnh: Vijaya (skt)— Toái Thaéng AÂm Phaät: Dundubhisvaranirghosa- Usnisavyaya (skt)—Phaùt Sanh Phaät Ñaûnh—Cao Buddha (skt)—Most-Victorious Sound Buddha— Phaät Ñaûnh—See Toái Thaéng Phaät Ñaûnh. Supreme Sound Buddha. Toái Thaéng Manh Nha Boà Taùt: Jinakura (skt)— Toái Thaéng Chaân Töû: Jinaputra (skt)—Thaéng giaû Teân cuûa moät vò Boà Taùt—Name of a Bodhisattva. töû hay Phaät töû (con cuûa Phaät), coù nghóa laø caùc vò Toái Thaéng Nhaäm Trì Boà Taùt: Jinadhara Boà Taùt—Sons of the Victorious One, meaning (skt)—Bodhisattva with supreme innate state of Bodhisattvas. balance. Toái Thaéng Chaân Töû Boà Taùt: See Toái Thaéng Toái Thaéng Nhaân: Moät trong naêm danh hieäu maø Töû. ngaøi Thieän Ñaïo duøng ñeå goïi ngöôøi tu taäp nieäm Toái Thaéng Chieáu Minh Boà Taùt: Utamadyuti Phaät—Most excellent person, one of the five (skt)—Pre-eminent bright radiance Bodhisattva.

names used by Shan Tao to describe those who existence, from before the formation of heaven practice Buddha recitation. and earth, until this very day, that you do not see, Toái Thaéng Nieäm Trí Thieân Vöông: Supreme know or hear, when all-wisdom is obtained Awareness and Knowledge—Moät trong möôøi (achieved), that can be called brilliance." Quang AÂm Thieân Vöông—See Quang AÂm Thieân Toái Thaéng Quang Minh Traøng Vöông: King of Vöông. Mahoraga of Supreme Light Banner—Moät trong Toái Thaéng Phaät: Adi-buddha (skt)—Most- möôøi Ma Haàu La Giaø Vöông. Victorious Buddha—Primordial Buddha—Boån Sô Toái Thaéng Quang Trang Nghieâm Vöông: King Phaät—See A Ñeà Phaät Ñaø. of Adornment of Supreme Light (king of Kinnara). Toái Thaéng Phaät Ñaûnh: Usnisavyaya (skt)— Toái Thaéng Thaân: 1) Jana-kaya (skt): Supreme Vijaya (skt)—Phaùt Sanh Phaät Ñaûnh—Quaûng Sanh body; 2) Janabandhu (skt): Name of an Indian Phaät Ñaûnh—Toái Thaéng Kim Luaân Phaät Ñaûnh— monk. Chuyeån Luaân Vöông Phaät Ñaûnh—Laáy baùnh xe Toái Thaéng Thöøa: Ñaïi Thöøa—The supreme vaøng laøm hình Tam Muoäi Da, töôïng tröng cho vehicle—Mahayana. coâng ñöùc chuyeån phaùp luaân khoâng gì saùnh baèng— Toái Thaéng Tònh Hueä Quang Thieân Vöông: The Bodhisattva with a golden wheel symbol of Supreme Pure Knowledge Light—Moät trong möôøi unexcelled power of preaching. Quang AÂm Thieân Vöông—See Quang AÂm Thieân Toái Thaéng Quang Boà Taùt: Vajra-tejas (skt)— Vöông. Kim Cang Quang Boà Taùt—Diamond light Toái Thaéng Toân: Baäc ñaùng toân quyù nhaát hay Ñöùc Bodhisattva. Phaät—The most honourable one—Buddha. Toái Thaéng Quang Minh Löïc: Greatest strength Toái Thaéng Trí Hueä: Trí hueä toái thaéng— and utmost brilliance—Söùc maïnh toái cao, aùnh saùng Knowledge is supreme. cöïc saùng—Theo Kinh Töù Thaäp Nhò Chöông, Toái Thaéng Tröôûng Giaû: The Elder Most Chöông 15, coù moät vò Sa Moân hoûi Phaät, "Ñieàu gì Supreme. laø thieän? Ñieàu gì laø lôùn nhaát?" Ñöùc Phaät daïy: Toái

Thaéng Töû: 1) Baäc ñaùng toân quyù nhaát: Most “Thöïc haønh Chaùnh Ñaïo, giöõ söï chaân thaät laø thieän. honourable one; 2) Thaän Na Thaát Ñaùt Ña, vò Luaän Chí nguyeän hôïp vôùi Ñaïo laø lôùn nhaát.” “Ñieàu gì laø Sö ñaõ vieát boä Du Giaø Sö Ñòa Thích Luaän, ngaøi maïnh nhaát? Ñieàu gì laø saùng nhaát?” Ñöùc Phaät daïy: Huyeàn Trang ñaõ dòch sang Hoa ngöõ vaøo khoaûng “Nhaãn nhuïc laø maïnh nhaát vì khoâng chöùa aùc taâ m naêm 654 sau Taây Lòch: Jinaputra, author of the neân taêng söï an oån. Nhaãn nhuïc laø khoâng aùc, taát Yogacaryabhumi-sastra-karika, translated by ñöôïc moïi ngöôøi toân kính. Taâm oâ nhieãm ñaõ ñöôïc Hsuan-Tsang around 654 A.D. ñoaïn taän khoâng coøn daáu veát goïi laø saùng nhaát, Toái Thaéng Töï Taïi: Eminent Lord. nghóa laø taát caû söï vaät trong möôøi phöông, töø voâ thæ Toái Thöôïng: Parama (skt)—Cao nhaát, lôùn nhaát— vaån ñeán hoâm nay, khoâng vaät gì laø khoâng thaáy, To be ultimate—To be paramount. khoâng vaät gì laø khoâng bieát, khoâng vaät gì laø khoâng Toái Thöôïng Boà Ñeà: Uttarabodhi (skt)—Söï giaùc nghe, ñaït ñöôïc nhaát thieát trí, nhö vaäy ñöôïc goïi laø ngoä cao nhaát, lôùn nhaát—Greatest enlightenment— saùng nhaát.”—According to the Sutra In Forty-Two Supreme enlightenment. Sections, Chapter 15, a Sramana asked the Toái Thöôïng Ñaïi Taát Ñòa: Phaät quaû—Stage of Buddha: “What is the greatest strength? What is supreme attainment—Giai ñoaïn chöùng ngoä toái the utmost brilliance?” The Buddha said: thöôïng—The stage of supreme siddhi, or “Patience under insult is the greatest strength wisdom—Buddhahood. because those who are patient do not harbor Toái Thöôïng Ñaïo: Con ñöôøng cao toät—Greatest hatred and they are increasingly peaceful and path. settled. Those who are patient are without evil and Toái Thöôïng Leã Baùi: Supreme offering. will certainly be honored among people. To put an Toái Thöôïng Löïc: Supreme power. end to the mind’s defilements so that it is pure and Toái Thöôïng Nieát Baøn: Perfect quiescence—Söï untainted is the utmost brilliance. When there is tònh tòch toaøn haûo. nothing in any of the ten directions throughout

Toái Thöôïng Quang Nghieâm Thaàn: Array of struggle for awakening or any other objects. In this Supreme Light Deity (Spirit). highest practice, means and end are just one, Toái Thöôïng Thaønh Töïu: Söï thaønh töïu cao tuyeät Mahayana Zen and Zen of the highest vehicle are ñænh—Supreme attainment. in fact complementary for one another. When Toái Thöôïng Thaéng Phaät: See Toái Thaéng Phaät. rightly practiced, you sit in the firm conviction that Toái Thöôïng Thieân: Nihsreyasa (skt)—Supreme meditation is the actualization of your undefiled deva. True-nature, and at the same time you sit in Toái Thöôïng Thöøa: Saijojo (jap)—The highest complete faith that the day will come when, vehicle—Peerless vehicle—The Supreme exclaiming “Oh, this is it!” You will unmistakably Vehicle—Giaùo phaùp cao nhaát hay giaùo phaùp roát realize this True-nature. Therefore you need not raùo nhaát (caùc toâng phaùi ñeàu cho toâng nghóa cuûa self-consciously strive for enlightenment. Zen of phaùi mình laø toái thöôïng thöøa). Moät hình thöùc thieàn the highest vehicle includes the following methods nhaán maïnh ñeán söï chöùng ñaéc khoâng caàn söï hoã trôï of practicing: töø beân ngoaøi qua phöông caùch chæ quaùn ñaû toïa. (I) Thieàn Ñoán Ngoä: Sudden-enlightened Zen— Ñaây laø loaïi thieàn ñöôïc nhaán maïnh nhieàu nhaát See

Thieàn Ñoán Ngoä. trong Thieàn phaùi Taøo Ñoäng ôû Nhaät Baûn—The (II) Thieàn Maëc Chieáu: Thieàn Maëc Chieáu (cuûa highest vehicle, another name for Mahayana. The toâng Taøo Ñoäng), nhaán maïnh ñeán söï chuyeån form of Zen that emphasizes realization without hoùa vaø giaùc ngoä töø beân trong—Silent support, through Quieting and reflecting in sitting illumination Zen, emphasizes on inner meditation. This is the form of Zen most transformation and inner realization—See emphasized in the Soto school in Japan. Maëc Chieáu Thieàn. Toái Thöôïng Thöøa Thieàn: Meditation of the Toái Thöôïng Trí: Trí tueä toái thöôïng—Full of supreme vehicle—Zen of the highest vehicle— wisdom. Toái thöôïng thöøa thieàn laø ñænh cao cuøng toät cuûa Toái Thöôïng Trí Caên: Annindriyam (p)—Trí caên thieàn trong Phaät giaùo. Thieàn naày ñöôïc thöïc haønh toái thöôïng—Faculty of highest knowledge—See bôûi chö Phaät trong quaù khöù nhö Phaät Thích Ca Dó Tri Caên. Maâu Ni vaø Phaät A Di Ñaø. Ñaây laø söï bieåu loä cuûa söï Toái Thöôïng Vaân AÂm Thieân Vöông: Supreme soáng tuyeät ñoái, söï soáng trong hình thöùc tinh khieát Cloud Sound—Moät trong möôøi Hoùa Laïc Thieân nhaát. Ñaây laø caùch toïa thieàn maø thieàn sö Ñaïo Vöông—See Hoùa Laïc Thieân Vöông. Nguyeân beânh vöïc, noù khoâng dính daùng gì ñeán vieäc Toái Thöôïng YÙ: Nguyeän voïng toái thöôïng— phaán ñaáu ñeå ngoä hay ñaït ñöôïc baát cöù moät ñoái Greatest aspiration. töôïng naøo khaùc. Trong phöông phaùp thöïc haønh cao Toái Tröøng (767-822): Saicho (jap)—Toái Tröøng laø nhaát naày, phöông tieän vaø cöùu caùnh laø moät. Thieàn Sô Toå cuûa toâng Thieân Thai ôû Nhaät Baûn. OÂng laø ñeä Ñaïi Thöøa vaø Thieàn Toái Thöôïng Thöøa kyø thaät boå töû cuûa Ñaïo Thuùy (coøn goïi laø Ñaïo Toaïi, ñeä töû cuûa sung cho nhau. Khi ñöôïc thöïc haønh ñuùng baïn ngoài Traïm Nhieân). Toái Tröøng coøn ñöôïc goïi laø Truyeàn trong nieàm tin kieân ñònh raèng toïa thieàn chính laø Giaùo Ñaïi Sö. Vaøo tuoåi 20, Toái Tröøng ñeán Nara ñeå theå hieän Chaân taùnh khoâng oâ nhieãm cuûa mình, vaø hoïc veà giaùo lyù Thieân Thai vôùi moät vaøi hoïc giaû ñoàng thôøi baïn ngoài trong nieàm tin troïn veïn raèng cuøng ñeán Nhaät vôùi luaät sö Chaân Giaùm vaø hoïc taäp caùi ngaøy aáy seõ ñeán, khi baïn keâu leân: “OÂ, noù ñaây ba taùc phaåm cuûa Trí Khaûi. Khi oâng ñang ñoïc nöûa roài!” Baïn seõ nhaän ra chaân taùnh naày khoâng laàm laãn. chöøng nhöõng taùc phaåm naày laàn thöù hai, oâng nhaän Vì theá, veà maët töï thöùc, baïn khoâng caàn coá gaéng ñeå ñöôïc leänh cuûa Nhaät Hoaøng sang Trung Quoác ñeå ngoä. Toái thöôïng thöøa Thieàn bao goàm nhöõng phaùp hoïc Phaät. Taïi Trung Quoác, oâng ñöôïc Ñaïo Toaïi moân tu taäp sau ñaây—This is the culmination and truyeàn thoï hoïc thuyeát Thieân Thai vaø Boà Taùt giôùi, crown of Buddhist Zen. This Zen was practiced by ñöôïc Thuaän Giaùo truyeàn thoï hoïc thuyeát Chaâ n all Buddhas of the past, namely Sakyamuni and Ngoân, vaø Tu Nhieân truyeàn cho Thieàn toâng. Sau Amitabha. It is the expression of the Absolute moät naêm löu truù ôû Trung Hoa, oâng veà nöôùc thieát Life, life in its purest form. It is the meditation that laäp toâng Thieân Thai Nhaät Baûn vaø giaûng Kinh Phaùp T’ao-Yuan chiefly advocated and it involves no Hoa, laäp Chaân Ngoân Maät giaùo, Thieàn toâng vaø Luaät

toâng. Trung taâm giaûng huaán treân nuùiTæ Dueä do Toái elucidation is also important in order to propagate Tröøng thieát laäp vaø trôû thaønh trung taâm lôùn cuûa the teaching of the Buddha—See Nguyeân Tónh ngaùnh giaùo hoïc Phaät giaùo Nhaät Baûn. Moät thôøi ñaõ Thaäp Moân. coù ñeán 3.000 töï vieän laøm tuùc xaù cho hoïc chuùng, Toäi: Vajja (p)—Varjya (skt). quy tuï taát caû moïi ngaønh Phaät hoïc hieån vaø maät. 1) Nhöõng gì ñaùng traùch vaø ñem laïi nghieäp xaáu: Hieän taïi coù ba chi phaùi cuûa toâng Thieân Thai. Ñoù laø That which is blameworthy and brings about Sôn Moân, Töï Moân, vaø Chaân Thaïnh. Chi phaùi sau bad karma; entangled in the net of wrong- cuøng laø Tònh Ñoä. Nhöõng töï vieän thuoäc ba chi phaùi doing. naày hieän thôøi tính khoaûng treân 4.000—Saichoâ was 2) Toäi Loãi: Offence—Theo Phaät giaùo, chuùng the founder of the T'ien-T'ai School in Japan. He sanh sanh ra khoâng coù maëc caûm sôï haõi veà toäi was a pupil of Tao-Sui (Tao-Sui was a pupil of loãi, vaø khoâng sôï Thöôïng ñeá tröøng phaït cho Chan-Jan). When he was twenty, Saichoâ went to vieäc laøm sai traùi. Tuy nhieân, sôï nghieäp baùo Nara and studied the T'ien-T'ai doctrine under theo luaät nhaân quaû. Khi chuùng ta laøm sai laø some scholars who came to Japan with the vinaya chuùng ta laõnh quaû cho vieäc laøm sai traùi aáy, vaø master Kanjin, and read the three great works of baèng caùch naày chuùng ta phaûi chòu ñau khoå cho Chih-I. When he was halfway through in his chính toäi loãi cuûa chuùng ta—According to second perusal of those works, he received an Buddhism, sentient beings born have without Imperial order to go to China for Buddhist study. any feeling of guilt in the sense of fear of a He received the T'ien-T'ai doctrine and the God who will punish him for his wrong-doing. Bodhisattva ordination from Tao-Sui, the mystic However, they feel guilty by the law of doctrine (mantra) from Shun-Chiao, and the Zen karma. When you do some wrong-doing, you meditation from Hsiu-Jan. On his return after one will receive the effects of your wrong-doing year's sojourn in China, he founded the T'ien-T'ai and in this way suffer the effect of your own School and taught the Lotus doctrine, the Shingon sin. mysticism, the Zen meditation and Vinaya Toäi AÙc: Atrocity—Evil and sin—Transgression practices. The educational headquarters on the and evil—Vi phaïm giôùi luaät vaø gaây toån haïi. Mount Hiei was established by Saicho and Toäi Baùo: Keát quaû nhaän laáy ñoái vôùi haønh ñoäng xaáu became the greatest center of Buddhist learning in aùc—Baùo ñaùp laïi nhöõng toäi loãi ñaõ gaây taïo (tuøy theo Japan. Once there were some 3,000 monasteries toäi traïng maø phaûi nhaän söï khoå sôû töông öùng. Theo to house the students thronging there from all Kinh Nieát Baøn, heã coù toäi, töùc laø coù toäi baùo, khoâng branches of Buddhism, exoteric and esoteric. At aùc nghieäp, aét khoâng toäi baùo)—Retribution for evil present there are three branches of the T'ien-T'ai acts or the retribution of sin, its punishment in School; namely, Sammon, Jimon and Shinsei, the suffering. last being an Amita-peitism. The monasteries Toäi Caên: Goác cuûa toäi loãi—Caên baûn cuûa toäi aùc laø belonging to the three branches number more than söï khoâng giaùc ngoä vaø voâ minh—The root of sin, or 4,000 at the present time. root of transgression, i.e. unenlightenment or Toài Taø Hieån Chaùnh: Breaking the false and ignorance. making manifest the right—Haønh giaû phaûi luoân Toäi Caáu: The

filth of sin, moral defilement. taâm nieäm phaù taø hieån chaùnh. Nhö vaäy, theo Thieàn Toäi Chöôùng: Hindrance of sinful behavior— sö Nguyeân Tónh, phaù taø laø caàn thieát ñeå cöùu ñoä Hindrance of harmful behavior—Chöôùng ngaïi do chuùng sanh ñang ñaém chìm trong bieån chaáp tröôùc, vieäc laøm aùc maø ra. Toäi aùc laø chöôùng ngaïi cho thieän coøn hieån chaùnh cuõng laø caàn thieát vì ñeå xieån döông nghieäp. Toäi aùc cuõng laø chöôùng ngaïi cho vieäc nghe Phaät phaùp—Zen practitioners must always keep in vaø haønh trì chaùnh phaùp—Hindrance of harmful mind the idea of destroying all heretical and behavior or hindrance of sinful behavior. The veil, misleading teachings and point out the correct or barrier of sin, which hinders the obtaining of ones. Thus, according to Zen master Yuan Tsin, good karma, and which also hinders the obedient refutation is necessary to save all sentient beings hearing of the truth. who are drowned in the sea of attachment while

Toäi Chöôùng Khoù Tieâu Tröø: Karmic obstructions Chuùng toâi phaïm luaät thaät laáy laøm hoå theïn, khoâng are difficult to eradicate. daùm hoûi Phaät, mong nhôø ngaøi giaûi roõ choã nghi hoái Toäi Haønh: Negative actions—Haønh ñoäng ñaày toäi cho chuùng toâi ñöôïc khoûi toäi aáy.' Con lieàn y theo loãi. Toäi haønh laø moät trong ba ñöôøng haønh ñoäng— phaùp, giaûi noùi cho hai vò. Baáy giôø oâng Duy Ma Caät Sinful acts, or conduct. Evil work, one of the three ñeán noùi vôùi con: 'Thöa ngaøi Öu Ba Li, ngaøi chôù lines of action that affect karma. keát theâm toäi cho hai vò Tyø Kheo naày, phaûi tröø döùt Toäi Loãi: Sin (n)—Nhöõng gì ñaùng traùch vaø ñem laïi ngay, chôù laøm roái loaïn loøng hoï. Vì sao? Vì toäi taùnh nghieäp xaáu. Theo Phaät giaùo, chuùng sanh sanh ra kia khoâng ôû trong, khoâng ôû ngoaøi, khoâng ôû khoaûng khoâng coù maëc caûm sôï haõi veà toäi loãi, vaø khoâng sôï giöõa. Nhö lôøi Phaät ñaõ daïy: 'Taâm nhô neân chuùng Thöôïng ñeá tröøng phaït cho vieäc laøm sai traùi. Tuy sanh nhô, taâm saïch neân chuùng sanh saïch.' Taâm nhieân, sôï nghieäp baùo theo luaät nhaân quaû. Khi cuõng khoâng ôû trong, khoâng ôû ngoaøi, khoâng ôû chuùng ta laøm sai laø chuùng ta laõnh quaû cho vieäc laøm khoaûng giöõa. Taâm kia nhö theá naøo, toäi caáu cuõng sai traùi aáy, vaø baèng caùch naày chuùng ta phaûi chòu nhö theá aáy. Caùc phaùp cuõng theá, khoâng ra ngoaøi ñau khoå cho chính toäi loãi cuûa chuùng ta—That chôn nhö. Nhö ngaøi Öu Ba Li, khi taâm töôùng ñöôïc which is blameworthy and brings about bad giaûi thoaùt thì coù toäi caáu chaêng?' Con ñaùp: karma; entangled in the net of wrong-doing. 'Khoâng." OÂng Duy Ma Caät noùi: 'Taát caû chuùng According to Buddhism, sentient beings who have sanh taâm töôùng khoâng nhô cuõng nhö theá! Thöa no feeling of guilt in the sense of fear of a God ngaøi Öu Ba Li! Voïng töôûng laø nhô, khoâng voïng who will punish him for his wrong-doing. töôûng laø saïch; ñieân ñaûo laø nhô, khoâng ñieân ñaûo laø However, they feel guilty by the law of karma. saïch; chaáp ngaõ laø nhô, khoâng chaáp ngaõ laø saïch. When you do some wrong-doing, you will receive Ngaøi Öu Ba Li! Taát caû phaùp sanh dieät khoâng döøng, the effects of your wrong-doing and in this way nhö huyeãn, nhö chôùp; caùc Phaùp khoâng chôø nhau suffer the effect of your own sin. cho ñeán moät nieäm khoâng döøng; caùc Phaùp ñeàu laø Toäi Nghieäp: Nghieäp toäi ñöa ñeán quaû khoå ñau voïng kieán, nhö chieâm bao, nhö naéng dôïn, nhö phieàn

naõo—That which sin does, its karma, traêng döôùi nöôùc, nhö boùng trong göông, do voïng producing subsequent suffering. töôûng sanh ra. Ngöôøi naøo bieát nghóa naày goïi laø giöõ Toäi Nhaân: Papin (skt)—Ngöôøi taïo toäi—Sinner. luaät, ngöôøi naøo roõ nghóa naày goïi laø kheùo hieåu.' Toäi Phuùc: Toäi vaø phuùc (nguõ nghòch, thaäp aùc laø toäi; Luùc ñoù hai vò Tyø Kheo khen raèng: 'Thaät laø böïc nguõ giôùi, thaäp thieän laø phuùc)—Sinfulness and thöôïng trí! Ngaøi Öu Ba Li naày khoâng theå saùnh kòp. blessedness. Ngaøi laø böïc giöõ luaät hôn heát maø khoâng noùi ñöôïc.' Toäi Phuùc Voâ Chuû: Toäi vaø phuùc khoâng do ai laøm Con ñaùp raèng: 'Tröø Ñöùc Nhö Lai ra, chöa coù böïc chuû, chæ töï mình xui khieán laáy—Sinfulness and Thanh Vaên vaø Boà Taùt naøo coù theå cheá phuïc ñöôïc blessedness have no lord, or governor, i.e. we choã nhaïo thuyeát bieän taøi cuûa oâng Duy Ma Caät. Trí induce them ourselves. tueä oâng thoâng suoát khoâng löôøng.' Khi aáy, hai vò Tyø Toäi Taùnh: Baûn tính cuûa toäi nghieäp (baûn taùnh aáy Kheo döùt heát nghi hoái, phaùt taâm Voâ thöôïng Chaùnh voán khoâng vaø baát khaû ñaéc, khoâng thaät, nghóa laø ñaúng Chaùnh giaùc vaø phaùt nguyeän raèng: "Nguyeän theo ñuùng leõ chaân nhö, toäi khoâng coù thöïc, maø phuùc laøm cho taát caû chuùng sanh ñeàu ñöôïc bieän taøi nhö cuõng chaúng coù thöïc)—A sinful nature; the nature vaäy." Vì theá neân con khoâng kham laõnh ñeán thaêm of sin. beänh oâng."—According to the Vimalakirti Sutra, Toäi Taùnh Baát Taïi Noäi Baát Taïi Ngoaïi: Toäi taùnh Chapter Three, the Buddha said to Upali: "You kia khoâng ôû trong, khoâng ôû ngoaøi, khoâng ôû khoaûng call on Vimalakirti to inquire after his health on giöõa. Theo kinh Duy Ma Caät, chöông ba, Ñöùc Phaät my behalf." Upali said: "World Honoured One, I baûo Öu Ba Li: "OÂng ñi ñeán thaêm beänh oâng Duy am not qualified to call on Vimalakirti to inquire Ma Caät duøm ta." Öu Ba Li baïch Phaät: "Baïch Theá after his health. For once, two bhiksus broke the Toân! Con khoâng kham laõnh ñeán thaêm beänh oâng ta. prohibitions, and being shameful of their sins, they Vì sao? Con nhôù laïi ngaøy tröôùc coù hai vò Tyø Kheo dared not call on the Buddha. They came to ask phaïm luaät haïnh, laáy laøm hoå theïn, khoâng daùm hoûi me: 'Upali, we have broken the commandments Phaät, ñeán hoûi con raèng, 'Daï thöa ngaøi Öu Ba Li! and are ashamed of our sins, so we dare not ask

the Buddha about this and come to you. Please Toân Baø Boà Taùt: Sumbha (skt)—See Toáng Baø. teach us the rules of repentance so as to wipe out Toân Baø Tu Maät Boà Taùt Sôû Taäp Luaän: Arya- our sins.' I then taught them the rules of vasumitra-bodhisattva-samcita-sastra (skt)—See repentance. At that time, Vimalakirti came and Toâng Baø Tu Maät Boà Taùt Sôû Taäp Luaän. said: 'Hey, Upali, do not aggravate their sins Toân Caûnh Phong: Sun-Ching Feng (chi)—Teân which you should wipe out at once without further cuûa moät vò Taêng—Name of a monk. disturbing their minds. Why? Because the nature Toân Chi: Toâng chi—Branch of a family, sect or of sin is neither within nor without, nor in school. between. As the Buddha has said, living beings Toân Chæ: Chæ Quy—Yeáu Chæ—1) Nghóa lyù hay are impure because their mind are impure; if their muïc tieâu quan troïng vaø thieát yeáu: The important minds are pure, they are all pure. And, mind also meaning or aim; 2) YÙ nghóa chuû yeáu cuûa is neither within nor without nor in between. kinh ñieån: Primary

meanings in the scriptures; 3) Their minds being such, so, are their sins. Nhöõng lôøi höôùng daãn hay nguyeân taéc chuû yeáu cuûa Likewise all things do not go beyond (their) moät toâng phaùi: Leading lines or guiding suchness. Upali, when your mind is liberated, is instructions or principles of a sect or school. there any remaining impurity?' I replied: 'There Toân Duïc Truøng Thoâng Thieàn Sö: See Truøng will be no more.' He said: 'Likewise, the minds of Thoâng Toân Duïc Thieàn Sö. all living beings are free from impurities. Upali, Toân Ñaø La Nan Ñaø: Sundarananda or Sunanda false thoughts are impure and the absence of false (skt)—See Baït Nan Ñaø. thoughts is purity. Inverted (ideas) are impure and Toân Ñaø Lôïi: Sundari (skt)—1) Teân cuûa moät baø the absence of inverted (ideas) is purity. Clinging quyù phaùi ñaõ huûy baùng Ñöùc Phaät tröôùc ñaùm ñoâng: to ego is impure and non-clinging to ego is purity. Name of a courtesan who defamed the Buddha in Upali, all phenomena rise and fall without staying front of a crowd; 2) Teân moät ñöùa treû do vua Ba Tö (for an instant) like an illusion and lightning. All Naëc daãn ñeán ñeå ñöôïc gaëp Phaät, ñöùa beù ñaõ ngoä ñaïo phenomena do not wait for one another and do not sau khi nghe Phaät thuyeát phaùp: Name of a young stay for the time of a thought. They all derive child who realized the truth after hearing the from false views and are like a dream and a Buddha's preaching; 3) Teân cuûa moät vò A La Haùn: flame, the moon in water, and an image in a Name of an arhat; 4) Vôï cuûa toân giaû Toân Ñaø La mirror for they are born from wrong thinking. He Nan Ñaø: Wife of Sundarananda. who understands this is called a keeper of the Toân Giaû: Ariyo (p)—Ayya (p)—Arya (skt)— rules of discipline and he who knows it is called a Phag pa (tib)—A Leâ Da—Thaùnh giaû hay nhöõng skillful interpreter (of the precepts).' At that time, baäc trí ñöùc cao, tieáng toân xöng ñeå goïi caùc vò A La the two bhiksus declared: 'What a supreme Haùn—An Honored One—An Honourable One—A wisdom which is beyond the reach of Upali who sage—A saint—An Arhat. cannot expound the highest principle of discipline Toân Giaû A Nan: Ananda—Ñeä nhöùt ña vaên—Who and morality?' I said: 'Since I left the Buddha I was famed for his excellent memory and wide have not met a sravaka or a Bodhisattva who can erudition—See A Nan Ñaø vaø Thaäp Ñaïi ñeä töû. surpass his rhetoric, for his great wisdom and Toân Giaû Ca Dieáp: Mahakashyapa—Ñeä nhöùt perfect enlightenment have reached such a high Thieàn ñònh—Foremost in Samadhi—See Ma Ha degree.' Thereupon, the two bhiksus got rid of Ca Dieáp vaø Thaäp Ñaïi Ñeä Töû. their doubts and repentance, set their mind on the Toân Giaû Duy Ma Caät: Vimalakirti—See Tònh quest of supreme enlightenment and took the vow Danh. to make all living beings acquire the same power Toân Giaû Ñaïi Hieäu: Mahanama (skt)—Ma Ha of speech. Hence, I am not qualified to call on Nam—Ma Ha Na Ma—Moät trong naêm vò tyø kheo Vimalakirti and inquire after his health." ñöôïc Phaät ñoä ñaàu tieân—One of the first five of Toân: Honourable—1) Baäc ñaùng toân kính: Arya sakyamuni's converts—See Naêm Ñeä Töû Ñaàu Tieân (skt)—Honourable, the honoured one; 2) See Cuûa Ñöùc Phaät. Toâng.

Toân Giaû Ñeà Baø Ñaït Ña: Devadatta—Nghòch höõu Toân Kyù: Söï thoï kyù cuûa Ñöùc Phaät veà söï thaønh Phaät tri thöùc—Adverse-practice good spiritual cuûa caùc

ñeä töû cuûa Ngaøi—The prediction of advisor—See Ñeà Baø Ñaït Ña. Buddhahood to his disciples by the Honoured Toân Giaû Giaùc Ngoä: Enlightened Venerable. One—The honorable prediction—See Thoï Kyù. Toân Giaû Kieàu Traàn Nhö: Kaundinya—See Kieàu Toân Nghieâm: Solemn—Grave. Traàn Nhö (1). Toân Phaùi: Toâng phaùi—See Toân Chi. Toân Giaû La Haàu La: Rahula—Noåi tieáng veà maät Toân Phuïc: To respect—To reverence—To haïnh—Foremost in inconspicuous practice—See honour—To venerate. La Haàu La. Toân Quí: See Toân Troïng. Toân Giaû Muïc Kieàn Lieân: Maudgalyayana—Ñeä Toân Quí Kính Troïng: Have regard and nhöùt thaàn thoâng—Foremost in spiritual powers— consideration for—To honour—Honourable—Toân See Ma-ha Muïc Kieàn Lieân. quyù vaø kính troïng. Caùch toát nhöùt ñeå toân troïng Phaät Toân Giaû Tu Boà Ñeà: See Subhuti. laø laøm theo lôøi Phaät daïy: “Khoâng laøm caùc ñieàu aùc, Toân Giaû Xaù Lôïi Phaát: Ñeä nhaát trí hueä—Foremost laøm caùc ñieàu laønh, vaø giöõ cho taâm yù thanh in wisdom—See Sariputra. saïch.”—Respect and honoured. The best way to Toân Giaùo: Religion—Theo Phaät giaùo, muïc ñích respect the Buddha is to follow his advice: “Not to cuûa toân giaùo laø höôùng daãn nhaân loaïi, phaùt trieån söï do evil, to do good, and to purify one’s mind.” ñoàng nhaát vaø cuoäc soáng haøi hoøa, tu taäp phaåm haïnh Toân Quí Toân: An epithet of the Buddha—Most vaø tinh thaàn thanh tònh—According to Buddhism, Revered One in the World. the purpose of religion is to guide mankind, to Toân Quyù: Revered. develop unity and harmonious life and to cultivate Toân Saéc: Nhöõng lôøi chæ daïy ñaùng toân quyù hay human qualities and mental purity. nhöõng lôøi daïy cuûa Ñöùc Phaät—The honourable Toân Giaùo Daân Gian: Civic Religion—Folk commands, Buddha’s teaching. religion—Toân giaùo daân gian chæ nhöõng tín ngöôõng Toân Sö : Sensei (jap)—Honoured Master— vaø phöông phaùp thöïc haønh khoâng thuoäc Phaät Venerable master—Toân Sö—A title of respect in giaùo—Folk religion refers to beliefs and practices Japan—Moät danh vò toân xöng cuûa moät vò thaày ôû that do not belong to Buddhism. Nhaät Baûn. Toân Giaùo Theo Quan Ñieåm Phaät Giaùo: Religion Toân Thaïnh: Chuøa Toân Thaïnh toïa laïc trong xaõ in the Buddhist point of view—See Toân Giaùo. Thanh Ña, huyeän Phöôùc Loäc, baây giôø laø Caàn Toân Hieäu: Danh hieäu cuûa moät vò Phaät—The Giuoäc, tænh Long An, Nam Vieät Nam—Toân Thaïnh epithet of a Buddha. Pagoda, name of a temple, located in Thanh Ña Toân Hueä AÂm: Moät trong taùm aâm thanh cuûa village, Phöôùc Loäc (now Caàn Giuoäc) district, Long Phaät—Respect-producing voice, one of the eight An province, South Vietnam. tones of a Buddha’s voice. Toân Thaéng: Toân Höng Thònh Vónh Thieàn Sö: Zen Master 1) Vò toân giaû luoân chieán thaéng (ma quaân phieàn Morinaga Soko—See Thònh Vónh Toân Höng Thieàn naõo) ñaùng toân kính: Honoured and victorious, Sö. the honoured victorious one. Toân Khaùch Ba: See Toâng Khaùch Ba. 2) Moät trong naêm vò Phaät Ñaûnh Toân beân caùnh taû Toân Kính: Abhisamkaroti (skt)—Homage— cuûa Phaät Thích Ca Maâu Ni, töôïng tröng cho trí Reverence—To reverence and respect—To hueä: One of the five bodhisattvas on the left show/pay respect for—To revere—To respect— side of Sakyamuni (symbolized wisdom)— To honour—Treat with respect. See Nguõ Phaät Ñaûnh Toân. Toân Kính

Cuùng Döôøng Nhö Lai Haïnh: Practice 3) Tröø Chöôùng Phaät Ñaûnh: One of the divinities dealing with all Buddhas, honoring and serving of the Yoga school—See Nguõ Phaät Ñaûnh Toân them. The practice that helps practitioners attain (5). the practice of the unexcelled knowledge and 4) (1879-1976): Teân cuûa moät vò danh Taêng Vieät wisdom of Buddhas. Nam vaøo theá kyû thöù XX. Haàu nhö caû ñôøi Sö hoaèng hoùa ôû mieàn Trung Vieät Nam—Name of

a Vietnamese famous monk in the twentieth döng xem thöôøng giaù trò cuûa caùc vaät maø mình laõng century. He spread the Zen teachings in phí hoaëc laøm hö hoûng, cuõng nhö ñoái vôùi coâng söùc Central Vietnam most of his life. cuûa nhöõng ngöôøi ñaõ toán coâng söùc taïo ra nhöõng thöù Toân Thaéng Boà Taùt: Tsun-Sheng (chi)—Moät trong aáy cho chuùng ta: veà phaàn thöùc aên, aáy laø nhaø noâng, naêm vò Phaät Ñaûnh Toân beân caùnh taû cuûa Phaät Thích ngöôøi taøi xeá chôû haøng, ngöôøi giöõ kho, ngöôøi ñaàu Ca Maâu Ni, töôïng tröng cho trí hueä—One of the beáp, vaø ngöôøi phuïc vuï. Söï döûng döng naøy laø saûn five bodhisattvas on the left side of Sakyamuni phaåm cuûa moät caùi taâm laøm thay ñoåi vaø gaây ra (symbolized wisdom) nhöõng hoãn ñoän khoâng chuû ñònh. Söï döû ng döng naøy Toân Thaéng Boà Taùt Sôû Vaán Nhaát Thieát Chö töôùc ñi cuûa chuùng ta caùi quyeàn baåm sinh laø söï haøi Phaùp Voâ Löôïng Moân Ñaø La Ni Kinh: Sutra of hoøa vaø nieàm vui trong cuoäc soáng—According to the questions of Tsun-Sheng Bodhisattva on all Zen Master Philip Kapleau in Awakening To Zen, things in immeasurable methods dharani. awareness is more than mere attentiveness, it is Toân Thaéng Giaû: Honored victorious one—See everything. The deeply aware person sees the Toân Thaéng. indivisibility of existence, the rich complexity and Toân Thaéng Phaät: Tröø chöôùng Phaät Ñaûnh—The interrelatedness of all life. Out of this awareness Honoured Victorious One (Buddha). grows a deep respect for the absolute value of all Toân Thöôïng: To respect one's superior. things, each thing. From this respect for the worth Toân Tín: To reverence and faith—To revere and of every single object, animate as well as trust. inanimate, comes the desire to see things used Toân Toäc: Person of the same family. properly, and not to be heedless, wasteful, or Toân Troïng: destructive. To truly practice Zen therefore means 1) Toân quyù vaø kính troïng: Respect and not leaving lights burning when they are not honoured—To honour—Honourable—To needed, not allowing water to run unnecessarily have regard and consideration for. from the faucet, not loading up your plate and 2) Caùch toát nhöùt ñeå toân troïng Phaät laø laøm theo lôøi leaving food uneaten. These unmindful acts reveal Phaät daïy: "Khoâng laøm caùc ñieàu aùc, laøm caùc an indifference to the value of the object so ñieàu laønh, vaø giöõ cho taâm yù thanh saïch."— wasted or destroyed as well as to the efforts of The best way to respect the Buddha is to those who made these things possible for us; in follow his advice: "Not to do evil, to do good, case of food, the farmer, the trucker, the and to purify one's mind." storekeeper, the cook, the server. This Toân Troïng Giaù Trò Tuyeät Ñoái Cuûa Vaïn Höõu: indifference is the product of a mind that change Respect for the absolute value of all things—Theo and purposeless chaos. This indifference robs us Thieàn sö Philip Kapleau trong quyeån 'Giaùc Ngoä of our

birthright of harmony and joy. Thieàn', yù thöùc cao hôn chæ laø söï chuù taâm, noù laø taát Toân Troïng Kinh Ñieån: Respect and venerate caû. Ngöôøi coù yù thöùc saâu saéc thaáy ñöôïc tính baát khaû Sutras. phaân ly cuûa cuoäc soáng, tính phöùc taïp phong phuù vaø Toân Troïng Taùnh Linh: Respect for the True- nhöõng moái töông quan cuûa taát caû ñôøi soáng. Töø yù Nature. thöùc naøy phaùt sinh loøng toân troïng saâu saéc ñoái vôù i Toân Troïng Tha Nhaân: Cung kính toân troïng ngöôøi giaù trò tuyeät ñoái cuûa vaïn höõu, cuûa töøng vaät moät. Töø khaùc—Respect others. loøng toân troïng ñoái vôùi giaù trò cuûa töøng vaät naøy, daàu Toân Tuùc: Töø ñöôïc duøng ñeå goïi vò Taêng tuoåi cao laø höõu tình hay voâ tình, phaùt sinh ra mong muoán ñöùc troïng—A term used to call a monk honoured ñöôïc thaáy caùc vaät aáy ñöôïc söû duïng moät caùch thích and advanced in years. ñaùng, khoâng phoùng tuùng laõng phí, cuõng khoâng gaây Toân Tuùc Sôn: See Linh Thöùu Sôn. ra huûy hoaïi. Do ñoù, tu taäp Thieàn moät caùch chaân Toàn: Baûo Toàn—To keep—To maintain—To chaùnh coù nghóa laø khoâng ñeå ñeøn chaùy khi khoâng preserve. caàn thieát, khoâng ñeå voøi nöôùc tuoân chaûy khoâng caàn Toàn Hoaïi Töù Cuù: Catushkotika (skt)—Mu-shi thieát, khoâng boû ñaày thöùc aên vaøo dóa maø khoâng aên (tib)—Four extremes—See Töù Cuù Chaáp. heát. Nhöõng haønh vi voâ yù thöùc naøy ñeå loä ra söï döûng

Toàn Kieán: OÂm giöõ taø kieán—To keep to wrong Name of a Japanese famous Pure Land monk who views. lived in the sixteenth century. Toàn Meänh: Baûo toàn sinh meänh—To preserve Toån: Toån haïi—To spoil—To hurt—To damage. one’s life—To preserve alive. Toån Dieät Chaáp: Chaáp chaët vaøo quan ñieåm hö Toàn Taâm: Tame the mind—To tame the mind— voâ—Attachment to the view of nihilism or non- Coøn goïi laø Tu Taâm, nghóa laø gìn giöõ taâm, khoâng existence. cho noù phoùng tuùng kieâu ngaïo. Ngöôøi khoâng bieát töï Toån Giaûm Bieân: The minus side—Nhöõng ngöôøi ñieàu chænh taâm mình cho hoøa hôïp vôùi töøng hoaøn tin raèng khoâng coù caùi gì hieän höõu ngay caû nghieäp caûnh cuõng gioáng nhö moät töû thi trong quan taøi. Haõy baùo—Those who believe that nothing exists even quay trôû laïi höôùng vaøo taâm mình, coá tìm nieàm vui of karma. trong chính baûn taâm, baïn seõ luoân tìm thaáy trong ñoù Toån Haïi: Himsati (p)—Vihimsa (skt)—To cause suoái nguoàn baát taän cuûa söï an vui ñang saün saøng damage—Be harmful. chôø ñoùn baïn thöôûng thöùc. Chæ khi naøo taâm baïn Toån Ích Thieän Xaûo: Apaya-kosallam (p)—Skills ñöôïc ñieàu phuïc vaø ñi treân con ñöôøng chaân chính in going down. thì taâm aáy môùi höõu duïng cho chính baïn vaø cho xaõ Toån Phuïc Ñoaïn: Taïm thôøi eùp chaët hay duøng ñaïo hoäi. Moät caùi taâm baát thieän chaúng nhöõng nguy hieåm höõu laäu maø ñoaïn dieät phieàn naõo (khi gaëp duyeân noù cho chính baïn, maø coøn nguy hieåm cho caû xaõ hoäi laïi hieän haønh trôûi laïi)—To spoil, subject and nöõa. Neân nhôù raèng taát caû nhöõng tai öông gaây neân destroy the passions. bôûi con ngöôøi ñeàu baét nguoàn töø töø nhöõng ngöôøi Toâng: Shu (jap)—School—Toå Toâng: Ancestors— khoâng kieåm soaùt ñöôïc taâm mình hay nhöõng ngöôøi Boä Toäc: Clan—Loaïi: Class (kind, category)— khoâng bieát caùch ñieàu phuïc taâm mình—Also called Doøng Truyeàn thöøa: Thaønh laäp moät doøng

rieâng, sö to cultivate the mind, or to maintain and watch ñeä truyeàn noái, nhö Phaät Giaùo Tieåu Thöøa AÁn Ñoä coù over the mind, not letting it get out of control, 20 boä, Phaät giaùo Trung Hoa coù 13 boä, Phaät giaùo become egotistical, self-centered, etc. A man who Nhaät Baûn coù 14 boä—Schools or Sects, those does not know how to adjust his mind according to founded on the principles having historic circumstances would be like a corpse in a coffin. continuity, as the twenty sects of Hinayana, the Turn your mind to yourself, and try to find thirteen sects of China, and fourteen sects of pleasure within yourself, and you will always find Japan. therein an infinite source of pleasure ready for Toâng AÁn (1148-1213): Tsung Yin (chi)—Teân cuûa your enjoyment. Only when your mind is under moät vò danh Taêng Trung Hoa vaøo thôøi Nam Toáng control and put in the right path, it will be useful (1127-1279)—Name of a Chinese famous monk for yourself and for society. An unwholesome who lived in the Southern Sung Dynasty in China. mind is not only danger to yourself, but also to the Toâng Baø Tu Maät Boà Taùt Sôû Taäp Luaän: Arya- whole society. Remember all man-made vasumitra-bodhisattva-samcita-sastra (skt)—Teân calamities in the world is created by men who moät boä luaän ñöôïc vieát bôûi ngaøi Baø Tu Maät vaøo have not learned the way of mind control or men khoaûng 400 naêm sau ngaøy Phaät nhaäp dieät —Name who don’t know how to tame their minds. of a work of commentary written by Vasumitra Toàn Töông Ñaéc Maõ: Ts'un-chiang: Getting a about 400 years after the Buddha’s death. horse from Emperor T'ang Zhuang-Ts'ung—See Toâng Baûo: Teân cuûa moät vò danh Taêng Trung Hoa Coâng AÙn Toàn Töông Phi Maõ. vaøo thôøi nhaø Nguyeân (1280-1368)—Name of a Toàn Töông Höng Hoùa Thieàn Sö (830-888): Chinese famous monk who lived in the Yuan Hsing-hua Ts'un-chiang—Xinghua Cunjiang—See Dynasty in China. Höng Hoùa Toàn Töông Thieàn Sö. Toâng Bính (375-443): Teân cuûa moät vò danh Taêng Toàn Töông Phi Maõ: Ts'un-chiang's galloping a Trung Hoa vaøo thôøi Löu Toáng (420-497)—Name horse—See Coâng AÙn Toàn Töông Phi Maõ. of a Chinese famous monk who lived in the Liu Toàn ÖÙng (1546-1620): Teân cuûa moät vò danh Taêng Sung Dynasty in China. Tònh Ñoä Toâng Nhaät Baûn vaøo theá kyû thöù XVI— Toâng Boản (1020-1099): Tsung Pen (chi)—Teân cuûa moät vò danh Taêng Trung Hoa vaøo thôøi Baéc Toáng

(960-1127)—Name of a Chinese famous monk Toâng Cöïc: Giaùo phaùp caên baûn—Ultimate or who lived in the Northern Sung Dynasty in China. fundamental principles. Toâng Caûnh Luïc: Sugyoârоku (jap)—Tsung-Ching- Toâng Dieãn Chaân Dung Thieàn Sö (1640-1711): Lu—Records of the Mirror of Truth—Taäp saùch chæ Zen Master Toâng Dieãn Chaân Dung—Toâng Dieãn roõ dò ñoàng cuûa ba toâng: Hoa Nghieâm, Phaùp Hoa vaø Chaân Dung, thieàn sö Vieät Nam, queâ ôû Phuù Quaân, Duy Thöùc, ñöôïc soaïn bôûi ngaøi Vónh Minh Dieân Caåm Giang, Baéc Vieät. Ngaøi moà coâi cha töø thôøi thô Thoï Thieàn Sö (904-975) vaøo theá kyû thöù X. Toâng aáu. Naêm 12 tuoåi, ngaøi xuaát gia. Veà sau ngaøi trôû veà Caûnh Luïc hay "Ghi Cheùp veà Chieác Göông Chaân ñoä baø meï giaø baèng caùch cho baø meï ôû chuøa coâng Lyù" cuûa Ngaøi Dieân Thoï, chæ roõ dò ñoàng cuûa ba phu tu taäp ñeán khi qua ñôøi. Haàu heát cuoäc ñôøi ngaøi, toâng: Hoa Nghieâm, Phaùp Hoa vaø Duy Thöùc. Ñaïi ngaøi

chaán höng vaø hoaèng hoùa taïi Baéc Vieät. Ngaøi sö cuõng soaïn ra taäp saùch Vaïn Thieän Ñoàng Quy, chæ thò tòch naêm 171. Ngaøi thöôøng nhaéc nhôû chuùng ñeä roõ veà Phaùp Moân Tònh Ñoä. Ñaïi sö laïi thaáy ngöôøi töû: “Theo Phaät giaùo, giôùi laø quy luaät giuùp chuùng ta ñöông thôøi coøn ñang bò phaân vaân, ngôø vöïc giöõa ñeà phoøng phaïm toäi. Khi khoâng sai phaïm giôùi luaät, Thieàn Toâng vaø Tònh Ñoä, chöa bieát phaûi tu moân taâm trí chuùng ta ñuû thanh tònh ñeå tu taäp thieàn ñònh naøo ñeå ñöôïc keát quaû chaéc chaén, neân ngaøi laøm baøi ôû böôùc keá tieáp haàu ñaït ñöôïc ñònh löïc. Trí tueä laø keát keä “Töù Lieäu Giaûn” ñeå so saùnh—Record of Truth- quaû cuûa vieäc tu taäp giôùi vaø ñònh. Neáu baïn muoán Mirror points out similarities and differences of ñoïan tröø tam ñoäc tham lam, saân haän vaø si meâ, baïn the three Dharma Doors: Avatamsaka, Dharma khoâng coù con ñöôøng naøo khaùc hôn laø phaûi tu giôùi Flower and Mind Only or Zen School, composed vaø ñònh haàu ñaït ñöôïc trí tueä ba la maät. Vôùi trí hueä by Zen master Yung-ming Yen-shou in the tenth ba la maät, baïn coù theå tieâu dieät nhöõng teân troäm naày century. “Tsung-Ching-Lu” or "Records of the vaø chaám döùt khoå ñau phieàn naõo. Hueä giuùp loaïi tröø Mirror of Truth", to point out similarities and aûo voïng ñeå ñaït ñöôïc chaân lyù. Noùi caùch khaùc, Hueä differences of the three Dharma Doors: hay Baùt Nhaõ laø naêng löïc thaâm nhaäp vaøo baûn taùnh Avatamsaka, Dharma Flower and Mind Only or cuûa töï theå vaø ñoàng thôøi noù cuõng laø chaân lyù ñöôïc Zen School. He also authored a collection of caûm nghieäm theo caùch tröïc giaùc. Trí tueä giuùp Buddhist texts called “Vaïn Thieän Ñoàng Quy.” chuùng ta phaù tan lôùp maây môø si meâ bao phuû söï vaät Moreover, he also observed during that time, vaø thöïc chöùng thöïc töôùng cuûa vaïn phaùp, thaáy ñôøi many Buddhists were skeptical and unclear about soáng ñuùng nhö thaät söï, nghóa laø thaáy roõ söï sanh the differences between Zen and Pureland, not dieät cuûa vaïn höõu. Khi chuùng ta khoâng coøn phaân knowing which tradition to practice to obtain bieät höõu cuøng voâ nöõa thì luùc ñoù trí tueä chuùng ta guaranteed results; therefore, he wrote a poem saùng suoát gioáng nhö vaàng thaùi döông hieän cao treân entitled “Four Clarifications” to make baàu trôøi vaäy. Thaät vaäy, Luïc Toå Hueä Naêng ñaõ daïy: comparisons. “Ñaát taâm khoâng beänh laø giôùi cuûa töï taùnh, ñaát taâm Toâng Caûo Ñaïi Hueä Thieàn Sö (1089-1163): Ta-hui khoâng loaïn laø ñònh cuûa töï taùnh, ñaát taâm khoâng loãi Tsung-kao—See Ñaïi Hueä Toâng Caûo Thieàn Sö. laø hueä cuûa töï taùnh. Tam Hoïc nhö Thaàn Tuù daïy laø Toâng Caùp Ba: Tsong Kapa (tib)—See Toâng duøng cho ngöôøi coù caên trí nhoû, coøn phaùp tam hoïc Khaùch Ba. cuûa toâi laø noùi vôùi ngöôøi coù caên trí lôùn. Khi ngöôøi ta Toâng Caùc Thieàn Sö (1091-1162): Tsung Che ngoä ñöôïc töï taùnh, chaúng duïng laäp Taâm hoïc nöõa. (chi)—Teân cuûa moät vò Thieàn sö Trung Hoa thuoäc Moät khi Taâm töùc Töï taùnh khoâng beänh, khoâng loaïn, toâng Taøo Ñoäng vaøo thôøi nhaø Toáng (960-1279)— khoâng loãi, moãi nieäm ñeàu coù Baùt Nhaõ quaùn chieáu, Name of a Chinese Ts'ao Tung Zen master who thöôøng lìa caùc phaùp töôùng. Do ñoù chaúng duïng laäp lived in the Sung dynasty in China. taát caû caùc phaùp. Ngöôøi ta ñoán ngoä töï taùnh vaø chaúng Toâng Chi: Heä phaùi truyeàn thöøa cuûa moät toâng coù thöù lôùp tu chöùng. Ñaây laø lyù do taïi sao

ngöôøi ta phaùi—A handed-down branch of a sect. coù theå chaúng kham duïng laäp taát caû." Döôùi ñaây laø Toâng Chæ: Motto—The main thesis or ideas. moät trong nhöõng baøi keä Thieàn noåi tieáng cuûa ngaøi: Toâng Coát: Nhöõng yeáu chæ coát loõi cuûa moät toâng "Öng höõu vaïn duyeân höõu phaùi—The bones or essential tenets of a sect. Tuøy voâ nhaát thieát voâ Höõu voâ caâu baát laäp

Nhaät caûnh boån ñöông boâ." of this illuminating light there are no forms to be (Caàn coù muoân duyeân coù recognized as such. Being so, there is no use in Öng khoâng taát caû khoâng establishing anything. One is awakened to this Coù khoâng hai chaúng laäp Self-being abruptly, and there is no gradual AÙnh nhaät hieän leân cao). realization in it. This is the reason for no A Vietnamese Zen Master from Phuù Quaân, Caåm establishment." Below is one of his famous Zen Giang, North Vietnam. He lost his father when he poems: was very young. When he was twelve years old, "If you think of existence, he left home and became a monk. Later, he you will see all things exist; returned to his home town to save his mother by If you think of emptiness, allowing her to stay in the temple to cultivate until you will see nothing exist. the day she passed away. He spent most of his life When existence and emptiness are not to revive and expand Buddhism in North Vietnam. established in your mind, He always reminded his disciples: "According to The sun of wisdom appears high in the sky." Buddhism, precepts are rules which keep us from Toâng Du: Methods of Zen—See Thieàn Phaùp. committing offenses. When we are able to refrain Toâng Dueä (809-884): Teân cuûa moät vò danh Taêng from committing offenses, our mind is pure to Chaân Ngoân Toâng Nhaät Baûn vaøo theá kyû thöù IX— cultivate meditation in the next step to achieve the Name of a Japanese famous Shingon monk who power of concentration. The resulting wisdom, or lived in the ninth century. training in wisdom. If you want to get rid of greed, Toâng Duïng: Nguyeân taéc vaø thöïc haønh nhö laø söï anger, and ignorance, you have no choice but khaùc bieät giöõa tuyeät ñoái vaø töông ñoái, voâ saéc vaø cultivating discipline and samadhi so that you can saéc, caên baûn beân trong vaø hình töôùng sinh hoaït beân obtain wisdom paramita. With wisdom paramita, ngoaøi, lyù vaø söï, hay caùi höõu hình vaø caùi voâ hình, you can destroy these thieves and terminate all vaân vaân—Principles and their practices, or afflictions. Wisdom (training in wisdom). In other application, i.e., absolute and relative, formless words, Wisdom or Prajna is the power to penetrate and with form, fundamental essence and external into the nature of one's being, as well as the truth activity, noumenon and phenomenon, and visible itself thus intuited. Wisdom helps us get rid of the and invisible, etc. clouded view of things, and to see life as it really Toâng Ñieån: Thaùnh ñieån cuûa moät toâng phaùi— is, that is to see life and things pertaining to life as Sacred scriptures of a school. arising and passing. When existence and non-Toâng Ñoàng Phaåm: Sapaksa (skt)—Sabhaga existence are not established in your mind, at that (skt)—Ñoàng Phaän—Being in the same division— time your wisdom is just like the sun appears high Bæ ñoàng phaän. in the sky." As a matter of fact, the Sixth Patriarch Toâng Ñöôøng Thieàn Sö (1547-1610): Teân cuûa moät Hui Neng taught: "The Mind as it is in itself is free vò Thieàn sö Trung Hoa, toâng Laâm Teá, vaøo

thôøi nhaø from illnesses, this is the Precepts of Self-being. Minh (1368-1644)—Name of a Chinese Zen The Mind as it is in itself is free from master of the Lin-chi Sect, who lived in the Ming disturbances, this is the Meditation of Self-being. dynasty. The Mind as it is in itself is free from follies, this Toâng Gia: See Thieän Ñaïo (2). is the knowledge of Self-being. The triple Toâng Giaùc Thieân Ñoàng Thieàn Sö: Tendo Sokaku discipline as taught by your Master is meant for (jap)—T'ien-t'ung Tsung-chueh—See Thieân Ñoàng people of inferior endowments, whereas my Toâng Giaùc Thieàn Sö. teaching of the triple discipline is for superior Toâng Giaùm Luïc: Tsung-Chien-Lu—Records of people. When Self-being is understood, there is no the Mirror of Truth—See Toâng Caûnh Luïc. furher use in establishing the triple discipline. The Toâng Giaùm Thieàn Sö (?-1206): Teân cuûa moät vò Mind as Self-being is free from illnesses, Thieàn sö Trung Hoa vaøo thôøi nhaø Toáng (960- disturbances and follies, and every thought is thus 1279)—Name of a Chinese Zen master who lived of transcendental knowledge; and within the reach in the Sung Dynasty in China.

Toâng Giaùo: Thaønh laäp moät doøng rieâng, sö ñeä left home and stayed with the fourth Gyelwa truyeàn noái vôùi lôøi giaùo huaán cuûa moät vò Toå sö— Karmapa Rolpe Dorje at the age of three. At the Those founded on the principles having historic age of seven he received the novice vows and was continuity with the first patriarch's teachings. given the name Lobsang Gragspa. For most of his Toâng Hieån Thieàn Sö: Teân cuûa moät vò Thieàn sö life he traveled all over the country, studying with Trung Hoa, thuoäc toâng Laâm Teá, vaøo thôøi nhaø Toáng teachers from various traditions, focusing on both (960-1279)—Name of a Chinese Lin Chi Zen the philosophical traditions that Tibet inherited master who lived in the Sung Dynasty in China. from India and on tantric literature and practice. Toâng Hieåu (1151-1214): Teân cuûa moät vò danh He was the reformer of the Tibetan church, Taêng Trung Hoa vaøo thôøi Nam Toáng (1127- founder of the Yellow Sect or the Gelukpa order 1279)—Name of a Chinese famous monk who of Tibetan Buddhism. According to the New lived in the Southern Sung Dynasty in China. Record of the Western Lands, Sumatikirti was Toâng Hoïc: Hoïc thuyeát hay giaùo lyù cuûa moät toâng born in 1417 in Hsin-Ning, Kan-Su. His sect was phaùi—The study or teaching of a sect. founded on strict discipline, as opposed to the lax Toâng Hueä Thuû Sô Ñoäng Sôn Thieàn Sö (910-990): practices of the Red Sect. He is considered to be See Ñoäng Sôn Thuû Sô Thieàn Sö. an incarnation of Manjusri; others say of Toâng Höng (?-1914): Teân cuûa moät vò danh Taêng Amitabha. He is renowned throughout the Tibetan Trung Hoa vaøo thôøi nhaø Thanh (1644-1912)— cultural region as of of its most eminent scholars, Name of a Chinese famous monk who lived in the famous meditators, and outstanding philosophers. Ch'ing Dynasty in China. His written works fill twelve volumes of the Toâng Khaùch Ba (1417-1478): Sumatikirti (skt)— Tibetan Canon. Tsongkhapa (tib)—Toáng Laït Ba—Moät trong Toâng Kieân Thieàn Sö: Teân cuûa moät vò Thieàn sö nhöõng nhaø sö noåi tieáng nhaát cuûa Taây Taïng. OÂng toâng Laâm Teá Trung Hoa vaøo thôøi nhaø Thanh sanh ra taïi vuøng thung luõng Tsong Kha. OÂng xuaát (1644-1912)—Name of a Chinese Lin Chi Zen gia vôùi Karmapa ñôøi thöù tö laø Gyelwa Karmapa master who

lived in the Ch'ing Dynasty in China. Rolpe Dorje (1340-1383) vaøo luùc môùi coù ba tuoåi. Toâng Kính Luïc: Shukyo roku (jap)—Name of a Vaøo luùc 7 tuoåi oâng thoï giôùi Sa Di, vaø laáy Phaùp collection in fascicle (fascicule)—Teân cuûa moät boä danh laø Lobsang Gragspa. Haàu heát cuoäc ñôøi oâng söu taäp—See Toâng Caûnh Luïc. chu du khaép xöù Taây Taïng, hoïc hoûi vôùi nhieàu thaày Toâng Laëc Thieàn Sö (1318-1391): Teân cuûa moät vò vaø nhieàu truyeàn thoáng khaùc nhau, taäp trung vaøo Thieàn sö Trung Hoa, toâng Laâm Teá, vaøo thôøi nhaø nhöõng truyeàn thoáng trieát lyù ñöôïc truyeàn laïi cho Minh (1368-1644)—Name of a Chinese Zen Taây Taïng töø AÁn Ñoä cuõng nhö kinh ñieån vaø thöïc master of the Lin-chi Sect, who lived in the Ming taäp maät chuù. OÂng chính laø ngöôøi caûi caùch heä thoáng dynasty. Chuøa beân Taây Taïng, vò saùng laäp ra toâng phaùi aùo Toâng Laâm Teá: Lin-Chi School—See Laâm Teá vaøng (Hoaøng Giaùo) hay tröôøng phaùi Gelukpa cuûa Toâng. Phaät giaùo Taây Taïng. Theo Taây Vöïc Taân Kyù thì Toâng Lôïi (1055-1144): Teân cuûa moät vò danh Taêng Toâng Khaùch Ba sanh naêm 1417 taïi Taân Ninh, tænh Trung Hoa vaøo thôøi nhaø Toáng (960-1279)—Name Cam Tuùc, toâng phaùi cuûa oâng ñöôïc thaønh laäp döïa of a Chinese famous monk who lived in the Sung treân söï tinh chuyeân giöõ giôùi, ñeå ñoái laïi vôùi söï Dynasty in China. bieáng nhaùc cuûa Hoàng Giaùo (phaùi aùo ñoû). Ngöôøi ta Toâng Maïch: Nhöõng theá heä truyeàn thöøa cuûa Thieàn cho raèng Toâng Khaùch Ba laø haäu thaân cuûa Vaên toâng (ôû Trung Hoa tính töø Sô Toå Boà Ñeà Ñaït Ma)— Thuø; ngöôøi khaùc laïi cho raèng oâng laø haäu thaân cuûa Generations that have been handed-down from Ñöùc Phaät A Di Ñaø. OÂng noåi tieáng veà vaên hoùa toaøn the Zen sect (in China, from the First Patriarch vuøng Taây Taïng nhö laø moät hoïc giaû taøi ba, moät Bodhidharma). thieàn sö chöùng ñaéc vaø moät trieát gia loãi laïc. Nhöõng Toâng Maät Khueâ Phong Thieàn Sö (780-841): taùc phaåm do oâng vieát ra traûi ñaày trong 12 taïng kinh Keiho Shumitsu (jap)—Kuei-feâng Tsung-mi— cuûa Taây Taïng—One of the most famous Tibetan Guifeng Zongmi—See Khueâ Phong Toâng Maät monks. He was born in the Tsong Kha Valley. He Thieàn Sö.

Toâng Maät Thieàn Sö (1639-1675): Teân cuûa moät vò nhö moät caùi hoà nöôùc, ñaây laø duï—Three main Thieàn sö Trung Hoa, thuoäc toâng Hoaøng Baù, vaøo branches in stating a syllogism. This is a logical thôøi nhaø Minh (1368-1644)—Name of a Chinese term, i.e., the hill is fiery (proposition); because it Zen master of the Huang Po Sect, during the Ming has smoke (reason). All that has smoke is fiery dynasty. like a kitchen, and whatever is not fiery has no Toâng Moân: smoke like a lake (example). 1) Teân cuûa moät toâng phaùi: Name of a sect or 1) Toâng: Pratijna (skt)—Toân—Meänh ñeà— school. Proposition. 2) Tieáng duøng ñeå goïi Thieàn toâng hay toâng phaùi 2) Nhaân: Hetu (skt)—Cause—Reason. tu taäp baèng tröïc giaùc, trong khi caùc toâng phaùi 3) Duï: Udaharana or Drishtanta (skt)—Söï minh khaùc ñöôïc goïi laø Giaùo Moân hay nhöõng toâng hoïa hay thí duï—Illustration or example. phaùi tu baèng giaùo ñieån ñöôïc ghi laïi—It refers Toâng Nhaát Sö Bò Huyeàn Sa Thieàn Sö (835-908): to the Ch’an (Zen) or Intuitional schools, other Gensha-Shibi (jap)—Zen master Hsuan-Sha-Shih- schools are called “Teaching Sects,” or those pei—See Huyeàn Sa Sö

Bò Thieàn Sö. who rely on the written word rather Toâng Phaùi: Sects (school or dharma-door) of than on the “inner light.” Buddhism. Toâng Moân Lieân Ñaêng Hoäi Yeáu: Tsung-men (I) Toång quan veà “Toâng phaùi” trong Phaät giaùo — Lien-teng Hui-yao—Collection of Essential An overview of “Sect” in Buddhism: Toâng Material of the Zen Sect's Successive Records of phaùi phaùt xuaát töø moät ngöôøi theo kieán giaûi cuûa the Lamp—See Nguõ Ñaêng Hoäi Nguyeân. mình maø giaûng giaûi veà giaùo thuyeá t Phaät giaùo. Toâng Nghi: Nghi thöùc hay luaät leä cuûa moät toâng Toâng phaùi caên cöù theo giaùo thuyeát ñaëc bieät phaùi—The rules or ritual of a sect. cuûa mình hay cuûa caùc toâng phaùi ñaõ ñöôïc thöøa Toâng Nghóa: Giaùo nghóa cuûa moät toâng phaùi—The nhaän maø phaùn ñònh, nhö Ngaøi Hoaèng Phaùp ôû tenets of a sect. Nhaät Baûn—Sects arise from an individual Toâng Nguyeân: Giaùo thuyeát hay giaùo ñieån caên baûn interpretation of the general teaching of cuûa moät toâng phaùi—The basic principles of a sect, Buddhism. Sects base on a peculiar or its original cause of existence. interpretation of one of the recognized sects, Toâng Nguyeân Thieàn Sö: Sogen (jap)—Zen as the Jodo-Shinshu founded by Shiran- master Tsung-yuan—Teân cuûa moät Thieàn sö Trung shonin. Hoa thuoäc phaùi Ñaïi Hueä, toâng Laâm Teá, vaøo thôøi (II) Thieân Truùc Thaäp Baùt Boä—Eighteen sects of nhaø Toáng. Sö laø moät trong nhöõng ñeä töû noåi troäi India—Möôøi taùm phaùi ôû AÁn Ñoä: See Tieåu nhaát cuûa Thieàn sö Ñaïi Hueä Toâng Caûo—Name of a Thöøa Thaäp Baùt Boä. Chinese Zen master, of the Ta Hui branch, Lin Chi (III) Caùc toâng phaùi chính taïi Trung Hoa—Major Sect, who lived during the Sung Dynasty in China. Sects in China: Phaät Giaùo Trung Hoa coù ít Zen master Tsung-yuan was one of the most nhaát laø 14 toâng phaùi—There are at least eminent disciples of the great master Ta-hui fourteen sects of China. during the Sung dynasty—See Ñaïo Khieâm Khai 1) Caâu Xaù Toâng: Giaùo ñieån Vi Dieäu hay Caâu Xaù Thieän Thieàn Sö. Toâng döïa treân Vi Dieäu Caâu Xaù Luaän— Toâng Ngöôõng (1865-1921): Teân cuûa moät vò danh Abhidharma or Kosa sect based on the Taêng Trung Hoa vaøo theá kyû thöù XIX—Name of a Abhidharma-kosa-sastra Caâu Xaù Luaän). Chinese famous monk in the nineteenth century. 2) Thaønh Thaät Toâng: Giaùo ñieån döïa treân Thaønh Toâng Nhaõn: Giaùo nghóa Thieàn toâng—The Thaät Luaän—Satyasiddhi sect, based on the meaning of a teaching or doctrine of the Zen sect. Satyasiddhi-sastra (Thaønh Thaät Luaän). Toâng Nhaân Duï: Ba chi chính trong laäp löôïng. Ñaây 3) Luaät Toâng: Giaùo ñieån döïa treân Luaät Taïng— laø moät töø ngöõ thuoäc luaän lyù, thí duï ngoïn ñoài coù löûa Vinaya or Discipline sect, based on the laø toân hay meänh ñeà; vì noù coù khoùi, laø nhaân hay lyù Vinaya-pitaka. do. Taát caû nhöõng gì coù löûa laø coù khoùi, nhö moät nhaø 4) Tam Luaän Toâng: Giaùo ñieån döïa treân Trung beáp, vaø heã caùi gì khoâng coù löûa thì khoâng coù khoùi Quaùn Luaän vaø Thaäp Nhò Moân Luaän cuûa Ngaøi

Long Thoï, cuõng nhö Baùch Luaän cuûa Ngaøi phaùi Trung Quaùn—Saddharma-pundarika Aryadeva—The Three-Sastra Sect, based on sect, based on the Saddharma-pundarika the Madhyamika-sastra and Dvadasa-nikaya- sastra or the Lotus of the Good Law. It is a sastra of Nagarjuna, and Sata-sastra of consummation

of the Madhyamika tradition Aryadeva. (Trung Quaùn Luaän). 5) Nieát Baøn Toâng: Thieân Thai—Giaùo ñieån döïa 11) Hoa Nghieâm Toâng: Giaùo ñieån döïa vaøo Kinh vaøo Kinh Ñaïi Baùt Nieát Baøn, ñöôïc Hoa Nghieâm, ñöôïc dòch sang Hoa ngöõ naêm Dharmaraksa dòch sang Hoa ngöõ naêm 423 sau 418—Avatamsaka sect, based on the Buddha- Taây Lòch, sau naày saùp nhaäp vôùi Toâng Thieân Avatamsaka sutra, or Gandha-vyuha, Thai vì hai toâng phaùi naày coù nhieàu choã töông translated into Chinese in 418. ñoàng—Nirvana sect, based on the 12) Phaùp Töôùng Toâng: Giaùo ñieån Du Giaø Sö Ñòa Mahaparinirvana-sastra (Ñaïi Baùt Nieát Baøn), Luaän, sau khi Ngaøi Huyeàn Trang trôû veà töø AÁn which was translated into Chinese by Ñoä vôùi baûn dòch boä luaän naày— Dharmaraksa in 423 A.D.; later incorporated Dharmalaksana sect, established after the in T'ien-T'ai, with which it had in common. return of Hsuan-tsang from India and his 6) Ñòa Luaän Toâng: Giaùo ñieån döïa vaøo Thaäp Ñòa translation of the important Yogacarya works. Luaän cuûa Ngaøi Theá Thaân Boà Taùt, ñöôïc Ngaøi 13) Maät Toâng: Mantrayana (skt)—Esoteric Boà Ñeà Löu Chi dòch sang Hoa ngöõ naêm 508 school—Secret teachings. sau Taây Lòch, ñöôïc Toâng Hoa Nghieâm haáp 14) Chaân Ngoân Toâng: Caùc giaùo lyù vaø phöông thuï vaø bieán thaønh giaùo ñieån cuûa mình— phaùp tu taäp cuûa toâng phaùi Phaät giaùo naày döïa Dasabhumika sect, based on Vasubandhu's treân ba phöông thöùc quaùn töôûng: maïn ñaø la, work (ten stages of the bodhisattva's path to maät chuù, vaø thuû aán—The doctrine and Buddhahood), which was translated into practices of this sect of Buddhism based on Chinese by Bodhiruci in 508 A.D., absorbed three meditational devices: the mandala, the by the Avatamsaka School. mantra, and the mudra. 7) Tònh Ñoä Toâng: Giaùo thuyeát döïa treân nieàm tin (IV) Chuùng ta coù ñöôïc lôïi laïc gì khoâng khi ñem caùi Ñöùc Phaät A Di Ñaø trong coõi Taây Phöông Cöïc toaøn phaàn cuûa Phaät giaùo ra chia thaønh nhieàu Laïc—Pure Land or Sukhavati sect (salvation maûnh nhoû nhö toâng phaùi hay tröôøng phaùi?— through faith in Amitabha into Western Are we benefiting from the division of the Paradise). totality of Buddhism into sects or schools?: 8) Thieàn Toâng: Sô Toå Trung Hoa laø Ngaøi Boà Ñeà Vaøo thôøi Ñöùc Phaät coøn taïi theá, Ngaøi khoâng noùi Ñaït Ma, nhöng Thieàn Toâng Trung Quoác ñaõ coù gì ñeán Tieåu Thöøa, Ñaïi Thöøa, Kim Cang Thöøa, töø tröôùc khi Ngaøi ñeán Trung Quoác—Dhyana, hay Tònh Ñoä, vaân vaân. Ñöùc Phaät chöa töøng Meditative or Intuitive sect. Its first patriarch phaân chia Phaät giaùo ra laøm baát cöù tröôøng phaùi in China was Bodhidharma, but it existed naøo. Tuy nhieân, veà sau thôøi cuûa Ñöùc Phaät, vì before he came to China. nhu caàu toân giaùo cuûa töøng ñòa phöông maø caùc 9) Nhieáp Luaän Toâng: Giaùo ñieån döïa vaøo boä toâng phaùi ñöôïc thaønh hình. Khi baïn phaân chia Nhieáp Ñaïi Thöøa Luaän cuûa Ngaøi Voâ Tröôùc Boà toaøn phaàn cuûa Phaät giaùo ra thaønh nhieàu toâ ng Taùt, ñöôïc Paramartha dòch sang Hoa ngöõ naêm phaùi hay tröôøng phaùi, coù nghóa laø baïn cheû nhoû 563 sau Taây Lòch, sau ñöôïc haáp bôûi Toâng Hoa caùi toaøn phaàn aáy ra laøm nhieàu maûnh nhoû Nghieâm—Mahayan-samparigraha sect, later khoâng troïn veïn. Khoâng coù caùch chi Phaät töû absorbed by Avatamsaka sect (Hoa Nghieâm), cuûa moät toâng phaùi naøo ñoù coù theå thoâng hieåu based on the

Mahayana-samparigraha sastra ñöôïc caùi toaøn phaàn cuûa Phaät giaùo ñöôïc. Vì by Asanga, translated by Paramartha in 563 vaäy, ñeå hieåu ñöôïc caùi toaøn phaàn cuûa Phaät A.D., subsequently absorbed by the giaùo, chuùng ta phaûi loaïi boû nhöõng yù töôûng veà Avatamsaka sect. toâng phaùi hay tröôøng phaùi vaø chæ neân taäp trung 10) Thieân Thai Toâng: Giaùo ñieån döïa treân boä Kinh vaøo giaùo lyù chính cuûa Ñöùc Phaät maø thoâi —At Phaùp Hoa. Ñaây laø söï hoaøn thaønh cuûa tröôøng the time of the Buddha, the Buddha said

nothing about Hinayana, Mahayana vieän Enkyo treân nuùi Shosha, trong tænh Hyogo. Sau Mantrayana, Pure Land, etc. He never ñoù oâng theo hoïc vôùi thieàn sö Ken'ichi, vieän tröôûng divided Buddhism into any schools. There are tu vieän Vaên Thuø ôû Kyoto. Cuoái cuøng, oâng ñaõ tìm several sects in Buddhism. However, after the ñöôïc ngöôøi thaày giuùp mình ñaït tôùi ñaïi giaùc; ñoù laø Buddha, because of the locally religious thieàn sö Thieäu Minh maø oâng gaëp ôû Kyoto vaø theo needs, Buddhist sects have been formed. hoïc ôû vuøng Thöông Lieâm. Luùc 25 tuoåi oâng ñöôïc When you divide the totality of Buddhism into Thieäu Minh xaùc nhaän laø ngöôøi noái phaùp. Toâng sects or schools, that means you split that Phong Dieäu Sieâu trôû veà Kyoto, oâng xoùa heát moïi totality into fragments. There is no ways daáu veát cuoäc ñôøi tröôùc ñaây, theo lôøi khuyeân cuûa students of a certain sect can understand the thaày. Trong hai möôi naêm oâng soáng trong caûnh totality of Buddhism. Thus, in order for us to ngheøo khoå cuøng cöïc giöõa nhöõng ngöôøi aên maøy, understand the totality of Buddhism, we must döôùi teân goïi laø Gojo ôû Kyoto. Cuoái cuøng oâng tôùi ôû eliminate the ideas of sects and schools and moät nôi heûo laùnh treân moät ngoïn ñoài gaàn Kyoto; only focus on the main teachings of the nhieàu hoïc troø lieàn tuï taäp quanh oâng. Vì coù nhieàu Buddha. moân ñoà ñoå xoâ tôùi xin lôøi khuyeân daïy cuûa oân g veà Toâng Phaùi Maät Toâng: Mantrayana (skt)— con ñöôøng thieàn, oâng phaûi xaây döïng moät tu vieän Esoteric school—Secret teachings. lôùn, chuøa Ñaïi Ñöùc, ñeå ñoùn nhaän hoï. Hoaøng ñeá Toâng Phaùi Nhaät Baûn: Buddhist sects in Japan. Hanazono, sau khi thoaùi vò cuõng ñeán laøm moân ñoà Toâng Phaùi Phaät Giaùo: See Toâng Phaùi. vaø phong cho oâng danh hieäu 'Höng Thieàn Ñaïi Ñöùc Toâng Phaùp: Toâng Theå vôùi naêm teân khaùc nhau: 1) Quoác Sö'. Ñaïi Ñöùc Töï bieán thaønh moät trong nhöõng Töï Tính vaø Sai Bieät; 2) Höõu Phaùp vaø Phaùp; 3) Sôû ngoâi chuøa nôi maø ngöôøi ta ñeán caàu nguyeän cho söùc Bieät vaø Naêng Bieät; 4) Tieàn Traàn vaø Haäu Traàn; 5) khoûe cuûa hoaøng ñeá; trong heä thöù baäc cuûa Nguõ Sôn Toâng Y vaø Dieäc Y—The body of doctrine of a sect ôû Kyoto, neân oâng trôû neân quan troïng hôn taát caû. with five different names: 1) Subject and Sau khi maát oâng ñöôïc hoaøng gia phong danh hieäu Differentiation; 2) Thesis that acts and the action; 'Daijun Kyoshi Kokushi' vaø 'Genkaku Koen 3) Thesis which is differentiated and that which Kokushi'. OÂng raát ñöôïc suøng kính ngay khi coøn differentiates; 4) First statement and the following soáng. Toâng Phong Dieäu Sieâu vaãn soáng heát söùc statement; 5) That on which the syllogism depends giaûn dò. Maáy theá heä sau oâng, vaøo thôøi thieàn Laâm and Both for subject and predicate. Teá ñaõ baét ñaàu suy thoaùi ôû Nhaät Baûn, Ikkyu Sojun,

Toâng Phong: Customs of a sect—Traditions of a moät trong nhöõng haäu dueä cuûa Toâng Phong Dieäu sect—Phong Nghi—Zen manner—Zen style— Sieâu thuoäc doøng Otokan, ñaõ moâ taû vò ñaïi sö thieàn Phong caùch cuûa moät toâng phaùi. Moân ñoà Thieàn toâng aáy trong moät baøi thô nhan ñeà veà 'Trang Cuoái Cuøng ñaëc bieät taùn döông vò toân sö cuûa toâng phaùi mình cuûa Tieåu Söû cuûa Thieàn Sö Ñaïi Ñöùc': goïi laø toâng phong (phong caùch truyeàn noái cuûa caùc "Caùch xa nôi ñaây, toå sö thì goïi laø Thieàn Phong)—The customs or ÔÛ beân kia baàu trôøi traditions of a sect. In the Ch’an sect it means the Laáp laùnh aùnh saùng Ñaïi Ñöùc. regulations of the founder. Tröôùc tu vieän cuûa ngaøi, Toâng Phong Dieäu Sieâu Thieàn Sö (1282-1337): Ngöôøi ta tuï hoïp Shuâ ho myoâ choâ (jap)—Teân cuûa moät vò thieàn sö Treân nhöõng ñoáng laù khoâ eâm aû Nhaät Baûn thuoäc doøng Laâm Teá, ñeä töû vaø ngöôøi noái Ñeå noi theo taám göông cuûa thaày. phaùp cuûa thieàn sö Thieäu Minh, vaø laø thaày cuûa Khoâng ai coøn nhôù laïi moät thôøi thieàn sö Moäng Sôn Sô Thaïch. Ba vò thieàn sö naày laø Ngaøi töøng soáng giöõa gioù ngaøn nhöõng ngöôøi ñaõ saùng laäp ra thieàn phaùi Otokan, moät Vaø nguû caïnh doøng nöôùc trong nhöõng nhaùnh thieàn Laâm Teá ôû Nhaät Baûn. Hai möôi naêm ñaõ troâi qua Toâng Phong Dieäu Sieâu laø ngöôøi thaønh laäp vaø laø Döôùi gaàm caàu Gojo naày." vieän tröôûng tu vieän Ñaïi Ñöùc ôû Kyoto, moät trong Name of a Japanese Zen master of the Rinzai nhöõng tu vieän thieàn quan troïng nhaát ôû Nhaät Baûn. school; a student and dharma successor Shomyo Toâng Phong Dieäu Sieâu xuaát gia luùc 10 tuoåi taïi tu (Daio-Kokushi) and the master of Kanzan Egen

(Muso Daishi). These three masters are the When he lived from wind founders of the Otokan school, a particularly And slept on water important lineage of Rinzai Zen in Japan. Myocho Twenty years was the founder and the first abbot of Daitoku-ji in Beneath the Gojo Bridge." Kyoto, one of the most important Zen monasteries * See Ñaïi Ñaêng Quoác Sö Ngöõ Luïc. in Japan. Myocho entered the monastery of Toâng Sö: Phaùp sö Thieàn toâng—Dharma teacher Enkyo-ji on Mount Shosha in Hyogo province at (master) in the Zen sect. the age of ten. Later he trained under Master Toâng Sö Gia: See Toâng Töôïng. Ken'ichi, the abbot of Monju-ji in Kyoto. In Toâng Thaéng: Moät vò ñeä töû cuûa Toå Boà Ñeà Ñaït Ma, Master Shoyo, whom he met in Kyoto and yû mình thoâng minh, caûi lôøi Toå daïy, ñi ñaáu lyù vaø followed to Kamakura, he finally found the master bieän luaän vôùi con vua trong nöôùc thôøi ñoù laø Thaùi who was to lead him to enlightenment. He was Töû Dò Kieán, roát cuoäc bò thaûm baïi nhuïc nhaõ, buoàn confirmed by Shoyo as his dharma successor at muoán nhaûy xuoáng nuùi töï taän, may nhôø coù Thieân the age of twenty-five. Myocho returned to Kyoto Long Hoä Phaùp xuaát hieän cöùu vôùt—Tsung-Sheng, a and, following the counsel of his master, 'effaced disciple of Patriarch Bodhidharma. Tsung Sheng his traces' for roughly twenty years before he thought highly of his intelligence. He disobeyed came forward as a Zen master. It is said that the Patriarch and went to compete and debate with during this time he lived in utmost poverty among Prince Di-Ch’ien of that country. As a result, he the beggars under Kyoto's Gojo Bridge. At last he lost the debate and felt so ashamed that he wanted settled in a hermitage on a hill on the edge of to

commit suicide by jumping off a cliff. Luckily, Kyoto, where soon many students gathered around he was comforted and saved by a Dharma- him. The press of persons seeking instruction from Guardian. him on the way of Zen was soon so great that a Toâng Theå: Toâng Phaùp—Thöïc theå nghóa lyù cuûa great monastery, Daitoku-ji, was built to house moät toâng phaùi—The body of doctrine of a sect. them. From the abdicated emperor Hanazono, Toâng Thieân Thai: Saddharma-pundarika sect. who was among his students, he received the Toâng Thieàn: Dhyana or Zen school. honotific title of 'Kozen daito Kokushi'. Daitoku-ji Toâng Thoï Thieàn Sö: Teân cuûa moät vò Thieàn sö was soon declared the monastery in which the Trung Hoa, phaùi Ñaïi Hueä, toâng Laâm Teá, vaøo thôøi emperor's health was to be prayed for and, in the nhaø Nam Toáng (1127-1279)—Name of a Chinese classification of the Gosan of Kyoto, placed above Zen master of the Ta Hui branch, Lin-chi Sect, them. Myocho received posthumously the who lived in the Southern Sung Dynasty in China. honorific titles of 'Daiijun-kyoshi-kokushi' and Toâng Thoâng Thuyeát Thoâng: See Toâng Thuyeát 'Genkaku-koen Kokushi' from the imperial house. Caâu Thoâng. In spite of the great esteem in which he was held Toâng Thuù: YÙ chæ Thieàn toâng—The main ideas of already during his lifetime, Daito Kokushi Zen. remained a man of utmost humility. At a time Toâng Thuaàn Nhaát Höu Thieàn Sö (1394-1481): several generations after Daito when Rinzai Zen Zen Master Ikkyu Sojun—See Nhaát Höu Toâng in Japan was in the grips of decline, Ikkyu Sojun, Thuaàn Thieàn Sö. one of Daito's most important dharma heirs in the Toâng Thuyeát Caâu Thoâng: Thoâng suoát caû toâng chæ Otokan lineage, sang the praise of the great Zen vaø thuyeát phaùp cuûa baäc ñaïi sö (toâng thoâng: thoâng master in a poem with the title 'Written on the hieåu toâng chæ hay tu taäp thieàn ñònh giaùc ngoä trieät Last Page of Biography of Daito': ñeå; thuyeát toâng: thuyeát phaùp an nhieân töï taïi)—In "Far over the heavens doctrine and expression both thorough, a term Stream Daito's light. applied to a great teacher. Before his monastery Toâng Thö Thieàn Sö (1500-1567): Teân cuûa moät vò They throng in gorgeous sedan chairs Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo thôøi Trying to see the master. nhaø Minh (1368-1644)—Name of a Chinese Ts'ao No one remember the time

Tung Zen master who lived in the Ming dynasty in treân nuùi Isigili. Ñaây cuõng laø teân cuûa moät vò aån só China. khoå haïnh cuoái cuøng ñaõ thaønh ñöùc Phaät Coà Ñaøm — Toâng Thöøa: Giaùo nghóa vaø giaùo ñieån cuûa caùc Name of one of one hundred Pratyeka-buddhas toâng phaùi—The vehicle of a sect—See Toå Sö who lived a long time on Mount Isigili. This is also Thieàn. the name of an ascetic hermit who eventually Toâng Tính (1202-?): Teân cuûa moät vò danh Taêng became the Buddha Gotama. Hoa Nghieâm Toâng Nhaät Baûn vaøo theá kyû thöù Toáng Baûn Ñaïi Taïng Kinh: Boät Ñaïi Kinh Taïng XIII—Name of a Japanese famous Hua Yen monk ñöôïc khaéc in vaøo thôøi nhaø Toáng—The Sung Great who lived in the thirteenth century. Tripitaka. Toâng Tònh Ñoä: The Pure Land sect. Toáng Cao Taêng Truyeän: Sung Kao Seng Toâng Toå: Vò saùng laäp ra toâng phaùi—The founder Chuan—Boä truyeän vieát veà nhöõng vò cao Taêng vaøo of a sect or school. thôøi nhaø Toáng—Stories of

Great Monks during the Toâng Traïch Thieàn Sö (1640-1707): Teân cuûa moät Sung Dynasty. vò Thieàn sö Trung Hoa thuoäc toâng Hoaøng Baù vaøo Toáng Ñeá Vöông: King of the hell of the Black- cuoái thôøi nhaø Minh (1368-1644)—Name of a Rope—Vò chuùa nguïc thöù ba trong thaäp ñieän nguïc Chinese Zen master of the Huang Po Sect, who vöông, cai quaûn “Haéc Thaèng” ñòa nguïc—The third lived in the end of the Ming dynasty in China. of the ten rules of Hades, who presides over the Toâng Traïch Töø Giaùc Thieàn Sö: Teân cuûa moät vò Kalasutra, the hell of black ropes. Thieàn sö Trung Hoa thuoäc toâng Vaân Moân vaøo thôøi Toáng Khöù quyû: To cast out devils. nhaø Toáng (960-1279)—Name of a Chinese Zen Toáng Laït Ba: Sumatikirti (skt)—Tsongkhapa master of the Yun Men Sect, who lived in the (tib)—See Toâng Khaùch Ba. Sung dynasty in China. Toáng Lieâm (1309-1380): Teân cuûa moät vò cö só noåi Toâng Trí: Giaùo ñieån toái thöôïng cuûa toâng phaùi— tieáng cuûa Phaät giaùo Trung Hoa vaøo thôøi nhaø Minh The ultimate or fundamental tenets of a sect, (1368-1644)—Name of a Chinese famous lay important elements, or main principle. person who lived in the Ming dynasty in China. Toâng Töôïng: Toâng Sö Gia—Toâng sö cuûa moät Toáng Nguyeân Nhaäp Taïng Chö Ñaïi Tieåu Thöøa toâng phaùi ngöôøi ñaõ saùng laäp ra giaùo thuyeát cuûa Kinh: Boä Kinh Taïng ñöôïc nhaän vaøo Kho Kinh toâng phaùi (ngöôøi ñaõ kheùo thuyeát phaùp giuùp thaønh Ñieån Trung Quoác töø AÁn Ñoä, keå caû Tieåu laãn Ñaïi töïu cho ñeä töû, nhö ngöôøi thôï ñuùc töôïng daïy hoïc Thöøa, vaøo thôøi Baéc Toáng Nam Toáng (960-1127 vaø troø)—The master workman or founder of the 1127-1280 sau Taây Lòch) vaø thôøi nhaø Nguyeân doctrine of a sect who founded its doctrines. (1280-1368 sau Taây Lòch)—Sutras of the Toâng Uyeân (898-980): Teân cuûa moät vò danh Taêng Hinayana and Mahayana admitted into the canon Trung Hoa vaøo thôøi nhaø Toáng (960-1279)—Name during the Northern and Southern Sung 960-1127 of a Chinese famous monk who lived in the Sung and 1127-1280 A.D., and Yuan 1280-1368 A.D. Dynasty in China. dynasties. Toâng Y: Lyù thuyeát maø toâng phaùi döïa vaøo (Nhaân Toáng Sôn: Daõy Toáng Sôn goàm coù hai ñænh chính, Minh Hoïc coù ba chi, chi thöù nhaát laø Toâng Phaùp Thaùi Thaát ôû höôùng ñoâng vaø Thieáu Thaát ôû höôùng goàm Toâng theå vaø Toâng Y)—The method of taây. Nhöõng nuùi naøy coù nhieàu töï vieän Phaät giaùo; proposition on which a sect depends. Thieáu Laâm Töï naèm treân ñænh Thieáu Thaát —The Toâng Yeáu: 1) Giaùo ñieån toái thöôïng cuûa toâng phaùi: Sung shan mountains consists of two main peaks, The ultimate or fundamental tenets of a sect, Taishitsu to the east, and Shoshitsu to the west. important elements, or main principle; 2) Yeáu These mountains contained many Buddhist nghóa Thieàn toâng: Essential meanings of Zen; 3) temples; the Shaolin temple was on the Shoshitsu Nhöõng yeáu toá hay nguyeân taéc quan troïng cuûa moät Peak. toâng phaùi: Important elements or main principles Toáng Taïng: Kinh Taïng ñöôïc khaéc in vaøo thôøi nhaø of a sect. Toáng—The Sung Tripitaka. Toáng Baø: Sumbha (skt)—Teân cuûa moät trong moät Toáng Trieàu: Nhaø Toáng beân Taøu töø naêm 960 ñeán traêm vò Phaät ñoäc giaùc ñaõ soáng moät thôøi gian daøi 1280—The Sung dynasty, 960-1280 A.D.

Toáng Vaân: Sung-Yun (chi)—Teân cuûa moät vò sö According to the Lankavatara Sutra, there are two Trung Hoa vaøo theá kyû thöù saùu, vaøo thôøi Baéc Nguïy kinds of discrimination: samkalpa or general (386-534). Sö du haønh sang Thieân Truùc vaøo naêm discrimination, and parikalpa; however, their 518 vaø trôû veà naêm 523—Name of a Chinese monk meanings are almost the same. in the sixth century, who lived during the Northern Toång Taäp Thaàn Chuù: Arthava-veda (skt)—A Tha Wei Dynasty in China. He travelled to India in Baø Pheä ÑaøVeä Ñaø—A Thaùt Ba Ñaø—The fourth 518 and returned to China in 523. Veda, dealing with sorcery or magic—Kinh Veä Toáng Vaân Ñaïi Sö: See Toáng Vaân. Ñaø thöù tö. Kinh naày noùi veà thuaät chuù loaïi boû tai Toång Baùo Nghieäp: The principal or integral öông (ñaây laø giaùo ñieån cuûa Baø La Moân ghi cheùp direction of karma—Quaû baùo chung quyeát ñònh chuù vaên cuûa vieäc teá töï vaø pheùp caàu ñaûo ñeå traùnh chuûng loaïi vaø xöù sôû maø ngöôøi ta sanh vaøo (chuùng aùc quyû hay tai hoïa). sanh luïc caên ñeïp xaáu, meänh thoï daøi ngaén, giaøu, Toång Theå Troïn Veïn: A whole, complete, and ngheøo, beänh, khoûe, v.v. laø bieät baùo)—General perfect totality—Thieàn sö Philip Kapleau vieát karma determining the species, race, and country trong quyeån 'Giaùc Ngoä Thieàn': "Moät hoâm coù moät into which one is born (The particular relating to vò Taêng ñeán dieän kieán Vaân Moân vaø noùi: 'Giaû thieát one’s condition in that species, i.e. rich, poor, well, nhö Ñaïi sö gaëp moät ngöôøi vöøa muø, vöøa caâm vöøa ill, etc.). ñieác. Vì anh ta khoâng thaáy ñöôïc nhöõng cöû chæ, Toång Bieät: Chung vaø rieâng—General and hoaëc nghe ñöôïc nhöõng lôøi giaûng cuûa Ñaïi sö vaø particular. cuõng khoâng hoûi ñöôïc Ñaïi sö moät caâu, ñoái vôùi anh Toång Chaáp: Söï keát laïi thaønh moät khoái— ta, Ñaïi sö thaät laø voâ duïng. Ñaïi sö khoâng theå cöùu Conglomeration—Form or collect into a rounded vôùt anh ta, vaäy Ñaïi sö haõy nhìn nhaän mình laø moät mass. vò thaày voâ giaù trò.' 'Haõy vaùi chaøo ta ñi!' Ñaïi sö noùi. Toång Cuùng: Cuùng döôøng hay thôø heát thaûy caùc vò Nhaø sö thaûng thoát tuaân leänh, ñöùng daäy, cuùi mình Thaàn, ñoái laïi vôùi vieäc thôø phöôïng moät vò Thaàn ñaëc vaùi chaøo vaø thaúng ngöôøi chôø nghe caâu traû lôøi. Thay bieät naøo ñoù—A general offer to all spirits, in vì traû lôøi, Vaân Moân vung caây gaäy leâ n laøm cho vò contrast with specific worship. Taêng phaûi nhaûy lui. 'Toát, nhö vaäy, ngöôi khoâng Toång Keä: Sagatha (skt)—General verses. muø. Baây giôø haõy böôùc laïi gaàn ñaây.' Vò Taêng laøm Toång Minh Luaän: Teân khaùc cuûa Caâu Xaù Luaän — theo lôøi yeâu caàu cuûa Vaân Moân. 'Toát, nhö vaäy, Another name for Abhidharma Kosa. ngöôi cuõng khoâng ñieác. Ngöôøi ñaõ hieåu chöa?' Toång Nguyeän: Universal vows—Theä nguyeän 'Thöa Ñaïi sö, hieåu caùi gì aï?' 'A! Ngöôi cuõng khoâng chung cuûa chö Phaät vaø chö Boà Taùt nhö Töù Hoaèng caâm.' Nghe theá, vò Taêng giaùc ngoä, nhö ngöôøi vöøa Theä Nguyeän vaø Thaäp Nguyeän Phoå Hieàn Boà Taùt, tænh giaác nguû daøi... Coâng aùn naøy cho thaáy luaän ñoái laïi vôùi theä nguyeän rieâng nhö 48 nguyeän cuûa thuyeát caên baûn cuûa Thieàn trong baûn chaát tinh tuùy, Ñöùc Phaät A Di Ñaø—Universal vows common to moãi ngöôøi trong chuùng ta khoâng thieáu moät thöù gì, all Buddhas and Bodhisattvas, e.g. the four vaø gioáng nhö moät voøng troøn, khoâng theå theâm vaøo

magnanimous vows, and the ten great vows of hoaëc bôùt ñi moät chuùt gì. Moãi ngöôøi chuùng ta laø moät Samantabhadra Bodhisattva; in contrast with toång theå troïn veïn, ñaày ñuû, hoaøn haûo vaø moïi vaät specific vows, e.g. forty-eight of Amitabha. khaùc cuõng vaäy. Ngay caû moät ngöôøi muø, daàu muø Toång Nguyeän Tín: Faith of the universal vow— loøa, vaãn khoâng khieám khuyeát moät ñieàu gì."—Zen Tin nôi tha löïc cuûa Phaät A Di Ñaø ñaõ ñöôïc höùa Master Philip Kapleau wrote in The Awakening trong nguyeän thöù 18—The other-power faith To Zen: "A monk came to the Master Yun Men promised in the eighteenth vow of Amitabha and said, 'Suppose you meet up with someone Buddha—See Boán Möôi Taùm Lôøi Nguyeän Cuûa deaf, dumb, and blind. Since he couldn't see your Ñöùc Phaät A Di Ña. gestures, couldn't hear your preaching, or, for that Toång Phaân Bieät: Samkalpa (skt)—General matter, ask you questions, you would be helpless. discrimination—Theo Kinh Laêng Giaø, coù hai loaïi Unable to save him, you'd prove yourself a phaân bieät, toång phaân bieät vaø bieán phaân bieät; tuy worthless master, wouldn't you?' Yun Men said, nhieân, nghóa cuûa chuùng gaàn nhö khoâng sai khaùc— 'Bow, please.' The monk, though taken by

surprise, obeyed the master's command, then trí hieän nay. Tu vieän lôùn kia thuoäc phaùi Taøo Ñoäng straightened up in expectation of having his query teân laø Vónh Bình Töï, do thieàn sö Ñaïo Nguyeâ n laäp answered. But instead of an answer he got a staff ra—One of the two main temples of the Japanese thrust at himand leaped back. 'Well,' said Yun Soto school of Zen, the other being Eithei-di. It Men, 'you're not blind. Now approach closer.' The was founded by Gyodi in the eight century as a monk did as he was bidden. 'Good,' said Yun Men, Hosso monastery. After Keizan Jokin (1268-1325) 'you're not deaf either. Well, understand?' The was appointed abbot in 1321, it became a Zen monk asked, 'Understand what, sir?' 'Ah, you're monastery. It was destroyed by fire in 1898, and not dumb either,' said Yun Men. On hearing these rebuilt in Yokohama, its present location. The words the monk awoke as from a deep sleep... other principal monastery of the Soto school is This koan points out a fundamental doctrine of Eihei-ji (Monastery of Eternal Peace), founded by Zen, namely, that in our essential nature each one Dogen Zenji. of us lacks nothing, but is like a circle to which Toång Trì Vöông Boà Taùt: Uniting and Holding nothing can be added and nothing subtracted. We King Bodhisattva. are each of us whole, complete, perfect, and so is Toång Töôùng: Samanya (skt)—Generality— everything else. Even a blind man, as a blind man, Whole or Universality—Do naêm uaån hoïp thaønh. lacks nothing." Toång töôùng laø toaøn theå cuûa nhöõng boä phaän ñaëc Toång Thuyeát: General preaching. bieät, laø töôùng chung cuûa heát thaûy caùc phaùp höõu vi Toång Thuyeát Bieät Thuyeát: General and Special laø voâ thöôøng voâ ngaõ, ñoái laïi vôùi bieät töôùng nhö preaching. cöùng, meàm, v.v.—Consisting of five aggregates. Toång Trì: Dharani (skt)—Nieäm löïc coù theå toång Universality is the total of special parts. These are nhieáp vaø trì giöõ heát thaûy caùc phaùp thieän aùc maø Universal characteristics of all phenomena khoâng theå maát (söï kieåm soaùt tuyeät ñoái treân taát caû (impermanence, non-ego), in contrast with specific nhöõng ham muoán vaø

aûnh höôûng toát cuõng nhö characteristics (hard, soft, etc.). xaáu)—Entire control or absolute control over good Toång Töôùng Ñeá: See Toång Töôùng. and evil passions and influences. Toång Töôùng Giôùi: Giôùi chung cho heát thaûy moïi Toång Trì Baát Vong, Thuyeát Phaùp Voâ UÙy: ñeä töû Phaät nhö Thaäp Giôùi, ñoái laïi vôùi giôùi rieâng Powers of memory and ability to preach without nhö 250 cho Tyø Kheo vaø 348 cho Tyø Kheo Ni— fear—Nghóa laø chö Boà Taùt coù khaû naêng nghe hieåu The general commandments for all disciples, i.e. giaùo phaùp vaø ghi nhôù caùc nghóa maø chaúng queân, the ten commandments, in contrast with the neân thuyeát phaùp khoâng heà e sôï tröôùc ñaïi chuùng— specific or complete 250 commandments for Bodhisattva-fearlessness arises from powers of monks, or 348 for nuns (monastic rules) memory and ability to preach without fear. Toång Töôùng Phaùp Thaân: The unity of Toång Trì Ñaïi Quang Minh Thieân Vöông: Great dharmakaya or the noumenal absolute. Light of Memory Power—Moät trong möôøi Daï Ma Toát Di Taâm: Baát chôït naåy sinh taâm— Thieân Vöông—See Daï Ma Thieân Vöông. Instantaneous mind—Immediate mind. Toång Trì Moân: Phaùp moân toång trì, töùc laø duøng Toát La: Sura (skt)—Wine—Töûu—Tieáng Phaïn nieäm löïc ñeå thaâu nhieáp vaø chaáp trì chö phaùp khoâng "Sura" nghóa laø röôïu; giôùi thöù naêm trong nhaø Phaät ñeå cho maát—The esoteric or Tantric sects and caám tín ñoà Taêng tuïc khoâng ñöôïc uoáng röôïu — methods. Alcoholic liquor; forbidden to monks, nuns and Toång Trì Töï: Soji-ji—Moät trong hai ngoâi chuøa lay-people by the fifth commandment. chính cuûa toâng Thieàn Taøo Ñoäng cuûa Nhaät Baûn, Toát Loä Ña A Baùn Na: Srota-apanna (skt)— chuøa kia laø Eithei-di. Chuøa ñöôïc Thieàn sö Gyodi Sotapanna (p)—Stream-enterer—See Döï Löu. khai sôn vaøo theá kyû thöù 8 nhö laø tu vieän cuûa toâng Toát Loä Ñaø A Baùt Nang: Srota-apanna (skt)— Phaùp Töôùng. Sau ñoù Thieàn sö Thieäu Caàn ñöôïc boå Sotapanna (p)—Stream-enterer—See Döï Löu. nhieäm veà truï trì vaøo naêm 1321, töø ñoù chuøa trôû Toát Loäc Caàn Na Quoác: Srughna (skt)—See Suaát thaønh ngoâi Thieàn vieän. Chuøa bò löûa thieâu ruïi naêm Loäc Caàn Na. 1898, vaø ñöôïc xaây döïng laïi taïi Yokohama, treân vò

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